



PRESENT SOCIAL GROWTH OF CHKMAS PUJAS AND FESTIVALS OF THE TRIPURA

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Abstract

We find two flowing streams in observing rituals of a nation. One of these is scriptural and the other is customary. In the scriptural sphere the rituals remain almost same in the whole society of a nation but customary rituals often change with the changing of regions or one part of land to another.

The Chkmas of Tripura are not alienated from these two streams of performing rituals. In their outer phase of the society the rituals of HINAYANI Buddhism prevails among them but in the inner phase of their society the system of worshipping in accordance with the TANTRAS of Buddhism rolls a prominent part with popular community belief and rites. Here we will discuss with the thoughts and beliefs, rituals, Pujas and festivals of the Chakmas.

The customary popular pujas and festivals of the chakmas may be classified into four groups. These are (1) Family based, (2) Gothic (Clan) based, (3) Village based and (4) Public or Universal based. Here the last one, in true sense, is really a public based pujas may be treated as the community festival.

It is to be noted here that though some of the Chakmas pujas or popular festivals may be originated from the ancient Buddhistic rituals and prevailing in the present Chakma society but these are observed fully in their own style and manners. In this sense these can be regarded as customary festivals.

KEY WORDS: - (1) Dharmakam Puja (2) Thanmana Puja (3) Chamulang Puja (4) Vadya Puja (5) Lakki Puja (6) The Chakmas Most Popular Bizhu Festival (7) Ful Buzhu (8) Mul Buzhu

Introduction

The Chakmas of Tripura are one of the tribes of Indo-Bangladesh Sub-continent. Anthropologically they belong to a branch of Tibeto-Burmese tribe and this Tibeto-Burmese Tribe originally belonged to the Mongolian race. The Chakmas of Tripura mainly believe in the stream of HINAYANI Buddhism. But among them various rituals of animism are in vogue also. The eminent historian Dr. Heinz Bechert referred the above facts in his book, “Contemporary Buddhism in Bengal and Tripura”, (Educational Miscellany, Vol-IV, 1967 & 68)”. Contemporary and legendary sources also admit the facts.

The original abode of the Chakmas of Tripura was in the Hill Tracts of Chittagong in Bangladesh. They also been dwelling in India comprising the state of Tripura, Mizoram, Arunachal Pradesh, Assam and West Bengal. About one lakh seventy five thousands of Chakmas live here. Besides there in the Arakan regions of Burma more than one lakh of tribes men originated from Chakmas have been settling there. This tribe is known in that region as DAINNAK. It may be said that the Chakmas living in Bangladesh and India are not maintaining any relation now-a days with the DAINNAKS. Prof. S.K. Chatterjee in his book, “Origin and Development of Bengali Language, “Calcutta, Reprint, at page 140, referred the above fact of the Chakmas named.



Dainnak.

The eminent writer Sugata Chakma in his book. “CHAKMA PARICHITI”, (Rangamati, 1983, page No. I) clearly showed that the Chakma language is reasonably taken as one of the Aryan groups of languages. This language contains relativity with the New Indo-Aryan language which derived from the branch of “PURBI-MAGADHI” of Indo-Aryan languages. Niranjan Chakma, another scholar and reputed writer, gave reasons in his book, “CHAKMA BHASA O SANSKRITI PRASANGA”, Agartala, 1989, page-31, that the Chakma language has close relations with the languages of the tribes of Tibeto-Burmese living in the North Eastern regions of India.

Migration of the Chakma into Tripura

The Chakmas of Tripura mainly penetrated from Arakan in the long distant past through the Chittagone Hill Tracts. It is also very difficult to ascertain when and how they have extended their habitation into Tripura. However it is acceptable that the Chakmas penetrated into the soil of Tripura in the historical past due to natural course of their movement or for other reasons.

The coming down of Chakmas from Arakan along the river course was a continuous process as they moved from one river branch to another. Ultimately they came and settled down in Tripura in the early Muslim period of Bengal. The kings of Tripura and Arkan were waging wars for maintaining supremacy over Chittagong. Sattua was the Chakma king of Southern Chittagong on the Arakan border. From the source of Chakma History we know that this King Satrua became in same and subjected the people to numerous in-human behavior and atrocities. His people rose against the in –human treatments under such a tyrannous regime. This king was called Pagala Raja. He was ultimately killed by his subjects. The window of the Pagala Raja fled away to Tripura with her two daughters and some of her faithful courtiers. Later on one of her daughters was married into a noble Tripura family. From this time onward the Chakmas in batches immigrated into Tripura. They were in search of JHUM CULTIVATION and tillable land. During the reign of the Chakma queen Kalindi there was a major exodus of the Chakmas into Tripura for permanent settlement there. Reports are available that above 4,000 Chakmas crossed over into Tripura in 1884.

