



Refugee And Migration From Bangladesh To Tripura In The Period 1901-1951

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Abstract

Migration from Bangladesh to Tripura is a critical and exceptional than other states in India. Tripura is the 3rd smallest and the 22nd populated state in India. But having maximum populated which covered by the unwanted refugees especially of East Pakistan now Bangladesh.

The major problem towards the development of Tripura is being unwanted migration with no benefits. The refugee government, authors and literature's finds and however suggested that this is not totally true. The smallest hilly state cannot shoulders the huge numbers of exploring migration. The quantity of revenue collection and the sources of income are depending on the people lifestyle. They snatched the basic needs i.e. foods, shelters and cloths from the aborigines. Though it shows mixed outcome, both negative and positive impact. The study shows that although there are several negative aspects to the migration, one cannot overlook the contribution the migrants have made towards the development of the state in its early phase under the British Rule.

Key words: Migration, Bangladesh, large scale, negative and positive impact, basic needs, development, Tripura.

Introduction

Migration is global phenomenon and it will be continuing since formation of human society. Population dynamics, regional, developments, social, economic, religion, geographical condition, political, push and pull factors and other issues history and culture shapes it. It manipulated almost every aspects of a state.

Migration is commonly known as the movement or resettlement of person who leaves his or her place of birth or of residence for another place. But migration is defined by various studies in different ways. *According to the United Nations Multilingual Demographic Dictionary Migration is "a form of geographical or spatial mobility between one geographic unit and another, generally involving a change in residence from the place of origin or departure, to the place of destination or arrival"*. Migration is defined in Oxford Dictionary as movement of people to a new area or country in order to find work or better living conditions: *"the extensive rural-to-urban migration has created a serve housing shortage conditions"*. In the sociological perspective migration has defined as *more or less, permanent movement of individuals or group across symbolic or political boundaries into new residential areas and communities. In ancient*

period, migration usually took place in small groups, such as tribes or clans, but at present is generally by individuals or families.

According to the “The United Nations 1951 convention relating to the status of refugees, a refugee is a person who, owing to a well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion, is outside the country of his nationality, and is unable or, owing to such fear, is unwilling to avail himself of the protection of that country”.

Reasons for migration:

In order to understand the current migration process, it is necessary to know and understand the migration history and background that, this were the several push and pull factors are associated with migration from Bangladesh to Tripura and they vary with different groups and times of migration. Migration from Bangladesh to India was comprised primarily of Bengali Hindus and Muslims. However, there are also small groups of Buddhist, Christian and other religious groups. The reasons for migration by all communities from Bangladesh fall within the following reasons:-

1. Least numbers of educated tribal people of Tripura
2. Reason as Calcutta was the capital of India till 1911
3. Recruitment policy among the Bengali educated persons
4. Necessary of Skills and hard labourers for the development agriculture field and Tea garden in 1917-1931
5. Separation between Hill Tippera and Plain area called Chakla Rosanabad
6. Noakhali Riot in 1946
7. Two Nation Theory or the Partition between India-Pakistan in 1947 and Land exchange between Muslim and Bengali Hindu in 1948
8. Factor of Bengali language recognition officially

1. Least numbers of educated tribal people of Tripura

Table 1: Educational Statement of the census 1901

Total Population	1, 73, 325	
Name of the Tribes	Population	Educated Tribes
Tripura	75,781	107
Kuki	7,547	04
Chakma	4,510	10
Halam	2,215	Nil
Mog	1,491	137
Lushai	135	Nil
Total	91,679	258

According to the census report of 1901 known that the educated people in Tripura Tribal were only 0.28%. The educated persons especially belong to the Bengali immigrants. “Till the thirties, the ‘Thakur’ families represented the educated section of the Tribal.”² **Table 2: Educated people in Tripura (on the basis of the Census 1901)**

Total Educated	Bengali Educated	Tribal Educated	English Educated
4274	3511	258	324

2. Reason as Calcutta was the capital of India till 1911

Calcutta was the capital of British India from the year 1772 to 1911 and then it was shifted to Delhi. Though Tripura was never under then British Rule but the kings had tried to communicate with the neighbouring countries especially like India, Brahma, and Chin. The most priority country was India and Calcutta as capital of India the Tripura kings had been keeping relationship with Bengal and its people Bengali. Bengali poet Nobel-laureate Rabindra Nath Tagore was closed relation with the princely state Tripura. Modern kings i.e.

Maharaja Birchandra Manikya, Radha Kishore Manikya, Birendra Kishore Manikya and Bir Bikram Kishore Manikya were the four successive rulers forms an important chapter in the history of Tripura. Rabindra Nath Tagore had came Tripura for the first time in the year 1900 during the Reign of Maharaja Radha Kishore Manikya. His written novel 'Rajarshi' and dramas 'Visarjan' and 'Mukut' had taken from the real story of royal family Tripura kingdoms. When Maharani Bhanumati Devi died in the year 1881, the king Maharaja Bir Chandra Manikya was broken heart and Rabindra Nath Tagore was written a love-poem named

'Bhagna Hriday' (Broken Heart). Maharaja studied the poem and found a significance of his grief. Maharaja Bir Chandra financed to Rabindra Nath Tagore to purchase and install a fullfledged press to print and publish his works. Jagadish Chandra Bose also another scholar person who had sponsored to complete his research work on plants having life proven by him. In that way the Kings of Tripura as if had family relationship with Bengali people. In such way the Bengali people slow and steady day by day have been displacing from East Bengal now Bangladesh.

