

# twi

A Quarterly Research Journal  
on  
**TRIBAL LIFE & CULTURE**



Vol. XII (3rd Issue) ★ SL. No. 45 ★ July – September 2004

**Tribal Research Institute**

Govt. of Tripura



# **tui**

**A QUARTERLY RESEARCH JOURNAL  
ON  
TRIBAL LIFE & CULTURE**

**Vol. XII (3rd Issue) □ SL. NO. 45**  
*July—September, 2004*

Published by :  
**Tribal Research Institute**  

---

Govt. of Tripura, Agartala

## EDITORIAL BOARD

1.	<b><i>Shri S. K. Das, IAS</i></b> Commissioner & Secretary Tribal Welfare Deptt.,	Chairman
2.	<b><i>Shri S. Sailo, IAS</i></b> Secretary, Social Welfare,	Member
3.	<b><i>Dr. Bamapada Mukherjee</i></b> President, TBSE.,	Member
4.	<b><i>Dr. Kalyan Bijoy Jamatia</i></b> Tripura University,	Member
5.	<b><i>Shri Kumud Kundu Chowdhury</i></b> Tripura University,	Member
6.	<b><i>Shri Rameshwar Bhattacharjya</i></b> Principal, Art College	Member
7.	<b><i>Sri B. DebBarman</i></b> Director, Tribal Research Institute.	Member
8.	<b><i>Shri Rabindra Kishore Deb Barma</i></b>	Member
9.	<b><i>Sri Chandra Kanta Murasing</i></b>	Member
10.	<b><i>Shri R. K. Acharyya</i></b> Research Officer, Tribal Research Institute.	Secretary

- ***Published by :*** Tribal Research Institute, Govt. of Tripura
- ***Processed & Printed by :*** **PARUL PRAKASHANI**  
Akhaura Road, Agartala, West Tripura.

# C O N T E N T S

Vol. XII (3rd issue) Sl. No. 45

Sl.	Research Papers	Name of the Contributors	Page No.
1.	Tribal Jhumias of Tripura Problems and Future Vision for Resettlement in Forests.	—C.M. Deb Barma (Dy. Conservator of Forests)	1
2.	A study into relationship between cognitive style and Scholastic achievement of different subjects of Tribal Students in Tripura	—Krishnendu Bagchi (Teacher)	13
3.	Analysis of Drawing of Tribal Children in Tripura to Under- stand Different Patterns of con- sciousness Levels.	—Debdulal Dutta Roy (Sr. lecturer Psychology Research Unit)	17
4.	Constrains of Agriculture in Hill Tripura.	—Dr. P. K. Paul	24
5.	Evolution of Mog Buddhist Cul- ture in Tripura	—Krairi Mog Chowdhuri	28
6.	Customary Laws and Participa- tion of Tribal Women in deci- sion—making process of Tripura.	—Dr. Suchintya Bhattacharya	31
7.	<i>Tribal Literature</i> : New Chal- lenge of 21st Century.	—Nanda Kumar Deb Barma	39
8.	Development of Jhum With Conservation Biodiversity In Tripura	—Mr. Swagat Sen Choudhury	43
9.	Publication List of Books		46



# TRIBAL JHUMIAS OF TRIPURA

## PROBLEMS AND FUTURE VISION FOR RESETTLEMENT IN FORESTS

By

*C. M. Deb Barma \*\**

---

Tribals have a historical relationship with their life and Forests and have a symbiotic relationship with their natural forest surroundings. The Food production, farming system practised by the tribal living in the Forest areas in their surrounding land is known as Jhuming or HUK-in Kok Borok. Jhumming or shifting cultivation practiced by the tribals in Tripura is a traditional Agricultural practice since time immemorial. The system involves cultivation of crops on gentle to steep slopes depending on sound environment, Agro-Ecological condition. There are 20,020 families hard-core shifting cultivators inside Forests (National sample survey-1995-96. Total number of families practicing shifting cultivation is 43,000 (Published by ICAR, NEH Region, Shillong), covering area over 2.20 lakh hectare. The traditional way of shifting cultivation adversely affected the land, vegetation and forest cover & biomass production. The problem of natural resource degradation has become a serious problem in the hill slopes due to shifting cultivation. Adverse affects of shifting cultivation are –

i. Land degradation, loss of vegetation (300 edible plant spp./ha. and forest cover & biomass production, soil erosion (147 tonne/ha./yr.), disruption of hydrological cycle, loss of productive land, loss of organic matter content 2.8-1.96%, source of severe Forest Fire leading to loss of bio-diversity, enhanced weed growth, loss of productivity (4-6.3%).

ii. Economic Loss :-

Per hac. Mandays requirement for Jhuming – Rs. 25,000/-and the total yield per hac. Calculated is around Rs. 26,000/ -27,000/ only. Thus net yield is Rs. 2000/ only annually. It has been calculated by one study by scholars that only Rs. 5.50/ per day is earned by one Jhumis family (consisting 4—5 members) from shifting cultivation.

iii. Social problems :

Rise of poverty, unemployment, non-availability of time and space for the education of the children.

**History :—** Jhum practice is nearly 9000 years old (Sharma - 1976). The system is the pioneering food production method in the history after man invented paddy by womenfolk.

---

*\*\* Chandramani Deb Barma, Dy. Conservator of Forests,*



in South-East Asia, possibly 7000 B.C. Primitive agriculture, which we call Jhuming involved three major operations, namely clearing of land, sowing of seeds and harvesting. This agriculture operations were associated with the invention of tools made of wood or stones. The earliest Neolithic stone tools and implements were paceted, shouldered and rounded butt type of axes. Altogether 43 neolithic cells had been discovered from the North-East India and the culture have its close cultural link having similarities with types of origin found in China, South-East Asia and N-E-India. The cultural tradition of Paleolithic (representing hand axe, cleavers, choppers scrapers, points, blades and blunted knives and of Neolithic cultures were found after excavation in North-East India. The history of tools reveals slow development and, therefore, to facilitate advanced technology with modern tools for sustainable productivity and to save the ecology in the manner consistent for eco-restoration, sound approaches have to be chosen for future action plans.

## **2. Past Resettlement Schemes :-**

There were efforts to rehabilitate tribal jhumias through a number of schemes in last few decades in order to tackle the adverse affects of shifting cultivation. The schemes were implemented through District Administration and subsequently through Tribal welfare, Forest, TRP & PGP and the TTAADC, TRPC and TFDPC Ltd. The packages provided in these schemes are housing, land allotment, livestock, assistance for jhum & allied cultivation and tree plantation. The Stereotype rehabilitation schemes continuing for few decades have been replaced subsequently through rubber plantation for rehabilitation schemes, showing success on economic rehabilitation only, whereas earlier schemes were considered not very viable due to absence of adequate supporting schemes on the development in education, human capital formation, health care and other sectors of development necessary for sustainability.

## **3. Past Resettlement schemes-constraints and shortcomings :**

Some of the major shortcoming in past are :-

- a) Ineffective land policies
- b) Non-inclusion of soil and water conservation measures
- c) Non-inclusion of Biomass production systems
- d) Non-inclusion of improved technologies, scientific management of resource and assets so created in the events of adverse bio-physical and climatic conditions including land treatment methods, irrigations or draining of water depending on water availability.
- e) Lack of group participation, cultural milieu and lack of approaches for revival and promotion of traditional ethical values.
- f) Un-planned development units for self sustenance
- g) Lack of entrepreneurship development mechanisms for long-term economic benefits, through establishment of small-scale to cottage industries based on raw material available in the area under Forests



- h) Absence of training for improving skills of the beneficiaries (Jhumias)
- i) Un-planned infrastructural development to improve jhum productivity and economy by monitoring and evaluation.
- j) Lack of adequate plan on Education for the children of Jhumias to encourage children for school education and higher education
- k) Absence of social institution
- l) Poor bugetary support for over all sectoral development.

#### **4. Jhumias Resettlement-Approaches for new cluster of villages in Forest areas :**

The following are identified for prioritizing in Tribal Jhumia Rehabilitation Schemes :-

**4.1.1.** A Forest Wing-full fledged, absolutely for implementation of Tribal Rehabilitation programmes, under Forest Department is proposed for creation. The wing may be headed by Chief Conservator of Forests, and shall be assisted by one Conservator and one Dy. Conservator. Posts of CCF, CF and DCF for the purpose are to be created in H.Q. The establishment of Tribal Rehabilitation Wing with one CCF was agreed in principle. Therefore, the creation of posts is proposed. Thereafter, creation of new set of changed managers by drawing employees capable of executing the new programmes is necessary for bringing attitudinal change of tribal jhumias. Periodical training is to be provided to all level of managers in JFM Promoters, ICAR, RD for skill upgradation. As the Wing is to implement the **Multidisciplinary Project**, expertise of the following Departments, shall be under the Rehabilitation CCF.

Agriculture, Animal Resource, Horticulture & Soil Conservation, Health, Education, Cooperation, Industries, ST Welfare etc.

**4.1.2.** Top priority may be given for infrastructure development, human capital formation, improving work-culture in consonance with the contemporary discourse on globalization programme. The infrastructure facilities such as Road, Power, human capital formation (Technical education & health) are essential to the growth of income productivity, environment & quality of life.

**4.1.3.** Land ownership is a symbol of prestige for tribal. Land reform is therefore, necessary to give ownership to the rehabilitated jhumias, formally or informally, within the framework of Forest policies and legislations. This may correct the continual elements of feudal structure of agrarian production. This aims at social transformation by recognizing Man-Land relationship in favour of tribal jhumias.

**4.1.4.** Appropriate technologies as identified for resource management are to be made available through promotion of indigenous local management techniques.

**4.1.5.** Farming system development based on research shall be adopted to sustain optimum production.



## 4.2. Eco-friendly technological options :

The working scheme on resource management and development at micro-level has to be prepared in order to restore soil quality & its productivity by preventing soil erosion, promoting high biological activity, increasing soil organic matter content on two aspects :-

### 4.2.1. Engineering approaches

Structural development :- contour ridges, check dams, bench terrace combined with ecological measures are very important.

### 4.2.2. Ecological approaches

For landscape stabilization, control of sedimentation, establishes dense and diverse vegetation cover, ensure nutrient cycling & soil enrichment, the following actions are to be taken –

- i) Maintenance of soil fertility for crop productivity by plant nutrient management with the establishment of Legumes/bio-fertilizers/Leguminous green crop–Tephrosia–Albizia etc.
- ii) Afforestation and Agro-Forestry practices-System of plantation potential to check soil erosion, maintain soil organic matter, nitrogen buildup (Nitrogen fixing trees) for efficient nutrient cycling, where trees are to be integrated with livestock production, fisheries and organic farming.
- iii) Proper land use planning is to be done as follows :-
  - a. Study on Nature of land use according to land capability class to meet the needs of the community.
  - b. Area development plan on watershed approach
  - c. Local wisdom-considerations
  - d. Crop sequence/cropping cycle-crop rotation
  - e. Vermiculture and compost making of-
  - f. Local micro-plan
- iv) Implements & equipments–use of eco-friendly tools
- v) Eco-Tourism-in a policy framework to award share of portion of revenue to the SHG from the project areas.
- vi) Indigenous crafts, handlooms, industries is to be developed.



vii) Education-for all children is to be ensured by monitoring the presence of teachers regularly.

viii) Rural development initiative for sustainable development and to protect biodiversity.

**4.2.3. Technology :-** Mechanisation on hill farming has to be introduced for ensuring productivity by keeping eco-friendly technologies. Powered tiller, seed sowing implements, threshers and pump sets are to be provided to the Jhumia beneficiaries through the formation of SHG with youths. The SHGs shall earn proportionate amount for hiring of the machines. The mechanization through the SHGs has to be established at each cluster village having 200 families of target group. The machineries are to be provided to SHGs by RD or other related Govt. agency.

#### **4.3. Socio-Cultural approaches-**

Attention is to be given for the advancement of ultra poor, mal-nourished in Forests -(for the target group for rehabilitation) on following consideration :-

- i) Reduce mortality rate of child and improve health of women and child.
- ii) Cultural advancement-all cultural ethos are to be promoted.
- iii) Industrial and entrepreneurship development.
- iv) Children and youths shall be educated for the value system and for individual reform.
- v) Pollution free food production to be encouraged.
- vi) Abolition of contractors in Forestry operation including sale of the produces.

The objective is for advancement in matters relating to-social stability, efficiency in work, co-operative nature of work-culture and for morale growth which is vital for ultimate sustainability, improve quality of life by eradicating poverty.

#### **5. Site Slection :**

Due attention is to be given for the selection of site with reference to availability of water sources like rivers, streams and also valley/lunga land in the newly selected project area. The experience in earlier attempts is that the tribal people who had already settled in a particular paras are not willing to be uprooted. The reasons - they have adopted in the existing physiographic & environment conditions of the locality by their inherent wisdom and skills. The attraction for their created orchards and other assets, love for local water source - the channels/charas are becoming their lifeline and surrounding natural condition is becoming part of their life and culture. They are inclined to detach from the people with whom they developed their Neighborhood for long.



Under the circumstances, before uprooting from their villages, willingness of the people shall be judged. If the people i.e. village communities are unwilling to shift from an existing villages, the programme can be extended in few localities within the same village for rehabilitation.

