



# Philosophy of Nature Worship

*Independence Day Special Issue*



**Heritage Explorer**

*A Monthly News Bulletin*

VOL. XII, NO. 08 AUGUST 2013

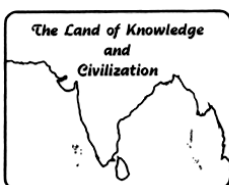


**PHILOSOPHY  
OF NATURE WORSHIP**  
*Independence Day Special Issue 2013*

**Heritage Explorer**

*A Monthly News Bulletin*

**Vol. XII. No.8, AUGUST 2013**



**Heritage Foundation**

K.B.Road, Paltan Bazar, Guwahati-781008

e-mail : [ourheritage123@yahoo.com](mailto:ourheritage123@yahoo.com)

website : [www.heritagefoundation.org.in](http://www.heritagefoundation.org.in)



*He is the one God, hidden in all beings, all  
pervading, the Self within all beings, watching  
over all works, dwelling in all beings, the witness,  
the perceiver, the only one and is free from  
qualities.*

- Svetasvatara Upanishad



**Subscription may be sent by M.O./ Cheque / Demand Draft to :**  
**Heritage Foundation,**

# 30, F.C.Road, Uzan Bazar

Guwahati-781001, Ph: 0361- 2636365

e-mail: [ourheritage123@yahoo.com](mailto:ourheritage123@yahoo.com), Website: [www.heritagefoundation.org.in](http://www.heritagefoundation.org.in)

(Please Mention Pin Code No. along with your full postal address in BLOCK Letters)

**Annual  
Subscription  
₹100/-**

*DDs/Cheques may please be drawn in favour of*  
**Heritage Foundation.**

**Bank A/c** with PNB, Guwahati,

**A/c No.** 3213 0001 0009 3631

Edited by : Amarendra Brahma, C/o. Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published & Printed by : Narayan Dev Sarma on behalf of Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati-781008, Published at: Heritage Foundation, K.B.Road, Paltan Bazar, Guwahati - 781008 (Assam). e-mail: [ourheritage123@yahoo.com](mailto:ourheritage123@yahoo.com), Website: [www.heritagefoundation.org.in](http://www.heritagefoundation.org.in), Printed at: Arindam Offset & Imaging Systems, Rajgarh, Guwahati-3 & Angik Press, GNB Road, Guwahati - 781001

## From Editor's Desk



Once a Saint, during his discourse asked if any one has seen God!

People present there denied!

He said aloud :

***See at the Sky, the Sky is God!***

***See at the Sun, the Sun is God!***

Prof. Gonmei Lanbilung of Imphal, Manipur mentioned in his article as, ***“The Sky is Father and the Earth is Mother.”*** This concept is being followed nation wide by the people in general. To confirm the idea one may go through the article of Dr. Atul Devburman who wrote as, *“Sangrongma is the Mother Goddess, Jagatjannani, consort of Lord Shiva. The earth is worshipped as Sangrongma by the Tripuri people. Before starting any work on the soil, be it jhum cultivation, tilling agricultural land or constructing new house Sangrongma is worshipped first. It is not worshipping of the soil or earth but it is unto the unseen energy that sustained this earth, and the people ask for permission, sanction and blessing from Her for best outcome of the work undertaken on that piece of land..... The god of sky is known as Akhata or Naka in Tripuri, is worshipped in the month of Kartik.”*

Generally, we visualize the unseen ‘God’ as **Omnipotent**- the centre of all power and energy; as **Omniscient**- who knows every thing, each and every change that takes place in this world; as **Omnipresent**- present everywhere, in every Natural objects. **‘OMNIPRESENCE’ is His Basic Characteristic and so He is there in every Natural Element!**

However, we see various things which have their respective existences, but basically they are only FIVE - the Earth, the Water, the Air, the Fire and the Sky, to which many of us worship as ‘Five Great Elements’. The Bodos call it as *Bathou*, ‘Ba’ means ‘Five’ and ‘Thou’ means ‘Elements’. The owner of these Five Elements is worshipped as *Borai Batho* (*Borai* mean the Master or owner) who is called as ‘Shiv’ or ‘Shibrai’ by the Dimasas.

Out of the Five Great Elements, Sky is the most wonderful element, in the lap of which everything is created, sustained and then are reduced to null. Sky is the joining force for rest of the four Great Elements without which Creation is not possible.

We find worship of Shiv or Shib or Sibrai among most of the Tribes of Assam, Meghalaya and Tripura. If we see at the central part of our country, *Shiv* and *Parvati* are being worshipped as Father and Mother irrespective of their ethnic identities.

If we go a little deeper at its philosophy, we find two things - (1) The five great elements and (2) The unseen God, both of whom transformed them into this Creation. The whole Universe is the UNION of these TWO. 'God' is the unseen power, the source of all energies, manifests Himself through the 'Nature'. Hence, there is presence of God in the Nature i.e. all Natural objects.

We worship the Sun, the lone source of energy on this earth's surface. The Sun and the Moon are worshipped as '*Donyi and Polo*' by the people of *Arunachal Pradesh*. They have the concept that we cannot see God but we see Him through Sun and Moon only, who give us life on this earth. Accordingly, the Almighty God is named as '*Donyipolo*'. Sun and Moon are being worshipped by all the communities nation wide. The grand Sun Temple at Konark, Odisha is an example which was constructed by Langula Narasingha Deba (the then king of Odisha) in 13<sup>th</sup> Century AD. It was constructed with the help of 1200 masons and took 12 years (construction started in 1246 and completed in 1258) to complete.

Dr. Atul Devburman wrote about Sun worship among Tripuri communities as, "Sal mutai or Surjya puja is performed in the month of Magh. It is a prayer to fire god. The people have to maintain purity both in body and mind before performing the puja, by remaining on vegetarian diet. It is the thanks giving puja to the sun god, the originator of fire on this earth.

"Apart from the non-living nature's force, banyan tree or **vatabriksha** is considered as abode of Lord Shiva, and people worship it. There is a custom among Tripuri people which prohibits cutting of the *vatabriksha* and *peepal* tree as god resides on them. *Wathwi*, which is *muli* bamboo in Bengali, had been considered as king of bamboo and used for making deities of gods and all other purpose of puja, no other bamboo is allowed to be used for puja and worshipped as god.

"Stone is also worshipped as god, which most of the times symbolises as Shiva. It has very important role in Tripuri's belief. Stone has the longest life, it does not get destroyed easily by natural process. So whenever a child is born, his forehead is touched by a small stone and blessed with to get long life like stone by the priest at the time of birth ceremony. The bride and groom stand on the big stones and sacred water is poured on their head and blessed them for long conjugal life like stones at time of marriage ceremony.

"Tripuri people believe in the existence energy of Almighty Subrai in every Nature's force. That is why they worship five fundamental elements and all the manifestation of Nature's force. It is not that they would worship the physical form of nature but they worship the power behind that natural force. When the river is dried up or the

tree is dead nobody would worship such natural manifestation.”

When we worship different Natural Objects, may it be rivers, trees, Sun, Moon, animals, snakes; we visualize the presence of God within them. We do not worship a river just as a stream of flowing water, but to the potency of God who made it to flow, providing energy for our sustenance.

Nature Worshipping is not limited to the tribes of Northeast alone as it was misconceived and propagated, as such by the Westerners. Often people say, ‘*we are Nature Worshiper*’! The British writers had developed this very notion. They said, ‘Tribes of Northeast do not have the concept of God and so they worship natural objects’!

Is it justified to say that we do not have the concept of God? In real sense, the entire West was lacking the spiritual knowledge and so they had tried their best to understand our philosophy with their own mindset, the notion of Animist, Nature Worshiper etc were the outcome of that which is irrelevant.

Shri B. Lalthlengliana of Mizoram has nicely concluded the subject in his article as, “**The sun, the moon and the stars receive light from You....** To the Creator, all people are but one; and all things are His manifestations. Let the waves proclaim His glory and let the songs of all birds and creatures magnify His beauty. Let the sunshine illuminate the hearts of those who do not know Him, and the wind disseminate the glory of the Creator, and let all melodies turn into the praise of God. Let the rocks, the hills and the lands, the rivers and the seas, the sun, the moon and the stars all testify His glory.”



Amarendra Brahma  
Editor

## Contents

1. Philosophy of Nature Worship	P-7
<b>Arunachal Pradesh</b>	
2. Indigenous Faith & Culture of the Noctes	P-9
3. Nature Worship in Arunachal Pradesh: Nocte Tribe	P-13
4. Kaman and Tawrah Mishmi's Philosophy of Nature Worship	P-16
5. Philosophy of Nature Worship in Adi Society	P-20
6. Existence of Spirits in Nature- The Basic Characterstic of Apatanis Worshipping System	P-22
<b>Assam</b>	
7. Philosophy of Nature Worship (A Glimpse of Oraon Rituals)	P-26
8. Philosophy of Nature Worship in Karbi's Social Life	P-28
9. Philosophy of Nature Worship of Hrangkhoh Community	P-32
10. Belief of Nature Worship among the Bodos	P-34
11. Philosophy of Nature Worship (With references to Haraka Culture)	P-36
12. বাভা সকলৰ প্ৰকৃতি পূজা	P-38
13. মিচিং জনগোষ্ঠীৰ পূজা-পাতল	P-40
14. দেউৰীসকলৰ প্ৰকৃতি পূজা	P-42
<b>Meghalaya</b>	
15. কোচসকলৰ সামাজিক পূজা-পাতলৰ এটি চমু দৃষ্টিপাত	P-43
16. Philosophy of Nature Worship of Hynñiewtrep People of Meghalaya	P-48
17. Half Seriously About Serious Matters: The Sacred Groves and Their Uses	P-49
<b>Manipur</b>	
18. Philosophy and Ways of Nature Worship of Zeme Naga	P-52
19. Philosophy of the Worship to Nature in The Tingkao Rangwang Chap-riak	P-54
<b>Tripura</b>	
20. Tripuri People Worship of Almighty Through Nature	P-57
21. চাকমা সম্প্ৰদায়ৰ প্ৰকৃতি পূজা	P-59
<b>Mizoram</b>	
22. Philosophy of Nature Worship	P-61



## PHILOSOPHY OF NATURE WORSHIP

 Jagdamba Mall

The ancient man was quite amazed by the forces of nature like sun, moon, weather, rain, storm and mountain etc. These forces are unpredictable and used to have amazing power at their command. The sun gave light and different energy; the rain gave water for their crops and for their various uses and the air gave oxygen needed for their life. Therefore, they called them *dev* (god) which means the giver as they gave the most important things to the man. Our forefathers worshiped them as god. In the beginning, *dev* also meant “**shinning**” as it included the shinning entities like sun, moon, stars, fire and thunderstorm etc. Gradually, the definition of *dev* was extended to include water, earth, air and rain etc. And with the passage of time for everything, the man had separate god. The man considered them like human beings in thoughts and form. Therefore, like human beings they used to be born from superior god. And that is how eventually all the gods became related to each other. These gods also thought like human beings, suffered from human weakness, communicated with each other like human beings, discussed and debated the issues like man and they could be pleased the way we please another human being.

### Creation of Universe

The early man thought to understand the origin of the world

and the universe. Initially the major gods like Indra, Varun or Vishwakarma were believed to be the creator of universe. Since the gods were like human being so the universe was also believed to be created like a man builds a house from bricks and mortars. Yet, how the bricks and mortars were created becomes a mystery. It was, therefore, gradually accepted that all the matter is created by “**desire**” or “**Karma**”. It was believed that the matter and all the entities of the universe were created by the desire of God. It was quite similar to the world we all create in our dream or imagination which is illusionary as the world of dream or imagination is over as soon as we are awake or our imagination is interrupted.

Since the world was believed to be created by the desire or imagination of God, hence it can't be real as it seems. It was thus given the name of “**Maya**” which is loosely translated as illusion. However, the Maya is not an illusion but it may be conceived as veil or a smokescreen which covers the real self of the different entities or things from the common eye. The moment we understand the mystery of Maya we can see that all objects of the universe are not separate by part of the same **Absolute** or **God**. Maya was also sometimes referred as **Prakriti** or Nature and the cause of creation was referred

as “**Purush**” which means the soul of the matter of the universe.

### The Hierarchy of Gods

As there were many gods, the natural question was- who was the greatest God or the God of gods? Who was the God, whose commands were obeyed by all other gods? This inquisitiveness was again the reflection of the human civilization of times when every society, every organisation and even every family should be lead by one leader. Since the gods were perceived as human beings, they must also be following the similar system of hierarchy. After all in Rig Vedic period, there was little difference between men and gods. “**What are men? They are mortal Gods! What are Gods? They are immortal men**”.

In the initial conceptualisation of universe, men found that all the entities of nature like the sun, the moon, wind, fire etc exist between earth and the sky. Therefore, they first believed that “**Varun**” (the god of sky) as the greatest god as other gods were below the sky. The Varun was believed to be watching the universe with his eyes- sun and moon. The early men observed that the sun, moon, and stars follow their pre-defined path as they appear again and again at regular intervals. Hence the concept of “**Riti**” or “**The Law of Nature**” was conceived. It was believed that every entity of universe followed



a law. Subsequently, the law of stars was extended to include the moral laws which must be followed by men. And Varun became the up keeper of moral values. He was perceived as benevolent king who implemented the “**Rule of Law**” in the universe.

The other important gods of the Rig Vedic period were Sun, Vishnu, Ashvin (twins who represented dawn and dusk), Aditi (nature) and Agni (fire). However, in early periods Vishnu (who subsequently became the supreme god) was not the supreme god. Agni was gradually perceived as a god and he was used for all sacrifices and pooja to god. Indra was believed to be god of weather who acquired the top position among gods. There were other minor gods like Vaat or Vayu (wind god), Maruti (storm god), Rudra (the militant god), Vak (goddess of speech), Saraswati (the goddess of learning) and

Shakti (goddess of power) etc. Gradually, the different gods were seen as manifestation of a single god who was supreme.

Biologically, man is also an animal. The uniqueness of this animal (man) is dharm. Thus, man is an integral part of Nature and Nature is governed by “**Law of Nature**”. With a view to follow this law strictly for balancing equilibrium in universe, the Nature is sanctified as our divine mother for showing reverence to every creation- living and non-living of nature. From this concept, the tradition of earth worship, tree worship river worship, mountain worship, cow worship, sun and moon worship etc were evolved. As a most advanced creation of god, the man has unique responsibility of maintaining the balance in Nature. For making this concept all- pervasive and all-inclusive, our forefathers depicted Mother Nature as goddess Kali

ma. In fact, the formless and unseen self-actuating or pro-creating power behind the nature responsible for its manifestation is worshipped in the form of Kali Ma.

### **The grave consequences of ignoring Nature worship**

Because of hedonic consumerism and materialistic approach towards Mother Nature, the divine law of nature is violated. The mindless exploitation of nature gave rise to grave consequences. And the furry of Nature is revealed through natural disasters as the one in Uttarakhand on 17<sup>th</sup> June 2013 wherein over 5000 people and hundreds of houses were washed away in soaring and gushing water. ■

- Jagdamba Mall  
Mob: 098625-51712



## Indigenous Faith & Culture of the Noctes

 Wangpha Lowang

The Noctes of Tirap district, Arunachal Pradesh live in the Patkai mountain ranges of Northeastern India, bordering Myanmar. They have been practising an Indigenous Faith since time immemorial. It is based on Nature worship and upon a belief that the all powerful unseen God exists in the sky above. In the past, this indigenous Faith had sobering effect on the people and was a unifying factor for the Noctes of different groups.

The Indigenous Faith is known as *Rangsom*. It believes in a Supreme Being known as Rang-kathak. The God is called Jooban, Jongban and Huaba by various groups of Noctes. However, the belief in Supreme Being, Rang-kathak is common to all Noctes. It is a Faith based on which the Nocte culture gets revolved. All the socio-religious functions are performed with solemnity and a faith in Rang-kathak. In the past, every Nocte village had a chief called Lowang, Luwang or Luajang. There were also bigger chief for every group or a number of villages, and the tribute paid to them earlier were also a form of Rangsom. The chief was the head of the village and often regarded as a revered priest. However, Nocte had no cast system. There were religious persons among common people in the villages for performing rite and ritual, or the Rangsom.

The sky or space above is infinite, extending all over with celestial body where Sun, Moon and all other planets do exist. There is an unseen cosmic power that regulates the entire universe. It is incomprehensible to human being, and has been a wonder and a thing of curiosity for mankind since the beginning of creation. In the modern days, scientists are trying to explore it, but it has no ending. The Noctes believe that sky is the abode of God, and there is a Supreme-Being in the sky that guides the destiny of mankind, and all other living beings. It is on the blessings of God, Rang-kathak that the human beings are surviving. Rang-kathak is a sustainer of mankind, but can also act as destroyer, if occasion demands. It is necessary to have His blessings - mental direction for success. The existence of God can be felt everywhere. All spiritual activities, rites and rituals are performed in the name of God. Man is the servant *Ranghu-Rangha* of God and live at His mercy. One does suffer and falls into disgrace *rangdaa* for committing sin as a curse from God Rang-kathak. A truthful person who has no ill will for others and make success in life, is a blessed one called *rangkap*. One should live a truthful and pious *tuangtang* life, and should seek blessings of God for attaining *rangkap*. It is believed that Rang-kathak, or God is

everywhere – in the sky, on the earth, in the river, in the fire, in the air, and so and so forth. There is God behind every happening of Nature, such as, the wind, raining, sunshine etc.

The religion is a faith and no one has perhaps met God actually, but one who has faith may have experienced and felt a positive effect. Religion has certain moral value, and it is a source of direction for peace and satisfaction in life. The Indigenous Faith, prevalence among the tribal community all over may be based on nature worship, or it may be legendary worship as being practised by some other community. It is all Faith. In a religion, there may be expression of human sentiment, and may have elements of mysticism. It is found in the beliefs of the Noctes also.

Balung is a mystery world in the Raang, sky above. It is neither a heaven nor a hell as believed in other religions. It is a mystery world where a person died young turns into old, and a person died old becomes young. On the death of a person the soul, *juu* goes out from the body and lives in sky in some forms. Thus, all our ancestors died long before, are up in the sky. The soul comes back to earth for taking rebirth in a family. Untimely and sudden death is taken as unfortunate. A person whose life has been cut

short, and urges for living in this world has remained unfulfilled, such a soul remains on earth as evil spirit *juchhi-jukha*. The souls of infants, died soon after birth also remain on earth. There is a sentimental tale that the spirit of the tiny tots, died soon after birth have got no specific place to live in. They loiter round hither and thither. The human being is attributed for their unfortunate plight. They would sometimes get together, dance in a circle singing "*hakong-hahla tee tee, minyan nuchsa ree ree*", meaning "let the mountain and valley rock, and the mankind doom to death." As a result, earth quake and other calamities do take place, causing damages to life and property. The morals: Newborn babies shouldn't be neglected by parents, or by community in a society. Animal sacrifices are to appease the evil spirits, the unfulfilled elements of the deceased persons. Very often, therefore, animals like fowl, pig or goat are being sacrificed by the Noctes.

Ransom rite and ritual are performed individually as well as collectively. It is performed by offering food item i.e. rice, flower etc. Traditional wine *jumin* is invariably used for such offerings called, *rangtaam*. The *Jumin*, prepared from food item is a thing of purity, and it must be offered to God before taking it by the family. Another custom being followed, by and large, by the Noctes is to have a formal blessings from maternal uncle, known as *chinlit*, tying a piece of ginger on the neck of niece and nephew, stringed in a thread uttering words of blessings, after a child is born or on auspicious occasion like festivals. Maternal uncle also

performs last rite of the deceased one along with village priest *Romwa*. Elder brother family 'humka-khapho' is also paid tribute by younger brothers by offering *jumin* for *rangtaam* on the occasion of annual festival or on certain specific occasions. This system strengthens the family bond.

A community *Ransom* is performed in the villages, annually. The ritual system differs from village to village to certain extent. Nevertheless, the belief in Rang-kathak is common to all Noctes. A permanent place of worship is known as Ransomthin. Some villages have symbolic stone installed in Ransomthin, or have rock inherited from their ancestors for performing Ransom ritual. These days, however, large number of Noctes have abandoned traditional form of worship, and have adopted other religions. But, the sentiment for traditional beliefs will always remain.

A common Ransom prayer:

*Rang O' kathak-Rang,  
Apamkat remin, akhamkat remin,  
Khopou pasaa dangthuk-min.  
Lakhe mitduak, latat naaba,  
Chaan koumin, hang koumin,  
Buthee mongtham komin.  
Lampou-saan khesokmin,  
Asenthaam dangthuk-min.  
Rang O' kathak-Rang.*

Briefly translated as -

*Oh' Almighty God, do protect  
the ignorant, Give (us)  
knowledge, strength to live a  
happy and long life.*

**The HUMKAMHON Ritual  
System of the Namsang Nocte:**  
The Nocte people of Namsang have a system of Ransom, a

family ritual, called *Humkamhon*. It is performed by every family once a year in remembrance of their ancestors. On this occasion, the village priest called Hattula, and other members called Bhakats are invited for the purpose. The ritual is performed by *Hattula*, chanting prayer and invoking gods, Joobans for wellbeing of the family. Head of the family, a male member would portrait offering betel-nut, some coins or rupees placed in 'kopata' leaves, in the name of God. The chanting of prayer is repeated thrice, every time affirming and responding 'yes' by the Bhakats presence. It then ends it with *rangtaam*. The names of legendary Nocte chief Lotha Khunbao, better known as Narottam, and Sri Sriram Gokhain, are remembered on the occasion. Lotha Khunbao or Narottam was a chief of then undivided Namsang-Borduria who took initiation under Sri Sriram Gokhain of Vaishnavite Bareghar Satra, Sasoni, Assam, along with his followers, some times in the 18<sup>th</sup> century. After completion of the ritual, meal with chicken is served with local wine, *jumin*. This *Humkamhon* ritual is being followed by the villagers of Namsang and few others since long, as inherited from the days of the Narottam. It is an enmixture of the Nocte Ransom, and ritual system being followed in Bareghar Satra.

Apart from family ritual *Humkamhon*, the people of Namsang also performs another Ransom or Joobansom ritual collectively, twice a year. It is believed that there is God who does protect the village from the devils, and the ritual is performed



in order to propitiate the village God Hakho-Jooban. It is performed at a particular place, towards east at the dawn of monsoon. The other ritual is performed in winter towards west at a particular place, Rangsomthin. A pig and a goat are sacrificed on the occasion.

**Relation with Ahoms:** In the past, Noctes had a close contact with the Ahoms or other Assamese from the upper Assam in the early part of nineteenth century by way of trading salt and other commodities. They also had contact with the Bareghar Satra of Assam. The Chief Lotha Khunbou, better known as Narottam took initiation under religious head of Satradhikar, Bareghar Satra along with his Nocte followers. The Chief was then called, Khunbou. Rev. Miles Bronson from the USA who visited Namsang during 7 to 27 January 1839 had mentioned the Chief of Namsang as Bura Khunbou, and the acting Chief as Bor Khunbou. A son of the Chief could also read and write in Assamese. A number of major Nocte villages were influenced by Bareghar Satra. The Vaishnavite Satra was not in favour of animal sacrifice. However, they didn't prohibit meat eating. Bareghar Satra did have sobering effect on the Noctes. The enmity and rivalry between Namsang and Borduria was resolved after taking an oath to maintain peace by them, at the Bareghar Satra. The representative from Bareghar Satra used to visit Nocte villages, every year. In the sixties a number of Namghars were constructed in major Nocte villages. However, no attempt was made to assimilate the Namghar with Rangsom

system and it was difficult to adopt the Namghar system by the Noctes totally due to language barrier and other difficulties. Nevertheless, the Noctes had high reverence for Sri Sriram Gokhain from Bareghar Satra. The Satra also couldn't do much to propagate the teachings. Therefore, Namghars constructed in major Nocte villages remained unused, and over a period of time, all have disappeared. Nevertheless, the influence of Bareghar Satra have remained in some way or the other, including sobering effect on the Noctes, who are gentle, and peace loving people.

**CHHACHAAM.** Nocte traditional Faith & Belief is closely connected with culture. Rangsom ritual is performed on the day of every festival in the village. In fact, Rangsom is a Nocte Faith or religion, as well as a culture. Loku, a festival being celebrated in winter after harvesting paddy is called Chalo. A Loku is also celebrated in summer after reaping millet in some villages, and it is called Ronglo. However, the Loku celebrated in winter is becoming more popular. It is celebrated in villages in October-November. The Loku celebrated simultaneously at Khonsa and at Deomali on 25<sup>th</sup> November has been officially recognized as a festival of Arunachal Pradesh. On the day of Loku, Rangsom ritual is performed at a particular place of worship, called Chhachaam, chosen at a distance away from the village. A small bamboo fence is erected as altar at Chhachaam in order to perform the ritual. The God Rangakathakrang, Jooban is worshipped for good crops and wellbeing of the villagers. It is the

privilege of village Chief to perform the ritual at the altar. All other people gathered there, but do not enter in to the erected fencing. They do *rangtam* prayer at the periphery area, but not inside erected fencing. The women are not allowed to participate in Chhachaam ceremony. After having the ritual and community feast at Chhachaam, Loku festival is carried on for 2-3 days at the village. Apart from ritual, Chhachaam is the starting point for Loku ceremony. The spirit of the festival is boosted up there, and the participants return to their village in festive mood, singing and dancing. The villagers eagerly wait for dancers returning from Chhachaam, after commencement of ceremony. Unfortunately, this beautiful ceremony is being abandoned in many villages. The Rangsom ritual should be performed either in Chhachaam or at village Morung, otherwise Loku would appear like body without soul. The ending and starting of Loku has certain charms, even Khapaa singers nicely express in Loku song. A replica of Chhachaam is made while celebrating common Loku festival at Khonsa and Deomali.

**RANGSOM HUM.** Rangsom Hum is a Nocte temple. As has been mentioned earlier, many Nocte villages have got traditional places of worship, *Rangsomthin* or *Joobansomthin* in the villages. They perform traditional worship at that particular place in the village periodically every year. It was therefore proposed that a permanent Rangsom Hum should be constructed at Khonsa town where people from all the

villages can assemble occasionally in order to perform RANGSOM ritual, or to carry out cultural activities particularly, during the celebration of common Loku festival. The first Ransom Hum was constructed at Khonsa at the present site, used earlier as Chhachaaam. The proposal for construction of Ransom Hum was discussed with the Chiefs and Gaon Burhas of Nocte area and design of the building was approved in a meeting held at Khonsa Club. Ransom Hum at Khonsa had the honour of being inaugurated by Prime Minister Indira Gandhi on 13<sup>th</sup> November 1976. Earlier, the Noctes had strong feeling for preserving traditional Faith and culture, the distinct identity of the tribe, and there was encouragement from the Administration also. The people enthusiastically participated in the cultural activities. The

second Ransom Hum was constructed at Deomali in November 1989, at the site of foundation laid by then Governor R.D.Pradhan.

The Nocte Indigenous Faith and Culture has been inherited traditionally by the people and has been in practice since hundreds of years. It reminds us of their interesting era of bygone days. It has got certain values. It is their identity as a tribe and should be preserved and improved, if need be, along with the time. Modern education and knowledge should be learnt without forgetting the past. It is encouraging that the Government, particularly in Arunachal Pradesh has given due importance for promotion of the Indigenous Faith and Culture, and it is now with the people concerned to maintain their own tradition as a major tribe.

Noctes in the past had deep faith in the Almighty Rang or believing in Ransom, although certain aberrations have now taken place due to changing time and external influences. Earlier, Ransom was the guiding principle for spiritual, moral and social behaviour in the society. It is a unique and interesting Faith which was in practice in the Nocte society since time immemorial. Ransom is not only a Faith, but also a culture. It is an identity of the Nocte tribe of Arunachal Pradesh. ■

- Sri Wangpha Lowang, B.A.  
Ex Minister, Arunachal Pradesh  
& Ex MP, Lok Sabha  
Address: P.O. - DEOMALI,  
Tirap, Arunachal Pradesh.  
Mob: 09862574181



## NATURE WORSHIP IN ARUNACHAL PRADESH: NOCTE TRIBE

 Nokte Panka

The Nocte tribe is one of the major and oldest tribes of Arunachal Pradesh inhabiting in Tirap District. They are the true lovers of nature and the great appreciators of its beauty and uniqueness. The people of the Nocte are the profound saluters of natural elements as they thought the natural things are the greatest creations of God and Goddess.

With the beginning of its existence, the Noctes had many faiths and beliefs in the existence of God and Goddess. The Philosophy of the Nocte about the sky has a broad and deeper meaning. They thought the sky above our head is the fantastic creation of God. The heavenly bodies in the sky like the stars and the moon are the greatest creation of the God. So the early philosophers of the Nocte believed that the sky above our head is to be honoured or saluted. Henceforth, the people of Nocte have its own faiths and beliefs of the existence of the God in this vast universe. The People of the Nocte worship God by introducing RANG 'O'.

The Noctes strictly believed that their village or daily activities are under the influence of God that is Rang 'O'. Whenever or wherever the people of the Nocte go or perform any daily activity they first pray their God by saying or uttering *RANGO KATHUN*

*KATHAK RANG*. Here 'Rang' means the sky and 'O' indicates the entire universe – the God's creation. *KATHUN KATHAK RANG* means the way of appreciating or bowing God. It is true to be recognized the people of the Nocte as the true worshipers of the nature. They strongly believed that the sky, the stars, the moon, the mountains, the rivers, the giant trees and so on are the greatest creations of the God. So they believed that such natural things are to be prayed or chanted. The fore fathers of the Nocte clearly believed and stated that nobody has seen the actual figures of God but He is omnipresent, omnipotent and omniscient. So the people are profound worshipers of God's creations by uttering – **Rang 'O'**.

No big thinker or the scholars or the philosopher of any other races had taught them to worship God and Goddess through world recognized religion. Worshipping to God came to their knowledge automatically.

Many faiths and beliefs of God's existence had been passed on orally from generation to generation. Here, we would like to depict some of the faiths and beliefs of God existence among the Noctes. And here, we also want to let the world know why the Noctes believed to be worshiper of the God's creations – THE NATURE.