The origin and historical back ground of the Chakmas

The Burmese call the Chakmas as Tsak or Thek, the kukis call them as Tui-thek, the Mogs call them as Saak (putting very feeble accent on the letter ‘k’), the Tripuris call them as Chhakhuma and the local Bengalees of Chittagong call them as Chammua. But the Chakmas accurately pronounce them as Changma in accordance with the proper generic term. The British pronounce the name of Changma as Chakma. In later periods the Changmas became known as Chakmas in written form in everywhere.

In the point of anthropological sphere the Chakmas are of Mogoloid origin and there remains no scope of doubt about the origin of the Chakmas. So in this respect the Chakmas are the out- comes to India. But it is very difficult to ascertain the time of their advent into India. The sholars take it granted that prior long year to the advent of the Aryans in the northwestern parts of India the Mongolian ethnic groups emigrated in north-eastern regions of India departing from the regions of South Western China, The emigrants into India in the far ancient periods are defined by Scholars as Indo-Mongoloid. In this respect the eminent philologist Dr. Suniti Kumar Chatterjee discussed elaborately in his famous book “Kirat-Janakirti”. Theses Indo-Mongoloid ethnic groups were extensively influenced by the Indian Aryan civilizations. By the observations on the Chakmas traditional society and culture, their heritage



and ancient history, interferences are logically formed that the Chakmas belong to the Indo-Mongoloid ethnic groups.

The Chakmas have their traditional Ethnic Chronicle named BIJAK written in Chakma language. In it we find that the Chakmas departed India in ancient times and entered into Burma now Mayenmar and lived there for long years. In later periods about in the fourteenth century A.D. They came to the plains of Chittagong in India leaving Mayenmar. Gradually they proceeded towards Chittagong Hill Tracts and settled down there. But some researching scholars in modern times regard the Chakmas as descendants from the South-eastern people. Such as the eminent anthropologist of West Germany Dr. Heinz Be chart says “Anthropologically the Chakmas belong to the peoples of South-east Asia. Their dress shows similarities with the dress of Burmese and Shan people. There is also a number of customs which hint at a form of “Animism” is very similar to that the people of Burmese and Shan groups before their conversion to Buddhism”(Contemporary Buddhism in Bengal and Tripura by Dr. Heinz Be chart, “Education Miscellany”, Vol. IV, No. 3 and 4, Dec. 1967 to March, 1968).

In this contest the views of the most famous folklorist Dr. Dulal Choudhury are very interesting and far reaching. He said, “The Chakmas are the inhabitants of the south-eastern Asia. They are of Mongoloid ethnic groups’ origin. In the long years ago they.

Method

The origin of name ‘Chakma’, according to Riley has been derived from “Tsamka, Tsak, Thek, a lohitic tribe of the Chittagong hill tracts. But recently Dr. Loafer has in his book in German (Chakma and Sak) theorized, may be rightly, that the small tribe of the Sak in the border areas of Arakan and Chittagong descended from the same people as Chakma and concluded after linguistically studying the still serving sak dialect that they were akin to kadu of Upper Burma or to the Lui of Manipuri. He pointed out further that the Saks seemed to have taken over Bengali language and became Chakmas. The chakmas of Tripura are divided in to Milima, Tanja, Barua, Koda, Wuangsa, Buma, Kurchya, Kadua, etc. Eight scents or clans. They are concentrated in Kailashahar, Amarpur and Sabroom sub-division.

To study on puja and festivals of the Chakmas growth-prospect and possibilities” Chakmas dominating Kailashahar, Amarpur, and Sabroom sub-division was selected. Detailed information on population, Area, Topography, Festivals, Gaon panchayat, etc. were collected puja and festivals data Sub-Division wise of North Tripura, South Tripura District. In this connection it may be mentioned here that area and boundary of North Tripura district is same for social organization and Tribal research center Agartala. A standard questionnaire was prepared and random sampling procedure was followed to collect house hold wise information from each festivals of Unakoti and North Tripura Tribal social organization. Special emphasis also given to collect information from Ckakmas Growth of each house hold to identify their preference of pujas and festival.