#### 6. Target group of Tribal jhumias :

Total nos. of tribal juries for rehabilitation as identified by the State Government is as follows :-

Name of District	No. of cluster village	No. of families
1. North	9	2643
Dhalai	24	13134
South	35	6533
West	31	8088

The policy for providing land to each landless tribal family under the rehabilitation package for not less than 2 ha. is to be formulated and considered. As a part of tribal rehabilitation efforts of State Government, vested forest land is being identified for the rehabilitation of landless tribal jhumias as agree in principle by Central Government on certain conditions. One of such conditions is that the project is to be implemented by the Forest Department and tribal rehabilitation wing is to be created.

#### 7. Farming systems for new rehabilitation scheme :-

The farming systems recommended here are to replace traditional Method of agriculture (Jhuming) by alternative improved mode of cultivation for enhancing productivity, Soil fertility management, improved cropping patterns, technological options with improved tools & mechanization. The aim is for augmenting sustainability by watersheds based farming systems with thrust on precise farming, economic competitiveness, ecological sustainability and social equality and for maximum exploitation of resource potentialities with minimum degradation to the production base. Latest technologies for nursery seeding production, demand side management base. Latest technologies for nursery seedling production, demand side management for timber production target should be the aim in order to promote alternatives and substitutes for highest possible out put. The following systems are recommended.



1. Land use, conservation & Hydrological aspects -
2. Cultivation at terraced land-Bench terrace development - vertical interval Contour terrace development - not exceeding 1.25 Mt. Half moon terrace with 1.5 Mt., diameter - not exceeding 1.25 Mt.

The project support agency and Govt. are to ensure to extend all benefits of other development schemes continuously in succeeding five year plans.

3. Farming inputs

i) Establishment of permanent crops

- Forestry tree – fast growing indigenous tree spps.
- Agro-Forestry-successful models with Gmelina, Koroi etc. with Banana, pine apple. wild edible vegetables etc.
- Rubber and cover crops

ii) Establishment of crops for quick return

- Bamboo plantation, Medicinal and aromatic plantation, Vegetable Cultivation, fuel and fodder, fruit trees on homestead, mushroom cultivation, NTFP plantations to be done by all family.
- Composite livestock farming with Fishery, Poultry, duckery, milch cows, honey etc.

4. Soil Fertility Management :- Legumineous fodder trees are to be planted such as :

- Parkia roxburghi..., Bauhinia purpurea, Dalbergia tamrin-difolia, D. shippulacea, Gmelina arborea, Kydia calycina, Milletia auriculata, Mucuna braceata.

5. Thrust on Establishment of following units for Shift on Market economy - installation of Medicinal Processing unit, Food Processing Unit, Bamboo and forest based cottage industries, etc.

6. Marketing :- Development of easy access to market by all the beneficiaries through the development of sound network of co-operative society.

7. Licensing : Formal license may be issued after registering against the inputs supplied to individual family so that the jhumia has the right to sale the product as soon as the inputs attain its exploitable time. It shall encourage for participation in activities.

8. Entrepreneurship Development :-

Wood based industrial units, processing of Medicinal plant units, cosmetic, Aromatic food processing units, fish drying & Dry fish units along with rubber based footwear production centers may come up. The most important to develop is fostering farm-industries linkages.

9. Moral Development Package : Community hall for - Sports - Music - Religious activities.

10. Infrastructural Development

- (i) Residential School & Teachers Hostel
- (ii) Training centers on production
- (iii) Electricity
- (iv) Safe drinking Water supply unit (under Rural water supply schemes)
- (v) Rain water harvesting and powered Irrigation
- (vi) Traditional Administrative Institution :- Traditional way of administering villages by addition of some democratic form has to be promoted by appointing village headman or Choudhury /Rai/Lal etc. as per customary laws. The Chairman/ Pradhan may not have sufficient role there in socio-cultural affairs.
- (vii) Social & Community Development
- (viii) Information Centre-for management of information system-

**8. Conferring Rights :**

Ownership rights of land earmarked for the Jhumia @ 2 hac. is to be granted within the framework of National Forest Policy and legislations, which may be formal or informal. The rights to use the resources created on their land may be granted to as soon as each particular variety of crop or resource attains exploitable period. The mechanism for such grant is to be prepared within the local plan or working scheme.

**9. Phases of Implementation :**

The project is proposed to be implemented in the following phases.

- a) Identification of beneficiaries
- b) Allotment of land -
- c) Temporary Housing
- d) Identification of crop and cropping pattern/development of other livelihood options
- e) Basic infrastructure like roads, irrigation facilities water supply arrangements etc.
- f) Land Development
- g) Farming including horticulture animal husbandry and forestry including crop protection measures
- h) Housing in Phases



- i) Development of suitable marketing mechanism for the produce
- j) Development of Infrastructure like schools, health care institutions etc.

### 10. Cost Profile :

Family is taken as the unit of Development. The broad heads of cost per family are the following.

Sl. No.	Activity	Cost in rupees
1.	Housing	50,000
2.	Drinking Water, Sanitation etc.	25,000
3.	Road, Electricity, Production from wildlife etc.	25,000
4.	Land Development including soil and water conservation	25,000
5.	Agro-horti-silvi	25,000
6.	Facilities for Community development	25,000
7.	For Subsistence in early phase-as per the activity proposed	50,000
8.	Plantation of permanent crop	50,000
	<b>Total</b>	<b>3,50,000</b>

*(Education, Health, Social and cultural affairs, and other sectoral development may be extended by concerned departments of overall development in addition to above project fund.)*

#### ● Project Period

The period of the project may be seven years and subsidiary schemes should continue till Forestry crop of short rotation is harvested.

#### ● Project Funding

The Government may fund the project. It is proposed to avail institutional funding from multilateral funding agencies also.

# 11. Out turn from the Conservation Farming Design :

## A. Permanent Crop -

Production-cum-Conservation model	Unit	Expected return (per annum-tentative) Rs. apprx.
1. Forestry (Teak + gamar + Bamboo) or Rubber	1 hac.	Rs. 70,000 - <i>return / Gestation period</i>
2. Mixed plantation (Misc.) Karai & associates		
3. Kathal and other indigenous wild fruits		Rs. 45,000-60,000
4. Agro-Forestry		Rs. 75,000-80,000
5. Pure Bamboo mixed with medicinal herbs		Rs. 95,000-1,25,000
6. Medicinal tree plantation		Rs. 45,000-60,000
<b>Average</b>		<b>Rs. 66,000-77,500/</b>

## B. Subsidiary crop (for harvesting w.e.f 1<sup>st</sup> year till gestation period of permanent crops) COMMON TO ALL FAMILY

### i. annual crops

Production-cum-Conservation model	Unit	Expected return (per annum-tentative)
1. Paddy and all kinds of vegetable (With plantations for 2-3 yrs.)	Mixed with permanent crops	Per family annual income Rs. 5000/- 6000/
2. Medicinal herbs	0.10 hac.	Rs. 5000/
3. Turmeric, Ginger etc.	0.30 ha.	Rs. 5000/
4. Banana, Lemon etc.	-do-mixed	Rs. 7000/
5. Cow pea, and other vegetable crops	0.10 ha.	Rs. 2000/
6. Wild edible veg.-regeneration & domistification	0.10 ha.	Rs. 3000/
7. Aromatic crop & spices cultivation	0.10 ha.	Rs. 4000/
8. Tasar cultivation	0.10	Rs. 5000/

Total expected Earning

Rs. 36,000/



## ii. Natural resource management for annual earning by each family

Production-cum-Conservation model	Activity design	Expected return (per annum-tentative)
Arjun flower	ANR	Rs. 1500/
NTFP	JEM/or Jhumia local self governing institute's	Rs. 1500/
Livestock	do	Rs. 3000/- 4000/
Fisheries	do	Rs. 3000/- 5000/
Work in Govt. projects	At least by one member for about 200 days	Rs. 10,000/
Earning by women	In cottage Industries / training centres	Rs. 7000/- 8000/
Share from SHG by woman or youth	Mechanisation, Business, projects etc.	Rs. 5000/

Total ..... **Rs. 28,000/**

### GRAND TOTAL OF ANNUAL INCOME PROJECTION

1<sup>st</sup> year to 7<sup>th</sup> year ..... Rs. 59,000/- to 70,000/ per family.

8<sup>th</sup> yr onwards ..... Rs. 60,000 and above.

The amount is likely to grow from entrepreneurship development and production increment/yield enhancement and managerial capability. The return projection is to raise the living standard from the projects without taking account of social costs and value of Human resource development.

**Conclusion :—** The level jumping and concept of assimilation or to bring the tribal, the poorest of the poor, in the national mainstream has attained the highest priority in the National level now. All the Commissions and committees appointed by the Govt. of India in 5<sup>th</sup> year Plans pointed out the needs to develop tribal along their lines of genius by using local resource and skills. The welfare economics of Prof. Amartya Sen has become relevant in recognizing the Forestry for tribal welfare and tribal development with the local forests, land, water and

other resources to empower the tribals through employment oriented growth. It is also important in the context to confer land rights, social security and constitutional safeguards as provided in the Indian Constitution for the tribals to mitigate sufferings by preventing deprivation through social means with direct support. Direct support means providing unemployment insurance, free health services, basic Education etc. The purpose is towards acquiring more capabilities and abilities to face challenge for survival.

#### References :-

1. Report of the Task Force on strategy for management of shifting cultivation, Govt. of India, Ministry of Environment and Forests –
  2. Ensuring sustainable livelihood  
(Delhi sustainable development summit-2002 pub. TERI)
  3. Technological option for hill farming, NEH Region, ICAR, Shillong
  4. Shifting Cultivation in North-East India, NEH Region, ICAR, Shillong
  5. Souvenir, National Seminar on approaches for increasing agricultural productivity in Hills & mountain Eco-system- (Oct. 18<sup>th</sup> 20<sup>th</sup> 2001/ICAR.)
  6. Forestry for Tribal Development Book – (R. S. Sukla, CCF)
  7. Encyclopaedia of North-East India-Vol-VIII (By H.M.Bareh)
  8. Hunger and Public Action (By Dreze & Amartya Sen)
  9. DISHA for sustainable Development - GREEN INDIA - 2047 (By Pauchhhauria & Batra - TERI)
  10. Forests and Fallows - Dr. B. D. Sharma
-



# A STUDY INTO RELATIONSHIP BETWEEN COGNITIVE STYLE AND SCHOLASTIC ACHIEVEMENT OF DIFFERENT SUBJECTS OF TRIBAL STUDENTS IN TRIPURA

By

*Krishnendu Bagchi \*\**

---

Since 1960 various Cognitive Psychologists have emerged come with their innovative thoughts, ideas, principles, theories and research findings. A concept of Cognitive style evolved over the last few decades through their efforts which is essential factor to solve the different problems in educational arena.

Cognitive styles are the characteristic self consistent modes of functioning which individuals show in their perceptual and intellectual abilities. It means that the own characteristic and systematic ways in which an individual goes about taking information and learn from the World is referred as Cognitive style. So a learner can learn through his own characteristic way with the help of his innate potentialities, perception and his intellectual abilities like knowledge, understanding, comprehension, application, analysis, synthesis, evaluation, etc.

In Tripura tribal students are improving in academic fields. Their educational achievement depend on various factors. Of them Cognitive style is one of the important factor for their academic growth in life.

## **Objectives :—**

Hence in objectives of the present study are :—

- (1) to observe their present position of Cognitive style with different subjects.
- (2) to know their growth and trend of Cognitive style in different subjects.
- (3) to compare their Cognitive style among various subjects in educational arena.
- (4) to find out the relationship between Cognitive style and Scholastic achievement in different subjects of different groups of tribal students.

## **Method :—**

330 students of Class-X reading under the syllabus of Tripura Board of Secondary Education were selected randomly from different schools of four districts in Tripura.

- 1) Rural Tribal girls (GRRUST) = 98
- 2) Rural Tribal boys (BORUST) = 118
- 3) Urban Tribal girls (GRURST) = 71
- 4) Urban Tribal boys (BOURST) = 43

---

*\*\* Krishnendu Bagchi, Teacher, Ramkrishna Mission, P.O. - Viveknagar, Tripura (West) - 799130*



Instruments :—

- i) For the purpose of the study Kit of References test for Cognitive factors was used to assess the Cognitive style of tribal students.
- ii) The indices of scholastic achievement are considered here as individual scores obtained by students on the secondary examination under Tripura Board of Secondary Examination in the Year of 2002 of the following subjects. Bengali (200 marks), English (100 marks), Mathematics (100 marks), Physical Science (100 marks), Life Science (100 marks), History (100 marks), Geography (100 marks).

### Analysis and Findings :

**TABLE - 1**

**Mean and S.D. on Cognitive Style at Madhyamik level of Tribal students**

S.L. No.	Students	Cognitive Style	
		Mean	S.D.
1.	GRRUST	91.92	43.18
2.	GRURST	77.56	40.81
3.	BORUST	92.64	31.35
4.	BOURST	111.12	48.45

**TABLE - 2**

**Relationship between the scores of the four groups of students on Cognitive Style and Scholastive Achievement in different subjects**

$r$  = coefficient of correlation

S.L. No.	Subjects	GRRUST	GRURST	BORUST	BOURST
		N=98	N=71	N=118	N=43
		(r)	(r)	(r)	(r)
1.	Bengali	-0.157	-0.052	-0.149	0.189
2.	English	-0.232	-0.075	-0.272	0.027
3.	Mathematics	0.036	-0.077	-0.189	0.173
4.	Physical Science	-0.216	-0.093	-0.245	0.123
5.	Life Science	-0.033	-0.174	-0.023	0.157
6.	History	-0.126	-0.038	-0.233	0.220
7.	Geography	-0.018	-0.149	-0.153	0.113

\*\* $P < 0.01$  and \* $P < 0.05$  for  $df = GRRUST = 96, GRURST = 69, BORUST = 116, BOURST = 41$



From the table-1 it was found that urban tribal boy students were highest position in cognitive style, subsequently rural tribal girl students, urban tribal girl students. Rural tribal boy students were least in the field of cognitive style.

