TRIBAL RELIGION OF LOWER ASSAM OF NORTH EAST INDIA

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Abstract - Religion is very sensitive issue and naturally concerned with the sentiment. It is a matter of faith and made neither through logical explanation nor scientific verification. That Religion from its original point of view was emerged as the basic needs and tools of livelihood. Hence it was the creation of human being feeling wonderful happenings bosom of nature at the early stage of origin of religion. It is not exaggeration that tribal people are the primitive bearer of religious belief. However religion for them was not academically explored rather it was regarded as the matter of reverence and submission.

If we regard religion from the original point of view the religion then is not discussed under the caprice of ill design.. To think about God, usually provides no scientific value as it is not a matter of verification and material pleasant. Although to think about God or pray to God is also not worthless. Pessimistic and atheistic ideology though not harmful to human society yet the reverence and faith towards God also minimize the inter religious hazards and conflict. It may help to strengthen spirituality and communicability with others. Spiritualism renders a social responsibility in true sense which helps to understand others from inner order of heart. We attempt to discuss some tribal religious festivals along with its special characteristics.

Tribal religion though apart from the general characteristic feature it ushers natural gesture and caries tolerance among them.

Index Terms - Bah, Baikhow, Baikhokshi, Bastu, Bhut-pret, Bihu, Bixohari, Bura Dangoria Deodhani, Deory, Devta/DeviGoxai Kairatraj, Kamakhya, Katigasa- Kherai, Koutaki Laksmi Rici, Rishi, Samkhya, Santhal, Shakti, Shitzu, Siva, Thourai Birai, Thourai Bari, Tista Buri.

I. INTRODUCTION

Religion presently is simply not a method of worshipping Ultimate but it is recognized as medium of inter faith discipline and diplomatic issue for understanding different nations. Therefore religion develops a congenial relationship among the nations for reducing hatred. It is the need of the hour to create liberal attitude among the different beliefs through the universal dialogue of the different religious belief. That tribal religion from the traditional point of view Religion was emerged as the basic needs and tools of livelihood. However, it was the creation of human being feeling wonderful happenings bosom of nature at the early stage of origin of religion. So the religion as it's primitive description was intimately concerned for developing and protecting people from unseen and un-known power. According to Nilima Dutta "religion is an affair, of the human race. It expresses a human attitude towards life and the world" [1] They believed that the weapons which are used in their daily works were empowered by magical power. It is conceived the world phenomena when attached with humanity becomes the essence of religion, and at the same time it is recognized as world religion. Flint has said, "Religion is man's belief in a Being or Beings mightier than himself and inaccessible to his senses but not indifferent to his sentiments and actions with feelings and practices which follow from such belief"[2] Flint's assertion in this regard we may conceive the characteristic of world religion. Anthropologists somehow assessed origin of primitive religion in four ways, i.e.Totemism, Animism, Fetishism and Manaism. These religion were developed haphazardly. However Magic was also regarded as the most influential belief of origin of religion. Except Magic as the primitive source of religion other four were attached with their livelihood and became the part and parcel of their practice. Religious people who are out and out influenced by religious cluster may point out that believing something Supernatural is not at all dogmatic. It is fact that the idea of one God in religion is a later addition.

II. ELEMENTS OF RELIGION

People are very much crazy upon anything powerful more than themselves. English anthropologist Edward Tylor has opined that religion is matter of outward relation. The idea about human self entrusts the belief that these selves are immortal and loitering in this world after death. Spirit or Ghost they hold the most powerful entity and out of fear people started to perform activities towards such spirit loitering outside. As soon as he awakes up the self entered into human body immediately. This happens to be something unnatural and beyond human reason which compelled them to worship the selves. Gradually ideas are developed as spirituality Tylor asserted that religion is belief in a spiritual Being.

[a] Spiritualism: It is said that the transcendental attitude towards divinity can incorporate the difference of feeling into one. It is said that in this transcendental state of consciousness, self-awareness and spiritual wisdom will pave the way to lead a new

pattern of life. Spirituality is a deep feeling and realization towards eternity abandoning all physical needs and requirement. Spirituality is concept of superimposition. It is clear that infallible divine law may assist to generate a sense of universal religion where people will have to ready to throw their narrow and selfish minded attitude. It is felt that only spiritual realization can able to close the relationship among the -religious belief. Spiritualism renders a social responsibility in true sense which helps to understand others from inner order of heart. Believing the sense of religion neither any idol worship nor any scriptural point of view but it is to be explored from the point of view of corporal relation and phenomenal existence of the world.