1. **JOBAN-SOM**: Since time immemorial, the Nocte worships the NATURE- the creation of God and Goddess. JOBAN-SOM means worship to God. During JOBAN-SOM no actual form of God and Goddess was indicated or placed. The Nocte believed that their village is under the control of God or Goddess. They pray to Almighty Rang 'O' by offering local rice beer calls '**Juming**'. This offering is called Rangtam. JOBAN-SOM is performed annually in every village of the Noctes. On this day, the male members gather at Morong (Nocte's Assembly Hall ) or at worshipping place to perform puja. They pray to Rang 'O' for happy, peaceful and prosperous life. This puja is also performed whenever there is an occurrence of natural calamities and spread of epidemic diseases. If a village is under attack of an epidemic, all the linked roads connected to the particular village are closed for a day. No one is allowed to leave the village and no outsider is permitted to enter the village. This is called '**Pankasak**' locally. Adhering '**Pankasak**' is mandatory for each and every individual of the village where it is being performed. Even no emergency stranger can enter in the village during that period. If any found guilty not properly adhering the Pankasak, fine will be imposed to the person according the village norms (customary law).



2. **RANG-TOAN:** The Nocte believed that the lightning and thundering and the heavy pouring of snow or hailstone are the signs of God's anger. Sometimes vigorous lightning and thundering damage the particular tree in the village. The Nocte believed that their people might have done some mistakes and need to pray pardon from Almighty Rang 'O'. So to please the angered God, the three elderly persons of the village perform puja beneath the damaged tree by sacrificing one red cock and Rangtam (offering of local rice beer called Juming). On the next day, no one is allowed to leave the village or to perform any social activity. The holiday is called Piantongja. The people remember Rang 'O' on this particular day. This puja shows that the Noctes are the true worshipers of God's creation – THE NATURE i.e is lightning and thunder God.

3. **LONG-SOM:** In some villages of the Noctes, the stone-

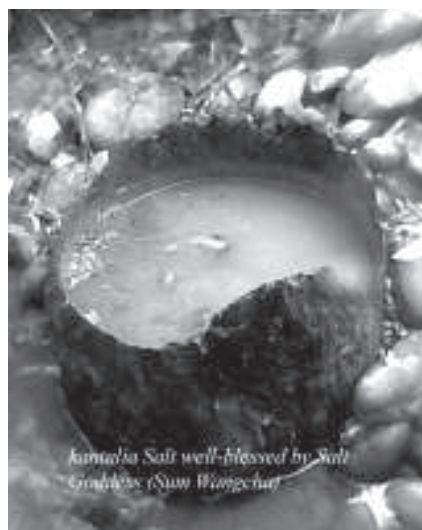


*Rock Statue at Longput*

structure is praised and worshiped. The people of the Nocte believed that the stone is the hardest and the perfect concrete creation of Rang 'O'. So some people salute stone-structure. Worshiping of the stone-structured by the Noctes is called LONG-SOM. Here, 'Long' means stone and 'Som' means pray. Here also puja is performed by male members of the village. The day is observed as holiday called 'Rang-Somja'.

Today one can witness the lady Rock-Statue at a place called 'Longput' near Wasathong village under Deomali Sub-Division. This Rock Statue clearly informed us that the Nocte also worship the Rock Statue.

4. **SALT-WELL & SALT SPRING:** The Noctes also believed that they were blessed by Rang 'O' by sending Salt Goddess to the society. The Folklore of the salt well and the salt spring clearly stated that one of the ladies of the Nocte was given special worldly power (mystery) to create salt spring for the needy people of the Noctes.

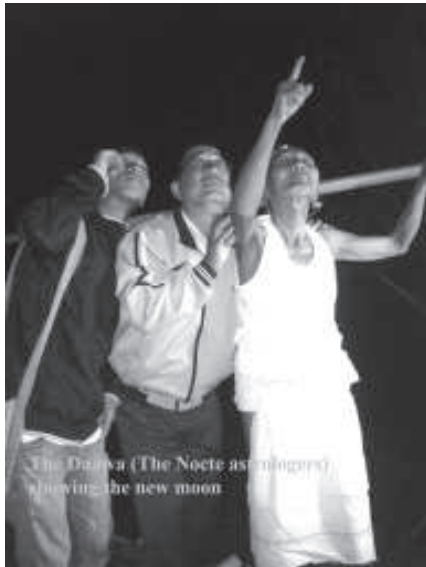


*Kantulia Salt well -blessed by Salt Goddess (Sum Wangcha)*

One of the most famous salt springs is located at Pullong village called 'Poosum'. Whenever the salt is being extracted from the salt spring puja is always performed and two chickens – one white and one black are always sacrificed in the name of Salt Goddess (Sum-Wangcha).

Today the passersby of this salt spring remember the salt Goddess and the salt spring is saluted in her name. The salt spring is always cleaned annually and performed puja although salt is not extracted now a days.

5. **The VOO-SOK PRACTICE:** The VOO-SOK Practice is one of the most important practices of the Noctes. It is mainly connected with the Nature – the creation of Rang 'O'. The word 'VOO'- means bird and 'SOK' – means practice. This puja is solemnized on the onset of Chalo-Loku – the main festival of the Noctes. In performing of the VOO-SOK certain ritual is performed wherein certain predictions are made by the performers of the rituals who are the elder members of the community. The ritual involves breaking of eggs one by one by the chiefs of the village with the help of the Daawa (the Nocte Astrologer) and the TANWA (the Nocte Pujari) to study the future happenings of the society and of the community. The broken eggs is placed on the KOPAT (wild leaves) and studied the entire structure of the egg cell. The inter and intra future course of the village is studied by this method. The future of the nearby villages and residence are also studied by this method. If there is something wrong to happen in the nearby villages according to their



*The Daawa (the nocte astrologers) showing the new moon*

predictions made by the priest, this is conveyed to the village and the people concerned in order to



*The elderman studying the structure of egg cell*

adopt safety measures. This prediction also used in the selection of land for cultivation by the farmers. This has been practiced by the Noctes since older times. All the important elderly male members of the community such as the chief, the Daawa. The Tanwa, the Mongwa and other specialist persons are

remain present while VOO-SOK is performed in the VOO-SOK-HO (the launge) which is the part of Morong (Pangdong).

Finally, it can be suggested that the Noctes of Tirap are not only the worshiper of the Nature but also they love Nature through its various creations. They always try to get blessings from Rang 'O' for their all round development through offering puja to the **Rang 'O'** Almighty on certain occasions.

*JAI-HO* the Nocte heritages and the faiths and beliefs to shine the tribe and India better. ■

*(The writer is a Teacher in Tirap district, Arunachal Pradesh)*



*With Best Compliments From,*




**M/S ARHAM BEVERAGE**

**KHATKHATI  
KARBI ANGLONG  
PIN – 782 480**





## Kaman and Tawrah Mishmi's Philosophy of Nature Worship

 Sodyong Kri

### INTRODUCTION

Out of 26 major tribes living in Arunachal Pradesh, Mishmi tribe is one of the them having three Sub-tribes namely Miju or Kaman, Digaru or Tawrah and Idu or Chulikata. Kaman and Tawrah concentration found in Lohit and Anjaw district where as Idus are inhabitants of Upper and Lower Dibang Valley.

The Kaman and Tawrah Mishmis have been referred in some colonial literatures and official documents, but still remain largely unknown. The Kaman and Tawrah Mishmi, are popularly known as Miju and Digaru Mishmi respectively by the outsiders. The Kaman & Tawrah Mishmis were distinguished from other tribal brethrens by their attractive hard woven cloth and long hair twisted into a knot, secured on the top of the head by a wooden pin and covered with generally black turban. Varrier Elwin in his work describes the Kaman and Tawrah Mishmis as "their weaving is probably the finest in the whole area and the Tawrah and Kaman women are distinguished by their attractive hand... woven cloth and the coiffure and silver ornaments which give them unusual and striking appearance" (Elwin-1987.p.xvi). They are also known for their individualistic character and system of Vedanta in their social dealing.

The Mishmi land is bounded on the North by China, on the East by Myanmar, on the West by Dibang Valley and on the South by Changlang District. The principal rivers of this region are Lohit ( Talloh), Kalung, Dav (Katuh), Dalai(Glai), Tidding (Krick), Tawong, Shang, Hali, Sar, Chowoh, Kamlang, Kanjang, Lai, Dimwe, Dora Nallah, Digaru, Paya. etc.

The Mishmis are having in close proximity with the natural environment which has hard and rugged topography, dense topography, dense forest and unfriendly mountains from centuries. They had to adopt themselves to the climatic conditions, physical and topographical constraints prevailing in that region and their way of life emerged. The nature fulfils all their needs depending on their customs, traditions, demographic structures etc. The Kaman and Tawrah believes in numerous gods and goddesses and spirits. They also worship celestial and natural bodies like sun, moon, earth, and water bodies. Apart from worshipping numerous gods and goddesses, spirits, celestial and natural bodies one of the object Kaman and Tawrah regard as sacrosanct is the Bronze Metal. Kaman and Tawrah believe that copper is the property of god and goddesses of nature in oblation. Therefore, the

religion of the Mishmis can be classed as a magic-religious.

In other words this can be described as the animism or naturalism. They worship the nature such as the sun (Amik), earth (Nyai), water (Atih) and so on.

### TYPES OF SPIRITS

#### 1. PROTECTIVE SPIRITS:-

The spirits which are believed to safeguard the general health and interest of a person, family or a village or clan are the protective spirits. They are considered to be the gods. These are:-

**BROH:-** The spirits which have their influence on an individual or the family or the clan is called the "BROH". These are also considered as the "GODS" or the guardians, because these are believed to be benevolent. A family or an individual can be influenced by many BROH. These are inherited from the ancestors and may come to the family through matrimonial alliances. The BROH which comes down from the family tree is called the "AWAI SAH BROH" i.e., the "Paternal Broh" or the "Male Broh" and the Broh which passes to a person or family from matrilineal tree are called the "KAMAI SAH BROH" meaning the "Female Broh" or the "maternal Broh" and usually called the "BROH KATAN" meaning the new Broh, because



it comes to the family or individual in due course of his life and newly get included into the family. The Broh which comes to the family in due course of the life from the male family tree is called the "DAH-KATAN". These are believed to be always with the individuals and live along with the individuals, family members or the business dealings and other endeavours of the individual and in the interest of the family and its members. Help is sought from them in hunting and agricultural pursuits as well.

The Broh is believed to take care in every aspect of the individual, be it the personal health or the health of the family members. Apart from these the 'Brohs' which are meant for the welfare of an individual, there are Brohs having influence on a village or the villages, these are believed as village deities. They are believed to safeguard the welfare of the village and they are collectively appeased through a ritual called the "NAANCHIANG" or the "TAKA" in which every villager participates. The ritual is solemnised on the border of the village called the "TAKA- PHAAL". This ritual is done for the welfare of the village, general health of the villagers, for good harvest and good hunt. It is also done to spell off evil spirits making entry into the village and to ward off the evil effects of any spirits that might enter the village. THANGI-HAPOUW, HUTUNG, DAH-KATAN are some of the Brohs and names may vary according to the clans on which they influence.

## 2. BENEVOLENT SPIRITS:

Apart from the "Brohs" there are many other spirits which are

responsible for the well being of the people. These are appeased separately by the individuals or collectively by the village. Sacrifices are made to appease these deities and failing to do so may invite their wrath. These spirits counter the evil effects of the malevolent spirits. That is to say that they are appeased to ward off the evil effects of the malevolent spirits. They are also the protective spirits. The benevolent spirits existing in the Kaman and Tawrah Mishmi beliefs are as follows:-

1. BROH / DAMEH :- discussed in previous section.

2. AMIK/RINGH :- The sun god.

3. MATAI/JABMALO:- The almighty God, who is above all the gods or the spirits. Taboo period in this ritual is the longest which extends for eight days.

4. TIMIK/BURUHYA :- The god of water springs and sources.

5. KANGGAM/KABRUHYA:- The god of earth or soil.

6. BURUH/BURUHYA :- The god of water.

7. SHUTOH/DAYUYU :- The god of hills.

8. KAUSAK :- The god of wealth and convenience.

9. KHRONEY :- The angel.

10. HUTUNG/DAUPAH :- The oldest male god.

11. KAMBING/APEH :- The god of higher mediators.

12. TALIH :- The god of domesticated animals and property.

13. LAMBOK/RACHAIYA :- The god of individual prosperity.

14. SHAMUR/TAKKAH :- God

of wealth and crops.

## 3. MALEVOLENT SPIRITS:

The Kaman and Tawrah Mishmi believes in the existence of some spirits which can have only bad effects and do no good to the people. They are called the "KASHA" or the ghost. These spirits are responsible for epidemics like small pox, chicken pox, measles, diarrhoea, fever, abortion and are also cause to the death by accidents, suicides or the death through deadly diseases, fire accidents etc. For each and every evil effect of these spirits there are the benevolent spirits which are to be appeased in order to evade their influence and effects. They are believed to be responsible for all the misfortunes such as the diseases, epidemics, deaths, accidents, failure of crops, natural calamities etc.

Some of the malevolent spirits that exist in the Kaman and Tawrah Mishmi belief are:-

1. KASHA/KHANIUM :- The demon or the evil spirit.

2. THANGI HAPUH / DAKGEH :- The spirit that causes accidents.

3. TAKCHO/MALU :- The spirit that causes chronic diseases.

4. KAMOW / TAGRAH :- The soul of the death, which is also considered to be a spirit having influence on the Kaman & Tawrah Mishmi people.

5. KASHA - KANANG / BIYAH KHANIUM :- The oldest personal spirit.

6. KASHA - KANAM/KAANIUM PACHA :- The youngest personal spirit.

7. KASHA TAPAI / THAYAH

**KHANIUM :-** The spirit that consumes.

8. **MULU-KANAM/DABRAH PACHA :-** The evil spirit that causes longer suffering.

9. **KAMBEE / KHANIUM RAPLAH :-** The spirit that resides in the muddy and swampy areas.

10. **TAHAL/APEH MALU :-** The spirit responsible for floods or excess water.

11. **HUL - BONG / AAH KHANIUM :-** The spirit that causes diseases in child.

12. **GLONG :-** The spirit of the lowest level or can be termed as the scavenger among the spirits.

13. **SHUPAH / KAPAH :-** The spirit that resides on huge trees and the forest.

14. **SOUN / DHOLAK KHANIUM :-** The dwarf spirits residing in marshy areas and is believe to be a good fisherman.

15. **SILAM :-** This is the god of the hot wind and gives warmth to the people and responsible for the warmth or the hot climate. This can also be called the god of the summer.

16. **SI - KRONG :-** The god has a reverse effect of the Silam and may be called the god that responsible for winter climate.

17. **KASHA KAUMAH :-** This is the deadly ghost which usually is believed to be roaming in the thick forest and resides on huge hilly mountains and huge rocks.

18. **TALUH :-** The evil spirit which is responsible for the diseases in small children especially the measles, chicken pox, small pox etc. is called "TALUH".

19. **KACHIEL :-** The spirit responsible for epidemics.

20. **SYAMBRAM :-** The spirit responsible for fever, migrant fever, slight comfortlessness, etc.

### **PHILOSOPHICAL & SPIRITUAL ASPECTS OF TAMLA - DU FESTIVAL**

The form of TAKA/TAMLA (TAMLA-DU) varies in many ways, subject to the rites performed for particular activities. The purpose of the TAMLA-DU festival is to invoke and propitiate MATAI/JABMALO (the supreme god) and other deities like SHUTO/DEYNYAH (god of the mountain), BURU/BURUYAH (goddess of water and rain), KANGAM/KABRUYAH (goddess of soil) and SHAMUR (god of wealth and rich crops) to bestow their blessings upon all people irrespective of all religious community for peace and prosperity. The main objective of the puja is to pray collectively to the almighty for collective good and spiritual aspects inhabited in the ecological system within certain areas of spiritual jurisdiction.

Generally the word TAMLA-DU does not exist in Mishmi religious practices. This is the brainchild of



*TAKA-JAOUNG (the main altar/ specified place for Tamla/ Taka puja)*

elderly Mishmis to give a religious festival in modern and unified platform initiated by elderly folks of Mishmis after 1970s onwards. Originally TAMLA/TAKA or NAMSIANG puja was performed by Mishmis time to time without fixed date and calendar, at their respective areas and houses.

In fact, TAMLA/TAKA is performed in the newly constructed house to warm up and to ward off the attack of evil spirit, epidemic and deadly diseases upon human and livestock. TAMLA/TAKA also is performed at the beginning of the main Mishmi pujas like TALLOH, CHANGRANG, THUNG and APPONG; four ultimate pujas involving lots of rites and rituals meant for goodness and well being of people who survive and also for dead. On the other hand "NAMSIANG" prototype of TAMLA/TAKA the integrated form of TAMLA/TAKA is also performed in the boundary of the villages, sometimes one and more villages jointly organise "NAMSIANG" puja in order to protect the village(s) from evil spirit, epidemic, diseases and unseen accidents etc.

### **PROCEEDINGS OF NATURE WORSHIP**

The first step to be taken to organize any one of pujas is to contact priest followed by collection of special woods and bamboo leaves viz, Ashih-Sang (a kind of tree that sparks when burnt). Bamboo, bamboo leaves, banana leaves, structured form of bamboo are used. There is a legend behind these trees and leaves, that ancient Mishmis while performing puja had tested many species of trees but found not challenging and effective



*Kasha Tapung, Kausak Tumblaie, Tumblaie-Thaat (Specified place for keeping offered items to the deities)*



*Tah-Awat (gathered to enquire god's message from the priest)*

spirituality. At last they tested "ASHIH SANG" followed by bamboo with leaves, and Mangla-saang in rites and rituals the priest found that this special kind of trees were quite effective as challenging evil spirits spiritually, so it was approved by the Mishmi priest. Since then these have been widely used in conducting all kind of pujas.

Besides this special kind of trees wild banana leave untorn and not tempered by insects, NYAM (tilt), DA-AENG (ginger), DUMAHH (Ginger like spice), KHUT-KANGAI (mixtures of various metals, woods, rocks, etc) and seeds of various crops etc are collected and used. After having collected all these materials, preparation and construction of structure called TAKA-JAOUNG (the main altar), Matai-Khrong, Tamalai-That, Kausak-Tamlaie is started at the spot by the local experts. In this process multifaceted shape structure in form is constructed.

The main spiritual materials required are TAPUNG & TAJOH, HAROH NYUNG, KATHO KAFLUNG, etc. After completion of the formal arrangement, the KAH-TUWAT (priest) is invited to occupy the chanting seat (KARAI). Before the priest starts chanting hymns, experienced elderly persons brief and convey the detail message about the purpose of puja and urge the priest to convey the same message to Almighty God through the means of spiritual chanting of hymns for all round well being of the individual, area and community. The chanting of hymns continues for four to eight hours to please the main deities associated with nature worship.

As per the old tradition and culture in big pujas i.e., THUNG, CHANGRANG, TANO, Mithuns, Pigs and Hens are sacrificed, but in other spirit puja only fowls were sacrificed during puja. However, now-a-days due to huge social gathering local beers and foreign liquors are served.

After completion of rites, rituals and chanting of the hymns by priest in the evening the host and elders gather around the priest and enquire about the good and bad messages received from the almighty god and goddess. The priest conveys the spiritual message which he senses during the course of chanting hymns. At the end, the host or the organizer offers honorarium to the priest and the puja concludes and taboo begins henceforth.

Next day taboo is observed strictly to please the god and goddess to invoke peace and prosperity. ■

- Mr. Sodyong Kri  
M.Com(Mgt), M.Phil  
Writer is a Research Scholar in  
Commerce Department  
Rajiv Gandhi University, Doimukh.  
Rono Hills, Arunachal Pradesh  
e-mail: [sodyongkri@yahoo.in](mailto:sodyongkri@yahoo.in)  
(M): 09402044839/ 09862802959





## Philosophy of Nature Worship in Adi Society



Kaling Borang

The Adis of Arunachal Pradesh live in the central part of the State covering the Districts of West Siang, Upper Siang, East Siang, Lower Dibang Valley and some parts of Lohit Districts, comprising of several sub groups. They are known for their rich Traditional and Cultural heritage.

Like many other tribes, these people also live very near to the Nature and thus there are so many reasons and occasions for establishing relationship between them and the Nature. The Adis worship Nature not because they do not have the concept of God but because they have the concept very clearly and understand the self manifestation of God in its own Creations. Their sacred text 'A:bang' is very clear on this subject. It says **"Kéyum ka:mangé ya:yang délo, Kéro tatmangé ya:yangdélo, Do:nyi ru:rié ru:nyo lénto, Po:lo pírié pínyo lénto. Do:nyi ru:rié ru:nyonam takamlo, Po:lo pírié pínyonam takamlo, Do:nyi alamé du:yarkai, po:lo atangé dakyarkai"** Establishing itself as the Planner, Director and the Creator 'Ru:na-Pína', the God whom the Adis call 'Do:nyipo:lo' started the amazingly breathtaking creations as per its own Plan and Directions during the period of nothingness 'Kéyum-kéro'. This work of wonderful creations during that sublime period of Creation made God himself so much involved that he

had to leave his own symbol or sign 'Alam' in his every creation out of love for his own creations and also to be able to manifest himself in those creations. Everything took place according to his creations and continued as per his own plan. The sacred and divine 'Alam' still lingers on in one and all of his creations. The Nature abounds itself with all those creations. To the Adis, this is the reason why the God 'Do:nyipo:lo' is in everything (potent), everywhere (pervasive) and present at any time. **'Do:nyi anéno, Po:lo abu no, nok kamangko kamang, nok du:mangko kamang' (ANGUN BÉDANG) ....** There is no place where you are not present. The Adis believe that they too are blessed with that divine 'Alam' and thus do recognize the divinity within other beings also - a quality which is divine by itself. This divinity in everything denotes the essence of everything which is worshipped by those who understand and recognize the essence. The Adis worship Nature - especially the mother Earth by performing a rite called 'Mo:pun' and 'Binnyat' during 'Lu:né' festival. These are not just appeasements as it is called in the cases of offerings made to spirits but worship in the true sense. Nothing is promised here to be offered or perform another ritual on fulfillment or demand anything in exchange of

the offerings made, except that the worshipper wishes that the offerings made are accepted happily by that divine mother and in return bestow blessings for a fruitful toil. Other natural objects which are considered very old are treated as the possessor of that divinity which has witnessed the age old happenings all around. Thus they are worshipped as representing the 'Do:nyipo:lo' as the symbol of Truth. The Adis take the natural objects like the Sun and the Moon to prove their statements as truth - as true as the presence of these natural objects in the sky above at times of Ordeal. These two objects are also taken and worshipped as the two different faces / two eyes of 'Do:nyipo:lo' that look after the welfare of the world. Besides these, there are three main unseen representatives of 'Do:nyipo:lo' in the mythology of the Adis to govern the three worlds of Do:ying-Língo, - the land of Knowledge and wisdom headed by 'Do:ying boté; Da:di-somi- the land of the master of the Animals headed by Da:di boté and Ki:né-de:né, the land of Crops and prosperity, headed by the great queen Ki:né.Na:né.

In and around these three worlds, the A:bang continues to narrate that 'Pédong Na:né' - the mother of millions distributed every bit of land, Air and Water of the world to each of her children and thus each of the children has

the share of their Domain. To cite examples :-

The rivers, seas and the oceans were given to the Bírí-bírák, Silí-Sidong and La:dang-la:yo, The Do:rum-lí:sam domain in the Air to the Lé:ji/Lési-Lé:tang; Nyiji sikit kitbung and Nyi:pong Simar marsing to the Nyiji-nyi:pong and the deep forests to elder brother 'ba:bing Robo, etc. etc. These recipients are all in the form of spirits and the Adis offer prayers and offerings to these spirits in some form or other as narrated in the 'A:bang'.

It may be difficult for the common man and readers as well to understand the relationship of these spirits with the practice of Nature worship. One must understand that the great Sages ('Lé:ni' and 'Ta:bé's) of those olden days could identify the natural forces around man which influenced their life in some way or other but found it appropriate to personify these forces in the form of a spirit or as a living being for easy explanation and understanding of the actions and reactions of these forces in those days. Therefore, it would be better if we understand these spirits as different forms of natural forces. Thus the worship or

prayers offered to these spirits are not just appeasements as it is called some times, but worship in the true sense to the divine natural forces for a peaceful coexistence or a balanced eco system.

Not forgetting the manifestation of the divinity in all, the Adis also consider the Nature as provider. It is in the Nature that the Among, Taléng, Ésar, Asi, and Émé –the life giving elements are present. These elements are the true representatives of Do:nyipo:lo and therefore they cannot be restricted even in the events of any high gravity penance and in any strongest of Taboos also. The Adis worship these elements because of their those divine qualities.

The Nature is also considered as the source of informal Education by the Adis. As a group of people living with the Nature for centuries together, these people learn so many things from the Nature. Looking at the earth, they learn how to be tolerant and selfless. From the Sun shine, Moon light and the Rain, they learn how to be philanthropic, and from the forest, they learn to live in harmony etc. etc. Thus they worship that divinity that makes

these elements as are.

After the construction of a new house, the Adis are seen apologize for having collected a material belonging to the master spirit of the forest unknowingly and express gratefulness to the same for having provided the other required materials readily and perform a simple ritual for the same. If we look at such ceremonies simply as blind practice, we may loiter away from the truth far away. We need to validate these rituals scientifically. We could probably take it as an effort to neutralize the ill effects of the newly collected materials which might emit certain smell/ gases that might affect the health of the family members of the new house.


Thus the Adis have their own way of seeing things like any other tribe which cannot just be thrown out as illogical and blind. This system of worshipping the Nature and the Natural forces are for those who understand the manifestation of the divinity in everything. ■

*Kaling Borang  
Pasighat  
Mob: 09402475126*





## Existence of Spirits in Nature The Basic Characteristic of Apatanis Worshipping System

 Mihin Kaning

The Apatanis, one of the tribes of Arunachal Pradesh are mainly living in Ziro Valley, the district headquarters of Lower Subansiri district. It is located at an altitude of 5754 ft. and its longitude and latitude are about 93.52"E. and 27.32"N. respectively. The exact area of the Apatani valley is not known because there is no record of the official survey of the valley. The total population as per census survey of 2011 is around 35000. The half of the population is scattered throughout the territory of Arunachal Pradesh and other states.

The Apatanis believe in the existence of spirits everywhere and in every unique or mysterious thing like forest, big trees, big stones, big rivers, big and huge caves, agriculture lands, bamboo gardens and even at the ground of villages or clans. The spirits of deep forest, stones and deep and huge rivers are called as *Nyirii Myorii*. The spirits that exist in the forest located nearby the agriculture area are called as *Myor-Sii*. The spirits that exist nearby the villages are called as *Su-myoro*, the spirits existed within the villages or clans are called *Botsiili*. Thus according to the omen test like *papu pinii*, *yalaò binii* and *payiò konii*, the rites and rituals are performed by the priest to propitiate the spirits and also to heal the patient.

The Apatanis also believe the existence of spirits in the key



structures of the house like- railing of balcony, stair, door, fire place etc. Therefore, the Apatanis do not damage such basic structures of the house with angry mood. During the occasion of *Murung* ceremony, the ritual procession called *Hiirii* is made in evening at the house of the performer of *Murung* and also the relatives of the performer. During the time, the *Hiirii* party first prays and asks all these structure of the house not to feel disturbed and tell the spirits of these structures that this *Hiirii* is being performed as per the way shown by *Abba Kiilying* and *Apa Kiilo*, the forefathers of the Apatanis.

Moreover to heal the sufferings of the persons, the Apatanis perform rites and rituals like-*Pilya Pinii*, *Chantung barnii*, *Ude uie*, *Lyego mujer*, *Lengo mujer*, *Neli Kirii*, *Ayo Asi*, *Rinii*, *Hie chantung*, *Chie*, *Lyayu*, *Myoying*, *Korlang*, *Ude pai*, *Kharung*, *Nele*, *Gyalang*, *Danyi*, *Su-myoro*, *Yachu-pasu*, *Meping*, *Meder darnii* etc. Over and above, for healthy growth of paddy pants, the public ceremonies are also performed by the priests. These ceremonies are called *Chandii meth*, *Tamii*, *Methii*, *Su-myoro gyunii* and *Dree*.

According to the beliefs of the Apatanis, there are many gods



and goddesses who bless the people for healthy living on the earth. However *Danyi*, the Sun and *Piilo*, the Moon are considered as the supreme entities in the universe. When the two cosmic materials that are *Danyi* and *Piilo* conjugate into one, it becomes the Supreme God who created the universe including the earth with living things. According to the priestly version of *Danyi tunii*, it was god *Ayo Danyi*, who saved *Abotani*, the forefather of the *Apatanis*, from the verge of death. *Ayo Danyi*, the lord Sun and *Ato Piilo*, the lord Moon give divine blessings, divine protection and divine healing energy to mankind on the earth so as to enable them to live with prosperous lives. Therefore, the *Apatanis* believe and worship *Danyi-Piilo* from the time immemorial for healthy living on the earth. Till 2002, the *Apatanis* worship *Danyi-Piilo* at respective houses and that too at the wishes of gods and goddess. The wishes of gods and goddesses could be known from *Yalaò Binii*, *Papu Pinii* and *Payiò Konii*. These are the system of ritual inquiry made by the priest. If there is a positive divine signal in the ritual inquiry system then the priest performs the rite and ritual of *Danyi Tunii* that is worshipping of Sun god. According to the beliefs of the *Apatanis*, there is a centre of worshipping at the ethereal world or godly place. That worshipping places of *Danyi-Piilo* are known as *Murta Sijju Lapang* and *Piilo Halyi Lapang*. The priest spiritually transmigrate himself into the ethereal world and enters the *Murta Lapang* and *Sijju Lapang* and then with ritual chanting the priest propitiates gods on behalf of the performer and also asks for divine blessing and divine

protection for the performer. From this, it is understood that there is prayer centre in the godly place but there is no prayer centre in the physical world.

In this physical world, every religion has prayer centre. They are Mandir, Mosque, Gurudwara, Church, Synagogue etc. These temples were also initiated by wise men and religious scholars. Now they are very much in shipshape position. Similarly at the encouragement and inspiration of Rev. Talom Rukbo, during the first conference of Donyipolo Spiritual Society, held at Donyipolo Dere, Pasighat in 1994, I have initiated prayer centre at Naharlagun in 2002 at my own residence. The children of the neighbors' were asked to attend the prayer centre and they were taught about gods, religion and indigenous culture of the *Apatanis*. Late Nani Tachang,



Danyi Agyan

Tage Dibo, Millo Pulo and Smti Taso Santi were also invited to attend the prayer centre at my (Mihin Kaning) residence every Sun day. Later on, the prayer centre was informally shifted to the residence of Nani Tachang in the month of December, 2003.