From the table - 2 it was found that relationship between cognitive style and scholastic achievement in different subjects of Rural and urban boys and girls students were as follows :

**GRRUST :**

- i) Very low negative relationship exist in the subjects of Bengali, English, Physical Science, Life Science, History, Geography.
- 2) Only very low positive relationship exist in Mathematics.

**GRURST :**

Very low negative relationship exist in the subjects of Bengali, English, Mathematics, Physical Science, Life Science, History, Geography.

**BOURST :**

Very low negative relationship exist among all subjects in the study.

**BOURST :**

- 1) Very low positive relationship exist in the subjects of Bengali, English, Mathematics, Physical Science, Life Science, Geography.
- 2) Low positive relationship exist in the subject of History.

**Conclusion :**

- 1) The score of Cognitive style of urban tribal boy students had positive relationship and correlated with subjects of Bengali, English, Mathematics, Physical Science, Life Science, History and Geography.
- 2) Urban tribal boy students were better in Cognitive style than other students in the groups.

The knowledge gathered by Cognitive style through self curriculum design to develop the learners assimilatory capabilities and help maximize the efficiency of the transmission of knowledge to the students move from a lower to a higher level of understanding. All these provide them with the opportunity to cultivate their particular talent bring out the innate potentialities will help their scholastic achievement.

Cognitive style and personality have an apparent relationship. This relationship, outcome of this, which may help and improve the performance of students. Cognitive style is also characteristic behaviour which may appear as the result of regularities interaction between Cognitive style and control system. All these are definitely develop the scholastic achievement of each learner.

It was found that most of the tribal students were not developed in Cognitive style. This is one of the important reason for them to lagging behind in education field. They are ignorant about the importance of cognitive style relating to the development of scholastic achievement



in different subjects. There are so many measures have to be taken for the development of cognitive style like favourable social environment, good home environment, removing poverty, parental favourable attitude towards children's education and also good infrastructural facilities for study in school, home and society.

● **References :**

1. Agrell, C., Riding, R.J., The Effect of Cognitive Style and Cognitive Skills on School Subject Performance, *Educational Studies*, 23, (1997), 29-50.
2. Bevington Jason, Jennifer, G, Wishart., The influence of classroom peers on Cognitive performance in children with Behavioural Problems, *British Journal of Educational Psychology*, 85, (1999), 20-31.
3. Bloom, B. S., Taxonomy of Educational objectives, David Mckay company, Inc, (1995), 1-20.
4. Goldstin, K., Blackman S., Cognitive Style, Ny Willy, (1978), 10-175.
5. Halford, G.S., The Development of Thought, Hillsdale N.J., Erlbaum, (1982), 116-188.
6. Kagan, Nathan., Cognitive Style in Infancy and Early childhood, Lawrence Erlbaum Associates INC, (1976), 1-90.
7. Panda, K.C., Cognitive Style Research and Development of Creativity Issues and Strategies in Identification and Development of Talent, Delhi, NCERT, (1998), 13-148.
8. Pushpa, M., Social Deprivation and Cognitive Styles, NCERT, New Delhi, (1990), 194-202.
9. Rayner, S, Riding, R., Towards a categorization of Cognitive styles and Learning Styles, *Educational Psychology* - 17, (1997), 5-28.
10. Riding, R.J., Rayner, S., Cognitive Styles and Learning strategies, David Fulton, London, (1998), 12-129.
11. Riding, R.J., Read, G., Cognitive Style and pupil learning preferences, *Education psychology*-16, (1996), 81-106.
12. Sharma, K.R., Education life Style of tribal students, classical publishing company, New Delhi, (1991), 1-116.
13. Witkin, H.A., Cognitive Style in personal and cultural Adoption, (1965), 126-168.



# ANALYSIS OF DRAWING OF TRIBAL CHILDREN IN TRIPURA TO UNDERSTAND DIFFERENT PATTERNS OF CONSCIOUSNESS LEVELS

By

*Debdulal Dutta Roy*

---

## ABSTRACT

Drawing is the journey from outer layer to inner core of human mind. In describing Psychic experience, Sri Aurobindo and the Mother gave importance on three layers of human mind – the outer, inner and inner core. The outer layer is composed of individual percepts. Inner layer can be understood one's feeling to the object and the inner core includes some qualities those are transmitted through heredity. The inner core attributes are eternal. Objective of this study was to examine the outer, inner and inner core layers of mind of the tribal children in Tripura by assessing different attributes of their drawings. Data were collected from 50 tribal children of grades III and IV living in the remote villages of Tripura wherein hit and run guerrilla attack was common. Children were asked to draw any picture on the given sheet of paper as nice as possible. A set of attributes was conceptualized to study various outer (contents, location, size, missing important parts, anomalies), inner and inner core (vividness, complexity, harmony with environment, orderliness, cleanliness, aesthetic) layers. A rating scale was developed to assess above attributes of their drawings through the judges. Judges were psychologists with experience in children art. Judges' ratings were averaged for the analysis. Results revealed no gross distortion in outer layer. The children were not aggressive rather passive, environment friendly and nature lover (inner layer). Possibly, due to inadequate training, the inner core layer was poorly organized. Correlation matrix of the above attributes provided several cues to understand how to improve the drawing performance as well as how to reorganize different layers of tribal children's mind. Results provide new paradigm to the Western Psychoanalyst to study human mind from different angles.

Drawing is the expression of inner knowledge about the surroundings or outer nature. It is the inner Journey to discover psychic being. According to Sri Aurobindo and Sri Maa each human being has an outer nature (surroundings man sees, hears and touches), inner nature



(qualities or feelings those are intangible) and innermost core (the same essence of life). In child, these layers are developed through different psychic educational experiences.

### ● Outernature

It is made up of the physical, the vital and the mental nature. It is everything in man that is visible on the surface for others. It is tangible. It includes all the actions and interactions. For example, drawing on watching at the flower by a child is the expression of outer nature. This comes through development of sensory capabilities and control over the different organs. For example, child develops image about different forms of the object by developing his capability on shape, size, distance or depth, color discrimination and on the figure ground relations.

### ● Innernature

Inner nature comes after outer nature. It is everything that is behind the scene. It is not visible to others and often not even to oneself. There were three main parts of the inner nature-inner mental, inner vital and inner physical. In the above example, watching at the flower reveals one's preference or love for flower. This love or preference is the inner nature. It varies from man to man.

By the repeated interaction with different attributes of object, child develops some concept about the object. This conception shapes the inner nature of child. For example, after touching or plucking the flower, child finds no punishment from the plant rather receives punishment from human. This develops feeling of attachment to plant and detachment from the human. The inner nature of child psyche is composed of these things.

### ● InnermostCore

It is the central core of human being. It is the inner self, Atman, it is immortal and remains the same through all our lives. These qualities may change or may be perfected from birth to birth, but our essence remains always the same. For example, art on watching at the flower by a girl child is the expression of aesthetic. Each human being possesses some aesthetic values that may be expression of inner harmony between the living entity and the surroundings. In explaining psychic education, Sri Aurobindo and the Mother suggested few values through which one can assess innermost core. These values are aesthetic, orderliness, cleanliness etc.

Though the above three types of nature remain in the human being, it becomes difficult to assess them. Objective of this study was to examine the outer, inner and inner core layers of mind of the tribal children in Tripura by assessing different attributes of their drawings.



## METHODS

### ● Sample:

Data were collected from the tribal children (N=50) lived in the remote tribal villages of West Tripura. The villages are very close to Bangladesh and trouble prone due to frequent murders and attacks on the tribal people by the rebels. The area is hit-and-run guerrilla strikes. I selected these two areas as I wanted to explore any influence of extreme social conditions on the inner psyche of the children. With the help of administrative force provided by the Head quarter of TTAADC (Tripura Tribal Areas Autonomous District Council), I entered into those areas.

Socio-economic condition of those children's family are very low. Most of the parents were illiterate. Their occupation was agriculture and manual labor. The average age of the child was 9.26 with SD 1.05. The children were in the grades of class III and IV. Most of the tribal children belonged to the Tripuri community. Only two children belonged to Jamatia community. Except one (belonged to Mohammedan) all the children were Hindus.

### ● Procedure:

Children were requested to sit separately so that one could not see other drawing. They were asked to draw any picture nicely on a given white sheet. Since, I was allowed to be there for 20 minutes due to administrative reasons, I allowed them 15 minutes to draw the picture. Their drawings were administered to three judges who were psychologist with some experience in children art. The drawings were rated by the judges with rating scale developed for this purpose.

## RESULTS

### ● Classification of drawings:

All the drawings were initially classified into 8 different categories (Human, flower plant, fruit plant, flower and house). Table 1 shows that children drew more the plants (50%) and most of them drew flowerplants (44%) than fruit plants (6%). Others drew flowers (8%) and house (12%). Very few drew human figures (4%). No one drew animals, God or Goddess, demon etc. though Tripuri communities practiced several spiritual rituals. This suggests feeling of social insecurity and loneliness among them.

### ● Location:

Table 2 shows that most of the drawings were located at the lower (54%) and middle positions (40%) of the sheet. Very few (6%) were located at the top position. Following the interpretation of draw a person test (Gilbert, 1978), it may be interpreted that most of the children were depressed and self-centered and very few children were high achieving.

- **Size :**

Table 3 shows that 80% respondents maintained appropriate size in drawing the picture. Only 20% failed to maintain appropriate size. Among them, only 16% drawings were tiny and 4% drawings were large for the picture. This suggests that children were not very optimistic rather they were moderate in setting aspiration levels. Few children were much depressed.

**TABLE 1**  
**Distribution of drawing contents**

Contents	Frequency	Percentage
Human	2	4
Flower Plant	22	44
Fruit Plant	3	6
Flower	4	8
House	6	12
Bird	1	2
Home Objects	1	2
Fruit	11	22

- **Missing parts :**

Missing parts was used as important parameter in DAP testing to assess specific conflict areas. Since, no standardized DAP testing process was followed here, this was used as the indicator to understand one's difficulty to integrate perception in the imagination. Table 2 shows that only 4% children missed very few important parts and 6% children missed most of the important parts subsequently suggesting their little difficulty to integrate the perception in imagination.

- **Anomaly:**

Like missing important parts, anomaly is indicator to assess perceptual integration. Anomaly includes non-conformity with rules. Where as this is not in case of missing important parts. Table 2 shows no very gross anomalies in children drawing.

- **Vividness :**

This is a indicator to assess imagination clarity. Results show that 48% of children could draw picture with much vividness suggesting their good imagination clarity.



- **Complexity**

Table 2 shows that their drawings (38%) were not very highly complex. This suggests simplicity in their thinking.

**TABLE 2**  
**Attributes of outer nature of drawing**

		Frequency	Percentage
Location	Top	3	6
	Middle	20	40
	Lower	27	54
Size	Tiny	8	16
	Appropriate	40	80
	Large	2	4
Missing Important parts	Very few	2	4
	Few	25	50
	Some	20	40
	Most	3	6
Anomalies	Very low	0	0
	Low	20	40
	High	22	44
	Very high	8	16
Vividness	Very much	0	0
	Much	24	48
	Less	21	42
	Least	5	10
Complexity	Very low	0	0
	Low	31	62
	High	18	36
	Very High	1	2

- **Harmony:**

Drawing requires good harmony between the figure and the ground. Maintaining harmony between figure and ground depends upon one's ability to make balance among different facets of life. 68% of the children failed to maintain good harmony between the figure and the surroundings.

- **Orderliness :**

Orderliness means symmetry of the different characteristics of the figures. For example, symmetry among the petals of the flower or symmetry between the sides of leaf. Table 3 shows that children failed to maintain good orderliness (78%) in drawing.

- **Cleanliness :**

This was assessed in terms of neatness around the figure, over drawing, erasing and putting cut mark over the drawings etc. Table 3 shows that 72% of the children could maintain cleanliness in drawing.

- **Aesthetic :**

It was assessed in terms of the overall beauty of the drawing. Only 26% of cases maintained aesthetic value in their drawings.

- **Correlation :**

Table 4 shows that harmony with the environment, orderliness, cleanliness, vividness and aesthetic were positively and significantly interrelated. On the other hand, they were significantly and negatively related with anomalies and missing parts. Except cleanliness, complexity was positively related to harmony with the environment, orderliness, vividness and aesthetic.

**TABLE 3**  
**Attributes of outer nature of drawing**

	Rating Categories	Frequency	Percentage
Harmony	Very low	10	20
	Low	24	48
	High	15	30
	Very high	1	2
Orderliness	Very high	0	0
	Very Low	11	22
	Low	20	40
	Very low	19	38
Cleanliness	Least	0	0
	Less	14	28
	Much	30	60
	Very Much	6	12
Aesthetic	Very low	5	10
	Low	32	64
	High	13	26
	Very high	0	0



## DISCUSSION

Results revealed the outer, inner nature and inner core layers of consciousness of the tribal children in Tripura. It raised few questions against hearsay about tribal children and provided new paradigm to the Western Psychologist to study human being from different angles.