3. Recruitment policy among the Bengali educated persons

Due to lack of higher educated persons among the tribal people in the state in 19th century the superior post vacancies were filled by the Royal family members or *Thakur or Karta* and immigrant Bengali people. For example in the year 1326 T.E. (Tripura Era) or 1916-17 A.D.,

“The Tripura State Civil Service was renovated on the basis of the order issued by Maharaja Manikya Bahadur on 5th and 15th *Chaitra*, 1326 T. E. and they are as follows” :-

1. After the declaration of this order nobody will be accepted in the service other than a B. A. degree holder of the Calcutta University and whose age does not exceed 30 years.
2. The service included the following posts:
 - a. Chief Judge of the Khas Court.
 - b. Second Judge of the Khas Court.
 - c. First Assistant to the Chief Dewan.
 - d. Second Assistant to the Chief Dewan.
 - e. Private Secretary to the Maharaja Manikya Bahadur.
 - f. Assistant Managers of Chakla Roshanabad.
 - g. Collectors, Magistrate and Munsiffs.
 - h. General Treasury Officer.
 - i. Police Superintendent.
 - j. Assistant Police Superintendent.
 - k. Naib Dewan to Sanshar Office.
 - l. Settlement Officer.
 - m. Assistant Settlement Officer.
 - n. Second Officers to the Magistrates of the Divisions.
 - o. Deputy Sadar Magistrate.
 - p. Forest Officer.
 - q. Inspector of Schools.

- r. Auditor.
- s. Sub-Divisional Officer.
- t. Sub-Manager of Laharpur.
- u. Sub-Manager of Chakla.
- v. Sadar Registrar, Agartala.

It was a good opportunity for the Bengali people that seem most of the vacancies filled by the degree holder Royal Family Members or *Thakur or Karta* and immigrant Bengali persons. Because there were no college established to study of higher degree in those period in the state. For the achieving of higher education should go out of state especially to Calcutta and the poor tribal people could not bear the high expensive amount for study. That is why the member of Royal Family and the Bengali people occupied the jobs. Not only in the administrative machinery in other departments also slow and steady were they covered like welfare Department, Revenue Department, and Tax Department etc.

Table 4: Literacy in Tripura during 1901- 1941.

Year	Total % of literates	Male	Female
1901	2.5	4.5	0.2
1911	4.0	6.9	0.8
1921	8.2	14.3	1.1
1931	2.8	4.9	0.4
1941	7.9	12.7	2.5

Table 5: Number of English Educated persons

Year	Number of English Educated persons
1901	324
1911	1208
1921	1707
1931	3087

Table – (5) has shown clearly that the number of English educated persons were very few in numbers those periods. The English educated persons recognized as those were read and write then to be counted as educated. Thakur Shri Somendra Chandra Devbarma in his

Census Bibarani of Tripura, 1340 T. E., opined that, “in the census, word educated does not mean highly educated person but the person who can either read or write a letter was considered as educated”.

Hence, the rulers of Tripura through various advertisements invited the candidates from Bengal. In many times the rulers Tripura given the advertisement to recruit for different posts and in most of the vacancies filled by the Bengal educated persons. Those kind of opportunity of favoring on Bengal educated persons due to lack of educated persons among the indigenous tribal people. The kings of Tripura tried to give the education and jobs to the indigenous first but unwillingness and uninterested tribal people runaway and use to stay in the deep jungle. Because the practice of ‘*Jhum*’ cultivation (shifting cultivation) they could not avoid so that it were bound to go to the deep forest. Due to gap of communication between the Raja and the Tenant, it were very difficult to give the information or the awareness to the people even the uneducated tribal people would afraid to accept given offer by the Raja and could not understand easily whether to be good or bad for themselves. The Kings used to aware to the tribal people by sending some of Sepoi or Brinda or Police but it was affected inversely as the people would like to hide in the deepest jungle to escape him.

Thus the welfare and the development for Tripura state were blocked in those days. Whether the administrative field and education sector the Royal family members and the Bengali educated people filled the vacant posts, other sides for lower post viz. the sepoy or Brinda or Police, Mali, water carrier, peon etc.