[b] Cultural Aspect: Culture is premium way to enter into the heart to feel brotherhood among the people irrespective of their language, religion, caste and so on. Import and export of culture can create tolerance among the people. Development of technology and growth of wealth are not proper way for realizing the unity rather it creates a sense of competition and generates difference among the different group of people. Culture is the spontaneous outflow of the heart to express the gratitude of one's feeling. Heart can not mislead the people. Culture is only the medium to reduce the difference exist out of religious belief. A cultured group can not be conservative because the utmost idea of culture is to annihilate the gap and develop the sense of fraternity. Culture embraces all irrespective of their religious belief.

[c] Humanity: From the aspect of humanism it is to be noticed that to live and let live peacefully is the motto of Humanism. Mahatma Gandhi one of the best humanistic philosophers of India thought that instead of convert one belief to other it should be an effort to develop their personality to live as better human being. Many of humanistic philosophers are urging without compromising to constitute a better form of religion in which everybody could feel free as human being. The eternal song of Polrobson that "we are in the same boat brother" is the real dialogue to unite the people into one religious belief. Swami Vivekananda whom is known as the modern monk of India did not find any discriminative ideas among religious belief. He always asserted that people should follow the moral principles for developing the spirituality which has already been resided in human soul.

III. TRIBAL RELIGION OF THE REGION

Wonderful behavior of nature shocked them and gradually they rooted in the mind of the people in the form of religion. This is according to Vanglalkhak, 'more generalized is the idea of Mana, which originated among Melanesians of the south"[3] The religious life of Indian tribes first, begun with the Santhal Religion. As other tribal religion of the world around the Santhal believed that Thakurji whom they thought is the supreme Deity is the Ultimate controller of the world. Homer regarded Jeus as the most powerful God of Greek primitive religion. However it is learnt that there are some subordinate deities whom they worshipped. These subordinate deities are associated with the different aspects of human life. However their religion were maligned by the unsocial activities by the evil doers. They believe that the deity like Thakurji will save their life from all evil wills of other deities. Primitive people who are mostly tribal are regarded the original bearer of religious belief and they used religious traits as the source of earning. Hence the aim of religion at the earliest was involved with embarking their means of livelihood. Apart from these tribal people worshiped their personal God and Goddesses to protect their life from the evil. Religion was basically originated after being anthropomorphized.

In Assam there are so many tribal religious traits. However, it would not be hard to conceive that in what sense the tribal of Assam worshiping deities are more or less synonymous in the context of other tribal of the world. When we are studying the tribal religion we are entitled to study irrespective of their originality such as Mongoloids and Proto-Austroloids. Two tribes namely Negrito and Medetarian are not found in Assam. There are some tea tribes like Kol, Munda, Santhal etc from Austroloid group are found in lower part of Assam. These races perform religious cults from their own. But it is observed that though each group performs their own religious cults they are not bias to each other. From the original standpoint no tribes can be distinguished perfectly as Christian nor as Muslim nor as Buddhist and so on. Because of neither Christianity nor Islam nor Buddhism nor Sikhism believe pluralism of god. These religions are monotheistic. But tribal people not only in one particular state believes one god rather they used to believe many gods and goddesses. Sometimes they emphasize them as tribal gods and goddesses which are different from the modern religion.

Assam of India is generally known as the land of tribes. There are so many indigenous tribes found in Assam province. These are mostly Garo, Rava, Kachari, Bodo, Hajong, Missing, Miri, Tiwa, Santhal, Kuki, Dimacha, Karbi, Matok, Moran and so on. But to discuss all these tribal religious belief and culture oriented religion is not possible here. Therefore we select lower part Assam where Garo, Rava, Rajbongshi, Kachari, Bodo, Hajong, Santhal are found at large scale. It is found that to some extent the religious traits of Bodo are familiar with Rava and Kachari . But in due course when the institutional religions are appeared in effective order the tribes became fascinated with the refined mode of religion. But still they are maintaining and performing their aboriginal forms of religion.

In fact tribal religion is the follower of Shiva and Shakti Devi. Hence tribal gods are not alike to each other. For example the gods whom the Santhal worships are not the same gods worshipped by the Bodo, Rabha and Rajbongshi.

Tribes are mostly the believer of the natural gods and goddesses. They are not bothered about the refined religious belief.

