

Preserving Chakma Identity in Tripura: Language, Rituals, Artistry, and the Role of Traditional Medicine in Enhancing Mental and Physical Health

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Abstract

The Chakma community in Tripura, India, faces a dynamic cultural landscape shaped by historical, social, and political factors. The Chakma community in Tripura boasts a vibrant cultural legacy, marked by its unique language, customs, artistic expressions and traditional healing practices. This paper explores the efforts and challenges in preserving Chakma identity through the lens of language, religion, and social dynamics. Language stands as a cornerstone of Chakma cultural identity in Tripura. The Chakma language, belonging to the Tibeto-Burman family, not only serves as a means of communication but also embodies historical narratives, traditional knowledge, and community cohesion. Despite challenges such as linguistic marginalization and the dominance of majority languages, initiatives to promote Chakma language education and literacy play pivotal roles in its preservation. Religion constitutes another vital aspect of Chakma identity, primarily influenced by Theravada Buddhism. Rituals and ceremonies associated with Buddhism, alongside syncretic elements of Hinduism and animistic beliefs, underscore the diverse spiritual practices within the community. These rituals not only reinforce cultural continuity but also serve as markers of communal identity amidst evolving socio-religious landscapes. Social dynamics among the Chakma in Tripura are characterized by a blend of traditional structures and modern influences. The community traditionally adheres to patriarchal social norms, with extended families playing crucial roles in decision-making and social cohesion. However, societal changes, urbanization, and educational advancements are reshaping familial and community structures, influencing cultural practices and values. Efforts to preserve Chakma identity in Tripura face multifaceted challenges. Historical displacements, assimilation pressures, and socio-political complexities pose threats to cultural continuity and intergenerational transmission of traditions. Nevertheless, community-driven initiatives, advocacy for cultural rights, and educational reforms aimed at preserving Chakma language and heritage are pivotal in sustaining cultural resilience. The preservation of Chakma identity in Tripura hinges upon the interplay of language revitalization, religious practices, and adaptive social dynamics. Amidst challenges, these elements foster resilience and continuity, reinforcing the cultural vibrancy of the Chakma community in Tripura. This paper explores how traditional medicine contributes to overall wellness, providing a comprehensive approach that harmoniously blends physical, emotional and spiritual care to promote holistic health. The paper also analyses the cultural representation and shared meanings within the Chakma community of Tripura, emphasizing key aspects such as language, religion, rituals and social structure.

Keywords: Chakma, Tripura, cultural identity, language, religion, traditional medicine.

Origin of the Chakmas

The ethnological term *Chakma* is of recent origin applied by the British writers to a community living in Chittagong Hill

Tracts. In Burmese, the Chakma people are referred to by several names such as '*Thet*', '*Thetkama*', '*Sakkama*', '*Tsakma*', '*Tsak*' and '*Thek*'. There is no trace of historical evidence on the existence of the Chakmas before the 10th century A.D. In the Burmese and Arakanese history, existence of the Chakmas as *Thek* and *Thet* are traced. The scarcity of historical records on the Chakma people can be attributed to their nomadic lifestyle, constant struggles for survival, and frequent migrations due to conflicts with other tribes or nations. As a result, they were unable to maintain written records, and their history was passed down through oral tradition, relying on memory to preserve their cultural heritage. This highlights the challenges faced by the Chakma community in maintaining a written record of their history, making it essential to rely on alternative methods to reconstruct their past. The Chakma people have a long-held traditional belief in their ancestral lineage, tracing their roots to the esteemed Sun Race and Khattias, as well as the revered *Sakya* Clan of Gautama Buddha. This belief has been passed down through generations, transmitted orally from person to person, solidifying their cultural identity and heritage. This inherited tradition has played a significant role in shaping their sense of origin and community, connecting them to a rich and storied past. (Chakma,2022).