The areas from where I collected data were full of tribals. They were mainly Tripuri communities, largest indigenous group in Tripura. Hit and run guerrilla attack on the tribals and Indian security forces are common phenomena. Children were habituated there with murders, shooting, gun-sound etc. This was hearsay that tribal children were ferocious and dangerous. But the results revealed that tribal children were not active in aggression. No body did not draw any weapon or household cutter. No picture reflected any aggressive feeling. Rather they were passive, environment friendly and nature lover. Most of them drew plants, fruits and flowers. Though Tripuri communities followed many spiritual activities, these were not expressed in the drawings of children. Again, they did not draw any animal too. Only two drawings on human figure suggest their interpersonal conflicts with human beings.

In western psychology, several authors assumed that child is born with several unconscious materials which are usually stored in the unconscious regions of mind. Unconscious is the reservoir of energy with impulses of Eros and Thanatos which are managed by the Ego to express in the reality. If we assume that child is born with divine consciousness, we have to pay our attention to the divine power was conceptualized in terms of five attributes of drawing. These attributes were harmony, orderliness, cleanliness, vividness and aesthetic. According to the Mother, "to do the Yoga, one must have at least a little, the sense of beauty. If one does not, one misses one of the most important aspects of the physical world. Beauty is the harmony of integral realization." Results of the correlation matrix support this postulation as harmony and aesthetic were significantly related with each other. Other strong correlates of aesthetics were vividness, cleanliness and orderliness. Mother says "In the physical world, of all things it is beauty that expresses best the Divine. The physical world is the world of form and the perfection of form is beauty. Beauty interprets, expresses, manifests the Eternal. Its role is to put all manifested nature in contact with the eternal through the perfection of form, through the harmony and a sense of ideal which uplifts and leads towards something higher." In other words, aesthetic sense comes through good purification of percepts. This assumption was supported by the correlation matrix. It was noted that aesthetic sense was negatively related to anomalies, missing important parts or poor perceptual integration.

**TABLE 4**  
**Correlation Matrix (N = 50)**

	1	2	3	4	5	6	7	8
1. Harmony	1.00							
2. Orderliness	0.56**	1.00						
3. Cleanliness	0.39**	0.45**	1.00					
4. Vividness	0.58**	0.68**	0.74**	1.00				
5. Aesthetic	0.41**	0.58**	0.72**	0.73**	1.00			
6. Anomalies	-0.46**	-0.64**	-0.56**	-0.75**	-0.59**	1.00		
7. Complexity	0.31*	0.34*	0.23	0.37*	0.31*	-0.22	1.00	
8. Missing	-0.33*	-0.39**	-0.24	-0.41*	-0.35*	0.49**	-0.32*	1.00

\*  $p < 0.05$  \*\*  $p < 0.01$



# CONSTRAINS OF AGRICULTURE IN HILL TRIPURA

By

\* Dr. P. K. Paul

A man is known by his companies he keeps

A state is known by its resources it has.

Therefore the usage of the natural resources is important for any nation, region or state. Even the Eskimos have used technology to develop their livelihood. The hunting men used technology for hunting & the women started technology invention & production through crops. Similarly technology is used even in Jhuming which is evolved by the socio-cultural and deep forest environment in ancient times. The hill people were compelled to practise Jhum & they started technology through Tang-ghar (hut on a bamboo platform) with sharp & pointed bamboo to resist wild animals.

Civilised society started education, research, training & using technology in a formal way for tapping of natural resources. Most valuable resources of our country have attracted different greedy races and warrior groups from different parts of the world in different ages till we got independence in 1947. After independence several plans & programmes have been taken and executed but the country could not use its natural resources upto the mark nor it could pay attention for equal emphasis on different regions or the states through financial & technical means.

Let us look the following comparative figures :-

(In million hectares/Tons)

<u>Resource position</u>	<u>All India</u>	<u>Tripura</u>
1. Geographical area	329	1.05
2. Total Food Crop Area	124	0.24
3. Total Food production	199	0.55
4. Yearly Food stock	32	(-) 0.20

Source :- Agricultural Statistics at a glance - 2000 (G. O. I.)

It is revealed from the above that above 40% of the total geographical area of the country can be utilised for food crops against which only about 24% area of the state can be put for food crops production. Such a big gap resulted in the shortage of about 2,00,000 tons of food grains per annum which may increase due to recurring floods & droughts in the state. From only about 10% of the cropping area of the Hill areas per year production is only about 0.5 lakh ton resulting shortage of 1.5 lakh tons.

On the otherside the potentialities of per hectare crop yield is more in Tripura which is about 2000 kgs of rice as against about 1600 kgs of rice per hectare of all India average. But



both the per hectare production and total production are unstable due to recurring flood & droughts and very frequent loss of jhum crops. Therefore in one way sustainability of the present production is to be ensured & in other way per hectare production is to be increased. The perspective plan of Tripura for attaining self sufficiency in food by next 10 years is to be integrated with externally aided or central project so as to enable application of all required technology & inputs at a time including marketing through forward & backward linkages alongwith diversification. Soil is the basic non renewal resource of agriculture. Due to hilly terrain of the state of Tripura the net cultivable area is very less in comparison to all India average.

Land use classification of the Country & Tripura may be seen below :—  
(Million hectares) (1996-'97)

Factors	All India	Tripura
1. Geographical Area	329.000	1.050
2. Net area sown	142.820	0.278
3. Forest	68.750 (22.5%)	0.610 (60%)
4. Culturable wasteland	13.94 (4.6%)	0.096 (9.5%)
5. Per Capita Cultivable land (in hectare)	0.15	0.083

It is alarming to observe that the per capita cultivable land in Tripura is only 0.083 hect, which is almost half of national average. It is a natural directive for Tripura regarding scientific uses of land and management of soil health. The percentage of culturable waste land is more in Tripura which also necessitates immediate reclamation and better productive uses of waste land in Tripura.

The very less (26.5) percentage of net area sown availability, as against 43% of national average, indicates the immediate necessities for multidisciplinary care for the substrate of plant growth like soils of Tripura. On the contrary only 22.50% of the area of the country is under forest cover though the forest cover in Tripura is about 60% which is about 37.50% more than the average requirement. In Tripura per capita forest area is 0.20 hect. against all India average of 0.07 hect. It is worthy for Tripura but can it not get compensatory production from the nation in lieu?

In respect of inputs availabilities and utilisation also Tripura is backward state in comparison to national scenario. The utilisation of fertiliser and water-resources in Tripura vis-a-vis in the country are given below :

Consumption of Fertilisers	India	Tripura (000 tons, 1998-99)
1. Nitrogenous	11353.70	6.90
2. Phosphatic	4112.10	1.80
3. Potassic	1331.6	0.98



4. Total (N+P+K)	16797.5	9.76
5. Ratio of N. P. & K.	7 : 3 : 1	4 : 2 : 1
6. Per hectare consumption (Kg)	90.04	22.91
7. Percentage of area irrigated	38.66	13.10

(1996-97)

(Source : Agricultural Statistics at a glance - 2000, Ministry of Agriculture, G. O. India)

Due to distant location of the state and due to poor transport facilities & the financial inadequacy per hectare availability and uses of fertiliser could be only 22.91 Kgs (about 4 Kgs in Hills) as against 90.04 Kgs of average consumption in the country. The suitably located states like Andhrapradesh & Tamilnadu could use about 152 Kg/hectare, Haryana 140, W. Bengal 120 Kgs/hectare where as Punjab could use as high as 177 Kgs/hectare of fertiliser per year.

The percentage of crop area which could receive assured irrigation was as high as 38.66 in India against which the irrigation percentage was only 13.10 in Tripura during 1998-99. The potential area for irrigation is about 50% in Tripura which requires to be achieved early. However it is worthy to mention that the Brahmaputra Board has reported the irrigation potential area to be 2.81 lakh hectare and total net area sown for Tripura to be 3.10 lakhs hectares, as against 2.80 lakhs hectares now. Govt. of Tripura has made a policy to cover doubled area under irrigation is TTAADC areas than that of plain area every year.

Majority of the 1140 streamlets cause severe soil erosion & make flash floods in rainy season and again dry up in winter mostly in hill areas. Some are filled up by eroded materials & are lost for ever. Such a process will ruin the ecology in one way and create more & more water scarcities in dry seasons. Therefore very systematic & intensive soil survey followed by scientific land utilisation is a primary task for the state.

Inspite of enormous problems of Agriculture in Tripura majority of the cultivators are marginal & small. The average size holding is also very small as compared to national average but almost similar to West Bengal, U. P., Tamilnadu etc.

Distribution of number operational holdings and size groups

Category	(000 Nos) (1990-91)	
	All India	Tripura
1. Marginal	63389	217
2. Small	20092	69
3. Semi-medium	13923	28
4. Medium	7580	4
5. Large	1654	Negligible
6. Avg. size of holdings (hect.)	1.55	0.89

From above table it reveals that the percentage of small & marginal farmers is more than 90 in Tripura where as the percentage in all India level is around 78 only. More of care &



assistance are to be ensured for the large number of small or marginal farmers for sustainability of production along with multidisciplinary integrated programmes for hilly areas of Tripura.

The average size of holding (0.97 hect.) in Tripura is also less than all India average of 1.55 hectare. However in spite of smallest average land holding of only 0.33 hect Kerala could intensify the agriculture & cropping intensity with the technical helps of different agricultural & Horticultural Universities/colleges. Tripura is also to more for dispensing of better & upto date technologies & inputs to the farmers through education, research, training and extension etc. Financial help from ICAR and necessary affiliation through Central Agricultural University, Imphal may be sought for. Besides, more of training of farmer sons are to be ensured in hilly areas on gardening & hill agriculture.

It is astonishing to observe that the per capita institutional credit is only Rs. 11.50 as against Rs. 159.00 of all India average. So where do we stand? We are in the midway of the weak developing bridge with a weak infrastructure and economy & least supports. Strong panchayats have strong desire, strong endeavour to use natural resources but they are also running hand to mouth. In other way also their reach is upto primary markets at the maximum. So some one is to tie & establish right & left, forward & backward and top & bottom linkages for moving the reinvestment cycle of growers more speedily. Otherwise sustainability of Tripura agricultural programmes will be threatened. The marketing tie-up are to be spreaded through co-operative and management systems.

All the available on going programmes, missions & mini-missions are to be tapped through strong monitoring in one way. In other way endeavours are to be stronger to convince and compel national authorities to minimise the disparities with national levels of development with active participation of hill people.

---

\* Formerly Director of Agriculture & Advisor (Agriculture) Govt. of Tripura

M.Sc (Agri), L.L.B, Ph.D (CU), DIRD (UK), CI (Japan), RASE (England)



July — September 2004

## EVOLUTION OF MOG BUDDHIST CULTURE IN TRIPURA

By

*Krairi Mog Chowdhuri*

---

Life style, socio-cultural thoughts of a community is to a great extent influenced by its surrounding environment and religion. Similarly, culture and religion are two integral parts of the society—one cannot develop leaving another behind. We see that the society of the Mog community in Tripura has also for ages developed taking a bearing from the natural ambience and their religion.

Visibly enough lyrical drama of the Mogs—Jait Pangkhung, Oyisaindra, their worships and festivals start with a prayer. A trait of animism is also found in their rites and rituals. Then their folk dances – Dung Akah, Saing Akah, Kya Akah, Chaipraming Akah, lamp dance or Chhiming Akash, Chariot pulling song, Swakhrang, nakhrang or nabaingla etc. lyric poems, lakkahnitih, Mangla Souk Saingback etc. moral writings, legends and oral literature are bearing shadow of Buddhist culture.

Through, traditionally social rites and rituals of the Mogs have a great deal of religious influence, natural surroundings have always had equally a visible effect on it. Evolution of the Mogs, as a community has been in consistence of the natural developments around them. That is why, their new year festival 'Sangraing' is celebrated centering on the natural components like climate, hills, jhum, crop fields and to on. In addition, the festival day sees – cleaning of household, temples streets, exchange of greetings by sprinkling water on each other, exchanging invitation and participation in collective prayer. These activities are called 'Kanghmuh Kokshuh' or benevolent works.

The Mogs pour water on the roots of Aswattha banyan tree on the occasion of Buddha Purnima (full moon day\_ and show respect to the elders. Three months from Ashadi Purnima to Ashini Purnima are observed as 'Wa' pledge. Various restrictions are observed during those days. Then they donate generally different items on the day of Kathin Chibar Dan. All these festivals and observations are sings of evolution and development of human civilization only.

Though the Mog community has been adhered to Buddhism for ages, existence of animism cast a non-Buddhist shadow in their socio-cultural practices. These practices have brought Buddhism face to face with animism in a controversial manner. Education has taught many of them to get rid of this culture but still some traits animism can be traced in their activities, perhaps at times as a sign of showing reverence to their age-old heritage. Aged persons and well-to-do families in the villages, in particular prefer to adhere to these customs. For example, construction of memorial structure on the ashes of a relative, compulsory ordination of an



adolescent boy, making the nomenclature in a particular system, performing treatment or wedding in accordance with the specific moment, charms and magic etc.—all seem to be legacy of that animism.

All these activities or practices donot find any justification in any religious tenet in the world. However, whatever free of superstition a society may be, it cannot deny the influence of the natural and animistic beliefs. so, we see worship of river, deities and evil spirits, house, tree etc. in the Mog society. they also have certain cults and rituals that are totally superstitious and unjustified. Such are – like prevalence of witch-hunt in other aboriginal societies they have ‘Chichchhidai’ where a person is identified as which and ousted from the village. This is nothing but an inhuman superstitious custom. In a marriage ceremony the bride and groom are given blessing through chanting of ‘Mangal Sutta’ and giving pledge of panch Sheel one of which debar drinking of liquor uttering ‘Sura mareyo majjapama dattana weramani shikkhapadang samadiyami’. But in reality no marriage ceremony of the Mogs has been solemnized without liquor.