IV. CLASSIFICATION OF TRIBES

According to physical structure and complexion of body the tribes can be classified in following groups.
[i]: "The Proto-Australoids comprising tribal communities such as Mundas, Hos. Oraons, Khonds etc., who are characterized by the development of lower forehead and sunken nose.
[ii]: The Mongoloids with light skin, straight hair, flat nose and medium hight, spread out all over the Himalayan region and the eastern frontiers of India.
[iii]: The Nigros of strain variety indicated mostly by frizzy hair marked among the Andamanese and the Kadarass of the south west. This may be considered to be the oldest of all, as the Proto-Australoids came later on".[4]

Divisions:
According to the nature of life style and position of tribal people, the tribal welfare committee has divided the tribal communities into four main branches
i: Tribals, who used to stay distinctively from modern society, they are treated themselves isolately and depend on hunting and fruit gathering.
ii: Tribals, who have more or less settled down in rural areas taking agriculture as means of livelihood. This category can be known as semi-tribals communities.
iii: Tribals, who have migrated to urban or semi-urban area and engaged in different private and public sectors offices and discriminatingly adopted traits and culture of the other people can be classified as acculturated tribals.
iv: The another division of tribal people is assimilated tribals. They are used to settle in plain area along with other tribe, who are normally used plain area to live in.

It is well-known that tribal are sometimes found distance from the urban culture and religion. They used to stay happily maintaining a distance from the modern, society. But this is something most traditional and lost in to-day's society because of due to explosion of population and deforestation of forest by human being. The most of the forest land, hilly places are occupied by the general people in large scale. Henceforth the tribal religions we start to discuss in context of world religion will not meaningful in true sense of primitive religion. Most of these tribal people are trying their level best to preserve and perform particular and peculiar religious traits. These religious traits are different from the normal and general order of religion. These tribes are regarded either Hindu or Christian or Buddhist. Because of in this region no other religious tribes are found.

V. COMMON CHARACTERISTICS OF THE TRIBE

There are some common characteristics of the tribe derived from the above description.
[a] Definite common topography: By nature tribes are inhibited and used to stay within a definite common topography. In the absence of common topography the tribe would also lost its other features. People belongs to one group of tribe must have a sense of unity. This is their strength of living in jungle area.
[b]. Common language: The member of tribe is used to speak a common language so that they can work unitedly.
[c]. Ties of blood relationship: A major cause of sense of communal unity in the tribe is the tie of blood relationship among members of each group. In fact tribal people of a particular race having same blood group dwelt unitedly feeling a close kinship among them.
(d). Endogamous system: The members of a tribe generally marry into their own tribe. This system is prevailing still today among the some tribes. However due to education and increased contact with other tribes and non-tribes, this marriage system is found liberal.
[e]. Importance of religion: Religion is the prime factor to recognize their status. Normally the political framework and social contract is instituted through religious and cultural activities. Rule becomes inviolable as these are framed based on religion. According to Bogardus, "Religion, specially in the form of ancestor worship, also rendered important service in developing the habits of obedience." [5].
[f]. Common Culture: It is found that people of a particular tribe is obliged to perform common cultural activities, because of their specialty as recognized by this culture. Cultural attitude among the tribes specially categorized them and recognized their innate form.

VI. TRIBAL RELIGION AND FESTIVALS

[i]: Baikhow Puja of Sonowal Kachari Tribe:
Sonowal Kachari of Assam is a fraction of greater Bodo Tribes a section of Tibeto-Barman. It is one of the primitive religions which is entrusted on yoginitantra. The term Kairataj perhaps derived from Kairat race. The rituals of kairataj dharma is prevailed in alive form in present day society of Sonowal Kachari. The prime objective of kairataj dharma is that purusa (God)and prakriti (Nature) like

Samkhya are regarded two supreme realities. They are the firm believers of Siva who is primitive and most powerful Devta(Diety). Besides obeying the modern institutional religious traits they are also accustomed to perform their primitive religion. But that Siva became the Baithow the most adorable and powerful Devta and remedy of all miseries. Therefore there was no discrimination between male and female in their society. Both male and female enjoy the equal status in social life. The specific name of this Kairataj dharma according to them is Baithow.Here it is said that Baithow puja is performed to worship Siva and Parbati. Siva is the supreme man and Parbati (wife of Siva) is supreme woman. The aim of this puja is not biased rather it is performed for the welfare of all including animals. Puja is performed during the Dol Utsab (Festival of Colour).