After some months, the prayer centre was named as *Meder Nello*. The *Meder Nello* existed due to spiritual discourse conducted time to time at different places like- Ziro, Itanagar and Naharlagun. It was coined from two priestly lexicons that is *Meder* and *Nello*. Here *Meder* means purification and *Nello* means house. That means the house of purification. Now *Meder Nello* becomes the place of purification, sanctification and adoration. Prayer, healing service, spiritual discourse, spiritual classes and spiritual message are conducted every Sun day. In order to strengthen the spiritual activities of *Meder Nello* and for its healthy administration, the *Meder Nello* Council, Itanagar was constituted in 2004 at the residence of Nani Tachang. During the time many influential leaders like Sri Hage Kojin, IAS, Sri Taso Grayu, the then editor of Arunachal Times, Sri Padi Yube, Ex-Minister of Arunachal Pradesh and many educated persons attended and contributed for successful and smooth conduct of spiritual works.

The first RCC *Meder Nello* in the *Apatani* valley was constructed at Hari village in 2004. Now eleven *Meder Nello*s have been constructed at Itanagar, Naharlagun and Ziro to render religious and spiritual services to the people and also to make them realize the ultimate

truth. So far the most spacious and neatly maintained Meder Nello is Danyipiilo Meder Nello, Tajang. Every Meder Nelo has spiritual and religious mentor and priest ordained by the Central Meder Nello Council. The spiritual mentors and Meder Nello Priests who have been ordained are adored and strengthened with spiritual empowerment through simple rite called Lyili Tiinii or Arreh Yarnii by the senior priest.

Thus the believers of the Indigenous faiths have reformed much prayer and worshipping system of the Apatanis. There are many devotees and believers of Danyi-Piilo religion who accept and adopt the reformed system of prayer. The main aims of

reforming the worshipping and prayer system of the Apatanis are to enable the youths to follow the indigenous faiths or religion easily and also to preserve, protect and promote the age old glorious culture and faiths of the Apatanis with easy methods. In this reformed method, the things which are not adjustable to the youths of the modern and scientific age and are considered as evil are avoided. The traditional mantras or chanting systems which have valued and good for the society are preserved, protected and are being used with slide reformation to heal the suffering and also to invoke gods and goddesses for divine blessings. With the age old

priestly version, the prayer songs have been composed. Now with reformed ritual version and prayer songs many patients and sufferers have been successfully healed. In spite of development of many ritual and spiritual activities of the indigenous faiths and worshipping system of the Apatanis, the certain shortcomings still exist due to pecuniary problems in the organization. ■

- Mihin Kaning,  
Adviser,  
Arunachal Vikash Parishad,  
Lower Subansiri district Unit,  
Arunachal Pradesh



*With Best Compliments From,*



**M/S SALASAR WIRE &  
CABLES**

**DIPHU, KARBI ANGLONG**

**PIN – 782 460**

*With Best Complements From:*



*Manufacturer of Dry Core Veneer & Steel Tubular Poles*

**Works:** Barapani Industrial Area, Umiam,  
Dist: Ri-Bhoi, Tele Fax : 91-364-2570653

**Corporate Office:** Panchajanya Bhawan, Block - B,  
Barthakur Mill Road, Ulubari, Guwahati - 781007.  
*Ph.No : 0361-2456237, TeleFax: 0361-2461862.*  
*E-mail: rvplghy@gmail.com*





## Philosophy of Nature Worship

(A Glimpse of Oraon Rituals)

 Jugeswar Oraon

The Oraons who call themselves 'Kurkhar' (Plural form of Kurukh) are one of the Tribes of India. They originally reside in the states of erstwhile Bihar (now Bihar and Jharkhand), Madhya Pradesh (now Madhya Pradesh and Chhattisgarh) and Odisha. The area in which they reside is called Chhotanagpur which is a plateau of several hills. Many of them have migrated to other states in search of livelihood. Such states are mainly West Bengal, Assam, Tripura, Andaman Nicobar Island. Oraons may also be found in the neighboring countries like Bangladesh, Bhutan, Nepal, Srilanka etc. The language spoken by Oraons is called 'Kurukh' which is of Dravidian stock. Kurkhar or Oraons are believed to have hailed from Dravidian Stock/Group.

The Kurkhar or Oraons have carried their culture, faith and language along with them wherever they have migrated to. Oraons along with other tribes i.e. Munda, Santal, Kharia, Bhumij, Kurmi, Karmakar and many more tribes were brought by the Britishers to Assam to work in the newly started Tea Estates around 1850 AD, and since then they have been residing in the tea estates and nearby villages permanently. The livelihood of the Oraons is on wages in the tea estates and on agriculture in the villages.

**Faith and Worship** - The faith (as is called religion) of the Kurkhar or Oraons is called Sarna or Sawshar Dharam which can be said to be Sanatan Dharam i.e. Eternal Religion. The meaning of Sarna and Sanatan is almost the same i.e. natural or eternal. The Kurkhar worship both benevolent and malevolent natural beings and objects not necessarily as God. They worship Mahadeo as Dharme i.e. God who is believed to be the Creator, Sustainer and Destroyer of the universe.

Religion or faith of the Kurkhar is manifested by their different types of pujas or worship. The aim of Puja is to remember ancestors with reverence and dedication. The Oraons believe that a man is made up of body i.e. flesh and blood and life or soul. The body dies but the life or soul does not, it is immortal. After death of the body it takes the shape of shadow. So the Kurkhar invite and admit the shadows of elderly married persons after their natural deaths into the shrine made in the house of each family. The shadows equal to souls of the ancestors of the family is worshipped at occasions of festivals in the year. It can be said in either way as **worship is festival or festival is worship**. In the festivals, the house with the shrine is cleansed in the morning and the headman with other male members of the family worship the ancestors. They offer fowl,

rice bear, pure water, and other things that the ancestors used to take while alive. Through this puja the worshipper invokes the ancestors to be satisfied and kind enough to guard and save them and their properties when something befalls. The pujas of ancestors are performed mainly in Fagua festival, Natun khawa, i.e. eating of new harvest of paddy, etc. Oraons of some villages observe Sarhul or Khaddi festival familywise while others in communitywise. Fagua festival is celebrated on the following day of Falgun Purnima and the Sarhul or Khaddi on the third of day of moon reappeared after vanishing (Amabashya) i.e. eighteen days after Fagua festival. The festival of Sarhul or Khaddi is the worship of mother earth, i.e. the nature in the month of Chaitra. In this puja mother earth is offered edible flowers, fruits, buds etc, which Oraons eat only after this puja. In the month of Ashar, Gram Than puja or Kali Than puja is performed on community basis. In this puja formless Mahadeo, Kali, Durga, Hanuman, Village deity, Water deity etc are invoked and offered fowls, goat, duck etc besides flowers, fruits, etc for well being of villagers, their cattle and agriculture.

In the month of Bhado, comes the festival of Karam. A plant or branch of Karam tree (Nauclea Parcifolia) or banyan tree is planted on the threshold of a

family who celebrate it or in an open field or Akhra as community Karam puja. In both the pujas people spent the night by singing and dancing. After this comes the Dewali or Deepawali in the month of Kartick. Oraons celebrate it as Sohrai festival in which Goroya deity i.e. Lord of cattle are worshipped in the cow shed. The domestic cattle are endeared, anointed with oil and vermilion and fed boiled gram, maize, pea, black pulse etc on the day of puja.

Besides above festivals, Kurkhar observe some rituals family or clanwise. Ban-gari puja is done on the eve of first planting of paddy saplings in the paddy field. In this puja mother earth is offered a handful of grains of paddy and black pulse on a spot marked with vermilion in the paddy field where to plant first, invoking the mother earth to give a good harvest in time. After harvest, the Oraons express their gratitude to mother earth and other deities by a puja called Kharhiani or Dangaria in the threshold. In this puja, they offer fowl, duck etc. on sacrifice.

There is another puja called Borpahari or Khunti. In this puja either she-goat or sheep is offered once in every generation of a clan. This puja is done outdoor somewhere on hill or hillock made by white ant. In absence of such a hillock, a small lodgement of white ant is placed nearby the altar presuming it to be a hillock.

**Philosophy of nature worship-** There is the feeling of God, Bhagawan, Iswar, (or by whatever name we may call it) behind every religion. The God or Bhagawan is considered to be Omnipotent, Omniscient and Omnipresent. God is unseen. It is

a formless form of nature as air or breeze though not seen but its presence is felt. People of every religion believe in God. In every religion there is a fable of God creating the universe, men, animals, plants etc. on the earth. People of different religions claim that their God is superior, more powerful or benevolent. But the question is 'Is there separate God for different religions?' Has the separate God created the same universe and separate man of its religion? These questions have no answer.

The Kurkhar or Oraons believe that *Dharmesh Mahadeo* has created the universe, sun, moon, stars, man, animals, plants, rivers, mountains etc. He has also the power to sustain and destroy the whole or any of its creations. Can it be disclaimed that Dharmesh Mahadeo is the God of only Kurkhar or Oraons or of tribal or vanavashi? If there is any God then there is only one God in the universe. There would have been conflicts and struggles amongst the Gods of different religions had there been separate God for each religion.

To revere parents or elders in their lifetime or after death is a great worship. This cannot be disclaimed by people of any religion or faith. The Kurkhar or Oraons admit the shadows (i.e. souls) of their beloved elders after death into the shrine of the house and worship as their ancestors, but not necessarily as God. Oraons worship formless or imageless being or objects. They worship spirits that are benevolent to have their blessings regularly. Malevolent spirits are also worshipped for not harming them. All that the Oraons worship

are the natural objects or natural beings. Its worship means the keeping it as it is without any harm or hurt. Destruction of these things is the destruction of nature which would result in disturbance of equilibrium and absence of equilibrium upsets the environment and atmosphere as well as lives of all living beings of earth.

The Oraons or vanavashis who worship the trees, rivers, hills, earth etc. do not want to destroy, rather they want to preserve. They oppose urbanization at the cost of destruction of nature and want the existence of natural atmosphere intact. Some time past it so happened that the Oraons, seeing the urbanization of their villages, fled away to find out some new habitation in forests etc. but now it is not possible as there is no such forest land for habitation.

Now in the name of civilization or development, the topography of the earth is being changed by clearing forests, leveling hills, obstructing streams and rivers. As a result of these acts, the environment is greatly disturbed causing adverse affect of global warming and scanty rainfall, etc. Now at the exhaustion stage, people have realized the necessity of undisturbed nature. So, efforts are being made to set the environment right by planting trees, preserving hills, mountains, rivers, etc. in their natural form. To survive on earth, nature's boon is inevitable. To have the favour of Nature, one must love Nature, preserve Nature and worship Nature. ■

- Jogeswar Oraon  
Banipur, Dibrugarh.  
Mob :- 9864359472



## PHILOSOPHY OF NATURE WORSHIP IN KARBI'S SOCIAL LIFE

 Dhaneswar Engti

There is strong underpinning philosophy of Nature Worship in Karbi's social life. Generally, the Karbis try to visualize the unseen 'God' as the Omnipotent who is considered as the center stage of all power and energy. He is regarded as Omniscient that really knows everything, each and every change that takes place in this universe. The unseen 'God' is, therefore, 'Omnipresent'; he is at hand everywhere, he is here and there in every natural object. Therefore, 'Omnipresence is His basic characteristic.' He is there in every natural elements of this universe!

The Karbi's approach of life is unique in Nature; the rituals and traditions are distinctive and matchless in character, too. It is applicable to nature worship, which is relatable to the philosophy of Nature. The Karbis are habituated to worship family gods and goddesses throughout the year and it is called "Sekarkli" (Worship) in Karbi. They worship different gods and goddesses including various kinds of known and unknown deities. During Karbi's worship (Se karkli), they use to sacrifice goat, pig or piglet, cock and chicken, egg, rice and rice powder, mustard oil, etc. Those are respectfully offered at the alter of gods and goddesses during the performances of ceremonial worships. They use to worship earth, sky, air, and fire during "Chojun Karkli", which is one of the

biggest ceremonial family worships to perform at the gap of every three to five years durations.

Karbis strongly believe the philosophy of nature worship and the concept of five elements of Earth, Sky, Water, Air and Fire is predominantly existed since time immemorial. It is a glaring example of belief in the philosophy of nature worship and has adequately revealed in the performances of nature worships by the Karbis. In the philosophy of Karbi life, every object of nature is a congregation of God's devotion and adulation. It is a benign philosophy of nature worship beautifully expressed in the day-to-day veneration by the Karbis. It is a natural phenomenon of Karbi's religious practices. They do worship the five elements of earth, sky, water, air and fire during the performance of "Chojun" puja. It is regarded as one of the most sacred duties of the Karbis to perform "Chojun puja" aspiring protection from the onslaughts of evil spirits. They are habituated to worship many gods and goddesses including all the natural objects of this universe, and those are mainly;- sun, moon, mother earth, tiger, python, hills, mountains, rivers, trees and plants and many other natural objects including wind, rain, thunder, lightning etc.

### Philosophy of life:-

There is a strong underneath

philosophy of Karbis regarding life, beliefs, symbols and pilgrim centers and it existed since time immemorial in the Karbi society. Earlier, the Karbis were ignorant about their existence and physical health and they did not know anything about their dreams. Why they did to see dreams was a matter of great surprise in the olden days. When they saw dreams at night, they got amused and gradually tried to understand that there is the existence of soul, the soul of human being is appearing in his dream to say something to do when he/she is awake. It is, therefore, brought into being by the Karbi elderly dirge-singers, which is generally sung by the 'Charhepi/Lunsepi' during the 'Chomkan' festivals. It goes like this-

*"Sengkan suri an  
Ronglin ne nangsang  
Kiben lolelang  
Hakir kang-it an  
Seng palang kreng ang..."*

Meaning:- I've been in the Jompuri (Ronglin) years after years and not a single drop of water is offered to me to drink, I'm extremely thirsty now!

Thus the Karbis have started to realise about the existence of soul in their own body. The human's soul persists to live in the body of a man so long he/she is alive in this world and departs from the body for the 'Chom-arong' (Jompuri) as soon as he/



she dies. The Karbis strongly believe that human's body is not permanent, it is a temporary one and perishable after burning it into the fire, but the soul of a man is permanent and imperishable. It goes directly to the kingdom of 'Chom-arong', the abode of dead people. After his death, his/her soul abandons the mortal body on this mortal earth behind.

#### Way of rituals and traditions:-

Nature worship depicts a variety of religious, spiritual and devotional practices in the form of "Se karkli", nature worship. It focuses observable facts on natural phenomenon. All the deities are viewed as the personification of natural forces. They are the embodiments of natural air forces. Therefore, universal to most forms of nature worship is a spiritual focus on the individual's connection to the natural world and veneration towards the natural phenomenon.

#### Five Elements of Nature Worship:-

Since Karbis are powerfully connected with the natural world, they generally bestow deep sense of reverence and admiration towards it. The natural phenomenon is not a creation of human being, but it may affect them such as 'pathogens, aging, natural disasters, and death', etc. the natural phenomenon include sunrise, the weather, decomposition, free fall and erosion. Most natural phenomena, such as fog, are relatively harmless so as humans are concerned. There are various types of natural phenomena, which include, - geological phenomena, meteorological phenomena, and oceanographic phenomena. The

geographical phenomena includes volcanic activity and earthquakes, the meteorological phenomena includes - hurricanes, thunder-storms and tornadoes and oceanographic phenomena includes, - tsunamis, ocean currents and breaking waves.

The Karbis, therefore, strongly believe the concept of five elements of Earth, Sky, Water, Air and Fire in their philosophy of human's life. It is a natural phenomenon of Karbi's religious practices. They do worship these five elements of earth, sky, water, air and fire during the performance of "Chojun" puja (Swarag Puja). It is regarded as one of the most sacred duties of the Karbis. They are habituated to worship many gods and goddesses including all the natural objects, and those are mainly;- sun, moon, mother earth, tiger, hills, mountains, rivers, and many other natural objects including wind and rain. Some of the main family pujas are as follows:-

1. Chojun karkli
2. Peng karkli
3. Inglong arit karkli
4. VoloK asor karkli
5. Longle Ahi-ih
6. Rongker

**1. Arnarn Kethe Karkli:-** 'Arnarn Kethe Karkli', means worshipping of a big god which is also called as 'Chojun' puja. It is also called as 'Barithe Bari-e', which means the god with a big power. It is a kind of Karbis' meteorological worship. It is a kind of worship to meteorological phenomena to get themselves escape from the onslaughts of hurricanes, thunderstorms and tornadoes. It is one of the biggest

family puja, performed by the members of the Karbi family. During the performance of "Arnarn Kethe karkli", the earth, the sky, the air and the fire (the Sun) are worshiped as deities. The Karbis are, generally, the worshipers of natural phenomena. They perform earth worship, sky worship, sun worship, air worship and fire worship which are the sources of pathogens, aging, natural disasters and death. The nomenclatures of above mentioned deities are as follows:-

(i) *Hemphu*:- Hemphu is the God of Heaven. He is the head of everything of this earth. Without Him nothing can take place on this earth. Hemphu is the Supreme and Creator of everything, without His wish, nothing can take place in this world. He is omnipotent, omniscient, and Omnipresent. After the creation of this earth by *Songsar Richo* as per directions of *Hemphu Arnarn*, the Hemphu came down to this mortal earth in the human's form to see the creations of *Songsar Richo* and he was highly satisfied to see them with his own eyes. Then, the Hemphu *arnarn* taught some important teachings to *Rang Mukrang* for the sustenance of human beings on earth. He came down to this earth along with his beautiful sister, *Rasingja*, and she was given marriage to *Long Mukrang*, the son of *Rang Mukrang* as per the Karbi marriage system, which was introduced by Hemphu Arnarn, Himself. Therefore, during "Arnarn Kethe Karkli", (Chojun) puja, the *Kurusar* (priest) worships the Hemphu puja first by offering chicken and other puja materials. Along with the Hemphu puja, god

of sky as 'Arnam Kethe' puja is performed, next. Arnam kethe Ahi-ih / Longle Ahi-ih puja, Sky Puja as Arnam Kethe puja, Air puja as Barithe-Bari-eh puja, Fire Puja as Birne Puja, Sun god puja as Arni puja and family rituals puja as Sar Anthok, Rong Arnam puja are performed by offering pigs, chicken, eggs and with other naturally available puja materials by the Kurusar, the priest, at the end. It is generally performed after every three to five years gap. This particular puja is also performed for the betterment of health and wealth of all the members of the family. It is performed for prosperity and opulence of the family, too. This particular puja is performed within three days hectic program. The first day of the "Arnam Kethe Karkli" or "Chojun" is the day of preparation and arrangements of materials for performing the "Arnam Kethe" puja and it is called "Phongrong Keteng", that means preparation of god's altar with pure and clean materials, like phongrong tree including many other plants and trees available found in the forest. 'Phongrong' is a kind of thorny tree, which is abundant in the rain forest of Assam.

The next day is the main day of "Arnam Kethe Karkli" worship. This day is also called as 'Chojun', which means eating and drinking after completion of the "Arnam Kethe" worship. On this day of worship, cock and chicken are sacrificed at the altar of Hemphu, first and then pig, chicken and egg are sacrificed at the altar of 'Arnam Kethe', the god of sky, earth, air, fire, and the sun god at a time. On that day all the guests, especially father in law (Nihu), Ingjir, (sister) and "Sosophili"

(Sister in laws) are specially invited as guests of honour and other necessary and respected guests are also invited to join the 'Arnam Kethe puja', and, thus, a free meal with meat and wine is served to them nicely. But, the actual purpose of 'Arnam Kethe Karkli' is not for eating and drinking only. It is a family puja of Barithe, the Songsar Richo, who is regarded as the giver of everything to human beings. In this particular puja, the Kurusar, the priest, sacrifices pig and chicken to Arnam Kethe or Barithe Arnam including his entire team of deities. It is generally performed for god health and prosperity of the family members.

**(2) Peng Karkli:-** The underlying philosophy of "Peng Karkli" signifies the philosophy of natural worship. This is an important family puja of the Karbis. "Peng Karkli" puja is performed for protection from natural disaster during the time of jhum cultivation in the forest. The members of the family generally perform this particular puja once in a year mainly for wealth and family peace. This particular puja is also performed for their good health and prosperity of the family. For this particular puja, generally the Kurusar, the pujari, uses chicken for sacrifice.

**(3) Inglong Arit Karkli:-** Inglong Arit Karkli is another annual family puja performed by the Karbis. It is a worship to the deities of natural forces. It is performed for good health and prosperity of the family. In this puja generally chickens are sacrificed and it is performed outside the boundary of the house. A person the Puja performs for protection of the agricultural product and

other properties including his safe movements in the jungle during cultivation in the jhum fields.

**(4) Volok Asor Karkli:-** This is one of the most essential family puja for every Karbi household in Karbi society. This particular puja is performed for protection and guard of power to the family members. One white cock and a white he goat are sacrificed here by the Kurusar, the priest.

Apart from those worships, there are several kinds of worships, which are called as sekarkli. Apart from these, the Karbis also perform pujas throughout the year and some of which are, - "Duikhrai Ase", Hemphu Avur, Arnam Pharo Avur, Pithe Ningre Avur, Donri, etc.

**(5) Longle Ahi-ih:-** Longle Ahi-ih Karkli is another important puja performed by the Karbis. The philosophy of nature worship is the pathway of this Karbi puja. It is worship to the Mother Earth for making her soil suitable for cultivation and heavy production of crops as expected. It is performed for the satisfaction of our Mother Earth. The family members, therefore, sacrifice pig and chicken at the altar of the goddess of Longle Ahi-ih Arnam for making potency of the mother earth by evading the soil contamination in the jhum field.

**(6) Rongker:-** Rongker is one the biggest community puja of the Karbis. This particular puja is performed at the beginning of every New Year in the villages. This particular puja is collectively carried out by all the households of a village, which is under the control of one Rong Asarthe, the village headman. Hemphu, Mukrang, Rasingja, and "Than-

Thili Arnam” other gods and goddesses are worshipped during “Rongker Puja”. During this Rongker worship, goats, chickens and eggs and other puja materials are offered to different deities mentioned above at their.

This Rongker puja is annually performed in the month of Thangthang, (February), which is the first month of Karbi New Year. It is performed for acquiring the blessings from the Hemphu Mukrang Arnam and “Than-thili arnam”, gods and goddesses of hills and forests including rivers and wild animals like wild tigers, wild elephants, wild bears in order to get themselves escape from the shaggy-hair and hooked claws of wild animals. It is a principal pathway to contain the destructive powers of all evil spirits. It is a process to do for the protection from evil spirits and wicked demons, etc. There is a philosophy behind the nature worship to escape from the pathogenic diseases, like smallpox, influenza, mums. Measles, chicken pox, etc.

**Teachings of Hemphu Arnam:-** Hemphu is the Creator of everything of this mortal earth. Thus, He had some valuable teachings for the Karbis to convey for self-purification of life. Those were most valuable principles of Lord Hemphu Arnam. Followings are the important principles of Hemphu Arnam and these are called “Hemphu Alam Amet”, the valuable teachings of Hemphu, the God.

**(i) Purification of Soul and Body :-** According to Hemphu

Arnam, one has to keep his Soul and Body always pure and for purification of his Soul and Body he has to follow the teachings of Hemphu Arnam at all times.

**(ii) Keeping Purity in whole Life :-** According to the teachings of Hemphu Arnam, one has to keep one’s mind always pure and one should not allow impurity to infiltrate into one’s mind in whole life.

**(iii) Nobility and Truth:-** According to the valuable teachings of Hemphu Arnam, one has to live a noble and righteous life. If one is a follower of Hemphu Arnam then one must be truthful in one’s entire life. One has to follow the path of nobility and truth always.

**(iv) Self Confidence:-** According to the teachings of Hemphu Arnam, you must work hard with self confidence and if you try to do so then you will be able to live in this world with dignity and honour.

**(v) Competition in Good Sense:-** According to the teaching of Hemphu Arnam, you must possess a positive mind for competition and it should be demonstrated in a good wisdom of mind to achieve your success in life.

**(vi) Control of Anger:-** According to Hemphu Arnam, you must control your anger, since anger is the worst enemy of man. Anger is not the right way for peace and harmony to establish in our hearts. So, you should control your anger always.

**(vii) Obedience:-** According to the teachings of Hemphu Arnam, one has to believe and trust firmly in all the good teachings of Hemphu Arnam (God). So, one must be obedient and faithful to the Almighty God, Hemphu Arnam.

**(viii) Good Dealing: -** According to the good teachings of Hemphu Arnam, one must possess a good dealing with one’s friends and relatives. Always one should speak the truth and never try to harm others in one’s life. Good dealing is the best way of success in his/her life.

**(ix) Self Dependence:-** According to the teachings of Hemphu Arnam, one must be self reliant and helpful to others. He/she should not be dependent on others; he/she must try his/her level best how to live on his/her own resources and this is the best way of life to live in this world of God, Hemphu Arnam.

As a result, our Father, Hemphu Arnam, has propagated 9(nine) important principles of life. One who follows these nine principles of life faithfully will not perish but gets an everlasting life in Heaven. He/she will be able to live with peace and harmony in the kingdom of *Hemphu Arnam*. The place of his/her soul after death will be in “*Chomrengme*”, the Heaven; it is the abode of *Hemphu Arnam*. ■

- Dhaneswar Engti  
Diphu, Karbi Anglong  
Mob: 9435166105





## PHILOSOPHY OF NATURE WORSHIP OF HRANGKHOL COMMUNITY

 Sumneibul Hrangkhol

The Hrangkhol people are not only the nature worshipers but also the lovers of the Nature. They are fond of herbs and shrubs; they can prepare medicine from herbals for their own usages. They have good knowledge in medicinal plants. Festival like Parngot are also related to Summer Season in which Youth collect flowers / orchids from the forest. The main purpose of celebrating this festival is to show our love to the Nature.

Our philosophy of nature worship states that out of twelve months of the year (*Vatchang, Michai, Irtun, Thadoi, Thaphur, Hmurpui, Thazing, Tharam, Hmartang, Rutlai, Birip and Tuolbuol*) the months of February (*Michai*), August (*Thajing*) and September (*Tharam*) are restricted for holding public occasion, marriage and worship etc. in the community. Moreover, the Philosophy of Nature Worship come from the sources of Folk tales, songs etc. which reflects love and affection to animals and nature.

The Hrangkhol people are yet to take the principles of any Sant or Sect till today due to the strong background of traditional practice and spiritualism to the nature. The Hrangkhol way of life may be distinctly categorised into two ways such as Cultural and Natural. In brief, Cultural heritage is inherited from our forefathers

which are our identity and the mode of worship inherited from the nature is considered as the heart and soul of our culture, custom and tradition. Our Cultural heritage is common feature but modes of worship vary from range to range. According to the Hrangkhol Philosophy of Nature Worship, there are spirits in everything, everywhere - in cave, stone, tree, hills, ponds, forest, etc.,. We pay due importance to the spirits whether good or bad and always treat them in a positive manner. Even the thief, liars or the dacoits are threatened to bad spirits for dire consequences for their wrong doing. Nature worship has the highest morale in the society. In respect of Customary law some cases are solved by giving promise to Thunder burst, Tiger, seeds etc.

The Hrangkhol people also worship different eternal God, Goddess, Deities and Spirits but still then we can't visualise their form and figure. In worshipping God, Goddess, Deities and Spirits sacrifice of animals are inevitable. Further it is also important to say that in conducting worshipping of different eternal God, Goddess, Deities and Spirits requirement are basically from the forest. In fact worship is impossible without forest or natural things. To Philosophy Of Nature Worship "our natural environment is vital for life". However the Hrangkhol

peoples do not worship any Tree or Stone till today as per our traditional practices. But in some cases of worshipping, tree called Songrom and Miji in the Hrangkhol dialect is in used. Further it cannot be denied to some extent that the Hrangkhol do not worship Stone as our forefather are Shakti worshipers since time immemorial in the form of Sibling. This Shakti puja or worship is generally known as Debi. So far as natural thing is concerned in the worshipping of God, muli-bamboo and banana leaf are generally used which is purely natural.

The Hrangkhol people worship Earth (Pirthini-Irneng) by sacrificing a small hen in which rice and cotton are also required and would be placed in a banana leaf. Moreover, the Hrangkhol also used to worship the Sun and the Moon (ADELONG LE AVARLONG) just after completion of showing seeds in the ihum which is known as CHOIFABAIKAM to protect it from insect, rodent, animals etc. In this worship no sacrifice of animals or fowls take place. The Sun and the Moon are also known by another names as Sorjoma-Laijoma. Taking the name of SorjomaLaijoma is quite common in case of children to protect them-from bad spirits whenever they go to far flung villages. In the oath taking ceremonies of the

Kalim, the Kabur and the Chapia taking the name of Sorjoma — Laijoma is quite natural and offer pray to the God of Four Directions (i.e North-South, East-West) is taken place. There is no specific way of worshiping water like the Sun, the Moon or the Earth. But some Pujas like Tuiheng, Tuituolarthat and Teilakhi are performed only in the river, lake, ponds etc. So it can be said that nature worship to water in the

Hrangkhoh community can not be said totally denied. As far as worship of Fire, there is no knowledge of Fire Worship in the community. However, we have traditional hymn or mantra for curing burn, which are practices handed down to us by our forefathers.