The Mogs believe that burning a corpse together is a benevolent task. This ceremony cannot be done in day. For that the dead body is preserved for several days. In the name of guarding that corpse whole night some people entertain themselves in gambling. Swakhrang. Nakhrang should be chanted near the body and Chetikhkrang or drum is played. These kinds of various practices are still there which cannot be denied. Modern or European culture of drinking and gambling cannot be in consonance with Buddhist Mog culture.

When the Mog society is already in the grip of ultra-modernity European pompous culture will further lead it towards destruction. In this situation the educated and present generation of the Mog society must arise above all these and be conscious of the destructive effects. Almost extinct cultures like ‘Swakhrang’, ‘Nakhrang’, ‘Chetikhkrang’, ‘Painehokhrang’, ‘Saingkakhrang’, ‘Dungkakhrang’, ‘Naing Chhoyemye Kakhrang’ should be conserved. These are mainly related with funeral ceremony. Instead of showing intoxication in a marriage ceremony it is better to keep intact the traditional rites like ‘Meowayik Mongoyaik, Khyokhudaing’, dance and song – ‘Owah Tah Daiying’ etc. Any gathering should be accompanied by ‘Bung Pait’, ‘Nheh’, ‘Pangkhung’, ‘Pri Dokhlang’ etc. instruments Marriage ceremony should have merry making and joyous noise.

As any society cannot develop denying the effects of the nature so could not Mog society. Natural forces are omni-present. Their social structure and livelihood have moved in consistence with the natural forces. For that reason, they have been more dependent on jhum or shifting cultivation. A bad or rich crop is also dependent on the mood of the nature.

Ingredients required in jhum cultivation not only easily available but it has kept pace with the religious concept also. Jhum dependent life style moves around trees and plants which has in turn influenced their simple and calm characteristics. It has made them used to live without any pomp and excess. Their simplicity has made them honest. They prefer to lend their young boys as ‘kyang karagah’ or a caretaker in the temple and ‘shraman’ or ordinate in the Buddhist order. Leaving the ‘Mangduru’ (paddy crushing or husking machine),



3

looms, livestock behind they go for work or go to build a new house.

Having been brought up in a Buddhist culture the Mogs have their limitations in desire and demands. Nature has influenced the process of house building to their social set-up and customs. Houses are made of easily available materials like fax and bamboo collected from the jungle, on a high platform. As easily available, they don't feel pain in leaving these structures behind when required. Food gathering has never bothered them as the nature has given ample resources for them. But they have been frugal with the nature also.

This concept impermanence and overall life philosophy has come in the way of present day materialism. In many fields the Mog society is finding it difficult to cop up with the ever-changing world. To keep abreast of it must change its outlook to some extent. But this transformation should be in tune with the modernity keeping the basic characteristics intact. Otherwise, it will lose its own nature. History is witness to such incidents. Such destructions have always not come through the natural evolution but the human beings' own actions.

Naturally, the culture of a minority community is more vulnerable to destruction and extinction. Conservation becomes very difficult in these cases. For that reason a nature friendly resistance power has to be developed. Sometimes, falling prey to outer forces, sometimes allured by something, at times in search of livelihood or desire for sustenance has driven many tribes to conversion to Christianity. fortunately enough the Mogs have still retained their culture and Buddhist philosophical belief.

The Buddhist monk preached Buddhism in this land of hills and by that a conducive ambience for development of Buddhism grew. Buddhist habitations left their mark here—in the culture and society as well. The archaeological site discovered at Pilak near Jolaibari in south Tripura district bears evidence to early days the Mogs or the Mraima community from Arakan established settlements here and there in Tripura. Probably adverse situation and repeated battles with the Tripura rulers drove them back to Arakan. But a small fraction of them has remained in Bangladesh and another fraction in Tripura. Found in a scattered manner in Tripura anyhow they have made their niche as a Buddhist society in the sea of people of the state.



# CUSTOMARY LAWS AND PARTICIPATION OF TRIBAL WOMEN IN DECISION - MAKING PROCESS OF TRIPURA

By

Dr. Suchintya Bhattacharya

---

Scholars in the field of sociology are of opinion that unlike formal laws customary laws are not made by any law-making authority but are part of the oral tradition handed over by one generation to the succeeding generation through the social mechanism of cultural transmission. They are composed of a large body of rules observed by communities and founded on pre-existing rules sanctioned by the will of the community. There is also a general agreement that tribal people had a strong sense of community life and as a result, these people who were ecologically isolated had developed their own traditions, habits and customs. Subsequently, the culture or customs are embodied in the practices and observations of their day to day life. Hutchinson (1984) observes : "their hospitality, friendliness, absence of jealousy and cheerfulness may be traced very largely to the direct effect of the environment."

There is no doubt that environment or ecological conditions play a vital role on the growth of customary laws and practices. Tripura as one of the states of north-eastern region bears close resemblance with its characteristics of socio-physical features to those in other sister states of the region and as such have developed a similar set of rites, ceremonies and specially customary laws. A perusal of the life-pattern of the tribes of Tripura reveals that their economy still centres on food-gathering and food-producing activities that is, traditional *jhum* cultivation, the yields of which are barely adequate for their subsistence.

**Jhuming as an important phenomenon :** *Jhuming* is, in fact, a way of life of a tribal society. the interesting point which draws our attention is that even those tribals who carry out permanent cultivation indulge in part time *jhuming* so as to attend to customary rites, ceremony and cultural events. For a proper understanding of the intensity of *jhum* cultivation, the position of *jhumia* - households in Tripura is given below :



**TABLE : 1**  
**JHUMIA HOUSEHOLDS IN TRIPURA**  
**(CENSUS OF INDIA-1971)**

Namke of Tribe	Total no of Households	No. of house holds doing jhum solely	No. of house holds doing Jhum Partly	Percentage of Jhumia households to total households of each tribe
1	2	3	4	5
Tripuri	43,927	10,693	11,612	50.8%
Riang	11,355	6,750	3,934	94.1%
Jamtia	6,000	1,119	2,411	58.8%
Chakma	5,028	1,821	1,839	72.7%
Halam	3,347	1,185	1,447	78.6%
Mog	2,329	531	696	52.6%
Noatia	1,806	403	846	69.1%
Total	73,792	22,602	22,785	61.3%

It is evident from the above table that the percentage of *Jhumia* households of the Riang Community to total households is the highest, the number being as high as 94.1% whereas, the percentage of *jhumia* households of the Tripura Community is the lowest that is, 50.8%.

It is also evident that the Communities like Riang, Jamatia, Chakma, Halam, Mog and Noatia still to-day are adhering to their age-old practice of shifting cultivation despite considerable efforts taken by the Central as well as State Government to rehabilitate them.

**Customary laws relatng to jhuming :** During the princely rule, the village council of elders used to select new *jhum* land every year and divide it into as many number of plots as there were *jhumia*-families. Generally, the best plots of land were kept reserved for the elders and thereafter the remining plots were distributed on the basis of "first come, first choice". But now-a-days since independence, new methods gradually are being introduced to customary laws and practices to some tribal communities of Tripura. According to new method every year a village *jhum* committee is formed in a meeting of all the villagers for the selection of *jhum* land and allotment of the same to the individual *jhumia* families. A President and a secretary are appointed by the village committee every year and *Choudury* being the traditional chief of the hamlet, is not necessarily selected as the president of the village, *jhumia* committee due to his pre-occupation with other functions including adjudication of disputes. This new method is resorted to with a view to eliminating any possibility of favouritism or discrimination in the matter relating to *jhum* cultivation. It is important to note that by introducing different



grades on the basis of need and capacity, the tribes of Tripura have contributed an important improvement in the traditional system of customary laws relating to *jhum* cultivation. The fact, however, remains that the right of inheritance over the *jhum* land is restricted to the period of use only. Occupation of *jhum* land and its use when continued for years together, goes in favour of the right of ownership provided the village authority gives consent by way of recognition.

The boundary of individual holdings are demarcated by stones, earthen bounds, trees, streamlets and the like. Sometimes, these boundary lines become the usual sources of disputes among the *jhumias*. Such and other disputes concerning land used to be settled by the *choudhury* and if he fails to settle the issue the case is to be brought before the high official known as *Rai* when *Rai* also fails to settle the dispute the case is finally submitted to the court of *maharaja* which is regarded as the highest court of appeal in the law of the land. It is interesting to note that although land ownership rests with the family which is responsible for production and consumption, there is a community feeling which prompts them to help each other and render service without any remuneration.

● **Laws of inheritance and the status of women :** The general notion prevails that women-folk in the tribal society, specially, in the North-Eastern Region enjoy a high status because of egalitarian type of society. There is no restriction on women's movement, food habits, attire, marriage or widow-marriage and as such although apparently it seems they enjoy a better social status than their counterparts in non-tribal societies, the reality speaks in a different way. The customary laws of various tribes of this region including *Tripuri* violate egalitarian principle because those traditional laws always favour the male-folk of the society.

Mention may be made that the process of inheritance in the tribal society is linked up with the nature of property. As for example, certain food materials procured from the wilderness for consumption or sale are considered purely private property of the collector whereas, those food materials before collections happened to be public property which any member of the group could have freely collected. As regards *jhum* land, it is communally owned but on the contrary, the same plot of *jhum* land if covered with plantations of fruit-bearing plants or trees considered to be individually possessed private property which none likes to dispute. Each household is, however, considered property owning-unit but the proprietary right is vested in the head of the family who will invariably be a male member, since descent among the tribal community of Tripura like other tribes of the region is mostly patrilineal, the male members alone inherit the property. However, as a member of the family-unit a female member is also entitled to enjoy the fruits of property utilisation but in no case they can carry conventional authority to hold rights of possession, disposal or alienation.

Hence, the ground reality comes out that as a daughter, a woman is not entitled to own his father's property; as a wife, she is not entitled to inherit her husband's property; even if, she is the only child of her parents, the ancestral property goes to her father's immediate



male relatives. Women are simply female members of the family. They do not have even a working status in the society. It is unfortunate that even though all the states of North-East India except Arunachal Pradesh have a higher literacy rate than the all-India average, the dropout rates of girls are not satisfactory. This will be evident from the literacy rate table given below :

**TABLE : 2**  
**LITERACY RATE BY RURAL – URBAN RESIDENCE - 1991**

STATE	RURAL			URBAN			DIFF. BET. RURAL & URBAN	
	M	F	Diff Bet. MF	M	F	Diff. Bet. MF	M	F
All India	57.87	30.62	27.25	81.09	64.05	17.01	23.22	33.43
Arunachal Pradesh	47.00	25.31	21.69	77.99	62.23	15.76	30.99	36.92
Assam	58.66	39.19	19.47	84.37	73.32	11.05	25.71	34.13
Manipur	67.64	43.26	24.38	82.11	58.67	23.44	14.47	15.41
Meghalaya	44.83	37.12	7.71	85.72	77.32	8.40	40.89	40.20
Mizoram	77.36	67.03	10.33	95.15	91.61	3.54	17.79	24.58
Nagaland	63.42	50.36	13.06	85.94	79.10	6.84	22.52	28.74
Tripura	67.07	44.33	22.74	89.00	76.93	12.07	21.93	32.60

It is evident from the above table that almost all the states of North-East India have a higher literacy rate than the all India average rate but the drop-out rates of girls are alarming. According to the report of the Human Resources Development, 1993-94 although All India dropout rate during the year 1988-89 was 79.46 for girls (class I-X), it was about 84% in the



North Eastern region. Surprisingly, as regards literacy rate Mizoram stands highest in the country but Mizo women even to-day do not have property rights under their customary laws. It is, as if, the status of women-folk has been historically structured in a manner of patriarchal domination of men over the women.

### ● Changes in the Power Structure :

Empirical knowledge tells us that changes in the power structure of tribal society is the result of gradual shifting from *jhum* cultivation to plough cultivation. It is true that unlike the tribes in the other north-eastern states, excepting Manipur, the majority of the Tripura tribes during the rule of the *Rajas* came in close contact with the non-tribal people. As a result, the social formations underwent significant changes as in other parts of India. Interfaces between the simple subsistence that is, non-surplus generating, mode of production of the tribal social formations and their surrounding non-tribal neighbours having relatively advanced system of production carried out by peasants and artisans with greater specialisation yielding surpluses have gone on for centuries. It is only when the tribals found that their system could not sustain them for long, they felt attracted to the more advanced type of social formation which held out greater promise of food for them. As a matter of fact, the shifting from *Jhum* cultivation to plough cultivation and the transformation of forest lands used for shifting cultivation had its impact not simply on economy, but on customary laws and practices and overall the culture of the society as a whole. It followed internal dissension which resulted in the voluntary submission of the tribals to the authority of the kings of Tripura. The rulers of Tripura were Hindu Kshatriyas and as a result, Hindu religious thought began to shed light on the tribal culture in Tripura. It is, however, important to note that the integration of the tribes into the Hindu social organisation was not a kind of unidirectional assimilation. As the tribes tended to adopt the Hindu way of life, similarly, many of the tribes into the Hindu social organisation was not a kind of unidirectional assimilation. As the tribes tended to adopt the Hindu way of life, similarly, many of the tribal ideas, images, symbols, rituals, beliefs, customs, myths and legends have been adopted by the Hindus (Ray' 1990). In support of this statement Kosambi observes that the entire course of Indian History has been marked by the fusion of tribal elements into a general society.