Among the half educated tribal young people joined first with interest in those jobs but could not keep continue and maximum employees had left jobs. The plenty numbers of land property and less of family members were enough for a single number of 'Jhum' cultivation in a year. Some people narrated me for their unwilling govt. job during Maharaja Birbikram Kishore Manikya Reign that, Arjun Debbarma was a car driver of Maharaja Birbikram Kishore Manikya. Surendra Debbarma, Alanga Debbarma and Chikon Debbarma inhabitant of Kumar Sadhu Para, P.O. Champaknagar, West Tripura all were Sepoi or Brinda of Tripura Kingdom and Abhiram Debbarma of Astha Jungle Para, Ranirbazar, West Tripura also used to stay in the Rajmahal (Palace) as care-taker but left from the place. They said, "They did not want to stay under control of competent authority, they felt uncomfortable and wanted free or independent and the less honorariums were the main reasons for resigning or running away there". So the Bengali people did not miss the golden opportunity to enter in the vacant jobs.

NOTICE

(30th Agrahayana, 1326 T. E.)

All are hereby informed that, recently, in a place, named Kalyanpur, within the jurisdiction of the independent state of Tripura, a new sub-division has been started by the government. For the development of this sub-division, it is essential that people of various castes like washermen (dhopa), barber (napit), blacksmith (kamar), potter (kumbhakar) etc. should settle there. If any person, belonging to any of these professions, intends to go and settle there permanently along with his family, he will be given land with a minimum of premium and also with appropriate rent-remission. Further, all other amenities necessary for his setting there may also be provided. The local market at Kalyanpur offers good business opportunities. As the various government offices and judicial courts will be there, none need fear of being harassed. A charitable dispensary has also been opened for the benefit of all concern. No businessmen should miss this opportunity." Since then still now, no any tribal or indigenous people has been working or participating such type of job professionally.

4. Necessary of Skills and hard labourers for the development agriculture field and Tea garden in 1917-1931

Immigration into Hill Tipperah in 20th century was not confined among the Bengali migrants, but it also became a center of attention for the various communities. The Chakmas and the Mogs began to immigrate into Hill Tipperah in the 19th century and they continued their journey of immigrating into Tripura in the 1st half of 20th century. Other than the Chakmas and the Mogs, the communities those who were attracted towards Tripura during the period under review were Santal, Munda, Garo, Bodo, Khasi, Kandra, Kurmi, Koch, Kora, Oraon, Kanda, Kaur, Pan or Panika, Khandaet, Binijhia, etc. those communities were migrated from Bihar, Orissa, Madhya Pradesh and Madras. They were basically tea garden labourers.

The 1st tea garden of Tripura was Hirachara Tea Estate of Kailashahar Division and was started in 1326 T. E. (1917 A.D.).

The tea cultivation was a profit making enterprise and due to the scarcity of tea cultivation land in Assam and Colonial Bengal the rich merchants of Bengal began to pay attention towards the moorland of Hill Tipperah and within 14 years from 1917 to 1931 the number of tea garden increased to 50. In Sadar Division, the numbers of tea estates were 22, in Kailashahar-18, Khowai-2, Dharmanagar-7, Sabroom-1 respectively. Table (6) shows the number of tea garden and their labourers in two specific census reports of 1921 and 1931.

Table (6) Number of tea garden and its labourers (1921 and 1931 census)

Year	Men	Women	Total	No. of gardens
1921	2640	2365	5005	36
1931	2896	2555	5451	50

The tea garden labourers after migrating from their place of origin viz. Bihar, Orissa, Bengal and Madhya Pradesh, settle down in Hill Tipperah permanently. Table (7) shows the tribe name, number and the place of origin of those migrant tea garden labourers in the year 1931. **Table (7) Dispersion of immigrant tea garden labours (1931)**

Sl.	Name of Tribe	Hailing from	Population in 1931	Main Occupation
1	Oraon	Chotanagpur, Bihar	979	Tea garden labour
2	Kanda	Orissa	667	Tea garden labour and agriculture
3	Kaur	Chotanagpur, Bihar	117	Tea garden labour
4	Khandaet	Orissa	752	Do
5	Khaira	Chotanagpur, Bihar	133	Tea garden labour and agriculture
6	Gareri	Bihar	58	Tea garden labour
7	Ghashi	Chotanagpur	90	Do
8	Turi	Chotanagpur	139	Do
9	Naia	Santal Pargana	37	Do
10	Nageshia	Chotanagpur	22	Do
11	Pan or Panika	Chotanagpur and Orissa	1064	Tea garden labour and agriculture
12	Binijhia	Chotanagpur	114	Tea garden labour
13	Bhuia	Chotanagpur	139	Do
14	Bhumija	Orissa	452	Tea garden labour and agriculture
15	Munda	Chotanagpur	2058	Do
16	Lodha	Chotanagpur	37	Do
17	Santal	Santal Pargana	735	Do
		Total	7,593	

It is apparent from the Table (7) that the people of the same community did not settle themselves in a same profession. Some communities like, Kanda, khaira, Pan or Panika, Bhumija, Munda, Lodha, Santal involving themselves in the both profession i.e. tea garden and agriculture. In comparison between table No. (7) and (6) then the rest numbers were settled in sector agriculture i. e. $(7,593 - 5,451) = 2,142$.