To study “social growth of Chakmas and possibility questionnaires statement of Chakmas youth-prospects and possibilities” questionnaires for unemployed Chakmas youth (Boys/Girls) were prepared with an aim to collect preference of festivals data.

The field work for the study was conducted between January 2010 to April-2011 and data on prescribed format were compiled. During field study observation of the social organization for each Chakmas house hold especially for village puja and festivals also into consideration.



A sample of 700 Chakmas households was drawn on random sampling basis i.e. 70 Chakmas families and Growth of festivals survey. The author also discussed with the different Chakmas groups & Chantai the open ions in this report.

Result

Dharmakam Puja: This puja is offered for having peace and prosperity of the family. This is a family based puja and has a very important significance in the Chakama society. This puja is held in accordance with the rituals of the TANTRAS of the Buddhist.

Scriptures. SIDDHI PUJA is another name of this DARMAKAM PUJA.

This puja is held in the jungle. This is an extraordinary ritual which success totally depends upon a number of miracles. The LORI (Priest) performs the puja. He is a Buddhist priest and performs the puja in accordance with the TANTRAS. He is helped by LOTHAK who lived a saintly life for sometimes. For this puja it is customary to build up a new house in the side of the jungle of the village. A stage is built by the side of the house. The statue of Lord Buddha is placed on the newly built stage. In the previous evening of the day of the puja the house holder along with his kith and kens and invitees offer their homage to Lord Buddha maintaining some rituals.

A part of the AGARTARA Scripture is read out there.

Next day at the dawn a suitable place is chalked out near by the puja place to cook rice, vegetables, sweet rice-porridge etc. and the cooked articles are carried to the puja place with great care and full of devotions. There the cooked rice is poured with some water and these are turned into a ball of rice and are placed at proper place like pyramided pattern. Various kinds of fruits are given. Cakes, Sweet rice porridges, ghee, sugar, molasses etc. are also offered. After completion of arrangements the house holder offers his homage to the puja and the LORI begins to read out the Dasaparni Tara'. The house holder with his wife moves around the place three times. It is believed that a spider comes at the place when the puja is successfully done by maintaining strict ritualistic performances. The presence of the spider naturally makes happy the puja premises and all take the puja as successfully ordered. Then fourteen roosters and pig are scarified to please the popular gods and goddesses except Lord Buddha. The sacrifices are done at a some distant place from the puja area. After this the priest begins to read out the last Chapter of the MALEN TARA and he completes this Chapter. The Priest explains the significances of the philosophical ideas of Lord Buddha to the followers. With the permission of priest all attending persons utter with deep respect "SIDDHI PUJA PAR GELO" With this the priest declares the end of puja performance.

The house has to observe some ritualistic performance in carefully and strictly from beginning to the end of the puja.

Thanmana Puja: This is a village based puja and every year this puja is held in the months of Magh and Falgun in each village. This puja is held by collecting subscription in proportionately from the villagers. Each family gives in charity a cock or hen, some rice and some money for welfare of the villagers. THAN is regarded as the savior god of the village. Sacrifices and offerings are given to these fourteen gods and goddesses. They are (1) MA-LAKKI-MA, (2) THAN, (3) BIYATRA, (4) GANGA,



(5) DHALESWARI, (6) KALAIYA, (7) RAKHYAL, (8) BHUTRAJA, (9) MODYA, (10) HADYA, (11) FUL KAMARI, (12) MELKAMARI AND (13) MOHINI DIVI.

The puja is performed in accordance with the traditional rituals. It is celebrated with the traditional rituals. It is celebrated on the river bank by constructing and alters with the bamboo cane attached to the river. On the bank of the river three bamboos are made pedestal to make a MACHANG on which a small hut is built up. This is called GANGAGHAR. An alter is made on the MACHANG with the clay for sitting of the goddess GANGA. Similarly another alter is also made for sitting of BIYATRA, the son of GANGA. More alters are also made for sitting arrangements of other gods and goddesses on the bank of river just above the water label. Image of each god or goddess is made with the reeds of bamboo or cane and is placed on the bank of the river. Symbolic paddy, cotton tree etc. are made with the reeds of the bamboo or cane and these are hung on the posted bamboos, Goat sacrifices are given to GANGA and pigs are sacrificed to MALAKKI-MA, BIYATRA PARAMESWARI and BHUTRAJA. Cocks and pigeons are also sacrificed to other gods and goddesses. After completion of the puja everybody eat with hearts content with the flesh of these scarified animals and birds.