In the post-independence period, with the tremendous improvement in technology of production, expansion of means of transport and communication and media of publicity notable changes took place in the tribal societies, tribal people began to reassess the utility of many of their age-old practices. In addition to this, the merger of the state with union of India in 1949 all previous orders, rules etc. of the Maharajas for all practical purposes become ineffective and inoperative.

In fact, during the past Manikya period penetration of governmental control and administration in the tribal areas had helped the extinction of customary laws almost wholly in the different parts of the hilly region of Tripura. Private property emerged replacing the age-old customary community ownership and egalitarian concept of society. Consequently,



now-a-days in the tribal societies social bond is weakening, incidence of divorce is increasing, formation of group is taking place and belief in tribal theology is also losing its importance. The noted sociologist Beteille (1969) noted the structural pattern of power in the tribal societies. According to him, the present indications seems to suggest that in the years to come the scheduled tribes will turn increasingly in politics as an avenue of social mobility. Danga (1993) also rightly illustrated the above issue by citing the examples of social and political processes that contributed toward crystalization of demand for autonomy of tribes and their territory within specific regions of India. The important consequences of the process of political mobility has been that the active members of political parties, parliament, Legislative Assembly, Autonomous District Council and the occupants of political office such as ministers, executive members of A D C etc. wield more economic and political powers and opened up a new concept of political mobility along with the new structural pattern of powers in the tribal societies of N. E. India including Tripura.

### ● Observation :

It transpires from the foregoing analysis that the transition from the age-old practice of *jhum* cultivation to the of settled cultivation has brought out revolutionary changes in the tribal societies. Traditional customary laws of self-governing institutions are gradually waning out and the vacuum is being filled up by newly oriented power structure. Reference may be made that in tripura even during the princely rule demand for women's rights were pioneered by Jano-Shiksha Movement in 1945 and an Association of Tribal women was formed in 1948. Some tribal women took part in the historic *Janasiksha* Movement in which Kumari Madhuti and Rupashi became martyrs near Padmabil area of Khowai for refusing to oblige the army to work for the *\*taitun* system in 1949. Another landmark was added in the tribal women movement by establishment of Tripura Adibashi Mahila Samity (TAMS). In 1953 at Agartala by a group of social workers for the upliftment of the downtrodden women in the rural and tribal areas of Tripura. Subsequently, with the UNO's declaration of International year for women, the Government of India constituted a National Commission for women in 1992. Government of Tripura also constituted a commission for women in Tripura in 1994 and since then Tripura commission for Women rendering significant role in strengthening the machinery for women's development in Tripura.

There is no doubt that political empowerment holds the key to an all-round development of the Status of women in the society and such, the launching of 73rd and 74th amendment of the constitution of India which ensures reservation of women in not less than 1/3 of seats in the Panchayats, Zilla Parishads and other local bodies may be regarded as a milestone for

---

*\* Taitung was a feudal type of exaction in kind. According to this system it was obligatory on the part of the tribal people to supply to the state officials a portion of labour when troops of officers marched through the hills, the villagers had to supply them with luggage bearing who were locally called 'Taitung'. The age-old custom had been the cause of grievances of the tribes in general.*



the advancement of women in India. Tripura deserves appreciation on the ground that the positive spirit of those Acts were already implemented in the last two Panchayat elections of Tripura where women candidates had been elected in the one third of the total seats in the 'Gao-Sabha', Panchayat Samity and 'Zilla Parishad'. Mention may be made that out of 23 Panchayat Samities, 12 are being run under the chairpersonship of women amongst whom 4 Panchayat Samities are run by tribal women.

Attention may be drawn to the statutory provisions of section 2 (2) of Hindu Succession Act, 1956 which clearly states that nothing contained in this Act shall apply to the members of any scheduled tribe within the clause 25 of Art 366 of the constitution of India unless the Central Government by notification in the official gazettee, otherwise directs. Tribal Communities, however, may resort to the provisions of Indian Succession Act, 1956 subject to restrictions imposed by the Act itself. It is inspiring to note that some tribal communities of Tripura are already coming forward to take resort to the court of law in matters of succession. A single case (Kilikdar '98) which may be treated as representative in character may be cited in this context. The case relates that Smti Santirung Riang wife of Late Mongaljoy Riang Choudhury of Dharmanagar, North Tripura Case No. Misc. 10/1989 (Succession Certificate) in the court of Munsiff, Dharmanagar along with her five sons and two daughters as legal heirs filed a petition on 10.5.89 U/S372 of the Indian Succession Act for granting a succession certificate in their favour. The Munsiff being satisfied issued the Succession Certificate as per prayer on 17.6.1989. It is thus evident that although customary laws do to allow female members to inherit property but now-a-days there is a trend among the tribals to resort to the provisions of Indian Succession Act.

It is true, with the UNO's declaration of 'International Year for Women', we are confronted with the concept of 'New Women' who is more decisive, more confident and more challenging, the focus on women has been shifted from the concept of 'Welfare of women' to the concept of an 'empowerment of women', yet the ideal of equality between men and women in all spheres of life is still a matter of doubt. The fact can not be denied that there are a number of provisions in our constitution and also a number of laws relating to women as for example, Criminal Procedure Code (Amendment) Bill, 1994. Indecent Representation of Women Prohibition (Amendment) Bill, 1995; The Prevention of Barbarous and beastly cruelty against Women Bill, 1995 etc. yet the status of women-folk specially in rural areas remained unchanged. The real problem is that law-enforcing agencies are not performing their tasks honestly and seriously. Our representatives are not serious because the proposed constitutional 81st Amendment Bill of 1996 which seeks to extend 1/3 reservation of seats in the Parliament and the state Legislative Assemblies are yet to be passed. There are also loopholes in the existing laws because economically, socially and politically dependent women-folk cannot take resort to law for injustice done against them.

As a matter of fact, if gender disparity prevails, patriarchal ideology dominates, women participation in decision-making and developmental activities will be a far cry. This will be only possible if women-folk are given a proper environment for education, development of



skill and awareness overriding the barriers; of gender biasness and broaden the base of the civil society which can enable the state machinery to stop hindrances and obstacles in the way of the progress of women. It is to be kept in mind that as women constitute half of the population real equality between men and women is important for a real democratic society.

### BIBLIOGRAPHY

- 1) Beteille, Andre (1969) : Castes Old and New, Asia Publishing House, Bombay
- 2) Bhattacharya, Suchintya (1992) : From Jhumming to Tapping; Directorate of Research, Dept. of Welfare for Sch. Tribes, Govt. of Tripura, Agartala.
- 3) Danda, Ajit K. (1993) : A Plea for Political Mobility published in : Mrinal Miri (Ed). continuity and change in Tribal Society Indian Institute of Advanced Study, Shimla.
- 4) Das, S.T. (1986) Tribal Life of North-Eastern India.
- 5) F.A.O. Staff, Shifting cultivaiton, The Unasylva Vol. II (1957), Rome (1957).
- 6) Ganguly, J.B. (1968) Economic Problems of the Jhumias of Tripura, Kolkata.
- 7) Guha, B.S. (1955) : The Indian Aborigines and their problems published in the journal or the Asiatic Society of Bengal Vol. XVII, Kolkata.
- 8) Kosambi, D.D. (1956) An Introduction to the study of Indian History, Popular Book Depot, Bombay.
- 9) Law Department, Govt. of Tripura, The Tripura Land Revenue and Land Reforms Act, 1960 Agartala.
- 10) Menon, K. D. (1975) Tripura District Gazetteers, Kolkata.
- 11) Kilikdar, B.K. (1998) Customary Laws and Practices; Riangs of Tripura : Tribal Research Institute, Agartala.
- 12) National Commission for Women : Report on Development of Female Education, Among Tribal Community, Delhi, 1994.
- 13) Sharma, TC. (1976) : The Prehistoric background of Shifting Cultivaiton, published in the Journal, shifting cultivaiton in North-East India, Meghalaya.

The paper on "Customary Laws and participation of Tribal women in Decision Making process of Tripura" was submitted by Dr. Suchintya Bhattacharya. Visiting Scholar, Bureau of Applied Research in Anthropology, Arizona University (U.S.A.) in the National Seminar Organised by North-East India Council for Social Science Research, 13-14 December, 2004



# TRIBAL LITERATURE : NEW CHALLENGE OF 21<sup>ST</sup> CENTURY

By

*Nanda Kumar DebBarma*

---

It was a little surprising to me when I received a letter from Sahitya Akademi inviting me to attend the All India Tribal literary Conference scheduled to be held at Ranchi, the capital city of Jharkhand. To be honest to say that instantly I was very much interested to pay a visit to the hill station of brilliant weather and the scenic beauty which attract me by means of readings about the place in books and periodicals. I had also curiosity with the term 'Tribal literature' which I came to know for the first time. As I personally don't believe in any type of classification of literature, I had a little confusion to accept the term tribal literature. Though I come from tribal community and having related with literary activities I never treat that my writings belong to tribal literature. And therefore, it was a very interesting to me for having a chance to experience such a new term.

However, when I reached Ranchi, its cloudy morning did not attract me instantly. One of our renowned literary personality Mr. Binay Deb Barma had a very good sleep in the train came down from the upper berth and wanted to know the name of the station. After having break-fast in the hotel we came out of room and saw the cloud disappeared and breezing ten A.M. of Ranchi was very sonorous with the sparingly colors of nature and bright sunny blue sky.

The venue of the Conference was excellent and well furnished air-conditioned auditorium of a hotel at the basement of the building where about 300 people can be accommodated in. Some friends remarked — this does not relate to 'tribality'. They also opined that organizers could choose the venue at open place and invite local tribal people in a large number to remain present in the conference so that they could share the views and take part in inter actions for the benefit of the delegates coming from various parts of the country.

The inaugural program was a very simple one. No opening song was included though Jharkhand is a land of folk music and dance so far my humble knowledge goes. Mr. K. Satchidanandan, the Secretary of Sahitya Akademi said in his welcome address that Sanskrit had to collect many elements from tribal languages while growing the literature up. At the same time, he said, tribal languages in India have no scripts for their own and for this reason they had to suffer in every part of life. Still tribal literature has a different type of sense and imagination. It has a very good possibility. Mr. Satchidanandan hoped that the 21<sup>st</sup> century is going to bring a new term in Indian literary scenario and that is 'Adivasi Sahitya' the Tribal literature like the 'Dalit sahitya' which has already been known to all and popular. He also said that the basic foundation of tribal literature is so strong that it is going to be the challenge



in the coming days.

Delivering his Presidential address Dr. Ramdayal Munda, former V.C. of Ranchi University said that tribals are still have to fight for their existence even after 58th years of independence. Now time has come to gather under one umbrella for survivals.

While reading out the keynote address Mr. G.N.Devi said that Tribal literature is gradually becoming a challenge to Indian Literature. About ninety languages are there spoken by tribal peoples in India having a very rich heritage of literature and culture while only twenty-six languages are recognized in the constitution and known as the Indian languages having so called Indian literature. So there should not be any confusion about contribution behind growing the Indian Literature up.

Mr. Paul Lyngdoh, the Hon'ble Guest of Honour of the inaugural function said that tribal literature has to progress through its own way. He also proposed such a conference one in every two years so that tribal peoples can get themselves gathered and make interactions.

Mr. Brajendra Kumar Tripathi a prominent Hindi writer and poet, who is also the Deputy Secretary of Sahitya Akademi in his vote of thanks said that it has a great significance to build up the tribal literature while Akademi is celebrating its fifty years. Indian literary development can not be complete without the contribution of tribal literature.

The first session of the conference was a seminar on “**The Question of identity** in Tribal Language, Culture and Literature.” Mr. Nirmal Minz was in the chair and Mr. Narayan Bhagat performed as the compere. Mr. Devendra Champiya, L.:T. Khiangte, R. Vasum and Neichuriazho Chucha presented their valuable papers. The common view-point came out from their ‘papers’ are crisis of identity among the tribal people in India. Several terms are used to designate them. Those terms are ‘Tribal’, ‘Indigeneous’, ‘Banavasi,’ ‘Scheduled Tribe’, ‘Janajati’, ‘Adivasi’ and many others. The most objectionable term is ‘Upajati’ which never expresses their style of life, culture and tradition. So called tribals always remained merry-making peoples. They are the sons of the soil. Tribals were the first who contributed a lot in growing the ancient Indian literature in SANSKRIT which is known the literature created by ARYANS. But the fact was that both the writers of the great RAMAYANA and the MAHABHARATA did not belong to Aryan society. Ratnakar who was a dacoit in his first life became VALMIKI and VYASDEVA was a son of a fishing family (Matsyagandha). Sanskrit had to make social, cultural and linguistic relations between the tribal languages in those day while it came to create literature.

The context of **BODO** peoples in the North-East may also be referred to. Bodos, who belong to Tibeto – Burman linguistic family could not overcome the battle of establishing their mother language, are known on geographical basis. In Assam they are known as the Bodos or Boros, the Tiwas, the Sonowals, the Dimasas where in Tripura and Bangladesh they are ‘Boroks and Tripura’. In West Bengal they are the Koches, the Meches. They are ‘Brokpas’ in Bhutan and Nepal. The Garos of Meghalaya, Bangladesh, Assam, Tripura and other places also belong to Tibeto-Burman linguistic family. Thus Bodos or Boros have lost



their common identity. Now time has come to think over the matter and efforts to be taken to bring all of those ethnic groups of people under one linguistic umbrella.