The Chakmas and Mogs Tribes immigrant continued into Tripura. They force the earlier settlers like Riang and Noatia to move further north to make space for them. The Chakmas are basically *Jhum* cultivators and thus they moved from one place to another places in searching of *Jhum* lands and in the course of that they entered Tripura and settled down here permanently.

5. Separation between Hill Tippera and Plain area called Chakla Rosanabad

The present Greater Comilla was once under ancient Kingdom of Samatata and was joined with Tripuri Kingdom. Lalmai Mainamati was ruled by Deva dynasty (eighth century AD), and (during tenth and mid-eleventh century AD). In 1732, it became the center of the Bengalbacked domain of Jagat Manikya. According to evidence Samata dynasty was first established Chakla Roshanabad in 3rd Century. In the 8th century, the Kingdom shifted its capital eastwards along the Surma River in Sylhet near the present Kailasahar town of North Tripura. The earliest historical records concerning the Twipra kingdom concern the 13th century, when it first came under pressure from the Islamic conquests in India. Ratna Fa shifted the capital to Rangamati on the banks of the river Gumti, now in South Tripura. The great Comilla included are Brahmanbaria, Comilla, Chandpur, Noakhali, Feni, and Lakshmipur Districts of Chittagong at present the total population is 16,708,000. The Peasants Movement against the king of Tripura in 1764, which originally formed under the leadership of Shamsher Gazi is a notable historical event in Comilla. It came under the rule of East India Company in 1765 and was established as Tippera district (also known as Chakla (administrative division) Roshnabad) in 1790. Later, it was reorganized in three phases into six districts. The British policy and greedy Pakistan snatched Chakla Roshanabad (Fig.1) or plain Tripura on 14th, August 1947 as because it was a fertile land and developed region. There was no demander to receive back the Chakla Roshanabad or plain Tripura as it was just two months passed the last king of Tripura expired. The minor son Kirit Bikram Kishore Manikya Bahadur could not throne in the sceptre. And it was the Council of Regency period run administration under the presidency of Queen Kanchan Prava Devi. So the people of concern place were displaced in Tripura.

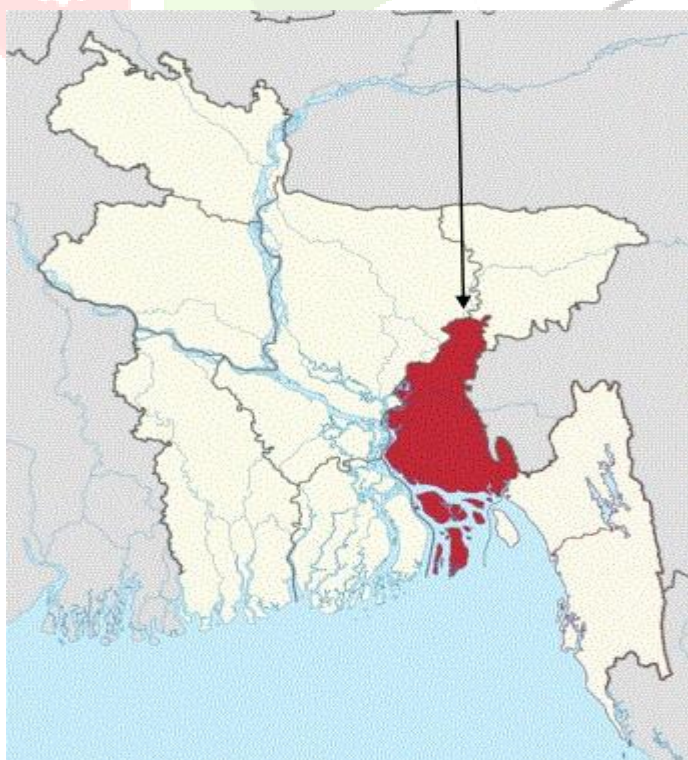


Figure 1- Chakla Roshanabad area of Bangladesh (Red zone)

The British period and migration

“The first Census of the State was admittedly incomplete and that of 1881 was also probably inaccurate, so that the abnormal increase of 171% recorded and the very high rate of 44% returned in 1891 must be discounted. The first reliable census was that of 1901 according to which the number of inhabitants was 26% more than 10 years before.”

The first Imperial census of Tripura was started in 1872. Table 2.1 shows the population growth in Tripura from 1872 to 1901.

Table (8) Population in Tripura (Hill Tipperah) in the closing decades of the 19th century.

Year	Total population	Total increase	Increase in percentage
1872	35,262	-	-
1881	95,637	+60,375	17.1%
1891	1,37,432	+41,805	44%
1901	1,73,325	+35,880	26%

Migration was started in Tripura from 17th century during Kings Reign. According to the census report of 1901 the total population in Tripura was 1,73,325. According to the Census Biharani the people of various categories i.e. the Hindu and Muslim were shown clearly (Table 9 and 10). Migrant people in Tripura were growing rapidly since half of 18th century during British rule India and Tripura (in plain area) both.