[ii]: Bah Goxai Puja of Sarania Kachari (Bamboo-God Puja)

Sarania Kachari is a refined fraction of greater Mongolion Tribe. This festival is very popular and is known as prime festival of the race. Bamboo-God festival is a traditional festival and is attached with their livelihood. This festival is instituted during the period of April 15 to 22. After observing the "Cow-bihu the villagers gather into Namghar (Temple) in order to worship God through a long Bamboo. The Bamboo is ornamented by colorful cloth and travel door to door though out the village. The typical welknown name of Bamboo-God is Bura Dangoria".[6]

[iii]: Shitzu Puja of Bodo Tribe:

From the very beginning, people have been worshiping tree in different forms. Like other tribes Bodo tribes also worship Shitzu (the scientific name of Shitzu is Euphorbia Nerifoila) tree which is thorny. They believed that Shitzu is the symbol of Deity and the five roots of Shitzu tree are the symbol of creation. Shitzu, is sapling by the villagers in one corner of their courtier and worship each evening. Hence in Bathow Puja the Shitzu tree is very common. This can be known as Bathow puja also. This is performed either in individual way or in common way. When they perform puja commonly it is performed in Bathow temple where there is a Shitzu tree.

"There are eighteen posts around the Shitzu tree and they are supposed to be symbols of eighteen devtas and devis, viz moucinai burai and buri, chi burai and buri, ehui burai and buri, hafao burai and buri, khowrai burai and buri, mahela burai and buri, bolli burai and buri, shong burai and buri, khela burai and buri, agrang burai and buri, joumoun burai and buri, hajo burai and buri, gongar burai and buri, rajong burai and buri, hachung burai and buri, eamao burai and buri, aham burai and buri, mainow burai and buri (These are local names and found no refined form). Naga tribes also are worshipping Shitzu tree and believe that Shitzu tree brings toofan and harm the people. Therefore they are abstaining from barricade the Shitzu tree. Professor Nabin Chandra Sarma has mentioned that Shitzu tree was originated in Mexico where they used to believe as symbol of wealth".[7]

[iv]. Baikhokchi Puja of Rava Tribe

Lower Assam is known as the museum of Assam as it belongs to so many religious and culture festivals related to agriculture and other rituals. Rabha is one of the ancient tribes of this region and performs their own religious activities.

Baikokchi puja is also known as Baikhor puja. The special art like dancing in the fire is very specific of this puja performed by Rabha tribe. This dance is named as 'Nakkai'. In Rava language 'Bai' means 'Devi', Khok stands for bamboo and Chi stands for blood. Baikhokchi**,** therefore stands for goddess of wealth. It is instituted in between April and May. It is symbolic because of a stone covered by bamboo leaf and placed in the food grains store.

"O aya bajkhore
A aya khokchire, cingi ugira
Birijore dimarak cime, nago urgina"[8].

It means you are goddess of wealth, you are khokchi and we worship you.

[v]: Kherai Puja of Bodo Tribe:

Bodo tribe is very much accustomed with Kherai Puja from time immemorial. According to them puja is associated with some traditional system of worshiping and the name of the god and goddess are "Thouria Birai and Thouria Buri which are known as Bathow Maharaj (Shiva) and Mother Kamakhya. Bathow Maharaja and Ma Kamakhya are main devta and devi of the Tribe. After that they are also performing more than fourteen subordinate devtas and devis. It is believed that in the puja, a pig or cock was sacrificed and the sacrificed blood is to drink by the deodhani (a special lady dancer who anthropomorphized as devi). The position of deodhani in there is a respectable one and whatever she predicts there, would become true. Besides this Bodo people are going to perform puja in five different ways in the year, namely; (i) Darshan Kherai, (ii) Umrao Kherai, (iii) Fali Kherai, (iv) Nakhrani Kherai and (v) Jou Jahounai. In these five ways of performing puja they perform puja to different gods and goddesses, like vandari Jaldevi, Kumari Jakhini Devi, Rajaputhur, laokhar Goxai Nabab Badshah and so on".[9]

The Bodo priests are called deory. The Kherai puja according to Dr. Birendra Nat Datta is most elaborated form of religious service of the Bodos with incantations, sacrifices and other offerings, accompanied by the playing instruments and the dancing of deodhani . Sometimes this is known as maroui puja (Snake Piuja). However due to the impact of education among the tribes, some old traditional forms of puja become modified and gradually they are developing the religious rites and rituals towards vedic culture. The Brahma sect was introduced among the Bodos by the late Kali Charan Brahma for the first time. Professor Dutta has

mentioned that there was popular myth among the Bodos that Brai and Brui are the chief god and goddess and were rescued from menacing tiger by cowherd. But cowherd promised the tiger to worship him in future. And accordingly it became tradition that a tiger is standing near altar. Deodhani that respected women is also the part and parcel of this festival.