The Chakma Community in Tripura, an Indian state, rich in cultural diversity, faces the challenge of preserving their unique identity amid the influences of modernization and integration. The Chakmas of Tripura mainly penetrated from *Arakan* in the long distant past through the Chittagong Hill Tracts. The coming down of Chakmas from *Arakan* along the river courses was a continuous process as they moved from one river branch to another. Ultimately they came and settled down in Tripura in the early Muslim period of Bengal. According to sources, above 4000 Chakmas crossed over into Tripura in 1884. In Tripura, there are nineteen constitutionally defined Scheduled Tribes and the Chakmas are one of the Scheduled Tribes with its rich culture and heritage. Apart from Tripura, the Chakmas are also residing in the Chittagong Hill Tracts of Bangladesh and in the Indian states of Assam, Mizoram, Arunachal Pradesh and West Bengal. At present there are three major groups in Chakma: (a) *Anokya* (b) *Tongchangya* (c) *Doinakyas*. (Majumdar, 1997)

The word Anokya signifies the people came over in the western part of Arakan, because in the Arakanese language the meaning of the word Anok is a little west and the Chakmas who remained in the Arakanese hill regions they were called by the name of Tongchangya. Similarly the word Tongchangya also has a meaning of its own, the word tong means hill and Tongchangya means people from the hills. There is another group of Chakmas called Doinakyas, the word Doina means the badly defeated and the word Doinakyas signifies the badly defeated people. They served and remained in the Arakanese army. The Anokyas and Tongchangyas have been living in the Chittagong Hill Tracts, Tripura and Mizoram and the Dainnaks have been living in the Arakan. Apart from the previously mentioned three major groups of the Chakmas there are some other small groups and are regarded as Gozas and Gutthis. Different clans living under the control of the Dewan are called Goza. Each of the clans which comprises of a Goza is known as Gutthi. Among the Chakmas forty Gozas and one hundred and thirty-three Gutthis are there (Majumdar, 1997).

Their unique language, customs, and artistic ability are fundamental components of their cultural legacy. It will take a concentrated effort to protect the Chakma peoples' distinctive language, customs, and artistic expressions in order to preserve their identity. These cultural components are essential for upholding the community's uniqueness as well as for encouraging a feeling of pride and continuity among the Chakma people. (Majumdar,1997)

Importance of Preserving Cultural Identity

Preserving Chakma Cultural Identity is essential for the continuation and thriving of the community's unique heritage. The Chakma people have a rich cultural history, shaped by their traditions, customs, language, and artistry, which have been passed down through generations. Preserving this cultural identity ensures that the community's distinctiveness is maintained and their voice continue to be heard. When a community preserves its cultural identity, it strengthens the bond between its members, fostering a sense of belonging and unity. This collective identity is rooted in shared experiences, values, and beliefs, which are reflected in their language, rituals and artistry. By preserving these aspects, the Chakma community can ensure that their history, struggles, and achievements are not forgotten. Moreover,

preserving cultural identity empowers the community to resist cultural assimilation and maintain their autonomy. In a world where globalization and urbanization are increasingly prevalent, it's easy for minority cultures to be overshadowed by dominant ones. By preserving their cultural identity, the Chakma community can assert their presence and ensure that their unique perspective is not lost. Preserving the Chakma community is crucial for the transmission of traditional knowledge and skills. The Chakma community has unique art forms, such as music, dance, and weaving, which are not only aesthetically significant but also carry cultural significance.

Preservation of Identity through Language

The language spoken by the Chakma people is called *Changhma*. While it shares some similarities in vocabulary with Assamese and Bengali, its script is quite different. There are varying opinions among scholars about the origin and linguistic classification of Chakma. Some believe that the Chakmas originally spoke Bengali, with the language possibly evolving after the British annexed Burma in the First Anglo-Burmese War in 1826. (Chakma, 2022)

The Chakma people are ethnically and anthropologically part of the Tibeto-Burman group within the Mongoloid race. They speak a dialect that falls under the Indo-Aryan language family. The language spoken by each Chakma group varies slightly, likely due to the influence of the dominant local languages where they reside. While Bengali shares strong cultural and linguistic ties with the Chakmas, it cannot be considered their original language, as they belong to the Mongoloid race. For example, the language of the Anokya Chakmas in Tripura, Arunachal Pradesh, and Bangladesh is heavily influenced by Bengali, while the language of the Doinakya Chakmas in the Arakan Provinces has significant influences from the Arakanese language. There is no doubt that the Chakma language shares vocabulary similarities with other Indo-Aryan languages, as it belongs to the Indo-Aryan language family. (Chakma, 2022)

According to the Chakma ballad *Radhamohn Dhanpudi Palah*, the Chakma people are descendants of Prince Bijoygiri of the Sakya Clan, who journeyed from Kalapanagar, located at the foothills of the Himalayas, to Roang (Arakan) in Myanmar. Alternatively, some believe that the Chakmas are of Mongoloid origin, having migrated into India and settled in the Himalayan foothills, where they later adopted an Indo-Aryan language. (Chakma, 2022)