Table (9) Bengali Hindu according to the Census of 1901

Caste	Number
Brahmins	678
Baidya	223
Kayasthas	1,704
Sudra	1,003
Barai	690
Teli	677
Kamar	458
Yogi	2,014
Kapali	1,755
Namasudra	3,508
Kaiborta	746
Patni	703
Saha	279
Dhopa	281
Total Number	15,072

Table (10) Bengali Muslim according to the Census of 1901

Caste	Number
Kaji	34
Mughal	30
Sayyed	98
Pathen	29
Sheik	44,426
Total Number	44,617

From the Table nos.8 and 9, it is clear that the total number of Bengali people living in Tripura in the year 1901 was $(15,072 + 44,617) = 59,689$. It was enumerated that 43,894 people migrated to Tripura though in the Imperial Gazetteers of India Vol. XIII the number of immigrants were 40,000.

Table:-11 immigrants in Tripura in 1901 census

Source of Migration	1901
Tipperah	12,055
Noakhali	4,146
Chitagong	6,272
Chitagong Hill Tracts	1,228
Central Provinces and States	160
United Provinces and States	988
Assam (Sylhet)	16,106
Elsewhere	2,939
Total immigrant population	43,894

The number of immigrants in that period was 25.38% approx. of the total population. And the sex ratio among the immigrant has shown (Table 12).

Table 12 Sex Ratio among the immigration according to the Census 1901

Class	Male	Female
Bengali Hindu	8,997	6,079
Bengali Muslim	24,300	20,317
Total	33,297	26,396

From above table it is clear that the male was more than female. In that fact we can imagine that the people who were migrated from Bengal to Tripura targeted especially for earning here. Some educated persons were for government jobs, farmers, and lower working class people came to Tripura for employment only. They were left their family members in the houses, they did not accompany with him. "The new comers do

not at once entirely leave their residence in British territory; they keep their families and friends there, and make in Hill Tipperah only *Khamar Baris* or farm houses in which they live for the purposes of carrying on their cultivation.”

In the same way according to the W.W. Hunter in the Statistical Account of Bengal, Vol. VI, said, “Among the Bengalis, women are never employed in the field labour, but the children occasionally take part in the work of cultivation.”

According to the 1901 Census, 91% of the population depended on agriculture for their livelihood, 3% were on cottage, village industries and handicrafts, and the rest were engaging with other services and professions. This maximum dependence on agriculture was due to the fact that in the last 20th of the 19th century the rulers of Tripura, to extent the cultivation and to increase the land revenue encouraged the Bengali Cultivators of the neighboring British Districts to immigrate into the state. The *Jangalabadi* system was introduced by the rulers of the adjoining territories to immigrate into Tripura. According to this system, “The land to be rent-free for a period of from 4 (four) to 10 (ten) years, according to the nature of the jungle; then to be to rent at the rate of 2 or 3 *Annas* per *Bighas*, gradually increasing till it reaches a moderate amount, which does not equal the rate paid for adjoining lands in Government (British Indian) territory.”

According to the Sylhet District Gazetteer of 1905, there are plenty of wastelands still available in Tripura and the administration of the state was enthusiastic to lease it out on easy terms. Hence, the people of the densely populated sub-divisions of Sylhet were attracted towards Tripura.” “It is also stated in the Eastern Bengal and Assam District Gaetteers, Noakhali, that “- - there is a steady exodus to Hill Tippera, where land can be had cheap.”

The rulers of Tripura offered various incentives to the migrants. To attract the cultivators from the adjoining territories of Hill Tipperah the Rajas of Tripura kept the rates of rent very low. The Rural Tripura always was encouraged to the farmers especially to growth the production of the agricultural products. “Tripura was like an El Dorado to the hordes of land- hungry people, who almost in low prices or by paying a nominal ‘Najrana’ (Tribute) to the king”. Nevertheless, “none but the neediest amongst the lowest classes of the people can be induced to immigrate into this country”.

Table (13) Total numbers of Manipuri Population in Tripura according to the Census of 1901.

Name of caste	Total Population	Male	Female
Manipuri	12,851	6,765	6,096
Muslim Manipuri	405	195	210
Total	13,256	6,960	6,306

The Manipuri migrated into Tripura chiefly from Cachar and Sylhet. When the civil war started in the Manipur State, some of the Manipuris entered into Cachar and Sylhet, and from those places, they migrated into Tripura.

Both the communities were present in Tripura, though it was not mentioned in the Census Report of 1901. The Khai Manipuris were confined in the areas like Kamalpur, Khowai, Kailashahar and in Agartala, while the Vishnupriya were restricted in the areas like Dharmanagar, Kailashahar and Agartala but there were no sign of any settlement of the Manipuris in the southern part of Tripura till 1901.

Therefore, it is clear from the census report of 1901 that the migration was in the last quarter of 19th century. This trend of migration continued in the first half of 20th century until the merger agreement with India due to tortured by the British, spontaneous movement for freedom organized by the Indian National Congress, revolutionary activities and clashing or communal disturbances triggered the people to immigrate into the

hilly princely state like Tripura. After the merger also the immigration especially from Bangladesh into Tripura were continued by a single, family and group till in the last of 20th century.