Besides the Earth, the Water, the Sun and the Moon, the Hrangkhoh also believes in the existence of heavenly God called

CHUNG PATHIEN. He has no any form of image and object. Our believe is that Chung Pathien is Nature. He may be in any form of objects. He is Omnipresent, Omnipresence, Omnipotent and Benevolent to one and all. ■

- Sumneibul Hrangkhoh  
District: Dima Hasao  
State: Assam  
Mob: 099546 97237



*With Best Compliments From,*

## **Radiant Manufacturers Private Limited**

**Khatkhati, Karbi Anglong, Assam**

The Only Manufacturer Of Cattle Feed Products

Containing 40% of Protein

Meant Mainly For The Below Mentioned Cattles:

- ✓ COWS
- ✓ PIGS
- ✓ GOATS
- ✓ CHICKEN
- ✓ DUCKS
- ✓ FISH

**Benefits:** (1) High Yield Of Milk  
(2) Faster Growth  
(3) Healthier Off-spring  
(4) Longer Life Span

For details please contact:

+919435499661,  
+919435486102

Email: fin.rmpldd@gmail.com

## Belief of Nature Worship among the Bodos

 Taren Boro

Before going to discuss the topic it would be better to take into account on certain historical aspect of the ethnic identity, growth and assimilation, medium of expression, culture and tradition, faith and religion, socio-economic and above all racial aspiration. It is true that the material progress advanced by the Bodos right from the habit of hunting, food gathering, tool making from stones, cooking, clothing and housing has taken a long travel. Bodos can introduce themselves racially, politically, religiously, socially and linguistically and also from the foundation of mythology, Bodos are sons of Lord Shiva and He is prayed by Bodos as Shiv Bwrai. A Bodo welcomes Shiva to his household, so that He (Shiva) creates all possible conditions of happiness, protection, pride, prosperity and wellbeing of the house. The Aryans also accept Shiva as their powerful god.

There are number of gods and deities in Bodo Faith which are also accepted by the Aryans as their gods and deities. Bathou is the Creator of all universe including all these god and goddesses, deities and other things. The Bodos bestow divinity in each part of nature and art, still holding that their supreme god is only one, the *Bathou Bwrai*. Thus all rivers, mountains celestial bodies and natural forces are gods to the Bodos. They worship

them for the wellbeing and survival of the race. Each family install Bwrai Bathou in their house hold in the form of Euphorbia (the Siju Tree). Bathou, they believe, manifest through this tree. Sacrifices of animals namely fowl, pig, pigeon and goats are made in the name of gods, for their deep faith in them (gods).

It is very interesting to note that some scholars like to say that Bodos are animist in regard of religion. But Bodos are not animistic basically. They are the worshiper of Bathou, the Supreme God which means five great elements viz. earth, air, water, sun and sky. The entire universe is run by Him, controlled, guided and maintained by Him. Each of the creatures is created with the help of all these five elements and none can survive without them. The Bathou is taking in such a direction where fear, respect, hope, worship, salvation, virtue are altogether guiding its philosophy. Some teachings of Bathou are: do not harm others, do not commit sin and do not do wrong things. There are the fear factors which make them believe that if some are to commit sin and act the other way, then the Almighty or deity of his household will punish him resulting some bad omen to him and his family members.

Bodo people also follow, exercise and practice tantra-

mantra which are still found particularly in villages. This mantras and tantras can be used for good and bad purposes as well. Witch hunting is a black spot on the rich heritage of the Bodos. But it is weaning day by day.

The great Bodo people also perform some natural pujas with a belief that through this natural puja the peace and happiness will prevail in the locality and village. Bodos mainly perform the *Kherai festival*, *Garja*, *Langamara* and *Bhasani puja* in various forms just to satisfy the divine forces and to get rid of any natural calamity. During the Kherai puja, a particular woman called *doudini* performs dance. During her dance for sometime she loses her conscious and is overpowered by some divine power and then she can narrate the present, past and future and even the reasons behind. This is a peculiar situation and performance, the Bodos term her as fortune teller.

Over and above, Bodo people had been worshiping the big stone and unnatural trees and rivers. People believe these as the creature of god where god and goddesses may stay over the locations. When anybody cross the river they offer betel-nut on the bank of the river to satisfy the river god praying so that he or she can cross easily without any hindrances and fear. People think that god might have shelter



under the trees and at the big stones. This has been the tradition for Bodo people.

There is a belief that before going fishing to a river, Bodo perform a puja in the name *Magur* and *Maguri*, two old man and woman who are believed to be the owner of the river, so that no hindrance is meted at the time of fishing.

At the time of hunting also Bodos offer some sort of puja to satisfy the forest god (*hagrani mwdai*) so that the owner of the animals can not attack or deny a hunt. In this way Bodos believe hundreds of nature god and goddesses. Bodos also perform puja during the time of *Baisag* month and *Ahar* month just to satisfy Barun Devota (Winds god) and water god (*Dwimani mwdai*) so that regular rains come during the cultivation time, and storms, natural calamities may not come, and no lose of agricultural paddy and human lives may occur. Bodos also believe that building of house should be made in a proper location to avoid unwanted incident in the family. Selected the

location is called *vita*, where house and courtyard is made. There are proverbs for homestead of the Bodo Kacharies and Assamese-speaking families e.g.

*Bamboos on the western side, Pond on the east; Betel nut trees on the northern side and Kitchen on the south.*

In plains, the people of Assam depends on its geographical condition. The intensity of storm blowing from the west is very strong. The bamboos on the western side of the homestead check the ferocity of the storm. Besides, the bamboo is an essential element of the life and culture of the Bodo-Kachari and the other inhabitants of Assam.

Bamboo is intimately connected with Bodo culture and handicrafts and thatches are used for house building. Besides bamboo is used for making things of day to day use such as - *kula*, *panchi*, *kharahi*, *chalon*, *chepa*, *chahara*, *polo*, *spears* etc. These are used for fishing and hunting purposes.

There should be a river, a beel or at least a pond on the eastern side. There will be gees on the ponds and people will get eggs and meat from these gees.

Like bamboos, betel nut and betel leaf have an important place on the life of Bodo as well as other Assamese family. It is indispensable in marriages, meeting and other ceremonies, even a crime doer gets his punishment lessened by offering *tamol - pan*. Besides it is a good source of income. So the proverb advises to plant *tamol pan* on the northern side.

The southern side of the stead should be kept open sun shine. In this way the great Bodo race followed the natural forces and belief, prays the Almighty for their peace and happiness. The Bodos originally did not belief the Idol (murti) pujas but at present some section of Bodo family performs Idol puja for their mental satisfaction, happiness and peace in the family. ■

- Taren Boro  
Mob: 098640-66981



# PHILOSOPHY OF NATURE WORSHIP

(With reference to Haraka Culture)



Pautanzon Newme

Rani Gaidinliu told that there are 8 (eight) great kings of gods under the commandment of the Almighty God (i.e. the Unseen God). Gaidinliu was an incarnated divine lady who knew that if she directly preach all the revelations of God's gifted Heraka religion by a sudden, people might have confused and could not follow it within a short period, hence, she used to preach the system of Heraka religion slowly and steadily in 4 (four) phases to elaborate the characteristics of the primordial Heraka religion. Moreover, Gaidinliu had convinced the 8 (eight) gods and goddesses to freely observe the Heraka religion by her followers and they accepted her request as per god's words - said Gaidinliu.

**1. Philosophy of Nature Worship:** The sacrificial ceremony and worship to the deities of natural object had been completely abolished in the Heraka religion. In Heraka religion, the followers show veneration to all the natural objects in the world, although they do not worship them. Gaidinliu fulfilled all the requirements of pujas custom demanded by God. In this regard, once Gaidinliu had boldly declared in the Zeliangrong Heraka Conference held on the 5<sup>th</sup>, 6<sup>th</sup> and 7<sup>th</sup> January, 1990 at Kipeilo village, Assam that from now onwards all Heraka followers should offer and perform prayer to the Almighty God (Tingwang) with devotion in

pure mind, mouth and physical body. "So then you could acquire God's blessing of triumph and prosperity in your life and heal all your sickness. In case of any controversy or doubt arises, I personally could bear the entire responsibility on the subject matter" - said Gaidinliu.

Now it is clear to all that Heraka Cult directly worship to the Supreme God (the Unseen God), who is the Creator of the Universe, who is Omnipotent, Omniscient, Omnipresent i.e. God of Gods, King of Kings is believed in the Heraka Religion.

a) On every Full Moon day and the Zeliangrong New year day, Heraka followers perform Sunrise prayer in the early morning as soon as the sun rises because the sun is the strongest and the brightest one among the God creation and all living being exist life freely because of the light of the sun. So, we salute or honor to the Sun.

(b) The Moon is one of the Second most important objects among the creation of God and through its light we could count the day and the night and the beginning and the end of the Lunar of every Month and different seasons in the year. Thus, we observe every Full Moon day as the mark of respect to it.

As like the above mentioned elements, we the Heraka faith do not worship to any other natural

objects, but we respect to each natural object as is the creation of the Almighty God.

**2. Philosophy of Worship of the Primitive People:** It's wonderful to note that the primitive people of the world had used to practise the Primordial God's gifted Religion since the first Era to till the end of the third Era which is beyond our imagination, but we are lucky enough to have come to know the epoch of the primitive people through the history of the Zeliangrong Naga legendary tales.

According to the myth of the Zeliangrong Naga, the first ever ruler or king of this world was the great "BANGLAWANG" who was sent to this world by the Almighty God. He ruled and practised God gifted religion called as THE HERAKA (Religion) during his reign in the first Era (Satya Yug). It was also learnt that an Orphan named "AMANG" was leading the people of this world in the Second Era (Treta Yug) and he was the first person who offered a grand Harvest feast to all living beings, which was known as "Amang Jau luube". He was regarded as one of the richest man in the world during that Era. Moreover, the divine Healer named "HERAKANDINGPEU" who ruled this world during the third Era (Dwapar Yug) as a popular Healer. He was also regarded as one of the wisest men, who could

foretell and prescribe the fate of men and gods, who himself practised the God's gifted Heraka Religion during the Era. And he was the person, who vividly declared the existence of this Primordial Heraka Religion to all people whoever comes to ask their ailments to him. The people of that age used to worship to the Almighty God by empty handed with purely clean mind and body by chanting of psalms or mantra and completely got healed their sickness - it was also being said in the Zeliangrong history.

**3. Philosophy of Prophetic Worship:** It was regretful that after the death of Herakandingpeu, the power of men of this world was

captured and superseded by demons or evil spirits and people used to follow or obey the sacrificial worship to deities as per prediction of the Prophets. Since then, all corners of the human being started to perform worship to all different Natural Objects Examples: the gods and goddesses of the sun, the moon, the star, the air, the water, the earth, the harvest, the big tree, the big stone, the river, the marsh, the snake, the war, the animal etc.etc. This was the beginning of the fourth Era known as Kali Yug. In this Era, people practised the Prophetic Religion and performed animal sacrificial worship to various gods and goddesses who were considered as gods of

different natural elements. Like other communities of this world, the Zeliangrong people also used to practise the Prophetic religion and had faced unexplainable troubles who are bounded to worship animals sacrificial ceremony to deities as per prediction of the prophets. They were completely controlled by the evil spirits. And unknowingly many people had been calling this prophetic religion as their traditional religion. But the primordial Heraka religion is the Indigenous customs of our ancestors who had been practising through the generations, according to the Zeliangrong history.



**Gist of symbol :** The Almighty Tingwang is the King of Universe, the Heaven, and the Human beings. The Creator of the earth and Heavenly bodies, the Sun and the Moon, all the creatures and the living things (animals, birds, ants, trees etc.). Administering the spiritual Souls of mankind. The giver of all boons and sheer reigning over the octets corners of the Earth and the Heaven; Sitting upon the precious octuple layers of Gold and treading foot on the precious octuple layers of Diamond. He is all in all, having no definite shape and nobody has seen the portrait of The God. He is the protector and gives sanctuary to all the living beings in the universe.

Heraka cult pays veneration to all natural elements created by the God; So we, Heraka people believe and worship Him only. ■

- Pautanzon Newme  
Haflong, Assam  
Mob : 9435176299



## ৰাভা সকলৰ প্ৰকৃতি পূজা

চাৰু মোহন ৰাভা

অসমৰ জনজাতি সকলৰ ভিতৰত ৰাভাও এটা জনগোষ্ঠী। ৰাভা সকলৰ মাজত বহু যুগৰ পৰাই প্ৰকৃতি পূজাৰ প্ৰচলন আছে। ৰাভাসকলে নিজকে জড় উপাসক বুলি কলেও জড় বা প্ৰকৃতিকে তেওঁলোকে মাতৃ স্বৰূপে জ্ঞান কৰে। প্ৰকৃতিৰ অফুৰন্ত শক্তিৰ অনুভৱ তেওঁলোকে কল্পনা কৰে প্ৰকৃতিৰ গছ-লতা, প্ৰস্তৰ বা শিলাখণ্ড, নদী বা নিজৰাৰ শক্তিত। প্ৰকৃতিৰ এই শক্তিৰ মাজত নিহিত হৈ থকা যিটো শক্তি, যেনে কোনো বৃক্ষৰ ফলৰ ভিতৰত থকা বীজ, বীজৰ পৰা পুনৰ বৃক্ষৰ উৎপত্তিৰ পৰাই তেওঁলোকে ভগৱানৰ সৃষ্টিৰ মহিমা বৃক্ষৰ বীজৰ পৰা পুনঃ উৎপত্তিৰ জৰিয়তে কল্পনা কৰে। সেই বাবে তেওঁলোকে কোনো শিল বা বৃক্ষকে ভগৱান কল্পনা কৰি পূজা পাতল কৰে। শুকান গছক শিলেৰে আঘাত কৰিলে জুইৰ উৎপত্তি হয়, কেঁচা বা জীয়া গছ কাটিলে তাৰ পৰা ৰস বা পানী পোৱা যায়, পচিলে মাটি হয়, এনেদৰে গছৰ পৰা নানা শক্তি পোৱা যায়। তেওঁলোকে শক্তিৰ মহত্বক মাটি, পানী, জুই, বায়ু, আকাশ, গছ-গছনি বা শিলৰ মাজতে বিচাৰি পালে।

ৰাভাসকলে মহাদেৱকে বিশ্বব্ৰহ্মাণ্ডৰ শ্ৰেষ্ঠ দেৱতা বা ভগৱান হিচাপে বিশ্বাস কৰে। তেওঁকে ‘মা মা ছিৰু দাৰমাং’ বা ‘লাঙা ৰিছি বায়’ হিচাপে কল্পনা কৰে। সেই উদ্দেশ্যে তেওঁলোকে লাঙা ৰিছিৰ প্ৰতীক হিচাপে এচটা শিলকে বেদীত স্থাপন কৰি পূজাৰ ব্যৱস্থা কৰে।

মহাদেৱ যি দৰে ৰূদ্ৰপঞ্চমূৰ্ত্তি বিৰাজমান তেনেদৰে যিকোনো প্ৰকৃতিৰ মাজতো পঞ্চতত্ত্ব বিৰাজমান। শিল এচটাৰ মাজতো

পঞ্চতত্ত্ব নিহিত হৈ আছে। ক্ষিতি, অপ, তেজ, মৰুৎ আৰু ব্যোম। এই পঞ্চতত্ত্বৰ দৰে শিৱ মহাদেৱৰ ভয়াৱহতা সূৰ্য্য, চন্দ্ৰ, কুৱেৰ আৰু ব্ৰহ্ম শক্তিৰ প্ৰকাশমান ৰূপ। সেয়ে ভয়াবহ ৰূপৰ পৰা ব্ৰীড়া, তপস্যা, লোকপালন, সংহাৰ আৰু পৰিব্যাপ্ত ৰূপত বিৰাজমান। তেওঁ সকলো শক্তিৰ সমষ্টি।

সবল প্ৰাণৰ কৃষিজীৱি ৰাভাসকলে এতিয়াও মূৰ্ত্তি পূজা নকৰিলেও তেওঁলোকে বৃহৎ বট গছ নাইবা শালগছকে দেৱতা কল্পনা নাইবা সেই বটগছৰ তলত এছটা শিল বহুৱাই লৈ তাকে দেৱতা জ্ঞান কৰি ভগৱান বা দেৱতা কল্পনা কৰি তেওঁৰ প্ৰতীক স্বৰূপে তাকে পূজা সেৱা কৰি আহিছে। ইয়াৰ অৰ্থ এয়ে যে সকলো জড় পদাৰ্থৰ মাজতো এটা শক্তি নিহিত হৈ আছে। সেয়ে ৰাভাসকলে মৃন্ময় মূৰ্ত্তি পূজাৰ সলনি প্ৰকৃতিকে ভগৱান বা দেৱ বা দেৱী কল্পনা কৰি পূজা সেৱা কৰে।

ৰাভাসকলৰ মাজত এটাই বিশ্বাস যে গছ-গছনিৰ শক্তি কেতিয়াও ক্ষয় নহয় আৰু প্ৰকৃতি সদায় সত্য। যিমান সময় পৃথিৱী থাকিব সিমান সময় গছ-গছনি থাকিব। তাৰোপৰি ৰাভা সকলে বিশ্বব্ৰহ্মাণ্ডৰ ত্ৰাণ কৰ্ত্তা বা সৃষ্টিকৰ্ত্তা হিচাবে সূৰ্য্যকো পূজা অৰ্চনা কৰে। কাৰণ সূৰ্য্যৰ পোহৰৰ পৰাই জগতৰ সৃষ্টি, স্থিতি, লয় নিৰ্ভৰ কৰে। সূৰ্য্যকে ৰাভাসকলে তেজ বা শক্তি ৰূপে কল্পনা কৰে। এই তেজ বা শক্তি অবিহনে কোনো জীৱৰ প্ৰাণ ৰক্ষা সম্ভৱ নহয়। ফলস্বৰূপে তেজ শক্তিক সেৱা পূজা কৰাটো উচিত। জড় শক্তিৰ মাজতে সকলো শক্তি নিহিত থাকে। মূৰ্ত্তি এটাও জড় পদাৰ্থ।

মূৰ্ত্তিপূজাৰ আগতে তাত প্ৰাণ প্ৰতিষ্ঠা কৰা হয়। অৰ্থাৎ তাকে দেৱতা বা ভগৱান হিচাপে চিহ্নিত কৰি লোৱা হয় আৰু মূৰ্ত্তি এটা নিৰ্দিষ্ট দেৱতা বা ভগৱানৰ ৰূপৰ গাঁঠনিত তৈয়াৰ লোৱা হয়। ৰাভাসকলে শিল এচটাকে প্ৰতিষ্ঠা কৰি দেৱতা বা দেৱী স্বৰূপে কল্পনা কৰে আৰু বেলেগ বেলেগ দেৱ-দেৱীৰ বেলেগ বেলেগ শিল বহুৱা হয়। সি যি নহওক প্ৰকৃতি শক্তিয়ে মহান শক্তি। পুৰুষ আৰু প্ৰকৃতিৰ মাজত সমন্বয়ৰ ফলতে বীজৰ পৰা অঙ্কুৰিত নতুনৰ সৃষ্টি হয়। সেইবাবেই প্ৰকৃতিৰ অফুৰন্ত শক্তিত ৰাভাসকল বিশ্বাসী আৰু সেৱাবে শিৱ পঞ্চৰূদ্ৰ মূৰ্ত্তি এই প্ৰকৃতিৰ পৰাই তেওঁলোকে পঞ্চ মহাভৌতিক শক্তি ক্ষিতি, অপ, তেজ, মৰুৎ, ব্যোম বিচাৰি পায়।

ৰাভাসকলৰ মাজত পুৰুষ দেৱতাৰ সংখ্যা কম। স্ত্ৰী দেৱীৰ সংখ্যা অধিক। ৰাভাসকলে পৃথিৱী, নদী, আদিক মাতৃ স্বৰূপে জ্ঞান কৰে। সেইবাবে মাতৃশক্তি ৰূপে বিবেচনা কৰি অম্বুবাচীৰ সময়ত পৃথিৱীক পূজা অৰ্চনা কৰে। অম্বুবাচীক ৰাভাসকলে আমথি বুলি কয়। এই অম্বুবাচীৰ সময়ত পৃথিৱী ঋতুমতি হয়। ঋতুকালৰ সময়ত যেনেদৰে পবিত্ৰ ভাবে থাকিব লাগে, সেই সময় খিনি ৰাভাসকলেও পথাৰত মাটি খন্দা বা হালবোৱা, ভুঁইবোৱা, গছকটা আদি কৰ্ম নকৰে। অম্বুবাচীৰ শেষত আই বসুমতীৰ নামত চাকি-বন্তি জ্বলাই পবিত্ৰ মনোভাৱেৰে পূজা সেৱাৰ ব্যৱস্থা কৰে। তাৰ পিচতহে শুচি হয়। লোক খেতি পথাৰত নামে।

বৰ্তমান সময়ত ৰাভা সকলৰ মাজত

যিবোৰ দেৱতা বা দেৱীৰ নামত পূজা অৰ্চনাৰ ব্যৱস্থা আছে প্ৰায়বোৰ পূজা সেৱাতে দেৱ-দেৱীৰ সন্তুষ্টিৰ বাবে হাঁহ, কুকুৰা, গাহৰি, ছাগলী বিভিন্ন দেৱ দেৱীৰ নামত বলি হিচাপে আগবঢ়োৱা হয়।

তেনেদৰে ৰাভাসকলৰ জাতীয় উৎসৱ বায়খোতো হাজাৰ বলিৰ বিধান আছে যদিও বৰ্তমান সময়ত বলি বিধান সংখ্যা কমাই দি ফলমূল, ফুল, ধূপ-ধূনাৰেও পূজাৰ ব্যৱস্থা কৰা হৈছে।

যদিও পূজা পাৰ্বণ আদি কিছুমান ব্যক্তিগত বা দলগত সমূহীয়া ভাবে কৰা

হৈ থাকে, তাৰ জৰিয়তে কোনো জনগোষ্ঠীৰ জাতীয় চৰিত্ৰ বা স্বৰূপ প্ৰকাশ পায়।

ৰাভাসকলৰ মাজত প্ৰচলিত পূজা, অৰ্চনাৰ ভিতৰত লাঙা-বিছি পূজা, হাছপূজা বায়খো পূজাই মুখ্য। ইয়াৰ পৰাই জনগোষ্ঠীটোৰ সংস্কৃতিৰ সমল বিচাৰি পোৱা যায়। এই উৎসৱ, অনুষ্ঠানৰ পৰা নৈতিক শিক্ষা প্ৰদান, সামাজিকৰণ, সামাজিক নিয়ন্ত্ৰণ, প্ৰচাৰ মাধ্যম জ্ঞানৰ অভিজ্ঞাপন, সাংস্কৃতিক মান্যকৰণ, বৈদিকীকৰণ আদিৰ দৰে সামাজিক

প্ৰকাৰ্যসমূহৰ সম্পাদন কৰি সমাজ জীৱনক একত্ৰিত কৰাৰ ক্ষেত্ৰত উল্লেখযোগ্য ভূমিকা পালিত হয়।

গতিকে দেখা যায় পূজা পদ্ধতি যিয়ে নহওক ইয়াৰ ফলত মানৱ মনৰ উৎকৰ্ষ সাধন কৰাৰ পথ সুগম হয় আৰু সময়ৰ অগ্ৰগতিৰ লগে লগে সমাজৰ পৰিবৰ্তন, পৰিবৰ্তন আৰু উদ্ভৱ ঘটে। লগতে জাতীয় সমাজৰ পৰম্পৰাগত সংস্কৃতিৰ উৎকৰ্ষ সাধনা হয়। ■

- শ্ৰীচাৰু মোহন ৰাভা  
মোবাইল নং : 9435145781



*With Best Compliments From,*



**M/S RELIABLE COLD  
RETREADS**

**LAHORIJAN, NH - 39  
KARBI ANGLONG  
PIN - 782 480**

## মিচিং জনগোষ্ঠীৰ পূজা-পাতল

চাঞ্চিৰাম পায়েং

মিচিংসকল প্রকৃতি প্রেমী। প্রকৃতিৰ নিৰিবিলি পৰিৱেশ তেওঁলোকৰ অতিকৈ প্ৰিয়। হাবি-জংঘল, নৈ-বিল, ঘাঁহ-বন, ইকৰা-খাগৰি, গছ-গছনি ইত্যাদিৰ লগত বাস কৰি পৰম শান্তি লাভ কৰে। নগৰীয়া হাই-উৰ্গমি তেওঁলোকে মুঠেই ভাল নাপায়। সেয়েহে নৈৰ পাৰে পাৰে চাঞ্চৰ সাজি ডাঙৰ-ডাঙৰ গাঁও পাতি বাস কৰে। নৈৰ পাৰত লাভ কৰে প্রকৃতিৰ নিৰিবিলি পৰিৱেশ। একাত্ম হৈ পৰে সেই শান্ত পৰিৱেশত। প্রকৃতিৰ এনে পৰিৱেশত থাকিয়েই তেওঁলোকৰ জীৱন-ধাৰণাৰ পদ্ধতি অতি সৰল হৈ পৰিল। তাৰ ফলত তেওঁলোকে প্রকৃতিৰ ঘটনা-পৰিঘটনা সমূহক তাৰ প্রকৃত কাৰণ কি হ'ব পাৰে, সেইবোৰ বাস্তৱ সম্মত বিচাৰ বিবেচনাৰে বিশ্লেষণ নকৰি সহজতেই কোনো অদৃশ্য শক্তিৰ ক্ৰিয়া বুলি বিশ্বাস কৰি লয়। গতিকে সেই অদৃশ্য শক্তিৰ ওচৰত সহজভাৱেই মূৰ দোঁৱায়।

মিচিং সকলে ভাৱে পৃথিৱীৰ উপৰিভাগত চকুৰ আগত যিবোৰ সৰু-ডাঙৰ, দৃশ্যমান-অদৃশ্যমান, ভাল-বেয়া, সৃষ্টিমূলক বা ধ্বংসমূলক ঘটনা ঘটি থাকে সেই আটাইবোৰ ঘটনা কিছুমান অশীৰীৰি সন্তা (মিচিং ভাষাত উয়ু বা উই)ৰ দ্বাৰা সংঘটিত হৈ থাকে বুলি তেওঁলোকে উই দুই ধৰণৰ আছে বুলি বিশ্বাস কৰে। তাৰে একবিধে মানুহৰ মঙ্গল কৰে আৰু আনবিধে অপকাৰ বা অনিষ্ট সাধন কৰি ফুৰে। এই উইবোৰক মানুহে চকুৰে দেখা নাপায় কিন্তু তেওঁলোকে কৰা সুকাৰ্যবোৰ দেখা পায়।

সিঁহতে আকাশে-বতাহে সকলোতে ঘূৰি ফুৰে আৰু নিজৰ অস্তিত্ব জাহিৰ কৰিবলৈ নানান ঘটনা সংঘটিত কৰি দেখুৱায়।

উল্লেখিত মঙ্গল কাৰী তথা অমঙ্গলকাৰী দুয়োবিধ উইকেই মিচিংসকলে নিয়মীয়াকৈ নিৰ্দিষ্ট নিয়ম-নীতিৰে পূজা-সেৱা কৰি থাকে। পূজা দিবলৈ এৰিলেই বিশেষকৈ অমঙ্গলকাৰী উইবোৰ খঙাল হৈ উঠে আৰু মানুহৰ অপায়-অমঙ্গল, মাৰি-মৰক, বেমাৰ-আজাৰ, দুৰ্ঘটনা আদিৰ সৃষ্টি কৰে। তাৰ ফলত মানুহৰ দুখ-দুৰ্গতিৰ সীমা নোহোৱা হৈ পৰে। কিন্তু পূজা দিয়াৰ লগে লগে সিঁহতে শান্ত হৈ যায় আৰু বেয়া ঘটনা ঘটোৱাৰ পৰা বিৰত থাকেগৈ। মঙ্গলকাৰী উইবোৰে পূজা পাই সন্তুষ্ট হ'লে মানৱ আৰু গো সম্পদ তথা পোহনীয়া জীৱ-জন্তু শ্ৰীবৃদ্ধি কৰায়। লগতে খেতি-পথাৰ, শস্য-মৎস্য আটাইবোৰৰ উন্নতি ঘটায়। পথাৰৰ শস্য অনিষ্টকাৰী কীট-পতঙ্গবোৰ ধ্বংস কৰি শস্যৰে পথাৰ নদন-বদন কৰায়। মঙ্গলকাৰী উইবোৰ সক্রিয় হ'লে, অমঙ্গলকাৰীবোৰে সিমান অনিষ্ট কৰিব নোৱাৰে।

যিহেতু উইবোৰৰ / অশীৰীৰি সন্তাবোৰৰ কোনো আকাৰ নাই, সিঁহতে দৃশ্যমান নহয় গতিকে মিচিংসকলৰ পূজাবোৰত কোনো ধৰণৰ মূৰ্তি নাই। অৰ্থাৎ মিচিংসকল মূৰ্তি পূজাৰী নহয়। আনকি তেওঁলোকৰ ধৰ্মীয় বিশ্বাসত কোনো দেৱ-দেৱীৰো স্থান নাই। তাৰ বাবেই মিচিং সকলৰ কোনো ধৰ্ম-মন্দিৰ বা পূজাৰ থলিও নাই। অৰ্থাৎ তেওঁলোকৰ পূজাবোৰ সম্পূৰ্ণভাৱে প্রকৃতি

পূজাহে। তেওঁলোকে বিশ্বাস কৰা উইবোৰ প্রকৃতিৰ একোটা হ'ত সন্তাৰ বাদে আন একো নহয়। এই সন্তাবোৰৰ কোনো নিৰ্দিষ্ট জিৰণি ঘৰ নাই। সিঁহতে য'তে ত'তে আৰু আকাশে বতাহে সকলোতে আছে। অদৃশ্য হৈ থাকি মানুহৰ ভাল বেয়া কামবোৰ নিৰীক্ষণ কৰি থাকে। এই উইবোৰৰ পৰা কোনো কামেই লুকুৱাই কৰিব নোৱাৰি। য'তেই যিয়েই নকৰক সকলোবোৰ উইবোৰে দেখি থাকে। সাধাৰণ মানুহে দেখা নোপোৱাকৈ কোনোবাই কিবা কৰিলেও বেয়া কামৰ দণ্ড এদিন নহয় এদিন পাবই।