[vi]: Rishi Puja of Rava Tribe:

Tribal people are widely believed in the animistic from of religion. According to B.C. Allen, Their chief god is called Rishiand represented by a pot of rice on a bamboo platform to which offerings of fowls and pigs are made" [10] Rishi represents wealth which is known as lakshmi. There are two races in Rabha namely Pati Rabha and Rangdani Rabha. However there is no basic differences between these two groups. Besides that Rabhas are mostly accustomed to worship other gods and goddesses, like Baikhu, (earth goddesses), Chari (Lakshmi), Kanca (forest god), Darmang, Lakasi etc. Moreover they are also interested to perform puja in favour of Langa-raja who is god of fever, pain, and hazards. It is observed that a large section of Rabha people have been influenced by the Hinduism. Rabha tribes are mostly associated with Kali puja, Durga puja. Manasa puja in the form of Maraoi puja or Barmoni puja. These religious activities are very popular among the Rabha. The Rabhas are basically the worshipper of goddesses Kali. However, Langga Raja has been occupied an important role among the Rabhas, inhabited in the south bank of Brahmaputra. Inspite of these festivals Rabha tribes are associated with religious activities performed following Vedic culture. Manasa is a snake diety. It is found in Padma Puran that a conflict took place between Sati Beula and Merchant Chandobar in case of performing Manasa devi puja. Chandobar was reluctant to perform Manasa and he ignored her accordingly. As a result of this Manasa took revenge on Him. Manasa is also known as Bixohori. She was regarded as the remedy of all troubles in life.

So people perform Bixohori puja at first believe that it removes all miseries of life.

[vii]: Religious Festival of Hajong Tribe

[I] Katigasa: It is performed during the month of October and November while the paddy field becomes greeny. People also have planted Tulsi (scientific name is Ocimum Sanctum) tree in the corner of the courtyard and worshipped with lightning. They believe that if they worship Goddess wealth (Laksmi Devi) then insects can not harm their paddy field. Young people with burning logs loitering in the village singing a song like that

Kati ahe Ahin jai

Mosa mao pora jai

(November comes after October and insects are burning in the fire)

[ii] Koutaki Puja:

In the month of October/November, Hajong women have instituted this puja in the name of Kartik (the son of Lord Siva). It is a devotion of those women who have no child but aspiring child. It is performed in the night. An altar is made with four banana trees with other elements like coconut, leaf of mango tree and so on.

[iii] Bastu Puja:

It is one of the main festivals of Hajong. This puja is instituted to remove all kinds of miseries and devil's impact. Bastu means the foundation of home and regarded as devta named Bais or Bastu. They believed that if the people worship Bastu (typical local name) in the eve of construction home he will protect their home from evils" .[11]

[viii] Meceni Khela Puja:

This puja is known as Tista Buri Puja and is performed in any day of the year. It is performed by the Rajbongshi of west Bengal region as well as lower part of Assam. However this puja if performed in the month of April then Tuesday and Saturday are regarded as the best days of the week. The purpose of this puja is to remove all kinds of diseases arise out of evil spirits. Women are taking the major role in puja. A hand made bamboo basket named as 'Dala' is to install in one corner of the Bastu Ghar (local name bastu ghar means a specially arranged house where puja takes place), wrapping with red color cloth with some sun-dried rice, flowers and a mixture of vermilion and mustered oil in small earthen cup . When women are carrying the Dala the are using to sing some particular songs, like

"asia Lokhimi mao mor,

duare dibe pao agobari sud koreche

bidhur bap mao'[local dialect used by Rajbongsi Tribe]

[ix]: Wangala Festival of Garo Tribe:

Wangala festival is very popular among the Garo tribes inhibited at the southern part of Goalpara district of Assam. It is agricultural based festival performed in between October/ November. The name of the tribal god whom they used to worship is missisaljong (sun-God). They have believed that if they worship sun-God then he will protect their jhum culture from insects. They also hold on sword and disc as if they are the fighter This has been performed in the home of Nakma (head of the village) with celebrating after offering some traditional disc to devta. Girls also used to dance singing traditional songs in the name of sun-god. First day of wangala is known as 'bugal' and the consecutive days are known as devtas/devis and some other transcendental power.