Before the merger with India there were five census were took place in this Princely state Tripura. The report has shown in the Table 14.

Table (14) Population of Tripura according to various censuses.

Year	Population	Decadal variation	Percentage decadal variation
1901	1,73,325	-	-
1911	2,29,613	56,288	32.48
1921	3,04,437	78,824	32.59
1931	3,82,450	78,013	25.63
1941	5,13,010	1,30,560	34.14
1951	6,39,029	1,26,019	24.56

Above the table (14) has proven that the migrant flows continued from 1901 to 1951. According to the table the variation of 1901 and 1911 almost same. And the highest variation was in 1941.

Table (15) Numbers of Bengali Muslims in Tripura (1901-1951)

Census year	Total Population	Muslim Population	Variation in percentage
1901	1,73,325	45,323	26.15
1911	2,29,613	68,953	43.33
1921	3,04,437	82,288	26.68
1931	3,82,450	1,03,570	26.04
1941	5,13,010	1,23,570	19.14
1951	6,45,707	1,36,981	21.21

The reason behind the decreasing of the Muslim Population in Tripura was due to the flow of the Bengali Hindu immigrants from Bangladesh and immigrants from adjoining territories of the state and also from the other states of India. Maximum number of Bengali people entered in Tripura especially from the district of Tipperah and Sylhet. Table (14) people variation especially Hindu Bengali because in the Table No. (15) Muslim people highest variation was 43.33% in 1911 but had decreased its variation 19% in 1941. The reason of increasing Hindu Bengali and Muslim people was due to exchange land.

Table (16) numbers of people emigrated into Tripura from various parts of India.

Sl.	Source of migration	Year -1911	Year-1921	Year-1931
1.	Bengal	48,042	46,061	67,946
2.	Assam	27,506	36,978	33,262
3.	Bihar, Orissa	2,002	5,077	4,153
4.	Madras	1,046	2,675	2,166
5.	Madhya Pradesh	1,432	2,227	1,341
6.	United Province	1,281	1,685	2,116
7.	Ajmer, Mewar	1	70	9
8.	Punjab	50	44	80
9.	Bombay	1	77	82
10.	Other Native States of India	244	1,244	2,591
	Total	81,605	96,138	1,13,746

Table (17) Numbers of people emigrated into Tripura from various districts of Bengal and Assam.

Sl.	Source of migration	Year -1911	Year-1921
1.	Tipperah	35,002	25,689
2.	Noakhali	4,759	4,583
3.	Chittagong	5,577	9,891
4.	Hilly tracts of Chittagong	105	1,469
5.	Dacca	1,434	2,616
6.	Sylhet	25,549	33,939
7.	Lushai	760	1,434
8.	Other districts of Assam	1,188	1,608
	Total	74,374	81,229

Table (16) shows the number of people emigrated into Tripura from various parts of India. Table (17) shows the number of people emigrated into Tripura from various districts of Bengal and Assam.

Social and economic push factors, the political and communal factors of British India were also responsible for immigration into Tripura. Tripura began to feel the atrocious impact of communal tension and political turmoil in British India culminating in the partition of India from a much earlier date. The influx of migrants due to political and communal turmoil in Tripura began almost in 1942 when a great communal riot took place in Raipur P.S. in the district of Dacca. Syama Prasad Mukharjee in his dairy, dated 6th December, 1945, mentioned that, "Early in April, that is a fortnight later, a terrible devastation took place in the rural areas in the Narayangunge sub-division. Nearly eighty villages were burnt and looted; about 3000 people fled for their lives to the nation state of Tipperah. Hindus were about 15% here; Muslims 55%. Leaflets were circulated that Hindus if they chose to live must live as converts to Islam. Fresh conversions took place".

6. Noakhali Riot in 1946

The **Noakhali riots**, were a series of semi-organized massacres, rapes, abductions and forced conversions of Hindus to Islam and looting and arson of Hindu properties perpetrated by the Muslim community in the districts of Noakhali in the Chittagong Division of Bengal (now in Bangladesh) in October–November 1946, a year before India's independence from British rule.

“The survivors fled Noakhali and Tippera in two distinct phases. The first batches of refugees arrived in Kolkata after the massacres and forced conversions. The refugee flow subsided when the Government announced relief measures and the relief organizations started working in Noakhali and Tippera. However, in March 1947, when the Congress agreed to the Partition of India, the relief camps were abandoned and a fresh refugee influx took place in Tripura, Assam and the region that was to become West Bengal. Around 50,000 Hindu refugees who were sheltered in temporary relief camps were subsequently relocated to Guwahati in Assam.

Subsequently, due to the communal chaos in response to the ‘Direct Action Day’ in the district of Noakhali and Chandpur, a large number of migrants came to Tripura in the year 1946 and this was the biggest influx of refugee in Tripura before partition of India.