উইবিলাকক সন্তুষ্ট কৰিবলৈ মিচিং সকলে যিবোৰ পূজা বা সকাম পাতে তাৰ ভিতৰত - 'দব্বৰ উই' (চাং কোবোৱা সকাম), 'তালীং উই' (ওপৰ দেৱতাৰ সকাম), 'য়ুমৰাং উই' (অৰণ্য পূজা), 'আলী-আংয়ে-লুগাং' (গুটি সিচাঁ শুভাৰম্ভ) আদিয়েই প্ৰধান। মিচিং সকলে নিজকে সূৰ্য-চন্দ্ৰৰ সন্তান বুলি ভাৱে। সেইকাৰণে সূৰ্যক মাতৃ আৰু চন্দ্ৰক পিতৃ হিচাবে তেওঁলোকে অতীতৰ পৰাই মানি আহিছে। তাৰোপৰি বৰষুণ বা বৰ্ষণদেৱতাকো 'পীদং আনে' (বৰষুণ মাতৃ) হিচাবে মানে। পূজা সকামৰ বেলিকা তেওঁলোকে 'আনে দঃ প্ৰিঃ' - আবু পঃ লঃ' ক স্মৰণ কৰাতো বাধ্যতামূলক। হিন্দুধৰ্মত চন্দ্ৰ-সূৰ্য হৈছে একোজন দেৱতা আৰু মূৰ্তি স্থাপন কৰি বিধিপূৰ্বক পূজা কৰে। মিচিঙৰ তেনেকুৱা পূজাৰ ধাৰণা নাই।

মিচিঙৰ পূজাবোৰ আগৰ দিনত 'মিবু'



বা দেওধাই সকলে বিশেষ ধৰণৰ স্তুতি গাই সম্পন্ন কৰিছিল। এই পূজা বিলাকত/সকামবিলাকত গাহৰি, কুকুৰা, ছাগলি আদি বলি দি পূজা কৰা হয়। বলি বিধান দিলেও এইবোৰ কালীপূজা বা দুৰ্গাপূজাৰ দৰে শক্তি পূজা নহয়। উইবিলাকৰ পূজা কালীপূজা বা দুৰ্গাপূজাৰ দৰে শক্তি পূজা নহয়। উইবিলাকৰ সন্তুষ্টিৰ বাবেহে এই ধৰণৰ জীৱ উচ্চৰ্গা কৰা হয়।

উল্লেখিত দব্বৰ উই পাতাৰ মূল উদ্দেশ্য হ'ল খেতিৰ মাটিৰ উৰ্বৰতা বৃদ্ধি, খেতিৰ কাৰণে উপযুক্ত পৰিমাণৰ বতাহ-বৰষুণ লাভ কৰা, শিলাবৃষ্টি-অতিবৃষ্টি নোহোৱা কৰা, পোক-পতঙ্গই শস্য নষ্ট কৰিব নোৱাৰা কৰা আদি তেওঁলোকে বিশ্বাস কৰে যে-দব্বৰ পূজা কৰিলে অনিষ্টকাৰী উইবোৰৰ কোপ দৃষ্টিৰ পৰা গএগ ৰাইজ ৰক্ষা পৰে। এই সকাম গাঁৱৰ বাহিৰত এজোপা ডাঙৰ গছৰ তলত পাতে।

দব্বৰ সকাম মিচিংসকলৰ এক পবিত্ৰ পূজা। এই সকাম পতাৰ দিনা পবিত্ৰতা নষ্ট হ'ব পাৰে বুলি গাঁৱৰ পৰা কোনো মানুহক গাঁৱৰ বাহিৰলৈ যাবলৈ নিদিয়। বাধা আৰোপ কৰা যায়। আকৌ বাহিৰৰ কোনোবাই জ্ঞাত বা অজ্ঞাতে যদি গাঁৱত প্ৰৱেশ কৰে, তেন্তে সকাম শেষ নোহোৱা পৰ্যন্ত সেইলোক জনক গাঁৱৰ পৰা ওলাই যাবলৈ নিদিয়। অগত্যা যাব লগা হলে গাঁৱৰ ৰাইজে মানুহজনৰ গাৰ যিকোনো এবিধ বস্ত্ৰ বা এবিধ মূল্যবান সম্পদ সকাম শেষ নোহোৱালৈকে গাঁৱত ৰাখি থয়। এনেকুৱা কৰিলেও সকামৰ পবিত্ৰতা ৰক্ষা পাৰে বুলি বিশ্বাস কৰে।

সকামৰ দিনা ৰাইজে একোডালকৈ বাঁহৰ এচাৰি বা মাৰি হাতে হাতে লয় আৰু

গাঁৱৰ এমুৰৰ পৰা মানুহ থকা চাংঘৰবোৰ কোবায়। ঘৰবোৰ কোবাই গৃহস্থৰ পৰা ৰোগ-ব্যাদি, অপায়-অমঙ্গলবোৰ ওলাইছে লৈ যাওঁ বুলি কয়। ঘৰবোৰ কোবালে লুকাই থকা উইবোৰ ওলাই আহে বুলি এটা জনবিশ্বাস প্ৰচলিত। গৃহস্থই চাং কোবোৱা দলটিক চাউল, আপং (ঘৰুৱা সুৰা), কুকুৰা, শাক-পাচলি আদি উলিয়াই দি ঘৰৰ সকলো অপায়-অমঙ্গল লৈ যাবলৈ খাটনি ধৰে। এনেকৈ প্ৰতিঘৰৰ চাং কোবাই গাঁৱৰ আনটো মুৰেদি ওলাই গৈ আগতে নিদিষ্ট কৰি থোৱা পূজা থলীলৈ গুচি যায়গৈ আৰু নিয়ম-নীতিৰ মাজেদি তাত সকামৰ কাম সমাপন কৰেগৈ। এই সকামত আটাইবোৰ অমঙ্গলকাৰী উইক কুকুৰা, আপং, ভোজ-ভাত উচ্চৰ্গা কৰি পূজা দিয়ে। এই পূজা খাই উইবোৰ নিজা নিজা ঠাইলৈ গুচি যায়গৈ। এনেকৈয়ে ৰাজহুৱা ভাৱে সমূহীয়া মঙ্গল কামনা কৰি অনুষ্ঠিত কৰা দব্বৰ সকামৰ সমাপ্তি হয়। কেবাৰিখো থাকিলেও - ৰাজহুৱাকৈ অনুষ্ঠিত কৰা দব্বৰ পূজাই হৈছে মিচিং সকলৰ প্ৰধান আৰু নিয়মীয়াকৈ পাতিব লগীয়া পূজা।

মিচিং সকলৰ আন এটা ৰাজহুৱা উল্লেখনীয় পূজা হৈছে - তালীং (তালেং) উই। তালীং মানে হ'ল-ওপৰ বা আকাশ। তেওঁলোকৰ মতে আকাশৰো এগৰাকী অধিকৰ্তা আছে। তেওঁ আকাশৰ দেৱতা বা উই। এই তালীং উইৰ ইচ্ছাতেই পৃথিৱীত বৰষুণ, বতাহ, পোহৰ আদি মঙ্গল কাৰক কামবোৰ হৈ থাকে। কিন্তু সেই উই কিবা কাৰণত অসন্তুষ্ট হ'লে অতিবৃষ্টি, অনাবৃষ্টি, বজ্ৰপাত আদি অনিষ্টকাৰক ঘটনাবোৰ ঘটায় বুলি বিশ্বাস। সেই কাৰণে ওপৰ দেৱতাক সন্তুষ্ট কৰি ৰাখিবলৈ ৰাজহুৱাকৈ

বগা মতা কুকুৰা আৰু আপঙেৰে পূজা পাতে। এই পূজাও ৰাইজে মিলি প্ৰতি বছৰে নিয়মীয়াকৈ পাতে।

দব্বৰ আৰু তালীং উইৰ বাদেও য়াল'গগ্লাট, য়ুমৰাং উই আদি আন কেবাটাও সকাম বেলেগ বেলেগ উদ্দেশ্যৰে পাতি হয়। তেওঁলোকৰ আটাইতকৈ উল্লেখযোগ্য কথাটো হ'ল যে মিৰু নামৰ দেওধায়ে গাঁৱৰ বা মানুহৰ ভূত ভবিষ্যত কব পাৰে। বিশেষকৈ গাঁৱৰ উইবিলাকৰ কাৰ্য্য-কলাপ পৰ্যবেক্ষণ কৰে আৰু ক'ত কি অঘটন হৈ আছে বা হ'ব তাক কৈ দিয়ে। তেতিয়া বিধি অনুসৰি উই পূজা পাতি সেই অপায়-অমঙ্গল দূৰ কৰিব পাৰে।

উল্লেখিত নিয়ম নীতিৰ পৰা এইটোও বুজিব পৰা যায় যে মিচিং সকলে বলি-বিধানৰে পূজা পাতে যদিও তেওঁলোক আদি সনাতন ধৰ্মী। তেওঁলোকে প্ৰকৃততে প্ৰকৃতি পূজাৰীহে। তেওঁলোকৰ আদি বাসস্থান অৰুণাচল পৰ্বতৰ পৰা সুদূৰ অতীতত ভৈয়ামলৈ নামি আহি ভৈয়াম বাসীৰ সংস্পৰ্শত অহাৰ পাছত কিছুলোক হিন্দু ধৰ্মী হ'লগৈ। পৰৱৰ্তী সময়ত শ্ৰীমন্ত শংকৰদেৱৰ নৱ-ৰৈষণ ধৰ্মতো বহুলোকে আকৰ্ষিত হৈ বৈষণ হৈ পৰেগৈ। অৱশ্যে তৎস্বত্বেও আজিও তেওঁলোকে নিজৰ ধৰ্মীয় পৰম্পৰাক বাদ নিদিয়াকৈ বিভিন্ন ধৰণৰ নিজা উই পূজাবোৰ অনুষ্ঠিত কৰি আহিছে। ■

- শ্ৰী চাঞ্চিৰাম পায়েং  
মোবাইল নং : 9435307102



## দেউৰীসকলৰ প্ৰকৃতি পূজা

ৰুণজুন শইকীয়া

দেউৰীসকল অসম আৰু উত্তৰ-পূৰ্বাঞ্চলৰ এটি উল্লেখযোগ্য জনজাতি। বুৰঞ্জীৰ তথ্য মতে দেউৰীসকল চুতীয়া সকলৰ চাৰিটা ভাগৰ অন্যতম এটি ভাগ। চুতীয়া সকলৰ চাৰিটা ভাগ হ'ল - (ক) আহোম চুতীয়া (খ) দেউৰীসকল (গ) হিন্দু চুতীয়া (ঘ) বৰাহী চুতীয়া।

দেউৰীসকলক চুতীয়াজাতিৰ পুৰোহিত বুলি কোৱা হয় যদিও তেওঁলোকে দেউৰী জনজাতি হিচাপে নিজা স্বীকৃতি লাভ কৰিছে। বৰ্তমান তেওঁলোক বিশেষকৈ শিৱসাগৰ, লক্ষীমপুৰ জিলাত বসবাস কৰি আছে। তেওঁলোকৰ জনসংখ্যা ২৩,০৮০ (১৯৭১ চনৰ লোকপিয়ল অনুসৰি)। দেউৰীসকলৰ প্ৰধান তিনিটা খেল - ডিবঙীয়া, টেঙাপনীয়া আৰু বৰগঞা। যিজনে দেৱক পূজা কৰে তেঁৱেই দেউৰী।

দেউৰীসকলৰ মূল উপাস্য দেৱতা হ'ল শিৱ আৰু পাৰ্বতী। এওঁলোকক 'কুন্দি মামা' বুলি কোৱা হয়। ইয়াৰ উপৰিও ডিবঙীয়া খেলৰ 'গিৰ-গিৰাচী', টেঙাপনীয়া খেলৰ 'পিচাদেমা' আৰু বৰগঞা খেলৰ 'পিচাচি' দেৱ-দেৱীক পূজা অৰ্চনা কৰে। দেউৰীসকলৰ প্ৰত্যেকখন গাঁৱতে একোখনকৈ শাল (গোঁসানী) থান থাকে। আৰু এই শালতে তেওঁলোকে উপাস্য দেৱ-দেৱীক পূজা অৰ্চনা কৰে। অন্যান্য হিন্দু ধৰ্মীয় জাতি জনজাতিৰ দৰেই দেউৰীসকলৰ মাজতো পূৰ্বৰ পৰা প্ৰকৃতি পূজা চলি আহিছে। এই পূজা সমূহ তেওঁলোকে ঘৰুৱা ভাৱে পালন কৰে। ভঁৰাললৈ প্ৰথম ধান কাটি অনাৰ পিছত তেওঁলোকে ভঁৰালঘৰত লক্ষ্মীপূজা (খিৰচী লিডুৰুৱা) কৰে। এই পূজাৰ উপৰিও দেউৰীসকলে নানা ধৰণৰ অপায়-অমংগল গুচাবলৈ নদী, চন্দ্ৰ-সূৰ্য্য,

পথাৰ, গছ আদিক পূজা কৰে। জলদেৱতা অসন্তুষ্ট হ'লে তেওঁলোকে বিভিন্ন বেমাৰ হয় বুলি বিশ্বাস কৰে আৰু 'জলকাই দেৱতাক' সন্তুষ্ট কৰিবলৈ যিকোনো এখন নদীত পূজা দিয়ে। এই পূজাত বৰালি মাছ, মণ্ডমাহ আৰু জহা চাউলৰ আৱশ্যক। পূজাৰ শেষত পাঁচজন ভকতে খোৱা-বোৱা কৰি বাকীখিনি তাতে পেলাই থৈ আহে। ভকতসকলে সেইদিনা ৰাতিপূৱাৰ পৰা অকল ঘৰুৱা মদ খায় তাৰ বাহিৰে একো নিমখ থকা বস্তু মুখত দিব নোৱাৰে। জলকাই দেৱতাৰ উপৰিও পানীৰ দেৱতা 'জিয়-মিৰ্দি কো' তেওঁলোকে হাঁহবলি দিনদীৰ পাৰত পূজা কৰে। আনহাতে কাৰোবাক গছৰ বুঢ়াই (আমিৰিয়-গিৰা) ধৰিলে গছৰ গুৰিত পূজা দিয়ে। দেউৰী সকলেও 'বুঢ়া ডাঙৰীয়া'ক বিশ্বাস কৰে। বুঢ়া ডাঙৰীয়াক সন্তুষ্ট কৰিবলৈ তেওঁলোকে হাবিত পূজা দিয়ে। দেউৰী সকলে মৃতকৰ 'মৰা' কৰ্মত নৈৰ পাৰত গাহৰি, কুকুৰা কাটি পূজা কৰে। 'আচিৰাত' পথাৰত বা ঘৰৰ পিচফালে গাহৰি কুকুৰা কাটি পূজা কৰে। দেউৰী সকলেও চন্দ্ৰ আৰু সূৰ্যক দেৱতা জ্ঞান কৰে। দেউৰীসকলৰ 'ছাঁ-য়া' হ'ল চন্দ্ৰ আৰু সূৰ্য দেৱতা। তেওঁলোকেও 'ছাঁ-য়া' দেৱতাক পূজা উপাসনা কৰে। 'মকছিৰা' হ'ল দেউৰীসকলৰ 'ন-চাউল'ৰ পূজা। শাওণ মাহত আত্মধান কাটি অনাৰ পাছত 'ন-ভাতৰ পূজা' পাতে। এই পূজা থানত পাতে। আনহাতে শালিধান কটাৰ পাছত 'ন-ভাতৰ পূজা' ঘৰতে পাতে। দেউৰীসকলেও 'অম্বুবাচী' পালন কৰে। দেউৰীসকলে মাহেকীয়া পূজাও পালন কৰে। ব'হাগ, পুহ, মাঘ মাহত বিশেষকৈ তেওঁলোকে পূজা পাতে।

বৈদিক ধৰ্মী লোকসকলে পূৰ্বৰ পৰাই প্ৰকৃতিৰ বিভিন্ন ৰূপৰ সূৰ্য্য, চন্দ্ৰ, বৰষুণ (ইন্দ্ৰ)

আদিৰ পূজা কৰি আহিছে। এই প্ৰাকৃতিক শক্তি সমূহক দেৱতা জ্ঞান কৰি পূজাৰ কৰাৰ নিয়ম অতীজৰ পৰাই চলি আহিছে।

অসমৰ লোকাৱলম্বিক সংস্কৃতিৰ প্ৰধান অঙ্গ জনসাধাৰণৰ ধৰ্মবিশ্বাস সামাজিক প্ৰয়োজন অনুসৰি সলনি হৈ আছে।

বৈদিক ধৰ্মী হোৱা সত্ত্বেও দেউৰীসকলে মদ, মাংসৰ সৈতে শাল, থানত বলি বিধানৰে পূজা পাতল কৰে। তথাপিও তেওঁলোকে 'ছাঁ-য়া' (চন্দ্ৰ, সূৰ্য্য), নৈ, অৰণ্য আদিক দেৱতাৰ দৰে পূজা পাতল কৰি আহিছে। এই পূজা পাতল প্ৰকৃতি উপাসনাৰে অন্য এক নামান্তৰ বুলিব পাৰি। ■

### পাদটীকা :

- ১। ভট্টাচাৰ্য্য, প্ৰমোদ চন্দ্ৰ, সম্পাদ, অসমৰ জনজাতিঃ দেউৰী চুতীয়াৰ সাধাৰণ পৰিচয়, উপেন্দ্ৰনাথ গোস্বামী, পৃ-৮৯
- ২। ভট্টাচাৰ্য্য, বীৰেন্দ্ৰ কুমাৰ, ডেৰশ বছৰীয়া অসমীয়া সাহিত্যত অভ্যুত্থান, পৃ-৮৫

### প্ৰসংগ পুথি :

- ১। উত্তৰ-পূৰ্ব ভাৰতৰ সমাজ - উৎপল শইকীয়া
- ২। অসমৰ জনজাতি সকলৰ ধৰ্মীয় আচাৰ আৰু সংস্কৃতি - জয়কান্ত শৰ্মা (সম্পাদ), হেৰিটেজ ফাউণ্ডেশ্যন
- ৩। অসমীয়া জাতিৰ ইতিবৃত্ত - অসম সাহিত্য সভা
- ৪। অসমীয়া জাতি আৰু সংস্কৃতি - পৰমানন্দ ৰাজবংশী (সম্পাদ.)
- ৫। জনজাতি সৌৰভ - পেইমথি গোঁহাই (সম্পাদ.)
- ৬। ডেৰশ বছৰৰ অসমীয়া সংস্কৃতিত অভ্যুত্থান - বীৰেন্দ্ৰ কুমাৰ ভট্টাচাৰ্য্য

- শ্ৰীমতী ৰুণজুন শইকীয়া

অধ্যাপিকা, মাৰ্ঘেৰিটা মহাবিদ্যালয়

মোবাইল নং : 9435138229





## কোচসকলৰ সামাজিক পূজা-পাতলৰ এটি চমু দৃষ্টিপাত

উপেন্দ্ৰ হাবী কোচ

স্বকীয় ভাষা-কৃষ্টি-সংস্কৃতি বহন কৰি অহা কোচসকল বিভিন্ন দেৱ-দেৱীক তেওঁলোকৰ সামাজিক নীতি-নিয়মেৰে পূজা-পাতল পালন কৰি আহিছে। সাধাৰণতে দেৱ-দেৱীৰ পূজাবোৰ আনুষ্ঠানিক নাইবা অনানুষ্ঠানিককৈয়ো পাতে। বছৰৰ ভিন-ভিন ঋতুত, মাহত, তিথিত অথবা সেইবোৰৰ ওপৰত নিৰ্ভৰ নকৰি প্ৰয়োজনবোধে যেতিয়াই তেতিয়াই নাইবা বিপদ-শঙ্কলৰ পৰা পৰিত্ৰাণ পাবলৈ জৰুৰী ভাৱেও পতাৰ পৰিলক্ষিত হোৱা দেখা যায়।

কোচসকল প্ৰকৃতি পূজক। ডাঙৰ-ডাঙৰ গছ-গছনি পূৰ্ণ বিশেষকৈ য'ত আঁহত গছ আছে তাৰ গুৰিত থান পাতি পূজা দিয়াৰ প্ৰচলিত নিয়ম আছে। বিভিন্ন দেৱ-দেৱীক পূজা দিয়াৰ উদ্দেশ্যই হৈছে নানান বেমাৰ-আজাৰ, মাৰি-মৰকৰ প্ৰকোপৰ পৰা ৰক্ষা পাবলৈ, শস্য অধিক উৎপাদন, কীট-পতঙ্গই যাতে শস্য নষ্ট কৰিব নোৱাৰে, নানান অভাব-অভিযোগ দূৰ্যোগে ক্ষতি সাধন কৰিব নোৱাৰে, ঘৰচীয়া জীৱ-জন্তুক মঙ্গলে ৰাখে, গাঁৱৰ সকলোৱে যাতে শান্তি-সম্প্ৰীতিৰে জীৱন নিৰ্বাহ কৰিব পাৰে ইত্যাদি।

নক্‌জুফাক ৰায়, কোচসকলৰ এক অন্যতম গুৰুত্বপূৰ্ণ গৃহ লখিমী দেৱী। প্ৰতিটো কোচ পৰিয়ালৰ ঘৰত আৰাধ্য দেৱী হিচাপে গণ্য হৈ থাকে। বৰঘৰৰ মাজৰ বেৰৰ খুটিত থান পাতি পূজা দিয়া হয়। অম্বুবাচী নিবৃত্তি, নবান্ন, কাতি গছা (কাতি বিহু), পুছাইনু (মাঘবিহু) যিকোনো পৰ্বৰ দিনা আন দেৱ-দেৱীক পূজা দিয়াৰ আগতে

এই দেৱীক পূজা দিহে অন্য দেৱ-দেৱীলৈ পূজা আগবঢ়াব পাৰে। কল, চাউল, মিঠাইৰ উপৰিও অম্বুবাচী নিবৃত্তি-নবান্নৰ সময়ত ৰান্ধা ভাত, শাক-পাচলি, মাছ-মাংসৰ আঞ্জা আৰু চাউলৰ মদ প্ৰসাদ হিচাপে নিবেদন কৰিব লাগে। কাতিগছা (কাতি বিহু), পুছাইনু (মাঘবিহু)ৰ সময়ত কল, পিঠা, সান্দহ, মিঠাই আৰু বৰধানৰ খৈ আগবঢ়োৱা হয়। অঞ্চল ভেদে এই দেৱীক নকনি ৰায় বা ৰম্ভক ৰায় বুলিও পালন কৰে। কেতিয়াবা কোচসকলে আকৌ এই নক্‌জুফাক ৰায়ক নিকিনি ৰায় অৰ্থাৎ গোত্ৰগত দেৱী বুলি গণ্য কৰি আড়ম্বৰপূৰ্ণভাৱে উদ্‌যাপন কৰে। সেইদিনা আজং ওৰফে হুজী ওৰফে হোজাই অৰ্থাৎ দেউচী (গিৰিহঁতনীৰ স্বামী নাইবা জোৱাই সম্বন্ধীয় পুছী) এজনৰ দ্বাৰা পূজাৰ কাম সমাপন কৰা হয়। আত্মীয় স্বজনে আৰু চুবুৰীয়া দুই-চাৰিজনক আমন্ত্ৰণ কৰি মদ-ভাত খুৱাই দিব লাগে।

কোচসকলৰ আন এটা অন্যতম পূজা হৈছে ছং বাৰায় ওৰফে বাউছ পূজা অৰ্থাৎ বাস্তু পূজা। এই পূজা কাতি মাহৰ শুক্ল পক্ষৰ যিকোনো দিন এটা ধাৰ্য কৰি গাঁৱলীয়াই প্ৰতি ঘৰৰ পৰা বৰঙণি তুলি সমূহীয়াকৈ উদ্‌যাপন কৰে। বাউছশালীত (১) ছালগং ওৰফে বুঢ়া বাউছ (শিৱ বা বাস্তৱ ঠাকুৰী), (২) জুগু (কালী বা কামাখ্যা) (৩) মায় আমায় (লখিমী) (৪) চংথা-ভংথা (আঞ্চলিক পাৰিপাৰ্শ্বিকতাৰ ওপৰত নিৰ্ভৰ কৰি কোনোবা গাঁৱৰ কোচ মানুহে সোনাৰায় ৰূপাৰায়, নক্‌মান ঢালী, ৰায়মোহন ৰাজমোহন ঠাকুৰ, খুৰী আৰু

খুংক্ৰী আদিক), (৫) পাবুনী (প্ৰকৃতি বা শস্য দেৱী), (৬) পাবুনীৰ চেলেকদাৰ (ডাকিনী-যোগিনী), (৭) চালি গমৰ চেলেকদাৰ খাং খাঙী (সম্ভৱতঃ শ্মশান কালী অথবা ছিন্নমস্তা হ'ব লাগে। কাৰণ এই দেৱী অত্যন্ত উগ্ৰা বা খঙাল), (৮) বাৰো দেৱতা অৰ্থাৎ দ্বাদশ গোপাল আদিক প্ৰতিটোকে গছৰ গুৰিত একোটাকৈ থান পাতি বেলেগ বেলেগ পূজা দিব লাগে। প্ৰতিটো দেৱ-দেৱীৰ সন্মুখভাগত পিঠাগুড়িৰে আলপনা সজাই লৈ হিনফুত অৰ্থাৎ গুচি কপাহ মিঠাতেল সেন্দুৰ সনা একোছাকৈ তিনি শাৰীত চাকি গছা কামি অৰ্থাৎ মঙ্গল কামনা আগবঢ়োৱা হয়। আকৌ এঠাৰি লুৰী (বিশল্য কৰণী) সূতাৰে বান্ধি বাহ-চেকনি এডালৰ আগলিত ওলোমাই মাটিত গাৰি ৰাখিব লাগে। কল, চাউল, মদ, মিঠাই, তুলসীপাত প্ৰসাদ হিচাপে নিবেদন কৰাৰ উপৰিও দেৱ-দেৱীৰ কামনা অনুযায়ী পঠা-ছাগলী, পাৰ, কুকুৰা, কাছ, গাহৰি আদি উচৰ্গাৰে বলি বিধান দিয়াৰ নিয়ম প্ৰচলন আছিল যদিও বৰ্তমান সেইবোৰ নিমিলা হোৱাত শাক্তধাৰাৰ পৰিবৰ্ত্তে বৈষ্ণৱৰ সাদ্ৰিক আধাৰত পূজা পালন হৈ থাকে। সেই একে দিনাই বেলেগ টিলা এখনৰ ওপৰত 'বাস্কাল ৰায়' অৰ্থাৎ গৰখীয়া দেৱতাকো পূজা দিয়া হয় দিনৰ ভিতৰতে। কল, চাউল, মিঠাই প্ৰসাদ নিবেদন কৰাৰ পাছত এটা ডাঙৰ মতা-কুকুৰা বলি দি তাৰ মাংসখিনি খেচুৰী অৰ্থাৎ বৰ্তমান পোলাওৰ দৰে বান্ধি গাঁৱৰ ল'ৰা-ছোৱালীবোৰক খুৱাই পূজাৰ কাম সামৰণি কৰে। ছং বাৰায় আৰু বাস্কাল ৰায়ক আজং



ওৰফে হুজীওৰফে হোজায়বা দেউচীআৰু নকটাং অৰ্থাৎ ঠেং ধৰা বা তন্ত্ৰধাৰক (গাঁৱৰ ৰাইজে দেওধ্বনি উঠা তুলাৰাশিৰ হতুৱাই নিৰ্বাচিত কৰি লোৱা জন)ৰ দ্বাৰা পৌৰহিত্য কৰে। তলত কোন দেৱ-দেৱীক কি বলি-বিধান দি সম্ভৱ কৰা হয় সংক্ষেপে দাঙি ধৰা হ'ল -

(১) ছালগং বা বুঢ়া বাউছ :- থানত এযোৰ হাতী-ঘোঁৰা (মাটিৰ পুতলা)কে শিৱ-পাৰ্বতীৰূপে গন্য কৰি পূজা কৰা হয়। এটা ক'লা পঠা ছাগলী, এটা কাছ, এযোৰ পাৰ চৰাই বলি দিয়া হয়।

(২) জুগু (কালী বা কামাখ্যা) :- এটা ক'লা পঠা ছাগলী আৰু এযোৰ পাৰ বলি দিয়া হয়।

(৩) মায় আমায় (লখিমী) :- এটা কাছ বলি দিয়া হয়।

(৪) পাবুনী (প্ৰকৃতি বা শস্য দেৱী) :- এটা কাছ মাথোন বলি দিয়া হয়।

(৫) পাবুনীৰ চেলেকদাৰ :- কুকুৰা এটা, হাঁহ এটা, আৰু কুকুৰাৰ কণী এটা দিব লাগে।

(৬) ছালগঙৰ চেলেকদাৰ :- গাহৰি এটা বলি দিয়া হয়।

(৭) খাংখাঙী :- এই দেৱী অতিপাত খঙালা অতীজত নৰবলি খোৱাৰ কিংবদন্তিত পাওঁ। নৰবলিৰ পৰা হাত সাৰিবলৈ দেওধ্বনি উঠা তুলাৰাশি এজনৰ দ্বাৰা তৰণ উঠিবলৈ দিয়া হৈছিল। তেঁৱেই সিদ্ধান্ত দিছিল এনে ধৰণৰ যে 'তোমালোকে যেতিয়া মোক নৰবলি দিয়াত অপাৰগ তেন্তে 'নাছাউ দিবিংনি (বাঁহৰ চুঙাত খুন্দিয়াই ৰখা শুকান মাছ) দিলে মই সন্তোষ পাম' বুলি।

(৮) চৰাবুটী বা হাজং বুটী :- এটা গাহৰি আৰু হাঁহ এটা বলি দিয়া হয়।

(৯) চংগ্ৰা তংগ্ৰা :- এযোৰ বগা পাৰ উচৰ্গা কৰি উৰুৱাই দিয়া হয়। লগতে বগা পঠা ছাগলী আৰু এটা কাছ বলি দিয়া হয়।

(১০) বাৰো দেৱতা :- ই চিকাৰৰ দেৱতা। ১২ টা বাঁহৰ প্ৰদীপ শাৰীপাতি দ্বাদশ গোপালক পূজা দিব লাগে। ছং বাৰায়ৰলগতে পূজা দিয়াৰ উপৰিও ব'হাগ মাহৰ প্ৰথম সপ্তাহতে সমূহীয়াকৈ ধুমধামেৰে পাতে। এটা মতা কুকুৰা বলি দিয়া হয়।