The preservation of Chakma identity through the language is a vital aspect of their cultural heritage. Language is a fundamental component of a community's identity, and for the Chakma people, their language is a symbol of their history, traditions, and values. A community's language embodies its history, beliefs, and worldview, making it the fundamental component of its cultural identity. The Chakma language, originally belonging to the Tibeto-Burman language family, but considered an Indo-Aryan language at present, possessing a unique script and a vast oral legacy, serves as a crucial conduit for cultural exchange and historical understanding. But the loss of linguistic variety presents a serious obstacle that calls for deliberate steps to ensure its survival. Preserving the Chakma language ensures that the community's stories, legends, and cultural knowledge are passed down to future generations. It also allows the community to express themselves authentically, without relying on other languages or cultural frameworks. There are 87 recognized schools in Tripura where Chakma language classes are provided to the young generation. These schools help preserve the Chakma language by teaching its grammar, vocabulary, and syntax, ensuring its continued use and passing it down to future generations, which is essential to maintain cultural identity. An Advisory Committee for the Development of Chakma Language was established to regulate the development of the Chakma language under the Directorate of Kokborok and Other Minority Language. The list of Schools where education on Chakma language is provided under different District and Inspectorate of Schools are:

- Manikpur Proper Jr. Basic School
- Jamini Para J/B School
- Kamunchya Para J/B School
- Subal Karbari Para J/B School

- Shakya Adam J/B School
- Gourchandra Para J/B School
- Langicherra J/B School
- Panchakacherra J/B School
- Salbagan J/B School
- Purba Laxmikanta Para J/B School
- Sukramani Para J/B School
- Kanchancherra J/B School
- Sukiya K/P J/B School
- Purba Dupatacherra J/B School
- Purba Santipur J/B School
- Indrajoy Chakma Para Jr. B. School
- Buddhajoy Para Jr. B. School
- Kamini Chakma Para SB. School (Pry)
- Rajchandra Para Jr. B. School
- Japan Chakma Para SB. School (Pry)
- Senbari Para Jr. B. School
- Ramchandra Para Jr. B. School
- Taramohan Para Jr. B. School
- Kalabijoy Para Jr. B. School
- Bijoy K/P Jr. B. School
- Chailengta Cl-XII School (Pry)
- Laxmipur Laipada S.B. School (Pry)
- Dhalajhari S.B. School (Pry)
- Pancharatan (M) S.B. School (Pry)
- Kamala Ashram Col. S.B. School (Pry)
- Tuichakma Colony S.B. School (Pry)
- Noaram Karbari Para S.B. (Pry) (ADC)
- Biswakarma Karbari Para High (Pry) School (ADC)
- Girish Karbari Para S.B. School (Pry)
- Elmara High School (Pry)
- Gaburcherra S.B. School (Pry). (Iswar Ch. S/B School)
- Kali Prasad Bari High School (Pry)
- Hemtabari S.B. School (Pry)
- Bhanu Karbari Para S.B. School (Pry)
- Laipadapara (Lebacherra) S.B. School. (Pry)
- Jharjaria S.B. School (Pry)
- Hezacherra High School (Pry)
- Dhanyaram KP High School (Pry)
- Lalcherra TMC High Scholl (Pry)
- Chawmanu Cl-XII Scholl (Pry)
- Kshetricherra TKP S/B School

- Nandakarbaripara S.B. School
- Larai KP S.B. School (Pry)
- Arjun mani KP LB. School
- Chawmanu Bazar LB. School (ADC)
- Paisharam KP LB. School (ADC)
- Makarcherra S.B School (Pry)
- Boxamani KP S.B. School (Pry)
- Getua KP S.B. School (Pry)
- Gezacherra S.B. School (Pry)
- Phanguram KP S.B. School (Pry)
- Dalucherra S.B. School (Pry)
- East Chawmanu S.B. School
- Bhangamura CP (AP) S.B. School (Pry)
- Bhuban Sindhu CP S.B. School (Pry)
- Khailya CP S.B. School (Pry)
- Trailakya CP S.B. School (Pry)
- Lazmancherra S.B. School (Pry)
- Akshoymani DC High School (Pry)
- Nabincherra High School (Pry)
- Kinacharan TDP S.B. School (Pry)
- Kamdabcherra S.B. School (Pry)
- Ujanbagicherra High School (Pry)
- Andharcherra High School (Pry)
- Dhanicherra S.B. School (Pry)
- Depacherra S.B. School (Pry)
- Gandhacherra S.B. School (Pry)
- Santipur PTL High School (Pry)
- Kaipaia S.B. School (Pry)
- Nalkata High School (Pry)
- Pechartal H.S. School (Pry)
- Ledrai Dewan H.S. School (Pry)
- Bakra Debbarma Para J.B. School (ADC)
- Dasda S.B. School (Pry)
- Kawnpui LB. School (ADC)
- Santipur High School (Pry)
- Hemsukla S.B. School (Pry)
- Dopatacherra S.B. School (Pry)
- Uricherra SN S.B. School (Pry)
- Mritinga Cherra SN S.B. School (Pry)
- Balananjoyanti High School (Pry)
- Rabindranagar H.S. School (Pry)