Rice, Grains of rice, paddy, flowers etc. are used in this puja.

The influence of ANIMISM is traceable in the pujas of the Chakmas. It is clearly seen that the influence of animism has great important role in the performances of the Pujas of the Chakmas. It is superfluous to say that this was originated from their traditional community belief and thoughts. For this reason the mystic rituals are mixed with the performance of the puja. And this type of mystic beliefs and rites are also found in the pujas and rituals of other race or nation till this age. We know that primitive men could not analyse the mystery of the nature and out of this some mastic beliefs were formed in their mind and Chakmas are not exception to this. For this they took trees, flowers, leaves, forest, rivers, hills as gods and sources of supernatural powers and rituals are originated from these ideas and beliefs. With the advancement of learning reasons came to analyze these and some fo the rituals are changed to some extent and these changed form we find in the folk tales, folk rituals and folk gospels etc.

The Chakma rituals may be discussed with rituals of other tribes of Tripura. Wine is offered as an essential article for the puja of the Chakma. It is observed that almost all tribes as a part of the puja offerings. They have no fixed puja pen dell. They offer the puja in natural surroundings or at their house. It is a characteristic feature of the ancient puja ritual to analyze the sacrificed cock or hen and the offered articles to determine good or bad which would derive from the puja. This custom is in vogue in the ancient tribes of Burma, Thailand etc. Jhum or forest oriented gods and goddess are seen almost in all tribes.

But there remains some dissimilarity in the rituals. Totemism prevails among these tribes. But the Chakmas do not be live in Totemism. Probably that ancient rite was stopped by the direct influence of Buddhism. The Chakmas are not snake worshippers. But we find that the other tribes of North Eastern Regions are devoted to Snake worshipping. Evn in some cultured and developed sects of the Hindus are worshipers to the Snake. The Chakmas are not also devotees to the puja of the Sun. But worshipping to the Sun is in vogue in many ancient races of the world. To sacrifice white colored animals in some pujas of he Chakmas are found customary in the society and this ritual might originate from the thoughts of worshipping to the sun. Because the A strict groups of tribes such as Munda, Birhoe,



Khanda, Kheria, Shabar etc. are devotees to the puja of the Sun and these tribes sacrifice white coloured he-goat or cock to please the society of the Chakma and these taboos play a vital role in the mind of an individual as well as in the social customs of the Chakmas. The great influence of the taboos is also found in other tribes and races of the world also.

Now we may discuss with the influences of the ancient Buddhist rituals among the pujas and festivals of the Chakmas. The Vadya puja of the Chakmas has an important role in the Chakma society and we find the mention of this Vadya puja in the ancient Buddhist literatures. It is cited in the ancient Buddhist literatures, that Bimbisara the king of Magadha, once worshipped the Vadya puja in accordance with the Buddhist rites for salvation of the souls of his dead kiths and kens. So the Chakmas followed the ancient Buddhist rites as ancient followers to Buddhism, we can take this as an inference. The customary festival of Chariot drawing of the Chakmas probably originated by the influence of Buddhism following to the laws of the TANTRAS. In ancient times this Chariot pulling festival was in vogue in the Mahayana Buddhists of Tibet. This puja is still in vogue in various Mahayana Buddhist sects in India. Even today this Chariot drawing is a customary festival among the tribals named Khamti, Thai, Manpa in Assam. There remains a slight difference in observing this festival with the ritualistic performances for the deeds. The Chakma customs of BYUHACHAKRA and KALPATARU are originated from the Buddhist rituals.

From the above analysis we may conclude that the influences of Buddhistic Mantras and the rituals of Hinduism have a great role in the Pujas and Festivals of the Chakmas of Tripura. But the concept of Animism was derived from their traditional customs, rites and beliefs. In this respect there remain ample scopes for researches for having authentic conclusion. It may be said that the study of the Pujas and festivals of the Chakmas will reveal some sources of their ancient history.

In the role of the Pujas and festivals of the Chakmas we have seen that some Buddhist rituals have a great influence on them. Here are some main Buddhist rituals. These are Baishakhi Purnima, Ashwini Purnima, Falguni Purnima.