**The Second Session** of the conference was for story reading. Yeshe Dorjee Thongch was in the chair. Laxman Gaiakwad, Shankar Lal Meena, Gour Chandra Murmu and Indu Rani Kiro presented their stories. All the stories were of best imagination and sentiment. This column has the pleasure to produce some extracts from one of them – One day an young tribal girl of Nagpur area purchased a new 'sari' from a village MELA and went to her dearest friend to show it and became obstructed by some youth boys of the village who belonged to so called 'higher' class communities. She was taken to the nearest police station and a complaint registered against her alleging that she might have stolen the sari from somewhere. She came from such a poor family that purchasing of new sari was beyond imagination. The next 'happenings' to the girl may not be brought in literary lines. Two days later, dead body of the fellow girl was discovered by the river side.

Thus the story came to an end with endless impression. The last line of the story was "The Britishers at least used to ask the last willings the person who seemed to be hanged immediately but the 'power' of a independent country did not feel it necessary to ask the same." This column has no intension to make comment about the identity crisis already taken place in the tribal societies of the country;

**The Third Session** of the conference was **Poetry Reading**. The Poets took part in this session were Bhujang Meshram, Chandra Kanta Murasingh, Nirmala Putul, Lalsangzuali Sailo, Charu Mohan Rabha, Kekhrievou Yahome, Pbobre Fernandes and Bandana Tete. Rupchand Hansda Presided over the session. Most of the Poets were well-known in the National level. Among them the poem presented by Nirmala Putul was very attractive in particular. She says – 'They have taken my every thing. The language of my mouth, my hut and my land. They want to loot me when I become youth'.

**Fourth Session** starts at 10.00 a.m. with Hariram Meena in the chair and the topic for discussion was "Depiction of Tribals in literature and myths". Latari Kawadu Madavi, Sylvanus Lamare, Rati Saxena presented their valuable papers in this session. Sylvanus Lamare, in his paper, expressed the thoughts of Khasi peoples over the great Ramayana which was a very educative and thought provoking. Smt. Vasavi, a young and very dynamic journalist, who was also the compere of the session delivered very informative speech in the convulsion.

**Fifth Session** was fixed for discussion on "Tribal Oral Literature and Contemporary Literature". Mr. Rajendra Thakre presided over the session. V. Rama Koti, Bhagvan Das Patel, Tejaswi Kattimani, Damayanti Beshra presented their academic paper. Mr. Indrajit Uraon was the compere.

**In the sixth session**, the poets once again occupied the auditorium for reading out their poems. Mr. H. Kamkhenthang, a renowned poet from Manipur was in the chair. Mr. Kynpham Nongkynrih from Meghalaya presented his marvellous poem "The Prime Ministers' Visit to Meghalaya". Mr. Nanda Kumar Deb Barma attracted the audience with his "My Identity"



while Mr. Raghavan Atholi from far Kerala excited the people by his rhythmic recitation which was followed by English translation by Nongkynrih. The other poets to present their poems in this session were Jadumani Besra, Shiv Lal Kisku, and Durgaprasad Murmu.

**The Seventh Session** was scheduled for reading modern stories. Walter Bhengra, Smt. Mamng Doi, Badal Hembram and Krishna chandra Tudu read out their stories with wonderful sentiments, Socio-economic conditions of tribals and attitudes.

In the evening artistes of Alia Kerketta & others presented excellent Khadyie dance with tremendous rhythm and choreography. The Chchao dance by H.N.Singh and party was boundless joyful. The total program of dances were the symbolic expression of tribal people and their cultural heritage.

**The eighth Session** took place at 10.00 a.m. on 28<sup>th</sup> April 2005 and the topic to be discussed was “**Tribal Culture and Literature : Status of Women**”. Smt. Bitiya Murmu, Smt. Miniman Lalu, Smt Ramnika Gupta and Kurtaz Vasamalli presented their paper. Mdam Ramnika Guptas’ paper on present position of Women was remarkable. Mrs. Rose Kerketta was in the chair.

**Ninth Session** was scheduled for having discussion on “**Future of Tribal Literature**” Mr. Digambar Hansda presided over the session and V.K.Nuh, Varu Sonvane, and Mahadev Toppo read out their papers.

**The tenth and last Session** of the Conference was to read out “**folk-tale Reading**” Tribal peoples have the answer how the earth was built and by whom, how the air, the water and the sky, the planets were made. How the man and women were created. What kind of relations still take place between the nature, the bird and the wilds with the tribal peoples. How music was created first of all. Tribal peoples are still the most merry making human being in the world and so far the Indian literature is concerned, the tribal were the first to contribute their vocal literature in giving the final shape.

Mr. Ignastia Toppo was in the session and Smt. Bijoya Sawiyan of Meghalaya, Binay Deb Barma of Tripura and Phukan Chandra Basumatary of Assam read out sentimental folk-tales of their communities.

In the **Valedictory Session**, Hon'ble Prithivi Majhi, the Speaker of Assam Legislative Assembly was in the Chair. After vote of thanks by Sahitya Akademi the event came to a close.

Before concluding this short and humble attempt to give a picture of the Tribal Literary Conference organized for the first time in a national scale, may I draw the attention of all concerns to take the new topic “Tribal Literature” into discussion in our daily life so that the most threatened people can come closer to each other to make the integrity more and more stronger.



# DEVELOPMENT OF JHUM WITH CONSERVATION BIODIVERSITY IN TRIPURA

by

*Mr. Swagat Sen Choudhury (social researcher)*

---

The hill tract, forest farmer in the tropics huge managed his traditional shifting agriculture essentially an agroforestry system organized both in space and time for centuries. The small-scale slash-burn operation had, in the past enhanced –

the bio-logical diversity in the forest, along with the enriched crop and associated – bio-diversity, at the same time grown upon the nutrient released during this process. With the increasing pressure on forest resources from outside [neighbor country] – and population from within, and the consequent declining soil fertility through land – degradation; agricultural jhum cycle has got shortened due to the shortage of good – forest cover. The jhum farmer is held responsible for all the ills in the region.

Left with the most important option, the jhum farmer continues with his traditional – agriculture without any modifications for its importance.

In Tripura quite a good number of tribal people belonging to 19 clans live in this – State, of the T.R.F. (Tribal Reserve Forest) area (80%) people are involved in jhum – Practice a process of cyclic shifting agriculture. The time cycle is approximately – 10-15 years i.e. they do re-use the land, they left 10-25 years back, for fresh agricultural – produce. To encourage this practice of cyclic shifting agriculture by the tribes.

That the then, main option, the king in 1941 kept around 5,05,053 hectares forest – Land reserved for the tribes. The reserved comprised area where the five classes – Of tribes [Tripuri, Jamatia, Noatia, Reang and Halam] additionally others were allowed – to use the plain land for agricultural and house purpose but tribal are used to get – Special privileged...

After 1976 to 2005, means last census (report), present status of jhumia socioeconomic – Political culture have some time increased and some time decreased in the sense of – Tremendous change, and most of the family more given settlement scheme by the – Tribal Welfare Department.



## HOW TO DEVELOP OUR JHUM PRACTICE :

Natural resources, rich areas, where conserving natural and human managed – bio-diversity is an issue, it provides ecological basis for an integrative approaches – to bio-diversity conservation and Political Management as part for copies up issue – of land scape Management blass for copies up with issue linked to social change – land use and cover change, de-plantation of bio-diversity land and de-settlement and – de-certification and of course climate change

We shall try to do how to introduce the International Topical Soil Biology-and-fertility (T.B.S.F.) programme, The south Asian Regional Network (SAR NET) has been-aiming at understanding soil Fertility Management centered on this top jhum hill.

In the recent time, the tree growing problems of soil exher area of located in — South Tripura District, namely Three Block is, (7) Hrishamukh (6) Bagafa (5) Raj nagar— Under this Block area, villages is [7/4] hapta bari [7/3] kailash nagar [7/2] malum bari— [7/1] gala chippa, [6/6] koifang [6/5] birandra nagar [6/4] laxmichara [6/3] debipur — [6/2] chakoo bari [6/1] kalshir mukh. [5/5] dimatali [5/4] baidyr khill [5/3] chikon khill [5/2] bhairabnagar—[5/1] munda para. Those villages is facing serious problems of soil fertilizer, soil ex-harsion had become evident due to the intensification of land use including un scien-tific in organic fertilizer application, multiple nutrient, deficiencies linked to organic residue— depletion and as associated soil biodiversity loss. Not only the tea yield has been greatly going down, but also there has been addrastic change reduction of the life span of the tea bush Itself demanding more frequent replacement of the tea bush,...

The jhum development plan for Tripura being implemented by the Govt. of Tripura is – based upon this approach to ensure community participation. This is an interesting and – unique activity through the TTAADC / TRIBAL WELFARE DEPART MENT. COMMITED – JHUMIA SETTLEMENT AND REHABILITATION BOARD, The philosophical basis being–

‘if jhum cannot be avoided’ According to P.S. Ramkrishanan, and redeveleped it with ecological consideration of mind,.

A shorttime strategy for development has to make comprise, traditional ecological knowledge and the farmers preception of tree spices, rubber plant, Bamboo project.

Herbal Medicinal Plant, and short time but high value added plant could be the basis.

To followup Politically Management and land use development, at least apart of a short



term strategy, as was done for finding a solution to the various problem of declining top hill top jhum cycle area and fresh natural vegetable, bamboo, herbal, medicinal –

Trees etc. resources.

There are few possibility for re-developing top jhum hill through re-grouping

Joint village venture, other incremental pathway, which is largely centered of on –

[TEK] traditional ecological knowledge, with limited formal knowledge incorporated, following a canton path way combining appropriate designs and plant –

of the former with traditional his being determined ; by the acceptance, of the given traditional community and through rain water saving system on top hill –

Jhum area on the basis system of polithine plastic tanker it may be possible, from the saving rain water, we can set to help JADAVPUR UNIVERSITY PLASTIC TECHNIQUE) next other can be appropriate for this reason namely composed fertilizer used in the top jhum hill areas.

. An excellent example of this inter phase feed back is available from the study of Modification and upgrad top jhum hills in the higher elevation of "Beauty Queen" in the Tripura, Under degradation landscape with tribal community. Subject to the extensive biological invension and site de certification. We shall try to find out, how to re Develop of declining top top jhum area and identification and ear mark. Cycle to less then one year bellow substitute level and special economic privelage for the top hilly area people. Human adaption to the declining resources; hand to occur in the form of changes in cropping and various agricultural project.

One of the conclusion that arises detailed economic and ecological efficiency –

Analysis of these typologies of top jhum hill is that, the efficiencies go up and down top and bottom; increase and decreased drastically with the shortening of the top jhum for sustainably of jhum is centred on a lower cycle and that depending upon the TEK and has the capability to operate the system efficiency.



## Published Book List of

### TRIBAL RESEARCH & CULTURE INSTITUTE

Sl.No.	NAME OF THE BOOKS & AUTHORS	YEAR	PRICE.
1.	<b>The Tribes of Tripura A dissertation</b> <i>S. B. K. Debbarman</i>	1971	Rs. 10.00
2.	<b>Socio-Economic Survey of the Cobblers in Agartala Municipality</b> <b>Directorate of Research</b>	1980	Rs. 10.00
3.	<b>Socio-Economic Survey of the Noatia Tribes</b> <i>Dr. S. B. Saha</i>	1980	Rs. 10.00
4.	<b>The Kolois- in the light of people's History (Eng. Ver)</b> <i>Dr. P. N. Bhattacharjee, R. G. Singh</i>	1978	Rs. 10.00
5.	<b>Strengthen of achievement motivation and personality of two cultural groups in Tripura (Re-print)</b> <i>Dr. D. N. Gupta</i>	2002	Rs. 45.00
6.	<b>Socio-Economic Survey of Tribals in Sadar sub-Division (Re-print)</b> <i>O. S. Adhikari</i>	2002	Rs. 45.00
7.	<b>Kok-borok Sourowngma (Re-print)</b> <i>P. C. Dhar</i>	2002	Rs. 50.00
8.	<b>The Reangs of Tripura</b> <i>Dr. J. Ganchoudhury</i>	1983	Rs. 17.50
9.	<b>Sadharan Samikshar Aloke Uchai (Beng.)</b> <i>Shyamal Debbarma</i>	1983	Rs. 8.50
10.	<b>Treatise on traditional Social Institutions of the Tripuri Community</b> <i>D. P. Debbarma</i>	1983	Rs. 12.50
11.	<b>The Jamatias of Tripura</b> <i>Dr. P. N. Bhattacharjee</i>	1983	Rs. 10.00