[Ix] Achongtata, Amua and Athola:

Garo people also believe on bhut/prêt. In different situation they worship different deities and bhut/prêt for different diseases. Deities like, sun-god (called saljang) in order to get rid off from diseases, property-god (susime), home-god which helps to increase happiness of the family members (Rici), thunder-god (gara) and so on. They believe that these

deities have different capacity and their ways of performing puja is also different accordingly. Sacrifice of duck, goat, pig are common to each puja and firmly believe that these deities will protect them from all kinds of inconveniences, troubles caused by different bhut and prêt. Offering wine in every puja popularly called 'su' is compulsory for them. Another important fact is that they do not worship any idol or any image of such god and goddesses.

CONCLUSION

It will not be exaggeration to say that tribes are the prime bearer of originality of religion. Their ways of performing puja and other rituals for satisfaction to deities remind us the anthropological origin of religious belief. Again the elements they used in worshipping deities were mostly something symbolic and natural elements which are keenly attached with productivity. Either in agriculture or in hunting they become accustomed with nature. In our survey of the particular region of lower Assam it is found that most of the tribal people are intimately associated with the institutional religion like Hinduism Christianity and Buddhism. This kind of co-operation spreads a message of harmony and thus can bear a significance of world religion..

In our observation we have found that though people are becoming educated and fascinated by the modern technology yet the impact of magic and evil will now-a-days become a curse to human society.
The most important matter of performing tribal religion is that these traditions are neither proselyting nor provocating. Their prime motto of performing puja is to satisfy their gods or goddesses for prosperous of their life and society. People are found very simple and also are not involved with diplomacy or any kind of conspiracy. They are soft spoken and pure in heart. But modern politics disturbs the age-old integrity among people of other group of religion. Another significance of the study is that sectional mentality of the different races can be reduced the sense of integration. Our observation reveals that this region is very rich in cultural heritage which is not available in other region of Assam. Our motto of the research on this particular issue is to bring the latent culture related religion of the tribal of lower Assam. These religious festivals are associated with the culture and inherited to their livelihood. What S. Radhakrishnan points out the characteristics of religion that real religion can exist without believing any gods and goddesses but not without worshipping humanity. Religion for them is not only a festival but is a way of livelihood, a way of maintaining peace and prosperity of the society, a way of maintaining harmony and unity of the people having different belief too. If we think ourselves as brother and sister, it then creates this world as heaven. But as a matter of belief it is true that world religion may carry out the message to the all who transcends their thinking from bottom to top, from matter to mind and mind to spirit. Hence world religion may explore the sense of tribal religion to upgrade for better understanding. The motto of religion is to service to men is service to God may entrust the sense of humanity.

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Meaning of the following local terms used in the paper

[i]-Bah-Bamboo, [ii] [i]Bastu—Home God of Hajong Tribe, [iii] bhut-pret-fairy
[iv] Bixahari –pain reliever Goddess, [v] Baikhokshi-typical name of Goddess Durga used by Rava Tribe, [vi] Bihu-local festival,[vii] chari-local name of deity of wealth
[viii] Deodhani goxai- a particular man treated as god
[ix] Jhum-a local name of agriculture product. [x] kharai-a festival of bodo tribe in which god and goddess are worshipped, [xi] katigasa-a festval of worshipping tulsi(scientific name is ocimum sanctum), [xii] koutaki-it is religious festival of Hajong Tribe, [xiii] kartik-a name of Hindu god, [xiv] Laksmi-a Hindu deity representing property, [xv] kanc-local name of forest god, [xvi]Manasa---Snake Deity, [xvii] missisaljong-typical name of sun-god used by Garo Tribe, [xviii] Namghar-a temple where religious festivals are performed, [xix] Nakkai-a typical name of dance performed by Rava Tribe, [xx]]Nakma---head of the village of Garo Tribe, [xxi] Padma puran-an ancient script of Hinduism. [xxii] Puja—worshipping, [xxiii] Rishi-a typical name of religious festival performed by Rava Tribe, [xxiv] Santhal-a namr of Tribe, [xxv] siva-a Hindu diety, [xxvi] samkhya-a system Indian Philosophy, [xxvii] shakti-a name of goddess having power, [xxviii] shitzu-a local herb, [xxiii] Thakurji—Main deity of Santhal Tribe, [xxix] Thouria birai thouria buri-a typical name of god and goddess of Bodo Tribe, [xxx] Tista Buri-a local forest Goddess of Rajbongsi Tribe [xxxi] Wangala-a religious festival of Garo Tribe.