Chamulang Puja

The Chum Lang Puja has a great social significance to the Chakma. Offerings to this puja can be performed at a time for having a marriage, child, increasing harvest, social gain and growth. The rites of this puja vary in accordance with the character for which it is made. The house holder informs the LORI or RAULI in the previous evening to perform the puja. In the next morning the festival is being made. He asks for CHANGARI which is a bamboo structure. This CHANGARI is to be raised with seven parts of bamboo strips. Two small baskets are also placed near the CHANGARI. One of the baskets contains rice and the other contains paddy. Usually wine is served there. The LORI begins the puja by changing the mantras. Three pigs and a rooster head are boiled. They are laid up on the leaves of banana and are kept in the CHANGARI. During this puja the adoration of PARAMESWARI is also made as the CHAKMAS regard this goddess as mother earth who is the wife of CHUMULANG.

Vadya Puja

The Chakma offer to the Vadya puja in memory of the souls of their ancestors. In this puja they serve rice, curry, sweets etc. for each soul of the ancestors. Generally they count the souls of the forefathers up to the third or fifth remove. The offerings are prepared in the dense forest and they feel the presence of the past souls at the time the scriptures. During this time the past souls come down from the frontier



of death to partake the food as food as offered by their beloved living beings on the earth. The insects which may settle on the food must be thought to be soul of the ancestors reborn in the new shape.

Lakki Puja

The Chakmas are Buddhists. But the Hindu influence is found in their culture and in the worships of some Hindu deities. They worship Siva, Kali, Lakki, Saraswati like the Hindus. They have a remarkable religious scripture Lakki pala by name. This pala is sung all night long. Animal sacrifices are made to this puja. Fruits, sweets, cakes are also offered to this puja for having wealth and prosperity. A social feast is given on the occasion of this puja. The Buddhists traditional rituals and rites are Hajar, Buatis, Dhanfang, Ayapuja, Thamington, Ekataru Puja, Halpalani Puja. Fagiri Puja is performed to get rid of the tigers.

The Chakmas Most Popular Bizhu Festival.

“Bizhu” is the most popular colorful traditional festival of the Chakmas. This festival is enthusiastically observed for three days starting from the last two days of the month of Chaitra to the first day of the coming Bengali New year’s Day of the month of Baishakh. The observing first day is called the Full Bizhu. The second and the third day are popularly known as known as Mul Bizhu and gochya pachya Bizhu respectively. Among these three days the second day, Mul Buzhu, is considered the holiest observance as it bids good bye to the passing year and welcomes the New Year with eager expectations of peace and prosperity. During the Bizhu festive days the Chakmas find the value of their mind open with full of joy and merriment.

From ethno-sociological point of view the Bizhu festival was based on Jhum cultivation in the remote past. So we can accept the proposition unhesitatingly the most popular Bizhu originally was agro-based festival. We find that all primitive tribes observe some ritual on the eve of sowing the first seeds on the earth which is considered as holy divine mother. The Chakmas of Tripura is not left other than offering homage to the earth. Gradually for developing the richness and variety of the festive some folk religious features were added to this. These were related to the theme of spring festivals which are almost alike as performed in the tropical zones all over the world.

The Bizhu festival may be compared to the neighboring areas both in India and other countries of the world. We can refer the festival of Bihu in Assam, Chaitra Sankranti and Nababarsa in Bengali, Sangkrain in Thailand and Sangrai in Mayenmar (Burma) which are akin to each other to some extent. The agro-based festive of the Tripuris living in Tripura and Bangladesh are akin to the festive of BISHU of the scheduled caste community of Himachal Pradesh named Chemung. In Kerala also BISHU is observed with full devotion. Although these festivals are observed with full different areas and in different countries in different manners and styles but we find that the motto and them are almost same for observing the festive and we may conclude that the festivals as observed by different tribes and communities in and outside India have closed affinity with Bizhu of the Chakmas of Tripura.

The Bizhu festival may be discussed separately in details.

Ful Buzhu

For observance of the day ‘Full’ or flowers are collected to decorate the premises of the house. On the eve of observance the house holds materials, clothes, the bedding practicable. On this day of observance the particular Bizhuful is plucked specially. Bizhuful comprising with betel leaf and betel



nut is offered with great homage to the SYLVAN deity. Afterwards it is put into a jar of water maintaining a specific manner. This sanctified water is given to all the members of the family to drink as a safeguard against the diseases and all other odds throughout the coming New Year. Various fruits and foods are collected to serve. Candles are lighted at the doors, husking places and on the water side at dusk. The village temple is illuminated with candles and fire works are lighted and it continues for remaining days of the festive.