According to Tripur Chandra Sen, “several thousands of refugees came to Agartala” due to Noakhali riots. However, some of the migrants returned to their homes on the assurance given by Mahatma Gandhi, but the majority of them did not respond to it and settled in Tripura.

7. Two Nation Theory or the Partition between India-Pakistan in 1947 and Land exchange between Muslim and Bengali Hindu in 1948

Therefore, due to the flow of huge number of migrants from the year 1901 to 1947, in various forms the demographic pattern of the state began to change.

In all sides the merger agreement was a good and right decision by The Regent, that we saved from the invasion by the Pakistan once try to include Tripura under the leadership of Gedhu Mia. But another side in terms of economic sectors the people of Tripura having a great lost. While Tripura imparted India the Coins made by kings were bound to change. Some tribal people were uninterested to change it. Because most of the people very innocent they could not understand the value of the economic. Some were unknown to change the process. The remote areas people could not change in scheduled time. So in many reasons the tribal people become an empty hand in terms of cash property. They become poor to poorest. Due to lack of education the tribal people could not agree to change the coins in the bank but from the administration side tried to aware by their best for exchanging the coins. Due to lack of proper awareness and guidance maximum innocent tribal people understood inversely and some were hiding in different places and by putting under the mud felt that kept save his kings reign property. Now also we can see the king's period valueless coins in some tribal people houses.

Regency period migration 17th May, 1947 to 14th October, 1949

The last king of Tripura was Maharaja Bir Bikram Kishore Manikya Bahadur (1923-1947). He died on 17th May 1947. Yuvaraj Kirit Bikram Kishore Manikya Bahadur was a minor and thus a council of Regency was molded with his mother Maharani Kanchanprava Devi as the Regent President. The two years regency period to rule the state was very difficult for Maharani Kanjan Prava Devi. That's why she decided to join with India.

Government of Tripura

Political Department

NOTIFICATION

No.425-P/XVII-2

Dated, Agartala, the 11th June, 1947

It is hereby notified that the late Colonel his Highness Maharaja Manikya Sir Bir Bikram Kishore Deb Barman Bahadur, G. B. E. , K.C.S.I, Ruler of Tripura State, having decided to join the existing, Constituent Assembly, nominated on the 28th April, 1947, Mr. G. S. Guha, M.A. B.L. Bar-at-law, Minister, Government of Tripura, as the representative of Tripura State to the said Constituent Assembly, which was duly communicated to the Secretary, Constituent Assembly, New Delhi, by a telegram of the same date.

B. K. Dev Barman
Chief Minister
Government of Tripura

11.6.47

Regent Maharani Kanchanprva Devi conveyed the last aspiration of late Maharaj, Bir Bikram Kishore Manikya Bahadur in her public statement on November 11, 1947, when she said, "The accession of this state to the Indian Union was decided by the late ruler after due consideration and full consultation with all sections of the people".

The partition of India, Tripura was virtually isolated from the main land of India and for sometimes, there was no connection between Tripura and the rest of India. Even the Chakla Roshanabad area also was snatched by the Pakistan government in 14th August 1947 when they become an independent Pakistan.

Though Regent Maharani Kanchan Prava Devi as well as the people of Chakla Roshanabad never tried to include the area of Zamindari into the state nor did, they put forward a memorandum to the Radcliff Commission for its inclusion. Tripur Chandra Sen thus rightly opined that, "The deal of Chakla Roshanabad is one of the saddest tales of political un wisdom ever shown in the history of Tripura".