Sl.No.	NAME OF THE BOOKS & AUTHORS	YEAR	PRICE
12.	<b>Prachin Tripura Loka-Sangit Sankalan (Ben.)</b> <i>Narendra Debbarma</i>	1985	Rs. 13.75
13.	<b>"Kok Lam" (Kok-borok guide) (Beng.)</b> <i>Narendra Debbarma</i>	1985	Rs. 25.00
14.	<b>Four Immigrant Tribes of Tripura</b> <i>Onkar Sadhan Adhikari</i>	1985	Rs. 11.25
15.	<b>The Lushais of Jompui Hills</b> <i>Dr. M. Chakraborty</i> <i>Dr. M. Dasgupta &amp; Dr. B. Sarkar</i>	1988	Rs. 26.25
16.	<b>The Garos of Tripura</b> <i>Dr. P. N. Bhattacharjee</i>	1991	Rs. 33.75
17.	<b>The Bongchar -S. Sailo</b>	1992	Rs. 40.00
18.	<b>Fighting Malnutrition and Child Death</b> <i>Dr. B. Sarkar &amp; Chandan Debnath (Basu)</i>	1992	Rs. 20.00
19.	<b>From Jhumping to Tapping</b> <i>Dr. Suchinta Bhattacharjee</i>	1992	Rs. 33.75
20.	<b>Tripura Upajati Nritya (Beng.)</b> <i>Dr. Padmini Chakraborty</i>	1992	Rs. 52.50
21.	<b>Tripurar Rajdhani Udaipur (Beng.)</b> <i>Dr. D. N. Goswami</i>	1992	Rs. 40.00
22.	<b>Bidrohi Reang Neta Ratanmani (Beng.)</b> <i>Tarit Mohan Dasgupta</i>	1993	Rs. 42.50
23.	<b>Tribal Folk Medicine</b> <i>Dr. Kishor Debbarma</i>	1974	Rs. 11.25
24.	<b>Tribal Pujas &amp; Festivals of Tripura</b> <i>Priyabrata Bhattacharjee</i>	1994	Rs. 50.00
25.	<b>Tea Plantation and the Tribes of Tripura</b> <i>Dr. P. N. Bhattacharjee, R. G. Singh</i>	1994	Rs. 25.00
26.	<b>Upajatiya Sanskriti O Tantrik Chikitsa (Beng.)</b> <i>Alindralal Tripura</i>	1994	Rs. 45.00



Sl.No.	NAME OF THE BOOKS & AUTHORS	YEAR	PRICE.
27.	<b>The Songs of Tripura</b> <i>Dr. D. N. Goswami</i>	1995	Rs. 25.00
28.	<b>1901 Census Report of Tripura (Re-print, Beng.)</b> <i>Ashit Chandra Choudhury,</i> <i>Edited by-S. B. K. Debbarma</i>	1995	Rs. 11.25
29.	<b>Jayabati (Re-print, Beng.)</b> <i>Tripur Natya Sanmilani</i>	1995	Rs. 21.50
30.	<b>Tripura in the Eighteenth Century with Samser Gazi Against Feudalism</b> <i>Bibhash Kilikdar</i>	1995	Rs. 21.50
31.	<b>Analysis of Rajmala</b> <i>Rev. James Long</i>	1995	Rs. 25.00
32.	<b>Jamatia Folklore</b> <i>Dr. P. N. Bhattacharjee</i>	1995	Rs. 67.50
33.	<b>Problem of Drinking Water in Tribal Area</b> <i>Amitava Debroy &amp;</i> <i>Swapan Kumar Roy</i>	1995	Rs. 11.25
34.	<b>Sri Rajmala Vol. III Eng. Ver.-</b> <i>P. C. Dhar</i>	1996	Rs. 25.00
35.	<b>Geological Survey of Tripura (Re-Print)</b> <i>Ashoke Bose</i>	1996	Rs. 25.00
36.	<b>Tripura Administration Report-1872-1878 (Part-1)</b> <i>Dr. D. K. Choudhury</i>	1996	Rs. 75.00
37.	<b>-do- (Part-II) 1878-90</b> <i>Dr. D. K. Choudhury</i>	1996	Rs.145.00
38.	<b>Introducing Malsoom</b> <i>Ramendra Narayan Sen</i>	1996	Rs. 70.00
39.	<b>The Dorlong of Tripura</b> <i>L. Darlong</i>	1996	Rs.105.00
40.	<b>Tripur Samhita (Re-print, Beng.)</b> <i>Alindra Lal Tripura</i>	1996	Rs. 95.00
41.	<b>Shrenimala (Re-print, Beng.)</b> <i>Col. Mohim Thakur</i>	1996	Rs. 35.00



Sl.No.	NAME OF THE BOOKS & AUTHORS	YEAR	PRICE.
42.	<b>Deshiya Rajya (Beng.)</b> <i>Col. Mohim Thakur</i>	1996	Rs.175.00
43.	<b>Kok Borok Primer</b> <i>R. G. Singh &amp; Arun Debbarma</i>	1996	Rs. 24.00
44.	<b>History of Tripura (Re-print)</b> <i>R. G. Singha &amp; Arun Debbarma</i>	1996	Rs. 60.00
45.	<b>Military History of Tripura (1490-1947)</b> <i>Debabrata Goswami</i>	1996	Rs.110.00
46.	<b>Tribal Folk Tales of Tripura</b> <i>D. K. Tyagi</i>	1996	Rs. 50.00
47.	<b>Tripura Advasi Janajatio Ki Lok Kathaya</b> <i>Dinesh Kandawala</i>	1996	Rs. 50.00
48.	<b>Pancha Manikya (Re-print, Beng.)</b> <i>Kaliprasanna Sen</i>	1996	Rs. 45.00
49.	<b>Wild Edible Plants of Tripura Tribes</b> <i>Poushali Das</i>	1997	Rs. 81.00
50.	<b>The Legislative opposition in Tripura (1963-1976)</b> <i>Bani Madhab Majumder</i>	1997	Rs.140.00
51.	<b>Art &amp; Architecture of Tripura</b> <i>-by Ratna Das</i>	1997	Rs.140.00
52.	<b>Economic participation of Rural Tribal Women of Tripura</b> <i>Tapati Chakraborty</i>	1998	Rs.100.00
53.	<b>The Chakmas of Tripura</b> <i>Panna Lal Majumder</i>	1998	Rs.142.00
54.	<b>The Rupinis of Tipura</b> <i>Upendra Rupini</i>	1998	Rs. 70.00
55.	<b>Tripur Desher Katha (Re-print)(Beng.)</b> <i>Tripur Chandra Sen</i>	1998	Rs. 35.00
56.	<b>Sri Rajnama (Re-print) (Beng.)</b> <i>Sri Madhab Chakma</i>	1998	Rs.31.00
57.	<b>"Survey" Settlement of the Chakla Roshanabad (1892-1899) (Re-print)</b> <i>Samarendra Debbarma</i>	1998	Rs.175.00
58.	<b>Census Biharani 1931 (Re-print)</b> <i>Samarendra Debbarma</i>	1998	Rs.160.00



Sl.No.	NAME OF THE BOOKS & AUTHORS	YEAR	PRICE
59.	<b>Customary Laws and practices Reangs of Tripura</b> <i>B. K. Kilikdar</i>	1998	Rs.152.00
60.	<b>Tripura Rupkatha (Re-print) (Beng.)</b> <i>Santimoy Chakraborty</i>	1998	Rs. 65.00
61.	<b>Nakhapilini-Hamjakma (Folklore) (Re-print) (Beng.)</b>	1998	Rs. 25.00
62.	<b>Bulletin Vol. I (Part-I,II,III)</b> <i>S. B. K. Debbarma (Re-print)</i>	1998	Rs. 20.00
63.	<b>A Study over the Jhum and Jumia Rehabilitation in the Union Territory of Tripura (Re-print)</b> <i>S. B. K. Debbarman</i>	1999	Rs. 40.00
64.	<b>Irrejuk (Folklore) (Re-print) (Beng.)</b> <i>S. B. K. Debbarman</i>	1999	Rs. 25.00
65.	<b>Takhugnui (Folklore) (Re-print) (Beng.)</b> <i>S. B. K. Debbarman</i>	1999	Rs. 25.00
66.	<b>Chheng-thung-fa-Naithokabi (Folklore) (Re-print) (Beng.)</b> <i>S. B. K. Debbarman</i>	1999	Rs. 23.00
67.	<b>Kok-Thum (Re-print)</b> <i>Rajendra Debbarma</i>	1999	Rs. 62.00
68.	<b>Gariya Puja (Beng.) (Re-print) (Beng.)</b> <i>Rajendrajit Debbarman</i>	1999	Rs. 39.00
69.	<b>Tripura Lushai Kukider Itikatha (Beng.) (Re-print)</b> <i>Ramaprasad Datta</i>	1999	Rs. 30.00
70.	<b>Insight into the Reang</b> <i>R. K. Acharyya</i>	1999	Rs. 75.00
71.	<b>Adibasi Tripurar Lok Katha Koka Giti Prabad Prabachan-O-dha-dha (Beng.)</b> <i>Smti. Krishna Das</i>	1999	Rs.100.00
72.	<b>A Top Jhum Hills</b> <i>B. K. Sahu (IAS)</i>	1999	Rs.150.00
73.	<b>Rajmala Vol. I to IV</b> <i>Dr. N. C. Nath</i>	1999	Rs.100.00



Sl.No.	NAME OF THE BOOKS & AUTHORS	YEAR	PRICE
74.	<b>The Murasings</b> <i>R. K. Acharyya</i>	1999	Rs. 48.00
75.	<b>Tripura Upjati Loka Katha -O- Rupatatta</b> <i>Arundhuti Roy</i>	2000	Rs. 150.00
76.	<b>Jamatia Chaba Bakhrak Parikshit</b> <i>Nagendra Jamatia</i>	1999	Rs. 25.00
77.	<b>The Kor-Bongs</b> <i>Dr. D. N. Goswami</i>	2000	Rs. 45.00
78.	<b>Tri-Lingual Dictionary</b> <i>Manorajan Majumder</i>	2000	Rs. 150.00
79.	<b>Marriage System of Tribal societies of Tripura</b> <i>Anugata Mani Akhurda</i>	2001	Rs. 100.00
80.	<b>Kerang Kathama (Beng.)</b> <i>by Rabindra Kr. Deb Barma</i> <i>Tarani Kr. Deb Barma</i>	2001	Rs. 140.00
81.	<b>Kok-Borok Kakma Kutal (Beng.)</b> <i>Rabindra Kr. Deb Barma</i>	2002	Rs. 150.00
82.	<b>Hakhan Bichhingni Nangkharbuichhidi</b> <i>Nagendra Jamatia</i>	2002	Rs. 25.00
83.	<b>Democratic Heritage of Tribes of Tripura-4</b> <i>Dr. Chandrika Basu Majumder</i>	2002	Rs. 100.00
84.	<b>Chakma Paschan-4</b> <i>Niranjan Chakma</i>	2002	Rs. 80.00
85.	<b>A Study of Tippiara Language</b> <i>Santosh Kumar Chakraborty</i>	2002	Rs. 70.00
86.	<b>Tripurar Adibasi Seromaider Jiban-O-Jibika</b> <i>Biraja Mohan Bankshi</i>	2002	Rs. 60.00
87.	<b>The Kukis of Tripura (Re-print)</b> <i>Ramgopal Singha</i>	2002	Rs. 50.00
88.	<b>The Kaipengs (Re-print)</b> <i>S. Bhattacharjee</i>	2002	Rs. 45.00
89.	<b>Kereng Kathama (Dep)</b> <i>Rabindra Kr. Deb Barma &amp; Tarani Deb Barma</i>	2002	Rs. 140.00



Sl.No.	NAME OF THE BOOKS & AUTHORS	YEAR	PRICE.
90.	<b>Upajati Krishi-O-Krishi</b> <i>Dr. B. B. Sarkar</i>	2003	Rs. 100.00
91.	<b>Tribal Religion &amp; Tripura</b> <i>Dr. D. L. Bhowmik</i>	2003	Rs. 100.00
92.	<b>Sri Rajmala (Pratham lahar)</b> <i>Kali prasanna Sen</i>	2003	Rs. 460.00
93.	<b>Sri Rajmala (Ditiya Lahar)</b> <i>Kali prasanna Sen</i>	2003	Rs. 460.00
94.	<b>Sri Rajmala (Tritiya Lahar)</b> <i>Kali prasanna Sen</i>	2003	Rs. 490.00
95.	<b>Sri Rajmala (Chaturtha Lahar)</b> <i>Kali prasanna Sen</i>	2003	Rs. 250.00
96.	<b>Tripurar Rajakiya Pataka</b>	2004	Rs. 30.00
97.	<b>Swadhin Tripurar Rajdhani Agartala Mantri Office - Sadharan Bibhag</b>	2004	Rs. 60.00
98.	<b>Tripura Rajyer Nirbachak Kendradi Bishyok Niyamabali</b>	2004	Rs. 40.00
99.	<b>Swadhin Tripurar Khas-Tahashin Kachhari Samuha Paridarshan Sambandhiya Niyamabali</b>	2004	Rs. 28.00
100.	<b>Swadhin Tripurar Rajsabhar Bidhi</b>	2004	Rs. 45.00
101.	<b>Report on the Administrative of the state of Tripura</b>	2004	Rs. 30.00
102.	<b>Swadhin Tripurar Chalat Dandabidhi</b>	2004	Rs. 30.00
103.	<b>Tripura Rajyer Shasantantra</b>	2004	Rs. 30.00
104.	<b>The Ranglongs of Tripura</b> <i>Dr. D. N. Goswami</i>	2004	Rs. 40.00
105.	<b>The Administrative Report of Tripura State</b> <i>Dr. D. N. Goswami &amp; Sri Arun DebBarma</i>	2004	Rs. 60.00
106.	<b>Common Vegetables of The Tribals at Tripura</b> <i>Tejendra Bhakta</i>	2004	Rs. 100.00
107.	<b>Rupkathar Aangike Rianga Janjatider Kheladhula</b> <i>Dijendra Chandra Paul</i>	2004	Rs. 28.00
108.	<b>Kofbaraf DhaDhar</b> <i>Rabindra Kishore DebBarman</i>	2005	Rs. 40.00
109.	<b>Upajati Kabiraj auchider Banoosudi Sikisha O Chas padhodi</b> <i>Dr. Pijush Kanti Paul</i>	2005	Rs. 30.00





ଦଶରଥ ସଂଘଦୁକ ହକୂମ୍ ସୌରୀଂଢ ନକ  
 “Dasarath Sangduk Hukumu Surung Nawk”

Processed & Printed by *Parul Prakashani*