ওপৰত উল্লেখ কৰা নিকিনি ৰায় আৰু ছং বাৰায়ৰ বাহিৰেও আকস্মিক বিপদ-আপদ, বেমাৰ-আজাৰ, বনৰীয়া জন্তু, টুনী-টোকৰা, চৰাই-চিৰিকতি, কীট-পতঙ্গ ই শস্যাদি ক্ষতি সাধন কৰিব নোৱাৰে, ঘৰচীয়া জীৱ-জন্তুবোৰৰ মঙ্গলে ৰাখে, বনৰীয়া জন্তু চিকাৰ মিলে তাৰ বাবে তলত আৰু কেইগৰাকীমান দেৱ-দেৱীৰ নাম উল্লেখ কৰা হ'ল। যেনে:-

(ক) লংঠায় ৰায় (শালগ্ৰাম দেৱতা) :- বহাগ-জেঠ মাহত অনাবৃষ্টি দেখা দিলে ৭জনী অকুমাৰীয়ে নতুন কাপোৰ পৰিধান কৰি অনাহাৰে নদী নাইবা নিজৰাৰ পৰা নিম্নস্ৰোত পানী উজনিমূৰা হৈ উৰুলি ধ্বনি দি কলহত পানী ভৰাই আনি লংঠায় ৰায়ক গা ধুৱাই দিব লাগে। এই কাম ধৰাধামত বৰষুণ নপৰালৈকে প্ৰতিদিনে পানী ঢালিয়ে থাকিব লাগে। বৰষুণ পৰিলে এই পৰ্ব সামৰণি পৰে। কোনো প্ৰসাদ নিবেদন কৰাৰ প্ৰয়োজন নপৰে। কেৱল ধূপ-ধুনা প্ৰদীপ জ্বলাই দিব লাগে।

কিছুমান গাঁৱত মহিলাসকলে বৰুণ দেৱতাক 'হুদুম দেৱতা' বুলিয়ো পূজা দিয়া দেখা যায়। মহিলাসকলে এক্সাৰৰ সুযোগ লৈ উলংগ হৈ নানা অশ্লীল গীত-মাত আৰু নৃত্য কৰি পৰিভ্ৰমণ কৰে। কোনো পুৰুষে ইয়াত অংশ গ্ৰহণ কৰিব নোৱাৰে। গাঁৱৰ কাষৰ বাকৰি এখনৰ সোঁমাজত এটা ডাঙৰ

কলগছ পুতি তাৰ গুৰিত কলপাত আগলিৰ ওপৰত কল, চাউল, মিঠাই আৰু এৰাঁ গাখীৰ অৰ্পণ কৰি প্ৰসাদ নিবেদন আৰু ধূপ-ধুনা, প্ৰদীপ জ্বলাই দি জয়-জোকাৰ মাৰি পূজাৰ কামৰ পাতনি মাৰে। বৰষুণ নোহোৱালৈকে এইদৰে চলিয়ে থাকে।

(খ) হাঁচি বা মুছঠাকুৰ ৰায় :- শালি বোৱনি তুলিৰ মাজ ভাগৰ আলিৰ ওপৰত থান পতা হয়। পচলা, কলগছ পুলি এডাল আৰু এথোক বিশল্যকৰণী ৰুই তাৰে সন্মুখত চকপাত এখনত কল, চাউল, মিঠাই আদি প্ৰসাদ নিবেদন কৰে। শস্য সমৃদ্ধশালী আৰু কীট-পতঙ্গ আদিয়ে অনিষ্ট সাধন কৰাৰ পৰা ৰক্ষা পাবলৈ এই পূজা দিয়া হয়।

(গ) ৰায় মাগায়নি ৰায় (শীতলা দেৱী) :- বহাগ বা জেঠ মাহৰ ভিতৰতে গাওঁবাসীয়ে সমূহীয়াকৈ পাতে। গাঁৱৰ পশ্চিম ফালে দূৰত পতাৰ প্ৰথা আছে। পূজা দিয়াৰ কিছুদিন আগতে গাঁৱৰ তিৰোতাসকলে গাঁৱে গাঁৱে মাগি ফুৰে। যি সংগ্ৰহ হয় সেইখিনিৰে পূজাৰ যোগাৰপাতিৰে ছং বাৰায়ৰ আজ্ঞেওৰদ্বাৰা পূজা সম্পাদন কৰে। কল, চাউল, মিঠাইৰ প্ৰসাদ আৰু গাখীৰ পানী মিহলাই মিষ্টান্ন বনাই ভোগ নিবেদন কৰে। এযোৰ পাৰ বলি দিয়াৰ উপৰিও এযোৰ পাৰ পশ্চিমপিনে উৰুৱাই দিয়া হয়। ইয়াৰ পিছত এখন দীঘল কলৰ ডোঙাৰে নাওঁ সাজি ফুলেৰে সুসজ্জিত কৰি নদীত নাইবা নিজৰাত ভাঁহি দিয়া হয়। হাইজা, মহামাৰী, কলেৰা, বসন্ত ৰোগৰ পৰা ৰক্ষা পাবলৈ এই পূজা পতা হৈ থাকে।

(ঘ) কানি ৰায় :- কানি ৰায়ক ভোৰামাৰো, ঘটমাৰো আৰু আঠমাৰায়ো হিচাপে পূজা দিয়া হয়। ৰোগী দীৰ্ঘদিন সয্যাগত হৈ থাকি ডাক্তৰ কবিৰাজৰ দ্বাৰা ভাল কৰিব নোৱাৰিলে এই দেৱীক মানস কৰি পূজা দিলে ভাগ্যৰ বলত আৰোগ্য হৈ

থাকে। এযোৰ পাৰ, এটা পঠা-ছাগলী, এটা কাছ আৰু মাগুৰ মাছেৰে পূজা দিয়া হয়।

(৬) বন্তুক ৰায় :- মাঘ মাহৰ প্ৰথম সপ্তাহৰ ভিতৰতে বন্তুক ৰায়ক পূজা দিয়ে। নকজুফাক ৰায়ক যি ঠাইত পূজা কৰা হয় সেই ঠাই খিনিতে দুটা মাটিৰ ভাণ্ড (এটা ডাঙৰ আৰু আনটো সৰু)ত চাউল ভৰাই তাৰ ওপৰত কুকুৰাৰ কণী এটাকৈ থব লাগে। কল, চাউল, মিঠাই আৰু মদ প্ৰসাদ হিচাবে নিবেদন কৰা হয়। আজ্ঞেও প্ৰদীপ জ্বলাই ধূপ-ধূনা দিয়াৰ পিছত বন্তুক দেৱতাক এই ফাঁকি মন্ত্ৰেৰে আমন্ত্ৰণ জনায় - ‘ও হীৰাই জীৰাই আংমিঙান ফাই ধূপ-ধূনা লাৱায়টো, তাউবা লাৱায়টো পেনেমোন ছায়। ইয়া নাৰংনা ভোগবীন লাওঁটো’ (অৰ্থ - অ’ হীৰাই জীৰাই তোমালোক দুয়ো আহা। তোমালোকক ধূপ-ধূনা, কুকুৰাও দিলো। এয়া ভোগো দি আছে। ভালে ভালে খোৱা)। তাৰ পিচতে দুয়োৰে নামত এটা মতা-কুকুৰা এজনী মাইকী কুকুৰা চিৎকৈ বলি দিয়া হয়। পৰিয়ালৰ মঙ্গলৰ বাবে ব্যক্তিগতভাৱে অনুষ্ঠিত কৰে।

(৮) ৰিছি ৰায় :- ৰিছি মানে শিৱ বা মহেশ্বৰ। গৃহস্থই নতুন ঘৰত প্ৰৱেশ কৰাৰ সময়ত কোচ জনগোষ্ঠীসকলে ৰিছি ৰায়ক পূজা দিয়াৰ বাধ্যতামূলক যিম আছে। কলৰ ডাঙৰ চাউল, কল, মিঠাই দিয়াৰ পিচত মাটিৰ কুমণ্ডুলেৰে মদ আগ বঢ়াওঁতে ৰিছি দেৱতাক উদ্দেশি মন্ত্ৰপাঠ উচ্চাৰণ কৰি কয় - ‘অ’ ৰিছি ৰায়, নানা চকৎ লাওঁতো। লাং লীং। পেনেম পেনেমোন ফাইমোন পেনেম পেনেমোন চকৎ লীং। এই তাম বাৰ নানা চকৎ লাওঁজোক। নাং লীং। তে নাং আবাকীন তং। আংবৌন আবাকইনা। আবাকইমন নিংবৈ লেন। শিৱ ঠাকুৰ তোমাক মদ দি আছে। তুমি খোৱা। ভালে ভালেই মদ পি খোৱা। এই তিনিবাৰ দিলো। তুমি বহা,

ময়ো বহিম। দুয়ো একেলগে মদ খাম।

(৮) নকনি ৰায় :- আহিন মাহৰ যিকোনো এদিন আৰম্ভ কৰি ৭ দিন পূজা দিব লাগে। গৃহস্থৰ চোতালত এই পূজা পাতিব লাগে সমূহীয়াকৈ। আজ্ঞে বা দেউচীৰ দ্বাৰা পূজাৰ কাম পৰিচালিত কৰা হয়। এটা পঠা ছাগলী বলি হয়। বলি হোৱা ছাগলীৰ মাংস ৰান্ধিযো ভোগ হিচাপে অৰ্পণ কৰিব লাগে। এই পূজা দিয়াৰ মুখ্য উদ্দেশ্য হৈছে গাঁওবাসী সকলোকে যেন মঙ্গলে মঙ্গলে মিলাপ্ৰীতিৰে জীয়াই ৰাখে।

(৯) হা বাৰায়নি ৰায় :- এয়া নৱগ্ৰহ পূজা। ৯ টা গুটি কপাহেৰে গোলাকাৰকৈ মণ্ডলী সাজিব লাগে। আৰু মাজ ভাগ তেল-সেন্দূৰ সনা একোছা কপাহ থাপিব লাগে। সম্পূৰ্ণ সজোৱা শেষ হ’লে কেৱল যদি চাকি-প্ৰদীপ, ধূপ-ধূনা জ্বলাই দি সেৱা জনাই পূজাৰ কাম আজ্ঞেও সমাধান কৰায়। ইয়াত প্ৰসাদ নিবেদন বা বলি বিধানৰ প্ৰয়োজন নাই। ৯ টা গ্ৰহৰ প্ৰকোপৰ পৰা ৰক্ষা পাবলৈ এই পূজা দিয়াৰ উদ্দেশ্য।

(১০) তিনি ৰাছান বাৰু :- আদিতে কোচসকলে নিজকে ‘ৰাছান সুকপ্ৰাক হাদ্ৰাম’ অৰ্থাৎ সূৰ্য্য উদিত দেশত তেওঁলোকৰ প্ৰথম সৃষ্টি বা উদভৰ হোৱা বুলি কিংবদন্তিত পোৱা যায়। সেই হিচাপে প্ৰাচীন কালৰে পৰা শ্ৰীসূৰ্য্য দেৱতাক অগাধ বিশ্বাসেৰে ‘তিনি ৰাছান বাৰু’ক আজিও সভক্তিৰে পূজা-পাতল দি আহিছে। পৰিয়ালত অশান্তি সৃষ্টি হ’লে, শান্তি আৰু মিলাপ্ৰীতিৰে কাল যাপন কৰিবৰ মানসেৰে এটা বগা কুকুৰা বলি বিধান দি সুবিধানুযায়ী পূজা দিয়ে।

(১১) কাক মাহাতা ৰায় :- গাঁৱৰ মানুহে গাঁৱৰ যিকোনো এঘৰ মানুহৰ চোতালত সমূহীয়াকৈ পাতে। এই পূজা মাঘ নাইবা ফাগুনত শুভ দিন, বাৰ চাই অনুষ্ঠিত কৰে। কোচ ভাষাৰ ‘কাক মাধা’ শব্দৰ অৰ্থ

হৈছে ‘বিশ্বকৰ্মা’। আজং ওৰফে হোজায় ওৰফে হুজী বা দেউচী আৰু নকটাং বা পালকাম অৰ্থাৎ তন্তুধাৰকৰ দ্বাৰা পূজাৰ কাম পৰিচালিত কৰে। পূজাৰ বেদীত কমাৰে লো পিটোৱা নাইৰ প্ৰতিৰূপ মাটিৰ ওপৰত সাজি লৈ ‘বিশ্বকৰ্মা’ দেৱতা বুলি জ্ঞান কৰি কল, চাউল, মিঠাই, মদ আদি প্ৰসাদ হিচাপে নিবেদন কৰে। এটা পঠা ছাগলী বলি দিয়া হয়। বলি দিয়া ছাগলীৰ তেজবোৰ বাঁহৰ ডাঙৰ চুঙা এটাত ভৰাই লৈ তাৰ লগতে চাউলৰ পিঠাওড়ি মিহলাই জুইত সেক্ দি সিদ্ধ কৰি লয়। সিদ্ধ হোৱাৰ পিচত অলপ উলিয়াই লৈ তাক ভোগ ৰূপে কাকমাধা দেৱতাক অৰ্পণ কৰি ৰাইজেও প্ৰসাদ স্বৰূপে গ্ৰহণ কৰে। ঘৰুৱা কাম বন কৰা সা-সঁজুলি অৰ্থাৎ হাতুৰী, দা, কুঠাৰ, কোৰ, কাঁচী, বটালি, কৰত আদি চকপাতৰ ওপৰত মঙ্গল কামনাৰ বাবে সংস্থাপিত কৰি ৰখা হয়। শিল্প কামত খ্যাতি অৰ্জাৰ উপৰিও নানা বেমাৰ আজাৰ, মহামাৰী, প্ৰাকৃতিক দুৰ্যোগ, অভাৱ-অভিযোগৰ পৰা ৰক্ষা পোৱাৰ মানসেৰে এই পূজা দিয়াৰ বিশেষত্ব মন কৰিবলগীয়া।

ওপৰত উল্লেখ কৰা দেৱ-দেৱীৰ উপৰিও কোচসকলে সময়ানুসাৰে ব্যক্তিগতভাৱে নাইবা সমূহীয়াকৈ দোজ্জালি ৰায়, আম পাৰুনী ৰায়, হাউডু বী, বাৰুমেখোলা, তামলাংনি আদিৰ দেৱ-দেৱীক পূজা দিয়াৰ প্ৰচলন আছে।

কোচ সমাজত এতিয়াও দেও-ভূত-প্ৰেত-ডাকিনী-যোগিনী আদি অপদেৱতাৰ ওপৰত অগাধ বিশ্বাস আছে। গাঁৱত বা পৰিয়ালত কিবাতো অপায়-অমঙ্গল দেখা দিলে পোনতে তান্ত্ৰিক কবিৰাজ মাতি আনি পৰীক্ষা চায় আৰু কবিৰাজৰ পৰীক্ষাত যি ফলাফল উঠে সেইমতে কৰা হয়। এনে আকস্মিক বিপদ-আপদ, অপায়-অমঙ্গলৰ পৰা ৰক্ষা পাবলৈ ভিন ভিন অপদেৱতাবোৰক ব্যক্তিগত ভাৱে আৰু আজ্ঞে বা দেউৰী বা নকটাং বা পালকাম

নোহোৱাকৈয়ো পূজা দিয়াৰ সমাজত  
প্রচলিত নিয়ম আছে। যেনে :-

১। হালেপা বা হাজংবুটী :- ইয়াৰ অৰ্থ  
হৈছে ডাইনী। কোনো তিৰোতাৰ প্ৰসৱ  
হোৱাৰ সময় হৈছে কিন্তু বিষত জৰ্জৰিত  
হৈ ৩/৪ দিনতো প্ৰসৱ নহয়, কেচুৱা ভূমিষ্ঠ  
হৈ বৰ বেচিকৈ কান্দি থাকি, মূৰ্চা গ'লে,  
সন্তান প্ৰসৱ হোৱাৰ পিচত বক্তৃতাৰ বন্ধ  
নহয় আৰু বাৰে বাৰে মূৰ্চা গৈ থাকিলে  
হালেপা ৰায়ক মানস কৰি এটা গাহৰি  
পোৱালী বলি দি পূজা দিয়া হয়। এই পূজা  
ৰাতিৰ এন্ধাৰত মানুহ যাতায়ত কৰা পথৰ  
ওপৰত কৰিব লাগে।

২। হুদুম ৰায় :- হুদুম ৰায় দুবিধ। এবিধ  
বৰ্ণ দেৱতা (আগতে বনোৱা হৈছে) আৰু  
আনবিধ হৈছে কোনোৱা মানুহৰ কঁকালৰ  
বিষ, ভৰিৰ বিষ, দাঁতৰ বিষ অৰ্থাৎ শৰীৰৰ  
যিকোনো অঙ্গ-প্ৰত্যঙ্গ বিষ হ'লে মতা-কুকুৰা  
এটা অভাৱত ডাঙৰ প্ৰজাপতি (পখিলা)  
এটা বলি দি পূজা দিলেও হুদুম দেৱতা  
সন্তোষ্ট হয়। আকৌ ডাঙৰ জাতৰ হুদুম হলে  
এটা পঠা ছাগলী বলি দি পূজা কৰা হয়।

৩। নাগিনী ৰায় :- নিজৰা, জান-জুৰি  
নাইবা কুঁৱাৰ পাৰৰ একোণত থান পাতি  
পূজা কৰা হয়। বাঁহৰ লেকেচি এটাত  
তিনিটাকৈ কঠালৰ পাত গাঁথি ২ টা থিয়কৈ  
গাৰি ৰাখিব লাগে। দেখাত সপাকৃতিৰ  
কাৰণে নাগিনী বোলা হৈছে। গাৰ যিকোনো  
অংশ বিষ হৈ ফুলি উঠিলে- ফুলা ঠাইত  
ঔষধ প্ৰয়োগ কৰিয়ো তাল নহৈ বেচিকৈহে  
বিষ আৰু ফুলিলে আৰু ফুলা ঠাইখিনিত  
আঙুলেৰে টিপ মাৰিলে দ'হ'লে তেতিয়া  
নাগিনী ওৱাৰ কোপ লাগিছে বুলি ইয়াকে  
মানস কৰি পূজা দিয়া হয়। ইয়াৰ মূল প্ৰসাদ  
হৈছে ৰন্ধা ভাত মুঠি মাৰি নাইবা অভাৱত  
বালি মুঠি মাৰি দুমুঠি দিলেই কুদৃষ্টি লগাৰ  
পৰা ৰক্ষা পায়।

৪। তালায় ৰায় :- ঘৰ সজা খেৰেৰে  
এটা মতা আৰু এজনী মাইকী আকৃতিৰ

বনাই লৈ মতাটোৰ গাত পুৰণি বগা  
কাপোৰেৰে আৰু মাইকীজনীৰ গাত পুৰণি  
ফটা-চিটা পাতনি (লিফান দুমুৰা)ৰে  
আলফুলকৈ মেৰিয়াই লব লাগে। মানুহ-  
দুহু যাতায়ত কৰা গাঁৱৰ পৰা নিলগত,  
বাটৰ কাষত, শেওৰা গছৰ তলত থান পাতি  
পূজা দিব লাগে। ধূপ-প্ৰদীপ জ্বলাই কল,  
চাউল আৰু মিঠাই প্ৰসাদ নিবেদন কৰি এটা  
মতা কুকুৰা বলি প্ৰদান কৰা হয়। মানুহ এজন  
বছৰ দিন বেমাৰত ভোগী থাকোতে হঠাতে  
আউল-বাউল লাগি পগলাৰ দৰে মুখেৰে  
নানা কথা পেৰপেৰাই থাকিলে তালায়  
ৰায়ক পূজা দিলে আৰোগ্য হয়।

৫। পেট্ৰানী ৰায় :- পুৰনি জাঁথৈ-  
খালৈয়েৰে বেমাৰীৰ ওচৰত গৈ মানস কৰিব  
লাগে। মানস কৰা জাঁথৈ-খালৈ দুটাক লৈ  
বাটৰ কাষৰ শেওৰা গছৰ গুৰিত থান পাতি  
প্ৰসাদ, ধূপ-দীপ জ্বলাই এটা কুকুৰা বলি  
বিধান দি এই পূজা কৰা হয়। কোনোবা  
এজন মানুহ বছৰ দিনধৰি বেমাৰত ভোগী  
থাকোতো হঠাতে চকুৰে কিবা এটা অদ্ভুত  
আৰু ভয়লগা বস্তু দেখা পাই ভয়ত চকুখাই  
জোকাৰি উঠে আৰু ওচৰত থকা মানুহ-  
দুহুক কামোৰ মাৰিবলৈ উপক্ৰম হয়।  
তেতিয়া জানিব লাগিব বেমাৰীজনৰ গাত  
পেট্ৰানী ৰায়ৰ প্ৰকোপ লাগিছে।

৬। মৈলা ৰায় (খাটি-মৈলা) :-  
পাটখুৰিৰে ৭ টা কেচুৱা আকৃতিৰ পুতলা  
সজাই নিজৰাৰ পাৰত থান পাতি শাৰীকৈ  
থিয় কৰি ৰাখি পূজা দিয়া হয়। চাউল, কল  
আৰু মিঠাই একেলগ কৰি মাখি লৈ  
মুঠিমাৰি প্ৰতিটোকে একোটাকৈ প্ৰসাদ  
আগবঢ়োৱা হয়। ইয়াক পূজা দিয়াৰ মূল  
উদ্দেশ্য হৈছে - কোনোবা গৰ্ভৱতী  
তিৰোতাৰ গৰ্ভতে সন্তান মৰে অথবা মৰা-  
সন্তান প্ৰসৱ হয় নাইবা জন্ম হৈয়ে মৰি যায়।  
আকৌ সন্তানটো জন্মলাভ কৰি ৭/৮ বছৰ  
বয়স হ'লে বেমাৰ-আজাৰ নোহোৱাকৈয়ে  
হঠাতে ঢুকায় যায়, তেতিয়া জানিব লাগিব

তিৰোতা গৰাকীৰ গাত মৈলা দেৱতাৰ  
প্ৰকোপ আছে। এই প্ৰকোপৰ পৰা হাত  
সাৰিবৰ একমাত্ৰ উপায় হৈছে মৈলা  
দেৱতাৰ নামত পাটখুৰিৰে সজা প্ৰতিমূৰ্তিৰ  
পাটখুৰিৰ সাত টুকুৰা কবচত ভৰাই তিৰোতা  
গৰাকীৰ বাওঁ হাতৰ বাহুত আৰু পুত্ৰৰ হাতত  
ধাৰণ কৰিবলৈ দিলে কুদৃষ্টিৰ পৰা ৰক্ষা পাব  
আৰু সন্তানৰ অকাল মৃত্যু হোৱাৰ সম্ভাৱনা  
নাথাকে।

৭। কাল পিচ্চীশ :- ঘৰ সজা খেৰেৰে  
মানুহ আকৃতিৰ পুতলা এটা তৈয়াৰ কৰি  
লৈ পুৰণি কাপোৰেৰে মেৰিয়াই লৈ  
যাতায়ত কৰা পথৰ ওপৰত থান পাতি  
পিঠালীৰে আলনা ৰচনা কৰি লব লাগে।  
চক্ৰপাতৰ ওপৰত ৰন্ধা ভাত আৰু পিয়াজ-  
জলকীয়া নিদিয়াকৈ ৰন্ধা আঞ্জা প্ৰসাদ  
হিচাপে নিবেদন কৰিব লাগে। কোনোবা  
এজন মানুহ বছৰ দিন ধৰি বেমাৰত  
শোৱাপাতিত পৰি আছে আৰু হঠাতে চকু,  
মুখ, দাঁত বিকটাই অজ্ঞান হৈ পৰে, বাউল-  
বাউল হৈ চটফটাবলৈ ধৰে তেতিয়াই  
জানিব লাগিব বেমাৰীজনৰ গাত কাল  
পিচ্চীশে লগিছে। কাল পিচ্চীশক পূজা  
দিলেই আৰোগ্য পায়।

৮। বুঢ়ী ৰায় :- শেওৰা গছৰ গুৰিত থান  
পাতি বাঁহৰ প্ৰদীপত সেন্দূৰ সানি তাৰে  
সন্মুখত চক্ৰপাতৰ ওপৰত পকা ভীম কলৰ  
লগত সান্দহ মাখি লৈ মুঠি মাৰি প্ৰসাদ  
হিচাপে আগবঢ়াব লাগে। চুবুৰীয়াৰ ৪/৫  
জনমান ল'ৰা-ছোৱালীক মাতি নি সেই  
প্ৰসাদখিনিক খুৱাব লাগে। ইয়াক পূজা  
দিয়াৰ উদ্দেশ্য হৈছে - কেতিয়াবা কেতিয়াবা  
কেচুৱা বা সৰু ল'ৰা-ছোৱালীৰে হঠাতে  
কান্দি উঠি কান্দোন বন্ধ নহয়। মাকে পিয়াঁহ  
খুৱাবৰ যত্ন কৰিলেও খুৱাব নোৱাৰে,  
কান্দোন দুগুণ ত্ৰিগুণ বাঢ়ি মূৰ্চা যায়  
তেতিয়াই এই অপদেৱতাজনক পূজা দি  
মহা আপদৰ পৰা ৰক্ষা পায়।

৯। নকহৰা বা চাল ৰায় :- ল'ৰা-



ছোৱালী বহুদিন বেমাৰত ভুগি থাকোতে মাত-বোল নকৰাকৈ তবধমাৰি থাকে, ভাত-পানী নাখায়, দিনে দিনে শুকাই-ক্ষীণাই যায়, গাৰ শক্তি, চেতনা, জ্ঞান আদি লোপ পাবলৈ ধৰে তেতিয়াই ভাবি লয় যে বেমাৰীক নকছৰা বা চাল ৰায়ে জুমুৰি ধৰিছে। ইয়াক মানস কৰি পূজা দিলে ৰোগী সুস্থ হৈ উঠে ই ধৰ্মপ।

নকছৰা ৰায়ক পূজা দিয়াৰ পদ্ধতি এনে ধৰণৰ যেনে :- বেমাৰী থকা ঘৰৰ চালৰ ওপৰত মাটিৰ পাতিল এখনত মাটি ভৰাই তাত এটা সিঁজু অৰ্থাৎ মনসা গছ এডাল ৰুই থব লাগে। ঘৰৰ দুয়ো মূৰে দুডাল বাঁহৰ খুটি থিয়কৈ ৰাখি দুয়োটাৰ আগত এডাল সূতাৰে টানসাৰি বান্ধি দিব লাগে। সিঁজুগছ থকা ঠাইখিনিত এডাল বাঁহৰ টোকন ৰাখে যাতে সূতাডালক টান আৰু ওখকৈ ৰখাত সহায় কৰে। এতিয়া চালৰ ওপৰত থকা মানুহজনে বেমাৰীৰ ঠিক মূৰৰ জোখেৰে এটা ছৰবাৰি (তাঁতশালত ব্যৱহৃত বাঁহৰ এবিধ সঁজুলি) টিওৱাৰ মাজেদি ফুটা কৰি ভিতৰলৈকে উলিয়াই দি লোটাৰ পানী ঢালিবলৈ ধৰে। এইদৰে পানী নিগৰি পৰি বেমাৰীৰ কপাল বা মূৰত পানী পৰিলে চালত থকা মানুহজন চিঞৰি কৈ উঠে-পানী পৰিলে নে নাই, ভাল হ'ল নে? ঘৰৰ ভিতৰত বেমাৰীৰ লগত থকা মানুহবোৰে উত্তৰত ক'ব লাগে - পৰিছে। অলপ ভাল হৈছে। এইদৰে তিনিবাৰ কৰাৰ পিচত পূজাৰ কাম শেষ কৰে।

১০। লাম ৰায় (বাঘা-বাঘিনী):- বেমাৰীৰ লক্ষণ দেখি বেমাৰীৰ সন্মুখত এটা কুকুৰা পোৱালী সাক্ষী ৰাখি মানস কৰে।

মানস কৰাৰ পিচত বেমাৰী আৰোগ্য হ'লে ইয়াক পূজা দিয়াৰ প্ৰস্তুতি লয়। যেনে:- ধান খেৰেৰে এটা বাঘা আৰু এজনী বাঘিনী তৈয়াৰ কৰি লৈ বাঘাক পুৰণি বগা কাপোৰ আৰু বাঘিনীক পুৰণি লিফান (পাটনি)ৰে মেৰিয়াই সজাই লব লাগে। এইবোৰৰ লগতে ঘিলাফল (এবিধ বনৰীয়া লতাৰ ফল) দুটাক নানা ৰঙৰ সূতাৰে মেৰাই লৈ পুৰণি চালনী এখনত চকপাত পাৰি তাৰে ওপৰত বাঘা-বাঘিনী আৰু ঘিলা দুটাক, ৰন্ধাভাত, আঞ্জা, ধান, চাউল, হীনফুট (গুটি কপাহ)কেই কোছামান আৰু পিঠাগুড়িৰে সৈতে বিশল্যকৰণীৰ পাতৰ টুকুৰা একেলগে পানীৰে মিহলাই বাঘা-বাঘিনীৰ সন্মুখত এথোপকৈ প্ৰসাদ হিচাপে নিবেদন কৰিব লাগে। ধূপ-ধুনা, প্ৰদীপ জ্বলাই দিয়াৰ পাছত দেউচীয়ে সেৱা জনাই বাঘাৰ ঘিলা বাঘিনীলৈ সাত বাৰ সলনা-সলনি কৰায়। আৰু পিছত মানস কৰা কুকুৰা পোৱালীক বলি প্ৰদান কৰি ইয়াৰ তেজবোৰ চাৰিওফালে ছটিয়াই দিয়াৰ অন্তত কুকুৰাটো সমভাগত দীঘে-পথালিকৈ কাটি দুয়োকে এটুকুৰাকৈ অৰ্পণ কৰি পূজাৰ কাম সমাধা কৰায়। অতিপাত জ্বৰ, মূৰৰ বিষ, পেটৰ বিষ, হাগনী, তেজ হাগনী, বমি, গাৰ বিষৰ বেলিকাত লাম ৰায় অৰ্থাৎ বাঘা-বাঘিনীক পূজা দিলে বেমাৰৰ পৰা আৰোগ্য লাভ কৰে।

১১। মা'কাপ বুঢ়ী ৰায় :- মা'কাপ বুঢ়ী শব্দৰ অৰ্থ হৈছে প্ৰেতাছা। উপৰি পুৰুষৰ প্ৰেতাছাবোৰে পৰৱৰ্তী পুৰুষ সকলোৰে পৰা বস্তু খাবলৈ বা পাবলৈ বিচাৰে। পৰিয়ালত যিকোনো সময়ত বৰা ভাত,

মাছ, মাংস ৰান্ধিলে নাইবা বিয়া-সবাহ, উৎসৱ-পাৰ্বণত মাছ, মাংস, ভাত-আঞ্জা ৰন্ধা শেষ হ'লেই অৰ্থাৎ সমজুৱাক ভোজন দিয়াৰ আগতেই গৃহস্থই সকলে ধৰণৰ ৰন্ধন দ্ৰব্যবোৰ চকপাতত এচলু পানী দি প্ৰেতাছাবোৰৰ নামত যাতায়ত কৰা পথৰ ওপৰত আগবঢ়াই থৈ আহিব লাগে। এনে ব্যৱস্থাত প্ৰেতাছা আক্ৰমণৰ পৰা ৰক্ষা পায়।

১২। বানৱায় :- কাণৰ বিষ হ'লে, যা হৈ পুজ ওলালে, কাণ তবধ মাৰিলে অথবা কাণত ভোঁ-ভোঁ শব্দ হৈ মাত-বোল নুশুনা হ'লে বানৱায় অপদেৱতাক পূজা দিলে নিৰাময় হয় বুলি বিশ্বাস কৰে। ইয়াক পূজা দিয়াৰ পদ্ধতি এনে ধৰণৰ যেনে:- নৈ-নিজৰাৰ পানী খেতি পথাৰত লগাবলৈ বান্ধ দিয়া হয়। বান্ধৰ ওপৰেদি পানী উপচি পৰি সজোৰে শব্দ কৰি তললৈ পৰে। সেইখিনিৰ একোণত থান পাতি কল, চাউল, মিঠাইৰ প্ৰসাদ নিবেদন কৰিয়েই পূজাৰ কাম সামৰে।

ওপৰত উল্লেখ কৰা অপদেৱতাবোৰৰ উপৰিও আৰু নানা অপদেৱতাবোৰক নানা বিপদ-আপদৰ পৰা নাইবা বেমাৰ-আজাৰৰ পৰা পৰিত্ৰাণ পাবলৈ সময়ে-অসময়ে পূজা দিয়া যায়। যেনে:- তাম্ লীংনি ৰায়, বাৰুমখোলা ৰায়, গাছুম ৰায়, ৰাভা ৰায়, হাজংবুঢ়ী ৰায়, জাৰাং ৰায়, বুঢ়ী পীৰবান্ধ, জঙ্গশ পীৰবানু ইত্যাদি। ■

শ্ৰী উপেন্দ্ৰ হাৰী কোচ  
মোবাইল নং : ৯৯৫৪৯-৪১৭৮৭





## Philosophy of Nature Worship of Hynñiewtrep People of Meghalaya

 Heibormi Sungoh

Hynñiewtrep people are quite sure adhering to the environmental areas around them. They consider jungles as the dwelling places of spirit, and therefore, consider the forest as sacred. The philosophy signifies towards the sacredness, which makes them to preserve some forest grove in their dwelling land.