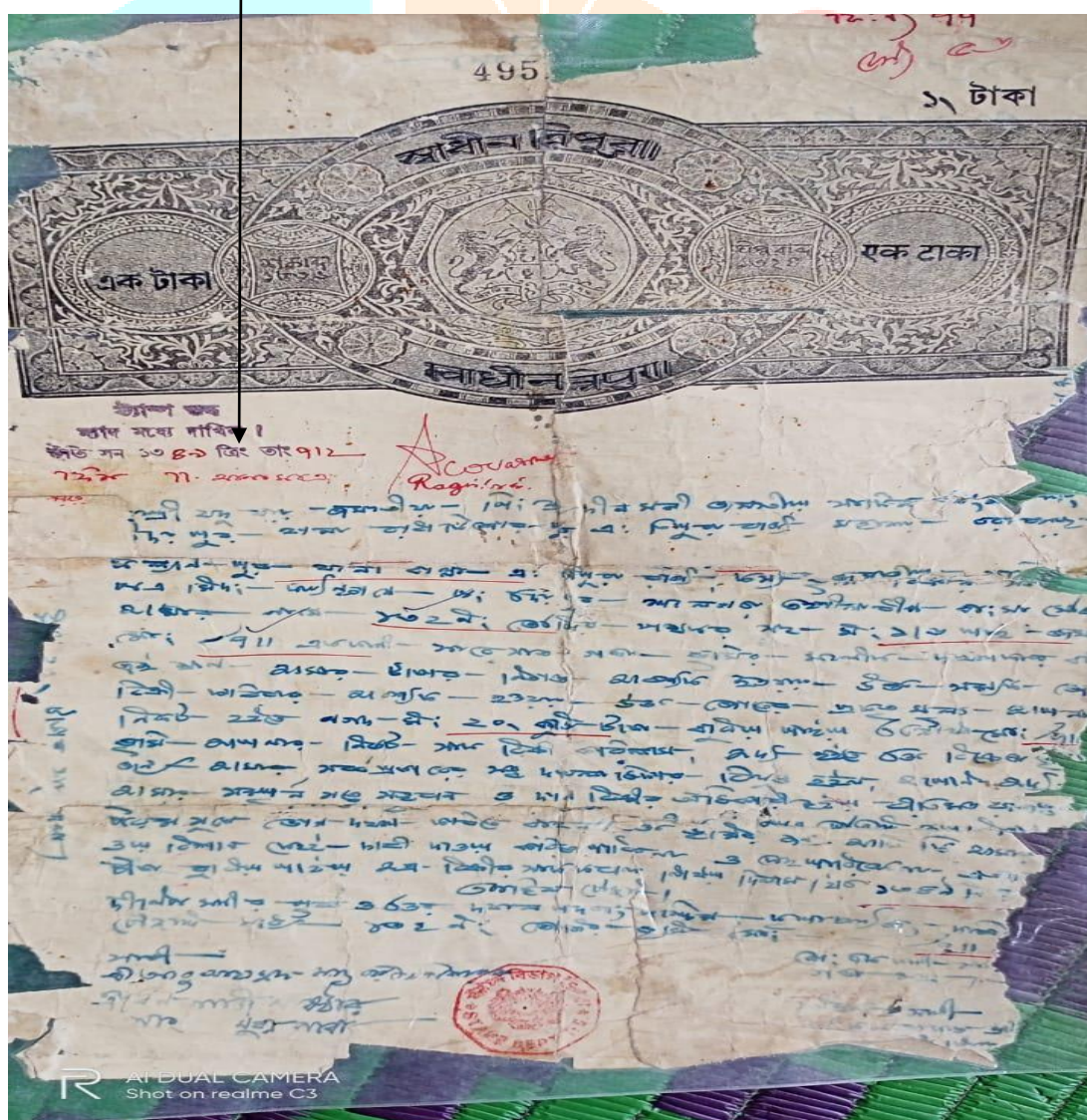
Hence, it is clear that after partition Tripura became an isolated princely state who had alternatives rather than to merge with Indian Union. Also, the penetration of non- Muslims especially the Bengali Hindus into the princely territory of Tripura from East Pakistan (*East Bengal was officially known as East Pakistan after 1954*) due to communal riots and political turmoil, and the internal political chaos along with the separatist tendency of the Muslims of Tripura left no other options, "but to over Tripura as Chief Commissioner's province". V. P. Menon, in his book *The Story of the Integration of the Indian States* clearly described the whole episode of amalgamation. He opined that, "The ruler was a minor and his mother, the daughter of the Maharajah of Panna, was then the Regent. She came to Delhi with her father and I had discussion with them. The merger agreement was signed by her, on behalf of the minor Maharajah, on 9th September and the administration of the state was taken over on 15th October, 1949".

8. Factor of Bengali language recognition officially

Kokborok was the main native language of Tripuri. The indigenous people of Tripura had used to talk this language generally and even officially also recognized in the kings reign till 1947. When the state started marching with India from 1949 the said language slow and steady had been abolished unofficially. Though the then government had not given order officially of abolishing but day by day it had removed the Kokborok word i.e. 'Tring' (means Tripura Era/Year or Sal or Shakabda) from different important documents like in "Parcha" or

"Dhalil" (A document of land allotment certificate) figure no.(2). The target of Bengali majority people to remove indigenous people's language from different official documents as if that as the aborigine of the state. Some of indigenous people especially in urban area like Agartala, Udaipur, Old Agaratal, Belonia could not speak their mother tongue due to huge number of refugee and migrated Bengali people. The Bengali new comer displaced people were facilitated to communicate with the locality as well officially. Inversely on the other side the indigenous people of Kokborok or regional language talker had been displaced from plain to the hill areas. All the government schools and colleges had tried to teach Bengali version forcefully as well as in offices bound to speak Bengali language. The then refugee government never would feel to develop the kokborok language.

Tring (Tripura Era)



Conclusion:

The study concludes that it was an undeniable fact that large-scale migration from Bangladesh to Tripura had taken place over many decades due to many reasons, and it still continues. It was a reality and had changed the demographic landscape. Therefore, it was important for the policy makers to address the problem of migration by taking into account its long-term impact on the state as well as the country as a whole, instead of looking at the short-term utilizing migrants as a convenient political vote bank. They were lost their culture, tradition, custom and language. They were suffered very much. It is very needful to solve the problem in order to both the indigenous and migrant people can live and work together in harmony, and prosper in a socially-responsive and environmentally-friendly manner. They need administrative tribunal to save their nations.

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