Mul Bizhu

The second day of the popular Bizhu festival is called Mul Bizhu in which everybody rises from bed at dawn and takes bath in the nearest river or water points for self-purification. After having bath everybody puts on best dresses. Younger's are in very festive mood and they go to all houses in the village where they are entertained with various kinds of foods and drinks. The teenagers go to the house with basket full of paddy or rice to feed the domestic fowls. Informants are blessed with good wishes. The older villagers are grouped at around the midday and set out with the KIRTAN parties following religious and devotional songs accompanying with various musical instruments and almost every house and paths of the villages are moved by them. The villagers remain in festive mood and usually they take the country made liquor which is not considered an act of shameful.

Suitable games and sports are also organized by young men and women at some suitable place of the village. In the evening traditional songs, music, dances and cultural programmes are performed at some suitable places of the village. Popular ballads are also played with baric songs. To encourage the actors and the actresses as well as the audience the RENG is shouted. The Rang is a mode of peculiar and joyful shouting to provoke tremendous joy in the minds of the participants as well as the audience.

In this festive day various individual rites are also performed. Grown up young girls are given KHADI (breast covering cloth) as recognition of attaining of youth. Newly married couples visit the houses of youth. Newly married couples visit the house of their relatives with cherishable foods. Old pious men and women pass the day and night in the village temple following the ASTANGIKMURG of the Lord Buddha. Some men and women sitting together recite some selected hymns from the Holy Scriptures like the Tripitaks and the Agar Tara and so on. There is a popular belief that if some one dies in this auspicious day the doors of the paradise will remain wide open for the individual to enter freely into the paradise.

Conclusion

Conservativeness is a tribal feature. The Chakmas are no exception to this. We know that the Chakmas have been scrupulously following their age-old social customs and customary laws in every sphere of their life. But in a transitory world everything has been rapidly changing. Dynamism is the life of a society. With the advancement of modern civilization and to cope with the changing of Socioeconomic and political spheres the Chakmas have adapted aptly with the changing situations. Yet it is surprising to see that the Chakmas still retain their identity following their traditional cultural practices and seeking their own mother tongue. I would like to mention here some of my observations.

Cultural spheres and religion are the best means to integrate a nation or tribe. Religion is mainly a part of the traditional culture of a nation or a tribe. The Chakmas are Buddhist as a whole. No one Chakma belongs to any other religion. They claim themselves as the traditional Buddhists. But they are apart from bigots. It is a remarkable feature of atropism for religion is found. Yet they did not incline to other



religion. They claim themselves as the traditional Buddhists. But they are apart from bigots. It is a remarkable feature of them. They regard religion fully in their mind. No atropism for religion is found. Yet they did not in clime to other religion. From ancient times they have been retaining their originality in respect of their religion for which we see that the impact of Christianity did not influence them. It is noticed that there is a trend of embracing Christianity by some tribal communities of Tripura overthrowing their former religion. But this trend is absent in the Chakma Society. It may be said that about fifty thousand Chakma live in Tripura and the followers to Christianity hardly may rise to ten in numbers from them. It is an instance for their likings to the traditional culture and heritage. But the educated Chakmas have been expressing their unwillingness for retaining their traditional and age-old customary laws, marriage system and the system of judiciary. They are preferring modern customs and prevailing state laws, judiciary systems of the country. As its consequences their traditional social cultural institutions have been brokering rapidly. On the other hand their attractions have been growing to democratic institutions and modern polities and they are actively participation to those. For this reason the social leaders are trying their utmost for formulation their social customs in a new form with the present needs and aspirations of the society.

Lastly it may be mentioned that the influences of modern education rapidly spreaded among the Chakma society and as its consequences their some traditional beliefs and cultural features have been changing gradually. The scope of Jhum cultivation has become limited. As a result some of their cultural festivals and rituals have become to lose the previous importance and significance. Their pattern of daily life has also changed. Previously cotton was produced in their Jhum land and by this cotton they made threads with the help of CHARKA and CHARKI and weaved cloths by their loin looms. But now-a-days the situation has become totally changed with almost extinction of Jhum cultivation. They now purchase yarns from the market and weave their cloth. For this reason most of the young Chakamas have not seen these weaving instruments. These wearing tools have lost their importance in the society.

Most of the youths of this modern generation have not seen their traditional weaving tools too. And it is unavoidable also for the need of the age. Their traditional usages and rituals are rapidly changing and for this changed circumstances their social leaders and workers are expressing their sadness but they have nothing to do.

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