There are various sacred forests in Hynñiewtrep land which narrate the world about the ancient vast wisdom of Hynñiewtrep people. Some of the most important sacred forests are (1) *Mawphlang* sacred forest in Khasi Hills, (2) *Khloo blai ialong*, at Jowai elaka, (3) *Khloo lyngdoh*, where the altar in the name of Smt Rakhoi Lyngdoh, (the first priestess) in Nangbah elaka and (4) *Pohlyngdoh*, *khloo kyntang* and, *Khloo Wasan* are sacred forest in Shangpung village, west Jaintia hills. Shri Thañiang Lyngdoh (Lamare) was the first priest in Shangpung elaka.

These sacred forests bear with numerous altars of the community or kingdom, where the community performs ritual activities during the local festival. This purity and sanctity of these forests includes numerous traditional rites and ceremonies and dwelling place of medicinal herbs, which cure numerous diseases such as breast cancer, throat cancer, rheumatism, fracture of the bones, antiseptic

medicine etc.

Before the indigenous people enter any sacred forest they would carry rice and invoke, "*ko blai kynrad, hapoh ini i khloo kyntang, khlooblai, mo blai kynrad em re u lai sarong u lai sajiñ o, emre I mut sih mutsang o mo blai kynrad, wa wan o te wa kwah o u lai lithooh dawai dapon ioh sumar sukher ia u khon ñiawiung khon ñiawsem, ia u pyrthai mynder wa em kam i iarap iatan, mo blai kynrad, him u ni u khoo ksiar khoo rupa, ioh phi u bam ioh phi u dih mo blai kynrad.*" Literally means, "Oh god of this sacred place, I humbly come to this place peacefully for a collection of medicinal plants for the treatment of the Hynñiewtrep people and the people around the globe who badly needed your help, take this rice for your own food and needs". The medicine practitioner then only starts to pluck the plants from the sacred grove consciously. This stands that Hynñiewtrep people are quite adhere to the mother earth.

Sacred forests also are the green blocks, which produce numerous springs as the source of water, providing pure water to the human features and animal life. Hynñiewtrep people use to perform rites and ceremonies in this sacred forest. Fifty years ago educated people believed that believing in the sacredness of forests and rivers was superstitious. Therefore most of

the sacred forests are destroyed by the village fund or from the government fund in the name of development, ignoring the contribution of forest to the whole world.

There is numerous philosophies deal with rivers and lakes elucidate the sacredness of them. *Kupli River* the biggest and largest river in Hynñiewtrep land is considered as a sacred river, *Myntdu River* is a sacred river flowing through all around Jowai town, *Myntang River* is a sacred river, flowing from lalong, through *Nangbah*, *Nartiang*, and joining *Kupli River* at Khyndeiliar confluence.

Jayanti Devi mandir with 525 years of existence is located on the bank of *Myntang River* at *Nartiang* village in Jaintia Hills district of Meghalaya, constructed by Jaintia king. The communities mentioned above use to perform their rites and ceremonies on the bank of these holy rivers with reverence to their existence and for their support life and agriculture to the local areas.

The Hynñiewtrep Tribe is the descendants from the sixteen families of time immemorial. They communicate up and down to this Earth through the golden navel known as *Sohpetbneng* located at *U Lumsohpetbneng*. The nine families remain forever in heaven

(Contd. to Page 50)

## Half Seriously About Serious Matters: The Sacred Groves and Their Uses



Kynpham Sing Nongkynrih

Almost every village in the land of *U Hynñiewtrep*, that is, in the land of the ancestors of the Khasi people- commonly known as the Khasi and Jaiñtia Hills- has, bordering its environs, what is commonly known as a sacred grove. Such groves did not become sacred on their own, however, or because of some supernatural vegetation. They were sanctified by men through invocations to the gods (*U Lei Kharai, U Lei Muluk, U Ryngkew, U Basa*), the various manifestations of God, *U Blei*, who then became the protectors or preservers of these groves. There are probably a thousand and one reasons which offer themselves as theories as to why such a deliberate sanctification of woodlands occurred, and it is my intention here to try and enumerate, in a half-serious tone, some of the most obvious of them.

At the root of it all is the Khasi pantheistic psychology. The Khasi identifies the universe with God and believes that He most closely manifests Himself through Nature. Trees, stones, animals and all other things are looked upon as the equal creatures of God. To show disregard for Nature is, therefore, to show disregard for God; and to deny forests of trees is to deny God His favourite haunt on earth. To maintain, however, that the Khasis consecrate whole chunks of

woodlands for the love of God is to idealise the community beyond all probability. Of course, with this natural respect for trees and their habitat, they must have found conservation easier. But the fact is that a definite need to conserve is felt.

The hills are not tranquil places, but are given to fits of furious rain and wind, which often put houses and the lives of men and animals to great risk. Forests surrounding villages form a natural wind-break and considerably lessen the threat of decimation at the hands of these primitive forces. The mode of cultivation of the Khasis in those days, however, was not very conducive to the conservation of forest covers. The slash-and-burn *jhum* method of shifting cultivation, with its large-scale clearing of jungles, had especially caused depletion of such timbered barriers at a frightening pace. Their complete disappearance would have been disastrous. Springs, rivulets, rivers, most of them originating from deep inside the catchment areas of the forests, would have dried up in no time, and then there would not have been enough water even to drink in the dry windy months between winter and spring. The hills would have been exposed to the ravages of fierce thunder storms; all the covering soil would have departed towards the plains of Surma and

Bangladesh, and then what would happen to the farmers and the crops by which they lived?

No trees would have meant no game; no game would have meant no sport and less meat for the kitchen. The poor, those who could not buy, would have been without their free supply of timber to build their home or burn their dead. And where would the deep woods be found, where priests could perform the many and complex religious ceremonies connected with the woods?

As recorded earlier, there are in fact a thousand and one reasons which must have provoked the ancient Khasis to a timely conservation of at least those woods that lay by their villages. After all, to the old Khasis, the forest was an enormous storehouse of everything that they needed, from water sources to firewood and building materials; from fruits and wild vegetables to medicinal plants; from animals and birds (which found a relatively safe sanctuary in it), to wild honey and bread-winning orchids and flowers, which form part of the incredible biodiversity of these hills. But perhaps the most unique motive for conservation is the less-talked-about reason connected with the phrase "the call of nature". For above all else, the forest, to a Khasi, also meant, and still means, one gigantic loo.

Having determined the



necessity of conservation as a policy, all that was left to them, the ancient Khasis, was to seek out effective ways for its implementation. They settled on sanctification, called on the gods, performed rites and pronounced injunctions to the effect that those defiling the sanctity of a forest so sanctified, by any surreptitious felling of trees, would invite upon themselves not only the wrath of man but also that of the

preserving gods. That done, these wise men of the past sat back and dared all possible offenders to call their bluff.

And if you question the wisdom or effectiveness of such a sanctification, the answer will be another question: Is the manner of conservation today more competent? You will remember that the forest department spends lakhs and lakhs yearly on the

salary of forest guards alone. Sanctification does not require any man to protect its own trees. ■

*(Dr. Kynpham Sing Nongkynrih is a writer and a poet. He works as an Associate Professor in the Department of English, North-Eastern Hill University)*



*(Contd. from Page 48)*

## **Philosophy of Nature Worship of Hynñiewtrep People of Meghalaya**

with the Almighty Supreme Soul known as God. Hynñiewtrep means seven families who came down to earth. Those seven families are called according to the region they are living in, such as people living in war area are called war people, people living in Bhoi area are called Bhois people, people living in Lyngngam region are called as Lyngngam, people living in Jaiñtia region are called as Jaiñtia (pnar) and people living in Khasi hills are called as Khasi people.

During the traditional naming ceremony, the maternal uncle uses three young shoots of broom

leaves to conduct the ceremony. Before plucking of the young shoots, he would invoke like this, "Oh god the baby has come up in our clan, and today is the sacred day for his/her the day to conduct his/her naming ceremony. Therefore, I would like to pluck three young shoots from your part, please don't mind my slight destruction to your body. I use you because there was interlinked right from the antique time for naming ceremony". He then sprinkles water upon the plants and starts to pluck the young shoots.

These are very few examples that Hynñiewtrep people are very close to the Nature, they care it as their mother, and that's why they call Earth as Beiram-aw which means Mother Earth. The Belief of Hynñiewtrep on the eco-friendly existence prevails since antique time and today have been endorsed by the scientists and environmentalists. ■

*- Shri Heibormi Sungoh  
Vill - Shangpung  
West Jaintia Hills, Meghalaya*





# KUSUM RATHOUR MEMORIAL COMPUTER INSTITUTE

**EMPOWERING COMPUTER EDUCATION SHAPING DESTINIES**

**EXTENDS BEST WISHES FOR SUCCESS OF BOKAJAN  
KENDRIYA BOHAGI UTSAV 2013**



## Class Schedule

### Morning Class

10.00 Am to 11.00 Am  
11.00 Am to 12.00 Am

Except Sunday and other  
Holiday's declared by Govt.

### Afternoon Class :

12.00 Pm to 01.00 Pm  
01.00 Pm to 02.00 Pm  
02.00 Pm to 03.00 Pm  
03.00 Pm to 04.00 Pm  
04.00 Pm to 05.00 Pm

## Modern Infrastructure With Full A.C.



## Course Offered

DCA	ADCA	DOAP	Tally	DTP
DIPWD	RG-CIT	DCAD	CCCA	DCAA
DIT	DMA	PGDIT	PGDCA	ADCP



**Kusum Rathour Complex, Bokajan Sub-Division  
P O & P S - Khatkhati, Karbi Anglong, Assam- 782480  
Ph No.: 03675-248070, 09435159999, 09678067901  
Email- krm.computerinstitute@gmail.com**

## Philosophy and Ways of Nature Worship of Zeme Naga

 Kidobaheing

The Zeme Nagas having a population of about 3,50,000 spread over in the states of Assam (N.C. Hills), Manipur (Senapati, Tamenlong and Imphal) and Nagaland (Peren, Dimapur and Kohima).

In the history of religion and culture, nature worship as a definite and complex system of belief or as a predominant form of religion has not been well documented. Among primitive people the concept of nature as a totality is unknown: only individual natural phenomenon— e.g. star, rain, and animals.... Philosophy means the study of knowledge, it was derived from two Greek words that is “Philo” which means love and “Sophie” means wisdom, the studies of philosophy deal with the abstract knowledge. There are two ways of studying knowledge in philosophy; first Epistemology studied about the theory of knowledge and the other Methaphysic deals about the abstract ideas of knowledge. A nature deity can be found in Pantheism, Deism, Polytheism, Animism, Totemism, Shamanism and Paganism where deities are viewed as the embodiment of natural forces. M. K. Gandhi said about the nature worship as “I bow my head in reverence to our ancestors for their sense of the beautiful in nature and for their foresight in investing beautiful manifestations of nature with a religious significance”. Western

world finds itself at the crossroads and is disparately looking for a new philosophy “to get rid of the ecological crises which threatens man’s existence on earth”.



*Ze-Mnui (One of the oldest Zeme Village in Assam, Manipur and Nagaland)*

The Zeme follows and practises the ancestral religion called “Paupai Renet”. We, the Zeme, believed that worship and do ritual in many ways: Individual, Clan, Khel, Group, and as a whole. We don’t worship a particular object. But we have very strict, systematic and seasonal ritual. We believe in the Omnipotent God called “Rampau” or “Anui Paume” apart from “Tingrang Fui”. Also there are many deities of benevolent who control evil or virtue of a man’s life, that come to some extent of animism in their belief.

### **Way of worship or way of its observance:**

**Bungtak:** Bungtak is a sacred and earthly worship, observed for the wellbeing and prosperity of all mankind at large. The rituals involved therein are:- On the first day, they prepared wine and search a black ox which is

physically defectless. All couples, who take parts in the rites must be righteous persons and have good testimony in their lives both the husband and wife. This rite is also performed when the harvest of crop is poor due to the natural calamities during epidemic outbreak etc. when ‘Bungtak’ is observed in the village, no outsiders are allowed to enter in the village. This religion brings people together into society and binds them to sincerity in certain way for the sake of material and spiritual well-being.

**Ratak (common rites):** This rites ‘Ratak’ are for the whole village. The Fortune teller will inform the villagers, the priest will announce in advance the pious day and all the villagers will observe ‘Genna’. Some selected persons will perform the ritual by sacrificing cock (fowl) and an odd number of iron pieces, known as ‘Hegoi Kwen’ tied with cotton wrapped with the banana’s leaf or Tamvui Nei are taken and left beyond the village fortress. The whole villagers use to observe the function from morning until the sunset.

**Mee Ratak (Fire rites):** When the fire inflame in some sacred place like Herie Mumai or Anui

Paume Ki is observed genna and a bunch of items of odd numbers of Irons, Cotton, Cock, and the things, which we use in



the village, is left outside the village fortress.

**Tamvui Nei (Most Sacred leaf)** : Tamvui is the most holy and important according to the Zeme custom. Tamvui is used in holy rites Bungtak and also in different occasions, such as: construction of house, Birth rites, Milei Ngi, etc and many other religious rites it.

**Sun, Moon and Earthquake rites:** When the Eclipses and Earthquake occur the villagers observe 'genna' on the very next day, with prayer that the natural calamities will not happen again in future and disturb the living beings.

**Fortune Teller rites:** When the villagers are facing any problem like epidemic, famine etc. Fortune Teller will advise to the villagers to observe 'genna' in different ways for the betterment of the village. We believe that the fury of Nature is under the control of spirit



called 'Herakesia', which causes sickness and calamities to the people. Thus, to propitiate those spirits, animal sacrifice is made called "Heraketei" under the guidance of Tingnapei. There are two types of animal sacrifice, one is the family sacrifice called "Helak Ratak", and the other is village or community sacrifice called 'Renam Ratak'. Besides Tingnapei there are some fortune tellers "Reka" or "Kerakame" who can communicate between the spirit and man.

**Megalith and Monolith rites:** In olden days to erect megalith is very popular and important. The rich and brave people will do this feast and animal will be sacrificed to observe the rites being a strict adherence of Animism/Asha/Mosses religion by our forefathers. There are many sacred/Holy monoliths, which cannot even be touched except by some clans who are entrusted to look after by God.



**Sacred Pond (Teizaing Deko):** This is a sacred pond and a pond for purification of boyhood which is prohibited for women folk even to touch the water. If they (women) touch then the whole villagers will perform 'genna' and the defaulters said to bear bad luck in their life for it is a taboo.

*This is only a brief account on the Philosophy of Zeme on Nature worship. There are a lot of stories behind it. Nature's beauty is an art of God. Let us feel the touch of God's invisible hands in everything beautiful. By the first touch of his hand rivers throb and ripple. When He smiles the sun shines, the moon glimmers, the stars twinkle, the flower bloom. By the first rays of the rising sun, the universe is stirred; the shining Gold is sprinkled on the smiling buds of the rose; the fragrant air is filled with sweet melodies of singing birds the dawn is the dream of God's creative fancy.■*

- Kidobaheing  
Ze-Mnui village  
Senapati-Manipur.  
Mob: 9774943653



## PHILOSOPHY OF THE WORSHIP OF NATURE IN THE TINGKAO RANGWANG CHAP-RIAK



Gonmei Lanbilung

**Abstract:** *This paper is an attempt to explain the concept of worship to Nature in Tingkao Rangwang Chap-riak. The consideration to the Tingkao Rangwang Chapriak as the mere religion worshipped to nature is insufficient. The worship to nature is the expansion of the believing system to gods, goddess and Deities. (Tingkao Rangwang Chapriak is a Socio-religion organisation at Imphal, Manipur.)*

**Key words:** (i) *Rashi-Rahlou = Evil spirits such a demons, witches and ghosts* (ii) *Duikhangmei, Laokhangmei = sacrifices performed to spell evil spirits from men* (iii) *Cedrella Toona and Erythina = Botanical names of trees, local names Tairen and Kurao* (iv) *Maja Luh = Folk song of the community* (v) *Chaga Chaguimei = Evil spirits* (vi) *Khonchaibang and Phentubuith = Magical dao and spear.*

**1. Introduction:** The philosophy of the worship to Nature in Tingkao Ragwang Chapriak has logical and emperial base. The philosophy of Tingkao Ragwang Chap-riak is evolved through the logical principles. Tingkao Ragwang is the innovator of principles and doctrines.

**2. Philosophy of the Creation of Nature:** Tingkao Ragwang is creator of Nature such as oceans, seas, lakes and Mountains. Tingkao Ragwang is

also the giver of the Sun, Moon and the stars. Tingkao Ragwang is the creator of living organisms and objects both in revolutionary and evolutionary manners. The philosophy of worship to the Nature is that the Nature is the arms of gods and goddesses. The mountains, lakes, rivers are not worshipped as the objects but these are the integral parts in the system of the relation between men and Gods. The natural objects are worshipped, not out of the ignorance. Scholars often express that people in past worship the moon, the Sun and thunder because they do not understand the nature. The worship to Nature has logic and philosophy which has been penetrating more and more deeper into the belief and practices in the community.

**3. Philosophy of symbol and Nature in the Tingkao Ragwang Chap-riak:** Tingkao Ragwang Chap-riak uses the symbol of its religion evolved since the time immemorial. The symbol is the representation of the nature. They call the symbol as *Boudan* "The circle represents the universe of cosmos. The criss-cross line within the circle represent the zodiac in the sky. The Sun and Moon represent the heavenly bodies which are the creation of Tingkao Ragwang". It may be reviewed from the investigation that the symbol has the miniature representations of

lands, oceans and mountains besides the heavenly bodies. The circle may also cover both the hydrosphere and biosphere of the universe. These objects are the attraction to the devotees. The quest of philosophy on the objects of symbol by the devotees has expanded the logic of Creation and Creator. It is the worship to Tingkao Ragwang being the nature as the sacred objects in the system of the religion.

**4. Philosophy of Worship to the Earth:** Various gods and goddesses represented the Earth take the names of the different occasions. The ritual of offering holy wine to the earthly god, he is Ditingpu-jhangpu, perhaps, he is also sudimpu, the god ruling over the earth and it is known 'Dikap-Nei'. Here, the God representing the earth is not well known. Again digging earth for erection of house, graves for burial of dead bodies, ponds and lakes for a purpose worship to gods and goddesses who bear the concept of father and mother. Worship is performed by offering sacred wine. Folk song - '*Tingpuk Apu Kandi Apui is sung*'. The sky is father and the earth is mother. Theoretically the concept of gender in God in this situation is not possible.

Earthquake is occurred due to a God whom the people call *Banglagwang*. Worship to *Banglagwang* is performed by

specific rituals and sacrifice. The worship to the Nature and gods, goddesses of it is known 'Neimei'. There are other gods and goddesses who wield different affairs. They are *Pongwang* (God of wind), *Maigwang* (God of fire) and *Tinggwang* (God of rain). It appeared that these gods are the attributes of creator God, *Tingkao Ragwang*.

**5. Philosophy of worship to Mountains:** The worship to mountains appears as only external activities out of the prayer to gods, goddesses and Deities. These behaviours are seen in Tingkao Ragwang Chap-riak. These mountains are (a) Mount *Kasoukbut* at Taosang Village in Tamenglong district, Manipur (b) *Napsinmei* hill, *Ganglon Namthan*, *Khoupum*, *Nungba* Sub Division, *Tamenglong* District, Manipur (c) Mountain peak of Bena village at the western spur of Koubru, Manipur (d) Mount pouching of *Tamenglong*, District Manipur (e) *Bhuvan* Hill, Cachar, Asam (f) Mount Koubru, Senapati district, Manipur (g) *Koubru* peak at the south extension at Ponglinglong, Senapati District of Manipur. These mountains and peaks are related to the Henothism concept as another concept of the Tingkao Ragwang Chap-riak. These mountains and peaks are sacred to the followers of the religion and seven brother gods dwell over them. *Ragwang* took residence at Mount Koubru, *Bisnu's* abode is at holy cave at Bhuvan hills. *Chonchai* resides at the Mt. *Kasuakbut* in Taosnag Khullen village in Tamenglong District, *Napsinmei's* abode is at the peak of *Napsinmei* hill of *Ganglon Namthan* in the old Cachar Road. *Charakilongmei* lives at the

mountain peak of Bena Village (Thonglang) at the western spur of Koubru Mountain. *Koklou* resides at the southern range at Ponglinglong village in the Koubru mountain. *Karangong*, the teaser of unruly youth and healer of men's sufferings from dizziness resides at Puching, *Khebaching* in Tamengcng. *Dime* the brother who had not hatched remained brother in water. Worship and prayer are performed to these gods on many occasions whenever required to do so. These mountains and peaks are sacred and holy to the followers of Tingkao Ragwang chapriak. The worship to these Gods is the inner philosophy being the nature to be sacred and holy.

**6. Philosophy of worship to Lakes and River:** Worship to Lakes and Rivers though not regular features of Tingkao Ragwang Chap-riak they constitute inseparable parts of the religion. Gods and goddesses make abodes in water of rivers and lakes. Among the lakes the *Zeilad* in Tamenglong district of Manipur is regarded as an extra ordinary impression. Many spiritual teachers take solace and ecstasy there. The mystic leader of the community *Haipou Jadonang* and *Rani Gaidinliu* performed prayer ritual to the lake. The holiness and sanctity of the lake is mentioned in myths and literatures. According to Rongmei myth paddy was first discovered from *Zeilad*. The lake *Zeilad* has dignity and majesty. Traditions are locally current that a Kachari King on a white elephant went inside the lake and never returned and his men tried to drain the water from the lake to the Marui River, big boulder felt down upon the

draining place and block the passage. *Jadonang* said that he went to the *Zeilad* to worship the God in order to obtain prosperity. He went to the lake personally again. According to *Rani Gaidinliu* and late *Meijinlung*, God of the lake of *Zeilad* appeared in the form of python spirit. The God conveyed that they should perform sacrifice if they wanted to have the sacred and magical weapon - *dao*, *khonchainung* and a spear, *phentubui*. A female mithun was sacrificed and its head was offered to the God of *Zeilad*.

However, the weapons were not given to them. Besides this phenomenon, evil spirits are believed to live in the rivers and lakes. They call the evil spirits as *Rashi Rahlou*. *Rashi Rahlou* is the collective term used for the evil spirits - *Pa Rah*, *Chaga chaguimei*, *Kunmei*, *Lamlah*, *Dura*, *Bu Boumei* and *Lao Rah*. The *Rashi Rahlou* tease human being and cause sick and suffering. They are not worshipped but spelt from the human affairs by ritual known *Rahkhang Rihleimei*. In short, one may be impressed that the people offer rituals and scarifies to the rivers and lakes but it is to the evil spirits they perform scarifies to please them and drive away from men folk.

One theory and formulation of a single idea is not possible in regard of the worship to nature-paddy field or crop lands which are ruled by Goddess, *Majapui*. She is holy and sacred goddess. She is prayed by the ritual of *Napkaomei* and *Laothakmei* in the beginning and end of harvesting season. During harvesting the Goddess is prayed on the spot of field to bless more



grains. Again, on other side, evil spirit, Lao Rah is prevailing in the field. The teasing of *Lao Rah* cause suffering and sick. To heal the sick and suffering the ritual of spelling the evils, *Lao Kahngmei* is performed on the spot of paddy fields.

**7. Philosophy of worship to the Groves and Forests:** The particular areas of forest and groves are reserved. These areas are considered to be sacred and holy to the people. It is believed by the local population that the particular deities are dwelling at the groves and forest. Sometimes these deities are treated as shong and. Sometimes, these deities are outside the purview of shong and Bambu and treated as separate. The deities are not community Deities and they are local or clans level of deities. The Rongmei Village at *Chingkhom, Thoubal* district of Manipur propitiates annually their own deity whom they call Chingkhom Ningthou. This deity is located at the grove of a hill. This deity is treated as shong. The propitiation appeared to the grove and it shall not be mistaken to the propitiation to *Chingkhom Ningthou*. A Rongmei Village, Maibam Bishnupur District of Manipur offer ritual annually to a deity whom they call Taikhong Lailemma. The place of the deity is located at the grove where big banyan tree is

growing. A Rongmei village of Imphal west district Hiyangthang and Konthoujam Mamang also propitiate annually their Deities called Kediluhnei and Dilengl. Kediluhjnei and Dilengl are female Deities and found on small hill and grove where big banyan and papal trees are growing, propitiation to such deities are found at the Rongmei Villages of Naorem, Phoichingtong of Bishnupur District, Chingmeirong, a Rongmei Village of Imphal East District of Manipur and some more villages in the Cachar district of Assam. Besides the worship to the deities, forest and groves are regarded as holy and sacred to the local inhabitants.

**8. Philosophy of Worship to trees:** The Zeliangrongs who follow Tingkao Ragwang Chapriak have many clans and sub clans. The clans and sub clans are Abonmei, Newmei, Daime, Pamel Panmei, Malangmei, Parinamei, Charinamei, Buija namei, Dirivamei, Chawang, Kamei Gangmei, Longmei and more. Gonhangmei and Abonmei consider some trees as sacred to them. The word totem shall be more appropriate to be used than worship. "Every clan has totem which are originally a symbol or emblem of a clan or family either an animal, or a bird or tree or plant". The Abonmei and

Gonhangmei regard Erythrina suberoja (tree) as their totem. They regard the tree as sacred and holy whether these trees are totems or sacred to the respective clans, worship to Nature may be the conceptual application to it. These trees are major factor in the evolution of clans and lineages and have formed symbol of identity to the clans.

Worship to Nature is a mere external part of human behavior to gods, goddesses and deities. It forms cultural traits. Without these behaviors, concentration of human mind to gods shall be reduced and minimized. ■

#### References:

1. Prof. Gangmumei; *Tingkao Ragwang Chapriak, The Primordial Religion* 2005, Page 4
2. *Ibid*
3. Prof. Gangmumei; *A Mystic Naga Rebel, Third Edition*, Page 29
4. Lanbilung; *A survey on the Deities of the Rongmei Villages in Manipur and Assam*, Unpublished.
5. *Interviewed with Ajinpou Abonmei Raguilong.*
6. Chaba Kamson, Ringlon (*Rite of Passage*) in "The Philosophy of Zeliangrong Religion", Page 17.

- Sri Gonmei Lanbilung  
Imphal  
Mob: 08794831278





## Tripuri People Worship of Almighty Through Nature

 Dr. Atul Devburman

Tripuri people's philosophy of God and Spirituality is as high as Vedic philosophy. We find that in Vedic time people used to worship Almighty God in different forms of nature's power, in the name of Agni, Varun, Prithivi, Saraswati, Rudra, Indra etc, who are fire god, water god, earth god, river goddess, thunder god and rain god respectively. If we look into the Divinity of Hinduism, there also we find different form of nature's energy being worshipped as god, like Jagaddhatri goddess of world, Ganga, goddess of river and water, where every form of natural force, apart from five fundamental elements, tree, mountain, animal, river, field, wealth, home, knowledge, and different matters and materials for human use are regarded as god. This philosophy is reflection of Adwaitavad or non-dualism, which is the basis of Hinduism, ***Ekam Brahma dwitiya nasti*** (Creator is one, none other exists). This philosophy of nature worshipping as god was not limited in India only, it was also practiced in ancient western world, whether it was Egyptian, Greek or Roman civilisation, all used to worship different forms of natural force as god and goddess, till they were subjugated and enforced by monotheistic Abrahamic philosophy. But the western writers so called experts in the subjects neither did they call them as Nature worshipper

nor did they level as they were devoid of the concept of god.

The philosophy of divinity and spirituality of Tripuri people is based on Lord Shiva. In fact, according to Tripuri mythology the Supreme God, the Creator Shiva word had derived from the five elements, creator of five elements that is Si-ba. Si means knowledge or Creator and ba means five. Like most of ethnic groups of north east and the Hindus, Tripuri people also worship the different gods of natural force. According to the traditional belief and Rajmala, the royal chronicle of Tripuri people, the king Tripur, 46th serial from king Chandra was very powerful who defeated many kings of that time, was fierce arrogant and oppressor. So the people of Tripura kingdom prayed to Shiva to save them from the clutches of king Tripur, upon which Shiva killed Tripur by his Trishul.

After the death of king Tripur, the kingdom suffered lawlessness and there was tyranny. The people and widow queen Heeravati again prayed for relief from this. Lord Shiva then blessed widow Heeravati with a son, who was born with third eye of Shiva himself, accordingly he was named Trilochan. King Trilochan also fondly known as Subrai / Shibrai by Tripuri people, he established Fourteen gods temple as per the direction of Lord

Shiva. These fourteen gods are the kula devata or gods of Tripuri people. They are named as Subrai, Sangrongma, Habung Bubagra, Mailungma, Twibukma, Noksuma, Gorla, Kalia, Hachwkma, Akhata, Bikhata, Lampira, Nakri, Kamshri. These gods are worshipped collectively for seven days as Kharchipuja during the month of Ashar. On the other hand these gods and goddesses are also worshipped separately in different times of the year.

If we analyse these gods then we can find that most of the gods and goddesses represent one or other form of Nature's force. Subrai is the Supreme Almighty, Omnipotent, Omnipresent and Omniscient, the Creator, sustainer and destroyer of the universe and its affairs. Sangrongma is the Mother Goddess, Jagatjannani, consort of Lord Shiva. The earth is worshipped as Sangrongma by the Tripuri people. Before starting any work on the soil, be it jhum cultivation, tilling agricultural land or constructing new house Sangrongma is worshipped first. It is not worshipping of the soil or earth but it is unto the unseen energy that sustained this earth, and the people ask for permission, sanction and blessing from Her for best outcome of the work undertaken on that piece of land. Twibukma

is goddess of river and water. She is worshipped to give plenty of water and prevent from water borne diseases. The Tripuri people from the village go to the nearby river, streams etc, they carry along with them cock, he-goat, bamboo poles and other required material for performing puja. The priest along with helper and village folk perform these puja in the mid of river or stream at around knee deep water. The water goddess is also worshipped during birth, marriage and death ceremony, in Sankranti and other major pujas of Tripuri people.

Sal mutai or Surjya puja is performed in the month of Magh. It is a prayer to fire god. The people have to maintain purity both in body and mind before performing the puja, by remaining on vegetarian diet. It is the thanks giving puja to the sun god, the originator of fire on this earth. The people also pray for the brighter sun ahead after the lapse of two months of winter, so that the hot sun may dry the cut jhum trees and bamboos, for they have to burn the jhum trees into ashes in the month of Chaitra as they would sow paddy and other seeds in the new year month of Vaisakha.

The god of sky is known as Akhata or Naka in Tripuri, is worshipped in the month of Kartik. Though he is also worshipped along with Lampra puja in the form of an arc which symbolises sky. Apart from five elements, Tripuri people also worship different forms of Nature's energy as god. Three basic needs of human beings are food, cloth and housing, accordingly three most prominent goddesses are Mailungma, Khulungma and Noskuma respectively. The staple

diet of Tripuri people being rice, Mailungma is goddess of paddy. People worship Mailungma in the full moon of Ashwin month, she blesses with good harvest of paddy for the year. She may be equalized with goddess Laxmi. Khulungma is goddess of cotton, people worship her for better yield of cotton, her dress is white in color, she is worshipped in the month of Magh Panchami. Noksuma is the deity of home, she protects the family members from diseases and enemy. Mailungma and Khuluma are represented by earthen pots filled with rice and placed in a safe, secure and isolated eastern side of house in a rack or platform, where as Noksuma is represented with square shaped mat like made of bamboo cane. These three goddesses are worshipped daily as family deity by every Tripuri family.

Hachwkma is goddess of hills and forest, she is worshipped at the beginning of jhum cultivation, at times of selection of Jhum land and before going for hunting etc. She is also considered as owner and protector of all the animals of jungle. When domestic animals like cow, goat, buffalo etc are lost, she is prayed to release the hidden domestic animals and on finding such animal Hachwkma is offered with Prasad etc. as a mark of thanks.

Longtorai is the biggest and highest hill ranges of Tripura, people of Tripura worship Longtorai god every year during Shivaratri, which is considered as Shiva's manifestation. The biggest river of Tripura is Gomati, people worship her during Hangrai, that is Sangkranti festival. Tripuri people do the

shraddha and immerse the ashes remains of their departed family members at the confluence of Raima and Saima river where they form the Gomati which is known as Dombur. The second biggest river Khowai and other big rivers are also worshipped as goddess of that name by the people residing on that river banks. It is not only river, any big natural water body like lakes, sea etc are considered the abode of water god. And accordingly people worship spirit of such water bodies. Apart from the non-living nature's force, banyan tree or **vatabriksha** is considered as abode of Lord Shiva, and people worship it. There is a custom among Tripuri people which prohibits cutting of the vatabriksha and peepal tree as god resides on them. Wathwi, which is muli bamboo in Bengali, had been considered as king of bamboo and used for making deities of gods and all other purpose of puja, no other bamboo is allowed to be used for puja and worshipped as god.

Stone is also worshipped as god, which most of the times symbolises as Shiva. It has very important role in Tripuri's belief. Stone has the longest life, it does not get destroyed easily by natural process. So whenever a child is born, his fore head is touched by a small stone and blessed with to get long life like stone by the priest at the time of birth ceremony. The bride and groom stand on the big stones and sacred water is poured on their head and blessed them for long conjugal life like stones at time of marriage ceremony. There is a typical stone, which is

(Contd. to Page 60)



## চাক্মা সম্প্রদায়ের প্রকৃতি পূজা

কালি প্রসাদ চাক্মা

সুবিশাল এই ভারতবর্ষের মধ্যে উত্তর পূর্বাঞ্চলের অরুণাচল, আসাম, মিজোরাম ও ত্রিপুরা রাজ্যে এবং বাংলাদেশের পার্বত্য চট্টগ্রামে চাক্মা সম্প্রদায়ের জনজাতিদের বসবাস। ভারতের জনজাতিরা হলেন প্রকৃতি পূজারী। কালশ্রোতে চাক্মারাও প্রকৃতিকেই পূজা করে থাকে। চাক্মারা ভূত, প্রেত ও অন্যান্য অপদেবতাদের হাত থেকে রক্ষা পাওয়ার জন্য বিশেষ প্রকৃতির বিভিন্ন পূজা করে থাকে। যেমনঃ-

১। থানমানা পূজা :- থানমানা পূজা করা হয় সাধারণত অগ্রহায়ণ পৌষ মাসে। পূজাটি হয় গ্রাম ভিত্তিক। সমস্ত গ্রামবাসী মিলে এই পূজা সম্পাদন করে। গ্রামের সুখ-শান্তি ও ধন সম্পদে পরিপূর্ণ হওয়ার জন্য এবং ভূত, প্রেত ও অপদেবতাদের কু-দৃষ্টি থেকে রক্ষা পাওয়ার জন্য এই পূজা করা হয়। এই পূজায় পূজিত হন - গঙ্গা (জল) লক্ষ্মী, তারা, অজংমা, আদ্যে-মদ্যে, ধলকছতিমা, ও বিয়াত দেবতাগণ। পূজা দেওয়া হয় পশু বলির মাধ্যমে। গ্রামের প্রত্যেক পরিবার পিছু পূজার উপকরণ যেমন :- পাঁঠা, হাঁস, মোরগ শুকর ইত্যাদি মাধ্যমত দিতে বাধ্য থাকতো। যারা গ্রামের নিতান্ত গরীব তাদের কেও গ্রহণ করতে বাধ্য হতো। পূজা সম্পন্ন হওয়ার পর গ্রামের সমস্ত পরিবারের মধ্যে বলি দেওয়া পশু-পখির মাংস ভাগ করে বিনি করা হয়।

২। গঙ্গা পূজা (জল পূজা) :- চাক্মাদের প্রধান উৎসব হ'ল বিজু উৎসব। এই উৎসব উপলক্ষে গঙ্গা পূজা দেওয়া হয়। বিজু উৎসব তিনদিন ধরে চলে। এই তিন দিন যাবৎ নদী, ছড়া, নালায় ও পুকুরে গিয়ে সকাল ও

সন্ধ্যায় ফুল, মোমবাতি ও ধূপকাঠি দিয়ে পূজা দেওয়া হয়। এছাড়াও গঙ্গা পূজা যে কোন সময় করা যায়। সেই পূজায় পশু বলি দেওয়ার প্রথা আছে।

৩। গাছপালা পূজন :- চাক্মা জনজাতিরা গাছপালাকে উদ্দেশ্য করেও পূজা দিয়ে থাকে। গভীর জঙ্গলের ভেতরে গাঢ় সবুজ গাছের নীচে পূজা দেওয়া হয় বন দেবতার উদ্দেশ্যে।

৪। জুমফাং এবং জুমমারা :- আদিকাল থেকে চাক্মারা জুমচাষ করতো। জুমচাষের জন্য জায়গা নির্ধারণ করে সেই স্থানে জঙ্গল কাটার আগে পূজা দেওয়ার প্রথাকে জুম ফাং বলে। জুমচাষ করতে গিয়ে যদি কোন অশুভ লক্ষণ দেখা যায় তাহলে জুমের চাষা পশুবলি দিয়ে জুমে পূজা দিয়ে থাকে। যাকে জুমমারা বলে।

৫। ধান ফাং :- নতুন ফচল ঘরে তোলার আগে জুমে গিয়ে ধান কাটা যাত্রা করা হয় পূজার মাধ্যমে। এই পূজা করা হয় জুমের মাঝখানে অথবা এক পাশে।

কিন্তু বর্তমানে চাক্মা জনজাতিরা এই পূজা পার্বণে তলোতে পশুবলি প্রায় দেয় না বললেই চলে। পূর্বের ন্যায় প্রকৃতি পূজার পদ্ধতি গুলো বর্তমানেও প্রচলিত। কিন্তু পশু বলির দ্বাৰা নয়, পূজা দেওয়া হয় ফুল ও ফলের মাধ্যমে। কারণ হলো সভ্যতার আলো চাক্মাদের মধ্যে পৌছচ্ছে তথাগত ভগবান বৌদ্ধের বাণীর মাধ্যমে। চাক্মারা বৌদ্ধ ধর্মাবলম্বী। বৌদ্ধ ধর্ম সম্পর্কে যখন থেকে মানুষ জ্ঞান লাভ করতে শুরু করেছে তখন থেকে এই পশু বলি দেওয়া এক

প্রকার নিষিদ্ধ হয়েছে। ভগবান বুদ্ধ বলেছেন, 'প্রাণী হত্যা মহাপাপ' ও 'জগতের সকল প্রাণী সুখী হোক'। কিন্তু আজও যারা সেই সভ্যতার আলো পাই নি তারা এখনো পশু বলি দ্বারা প্রকৃতির পূজা পার্বণ গুলো সম্পন্ন করে থাকে।

এখানে চাক্মা সমাজের কয়েকটি পূজা বর্ণনা অতি সংক্ষেপে দেওয়া হয়েছে। এছাড়াও অনেক ছোটো খাটো পূজা সমাজের শ্রদ্ধাবানরা করে থাকেন। দেবতাদের নাম বিবিধ থাকলেও পূজা পদ্ধতির সাথে অন্য সমাজের পদ্ধতিতে অনেকাংশে মিল দেখা যায়। আমরা দেখতে পারব যে প্রত্যেক পূজা নিসর্গর কোলে অনুষ্ঠিত হয়। নিসর্গিক সহজলভ্য উপাদান দিয়ে পূজা ও সাধ্যমত সমর্পনের মাধ্যমে দেবতাদেরকে প্রসন্ন করার চেষ্টা করা হয়।

সমাজের পূর্বপুরুষরা এই পূজাকে শ্রদ্ধার সাথে যুক্ত করলেও এই পূজার মাধ্যমে নিসর্গ অবস্থিত জল, জংঘল, পর্বত, বৃক্ষ, জন্তু আদি মানব সমাজের জন্য উপযোগিতাকে স্বরণ করে তাদের সংরক্ষণ হেতু তাদের মধ্যে অবস্থিত ভগবানের দর্শন করার অভিনব পন্থা আবিষ্কার করেছিলেন। যার ফলে জনজাতি সমাজ মানবের জন্য বনের বৈজ্ঞানিক উপযোগিতার ব্যাখ্যা করতে নাপারলেও এদের প্রতি কৃতজ্ঞতা, শ্রদ্ধা পোষণ করে থাকেন। তাদেরও এই পৃথিবীতে থাকার অধিকার আছে এই ভাব সदा জাগ্রত রাখেন। তাদেরও সুরক্ষা নিশ্চিত করার দায়িত্ব ও কর্তব্য মনুষ্য সমাজের ওপরে রয়েছে। এই বোধ সমাজে সदा জ্ঞাত থাকে তার ব্যবস্থা এই বিবিধ

পূজার মাধ্যমে সুনিশ্চিত করা হয়েছে। যার ফলে জনজাতি সমাজের যতদিন বসবাস বনাঞ্চলে ছিল ততদিন এই সমাজের দ্বারা বনের জল, জংঘল, জমিন ও জন্তু সদা সুরক্ষিত ছিল।

আজকের নতুন প্রজন্মের দায়িত্ব রয়েছে যে, তারা যেন তাদের পূর্বপুরুষদের দ্বারা প্রচলিত পরম্পরাগত পূজা, ব্রত, পর্ব অথবা পরম্পরাকে হেয়জ্ঞান না করে তাদের মধ্যে নিহিত বৈজ্ঞানিক উপযোগিতার অনুসন্ধান করে তার প্রাসঙ্গিকতা সবার সম্মুখে তুলে ধরে। জনজাতি সমাজ পিছপারা, অবৈজ্ঞানিক তাদের দেব-দেবতা অপ্ৰাসঙ্গিক আদি আরোপ মিথ্যা প্রমাণিত করে বনবাসী সমাজে স্বাভিমান ভাব যেন জাগ্রত করে। ■

- শ্রী কালি প্রসাদ চাকমা  
মোবাইল নং : 9402331659



(Contd. from Page 58)

## Tripuri People Worship of Almighty Through Nature

found by accidentally at time of tilling, jhumming or instructed in dreams which people consider to be by the grace of God, it is something like Shaligram. This gravel is kept inside pot of Mailuma and Khuluma on the top of rice. The stone gives birth to smaller stones which later grows and in this way many stones are formed. This is the symbol of Laxmi or Goddess Mailuma, and it is worshipped daily. The family's economic condition improves and becomes well to do if number of stones increases, and the family gets ruined or becomes poor when the stone does not give birth to new stones or decreases in

numbers. Such stones with blessing power are found to possess in very few Tripuri families.

Tripuri people believe in the existence energy of Almighty Subrai in every Nature's force. That is why they worship five fundamental elements and all the manifestation of Nature's force. It is not that they worship the physical form of nature but they worship the power behind that natural force. When the river is dried up or the tree is dead nobody would worship such natural manifestation. Tripuri people do not worship dead energy or dead

nature's energy. Even the bamboo used for puja should be freshly cut bamboo; dried flower, dead cock, dead he-goat etc are not offered to god. That is why they do not worship dead body, or image of dead body but his soul is worshipped. Instead of photo of dead body, they would preserve photo of live persons and would pay obeisance to that photo. So they worship directly and indirectly to the Almighty creator of the universe Subrai through the nature's worship. ■

- Dr Atul Devburman  
Mob: 98682-21336



## PHILOSOPHY OF NATURE WORSHIP



B. Lalthlengliana

How great and beautiful the Creator's handiworks are! Each of all creations on the earth deserves close study. All living things in their responsive perspectives are beautiful and they have usefulness in some way or other. To him who knows how to use, all things are useful. Even the simple creation, the leech has importance in the field of preservation of blood; and from it was born the advent of blood bank.

Large bushes bear several fruits and birds and other creatures get food from them, and beasts rest under their shadows and those who want to flee scorching sun can comfortably hide under them. How useful even a single bush is! For birds and wild beasts that roam on the ground how worthy it is for a shelter! Besides this, if the trunk is sawn into timber, it becomes an indispensable material for construction of houses and other purposes. On the other hand, if the tree is left untouched, it purifies the air for human consumption and it contributes much to cooling of the atmosphere, and creation of rain and sources of water. Even if a single creation is thus useful, the greatness of the entire creation is beyond human reckoning.

A big boulder remains silent at its place, as it is of no use, a flat rock at the courtyard can be used

for drying unhusked rice and for children to play on and for basking in the sun. If a rock rolls down the hill side from uphill, no house can hold it. But if a rock is broken up, an even plot of land is created fit for a house site. In such a manner, a steep place can be turned into a safe and useful plot of land. The useless rock, when broken into small pieces can become useful material for construction. When rain water is properly channelized in drains, useful internal link roads can be made with stone chips. The stones that we are speaking of are not precious stones, but for most of the people in the world they are more useful than the precious ones.

### WATER

Big rivers silently run towards their destinations; but small brooks hurriedly murmur downwards. Rain does not mistake its purpose, and it pours down to its exact target. Practically, all materials can be cleansed with water. There are countless marine living beings while many are amphibious, and some die if taken out of water. The only thing that totally does not need water is fire. All living beings need water and besides it provides means for transportation of human needs. It is the means for connecting different countries by using ships.

Not only this, if all the water

component of the human body is squeezed out, only the skeleton will be left. Food for human being and creatures and vegetables cannot survive without water. When we consult the doctor because of ill-health, he will invariably prescribe drinking of huge quantity of pure water. When we have to undertake arduous tasks which cannot be done with only hands, we need the power of electricity. Besides light, electric power is generated from water.

Even food that we have prepared cannot be taken without water, and fruits that can be readily eaten contain water. Much quantity of water is needed to construct a big house. Among all the creations of God perhaps water has the most ways of use. Water as it is has a healing property for the human body. We can be healed by merely immersing in it or bathing our body with it. Essentially that important for all living beings, shall we bow down to it in adoration saying what else do we need? How great the Creator of water is! The Creator of such essential factor to human life is the real God.

### THE SUN, THE MOON AND THE STARS

The poet says, "The sun, the moon and the stars receive light from You." The sun which is destined to give light in the day



time exposes the beauty of the earth. If the sun does not shine, the beauty and greatness of all creation is hidden. The heat generated from it gives growth to the vegetation and other living things. It dries up perishing damp creations to produce sweet flavour and hardened seeds. Its brilliance not only exposes the beauty of the world, but also instils light to objects that do not have light of their own. The moon in turn unfolds its beauty at night. It brings forth numerous beautiful songs to mankind, and testifies the greatness of the Creator.

The stars display the turn of seasons and make timely appearance and their countless number sprawl the vast expanse of the sky and though exceedingly vast in number, not a single one was without an allotted place. The rain-bearing cloud releases its load at the night time which is blessing for the earth. The wind clears the atmosphere and evenly distributes heat and cold. While it sometimes makes uncontrollable motions, it sometimes remains motionless and silent. The creator gives wisdom to man so as to probe into the secrets of all these. All creations testify the greatness of the Creator. Man struggles to understand the greatness of the Creator, but sometimes bypass Him in the process, but when His

real identity is rightly probed into, His unfathomed glory is proclaimed. The sun and the moon have dazzling brightness and the moon and the stars reflect the brightness of the sun and they shine upon the earth beautifully. They cannot exert more brightness beyond the decree of the Creator.

The glory of the Creator God cannot be sufficiently described, and His creations also cannot be totally determined. While the sun and the moon shine upon the earth and expose the full beauty of the earth created by God, He can illuminate the invisible human heart. How great it is! God created the earth and demarcated its boundaries by the seas, and distributed the people to inhabit them according to the colour of skin, customs and language. Those who know how to look after their lands are fortunate for we are all blessed with rationality. Those who develop and implement this ability gain improvement in looking after their respective lands in line with the Creator's ways. He who has so wisely authored the master plan for the habitation of the earth and created all living beings and provided them with all their needs deserves exultation.

While the creations are so

appreciable and trustworthy, the Creator Himself is forever praiseworthy. Man has particular loved and favoured ones, but God indiscriminately loves and cares for all that He has created. His laws are forever righteous. We the human beings abide by the rules we have made. We assume that he has the similar way of thinking like ours and cry aloud to Him, but He holds firm to His plans. We put up to him our desires, but He replies us according to His plans. Those who are ready to conform with His plans are fortunate and blessed. Those who feel that they are not blessed are ill-disposed, but to Him who blessed all things are perfect.

To the Creator, all people are but one; and all things are His manifestations. Let the waves proclaim His glory and let the songs of all birds and creatures magnify His beauty. Let the sunshine illuminate the hearts of those who do not know Him, and the wind disseminate the glory of the Creator, and let all melodies turn into the praise of God. Let the rocks, the hills and the lands, the rivers and the seas, the sun, the moon and the stars all testify His glory. ■

- B. Lalhlengliana  
Saron Veng, Aizawl, Mizoram  
Mob: 098620-36177



**SPORTS & GAMES ACHIEVEMENTS OF THE DEPARTMENT OF SPORTS & YOUTH AFFAIRS,  
GOVT. OF ARUNACHAL PRADESH, ITANAGAR AS ON 21/7/2013**

It has always been the constant attention of Department of Sports & Youth Affairs to put the identified talent in right direction in achieving excellence in Sports and necessary exposure in terms of competitions to explore their potential, to attain their optimum level of sports performance by conducting various state level sports competitions, sending of state teams for participating in the National & International recognized sports competitions and sponsoring for mountaineering & trekking expeditions in the state & abroad. Some of the major achievements obtain under the persuasion of Dept. of Sports & Youth Affairs, Govt. of Arunachal Pradesh are envisaged as below for kind perusal.

1. The Sangay Lhaden Sports Academy, Archery team had brought 2(two) silver medals & team champion 4(four) Gold medal in Olympic team event 50 mtr distance in 33<sup>rd</sup> Sub Junior (Boys & Girls) National (Indian Recurve & Compound) Archery Championship 2012-13 at Bangalore from 15<sup>th</sup> to 20<sup>th</sup> Jan, 2013.
2. The Sangay Lhaden Sports Academy, Archery Team had brought (one) Bronze Medals in individual 50mtr distance and team Champion (Bronze Medal) in Olympic team event 50 mtr distance, in 35<sup>th</sup> Junior (Boys & Girls) National compound Archery Championship 2013 at Hyderabad from 15<sup>th</sup> to 17<sup>th</sup> February 2013.
3. The Department of Sports & Youth Affairs, Govt. of Arunachal Pradesh in collaboration with Ministry of Youth Affairs & Sports, Govt. of India has successfully organized State Level Inter District Rural Sports PYKKA Competition'2012 w.e.f. 16<sup>th</sup> to 22<sup>nd</sup> Feb '2013 at Sangay Lhaden Sports Academy, Sports Complex Chimpu, Itanagar, Arunachal Pradesh in connection with Celebration of Statehood Day & Festival of Arunachal. Around 1100 athletes, players including officials & technical officials from the 12 Districts of Arunachal Pradesh have taken part in the 8 (Eight) Sports discipline i.e. Athletic (Boys & Girls), Archery (Boys & Girls), Badminton (Boys & Girls), Football (Boys only), Kabaddi (Girls only), Kho-Kho (Girls only), Table Tennis (Boys & Girls) & Volleyball (Girls only) during competition.
4. The Department of Sports & Youth Affairs, Govt. of Arunachal Pradesh has sponsored the Arunachal Pradesh state team comprising of 141 participants including team officials during the 27<sup>th</sup> North East Games 2013 at Imphal (Manipur) w.e.f 8<sup>th</sup> to 11<sup>th</sup> April'2013. All together, the state team has bagged total number of 53 medals (Gold-5, Silver-16, and Bronze-32) and the state team stood overall 5<sup>th</sup> position out of 8 NE States including Sikkim.
5. Shri Jimjang Deru from Arunachal Pradesh has achieved another milestone on 8<sup>th</sup> April'2013 by winning a silver medal in 50 Kg category at Youth World Championship held in Tashkent, Uzbekistan. Further Shri Jimjang Deru has lifted 85 kg in snatch and 110 kg in clean & jerk and total of 195 kg. With this achievement Shri Jimjang Deru has qualified for next Youth Olympic Games to be held at Nanjing, China in 2014. He is the first Arunachalee athlete to win medal in a World Championship.
6. Mountaineering: Mrs Anshu Jamsenpa created history again on 18<sup>th</sup> May'2013 at 5.30 am (Nepal Standard Time) to become the first women who climbed Mt. Everest thrice and Mr. Nima Lama scaled the Mt. Everest for the first time on 17<sup>th</sup> May 2013 at 7.30 am (Nepal Standard Time).
7. Two female archers & one archery coach namely Miss Sorang Yumi, Miss Maselo Mihu & Mrs Kh. Ekasini Devi (coach) of Sangey Lhaden Sports Academy, Chimpu representing India in the 2<sup>nd</sup> Asian Grand Prix Archery Championship at Ullanbaatar, Mongolia w.e.f. 26<sup>th</sup> July to 2<sup>nd</sup> August 2013. Miss Maselo Mihu & Miss Sorang Yumi got team Bronze. Miss Maselo Mihu could participate mixed team Gold medal match & individual event bronze medal match on 1<sup>st</sup> August, 2013.
8. Shri Nobin Jamoh, won 3 Gold Medal in Individual / Kumete / Team / open in the 9<sup>th</sup> International Karate Championship held at New Delhi 2013.

## ऐ मेरे वतन के लोगों.....

गीतकार : कवि प्रदीप, संगीतकार: चि रामचन्द्र,  
गायिका : लता मंगेशकर

ऐ मेरे वतन के लोगों तुम खुब लगा लो नारा।  
ये शुभदिन है हम सबका लहरा लो तिरंगा प्यारा।।  
पर मत भूलो सीमा पर वीरों ने है प्राण गवाँए।  
कुछ याद उन्हें भी कर लो जो लौट के घर ना आए।।  
ऐ मेरे वतन के लोगों जरा आँख में भर लो पानी।।  
जो शहीद हुए हैं उनकी जरा याद करो कुर्बानी।।

तुम भूल ना जाओ उनको इसलए सुनो ये कहानी।  
जो शहीद हुए हैं उनकी जरा याद करो कुर्बानी।।

जब घायल हुआ हिमालय खतरे में पड़ी आजादी।  
जब तक थी साँस लड़े वो फिर अपनी लाश बिछा दी।।  
संगीन पे धर कर माथा सो गए अमर बलिदानी।  
जो शहीद हुए हैं उनकी जरा याद करो कुर्बानी।।

जब देश में थी दीवाली वो खेल रहे थे होली।  
जब हम बैठे थे घरों में वो झेल रहे थे गोली।।  
थे धन्य जवान वो अपने थी धन्य वो उनकी जवानी।  
जो शहीद हुए हैं उनकी जरा याद करो कुर्बानी।।

कोई सिख कोई जाट मराठा कोई गुरखा कोई मदरासी।  
सरहद पर मरने वाला हर वीर था भारतवासी।।  
जो खून गिरा पर्वत पर वो खून था हिन्दुस्थानी।  
जो शहीद हुए हैं उनकी जरा याद करो कुर्बानी।।

थी खून से लथ-पथ काया फिर भी बन्दूक उठाके।  
दस-दस को एक ने मारा फिर गिर गए होश गवाँ के।।  
जब अंत समय आया तो कह गये कि अब मरते हैं।  
खुश रहना देश के प्यारों अब हम तो सफर करते हैं।।  
क्या लोग थे वो दीवाने क्या लोग थे वो अभिमानी।

(सन् 1962 के चीन के साथ हुए युद्ध के समय इस ऐतिहासिक गीतों की रचना की गयी थी। 50 वर्ष पूर्ति के अवसर पर संस्कार भारती के द्वारा इस की प्रतियोगिता देशव्यापी आयोजित की जा रही है।)

## কত জোৱানৰ মৃত্যু হ'ল.....

ৰচনা কাল : ১৬ ডিচেম্বৰ, ১৯৬২

স্থান : বমডিলা, অৰুণাচল প্ৰদেশ

গীতিকাৰ, সুৰকাৰ, গায়ক : ড° ভূপেন হাজৰিকা

কত জোৱানৰ মৃত্যু হ'ল  
কাৰ জীৱন যৌৱন গ'ল  
সেই মৃত্যু অপৰাজেয়  
তেনে মৃতক নহলোঁ মই কিয় ?

হেনো হিমালয় ভাৰতৰ প্ৰহৰী  
তাহানি শূনিছিলোঁ কাহিনী  
পিছে মৃত জোৱানসৰে চিঞৰিছে  
লাগে চিৰ জাগ্ৰত এটি বাহিনী।

আজি কামেং সীমান্ত দেখিলোঁ  
দেখি শত্ৰুৰ পশুত্ব চিনিলোঁ  
আৰু মৃত মৌন শত জোৱানলে  
মোৰ অশ্রু অঞ্জলি যাচিলোঁ।।

কত পিতৃ পুত্ৰহাৰা হ'ল  
কোন মাতৃৰ বুকু শুদা হ'ল  
ৰঙা সেন্দূৰ কাৰ মাচা গ'ল  
কাৰ বাসনা অপূৰ্ণ ৰ'ল।।

প্ৰতি জোৱান ৰক্তৰে বিন্দু  
হ'ল সাহসৰ অনন্ত সিন্ধু  
সেই সাহসৰ দুৰ্জয় লহৰে  
যাচিলে প্ৰতিজ্ঞা জয়ৰে।

(ড° ভূপেন হাজৰিকাই ১৯৬২ চনত চীনৰ যুদ্ধৰ সময়ত এই ঐতিহাসিক গীতটো ৰচনা কৰিছিল। এই গীতটিৰ ৫০ বৰ্ষ পূৰ্ণ হোৱা উপলক্ষে সংস্কাৰ ভাৰতীয়ে সমগ্ৰ দেশতে এই গীতৰ প্ৰতিযোগিতাৰ আয়োজন কৰিছে।)