Apart from these schools, other important efforts are also taken to preserve and promote the Chakma language. An important primary endeavor involves the progression of written materials in the Chakma language. This includes the creation of textbooks, dictionaries, and literature that serve to document and standardize the language, making it more accessible for learning and reference.

Preservation of Identity through Ceremonies and Rituals

The preservation of Chakma identity through ceremonies and rituals plays a crucial role in maintaining the cultural heritage and social cohesion of the Chakma people. Ceremonies and rituals serve as a connection to their ancestors, traditions, and beliefs, and play a vital role in passing down their cultural values and practices to future generations. Through ceremonies and rituals, the Chakma people honour their deities, ancestors, and the natural world, which is deeply rooted in their belief system. We find two flowing streams in observing rituals of a nation. One of these is scriptural and the other is customary. In the scriptural sphere the ritual remain almost same in the whole society of a nation but customary rituals often change with the changing of regions or one part of land to another. The Chakmas of Tripura are not alienated from these two streams of performing rituals. In their outer phase of the society the rituals of *HINAYANA* Buddhism prevails among them but in the inner phase of their society the system of worshipping in accordance with the *Tantras* of Buddhism rolls a prominent part with popular community belief and rites. It is to be noted that though some of the Chakma pujas or popular festivals may be originated from the ancient Buddhistic rituals and prevailing in the present Chakma society but these are observed fully in their own style and manners and can be considered as customary festivals. Some important rituals and ceremonies of the Chakma community are:

- **Bizu Festival:** A three-day festival celebrated at the beginning of the Chakma New Year, marking the beginning of the agricultural season. It is the most popular traditional festival of the Chakmas. The observing first day is called *Phool Bizu*, the second day is called *Mul Bizu* and the third day is called *Gochya-Pochya Bizu*.
- **Kathin Chivar Daan:** A ritual where monks are offered new robes and other necessities after a period of meditation and fasting. The word *Kathin* means “difficult”, *Chivar* means “robe” in Pali and *Daan* means “donation” or “offering”. Kathin Chivar Daan signifies the Chakma community’s respect for the monastic tradition and their commitment to supporting the monks’ spiritual pursuits.
- **Buddha Purnima:** Buddha Purnima is a significant festival of the Chakmas celebrated with great enthusiasm and devotion. It commemorates the birth, enlightenment, and passing away of Lord Buddha, falling on the full moon day in May.
- **Hojophaani (Birth ceremony):** A ritual performed after the birth of a child, involving purification rites and blessings from elders.

The Chakma peoples’ deep connection with nature is also reflected in their ceremonies and rituals, which often revolve around agricultural cycles and seasonal changes. This connection is rooted in their belief system, which emphasizes harmony with the natural world. As the Chakma community navigates the challenges of modernization and cultural assimilation, their ceremonies and rituals serve as a beacon of cultural resilience. These events provide a sense of continuity and stability, connecting the community to their past, present and future. In order to maintain social cohesiveness and transmit on cultural information across generations, rituals and traditions are essential. Festivals, religious ceremonies, and communal get-togethers are essential components of the Chakma people’s way of life, representing their collective memories and spiritual beliefs. Maintaining these customs helps to reinforce communal ties and guarantees the continuation of their cultural heritage.

Preservation of Identity through Artistry & Craftsmanship

For the Chakma community their artistry and craftsmanship serve as a tangible representation of their history, traditions, and values. Chakma culture is vibrantly expressed via handicraft and art, which reflects their aesthetic sensibilities,

creativity, and relationship to the natural world. Sustaining these artistic forms and the cultural identity they represent requires constant support and promotion of Chakma artists and their creations. Through their skilled hands, Chakma artisans create intricate and beautiful pieces that reflect their unique identity. Their craftsmanship is not just a means of creative expression but also a way to connect with their ancestors and pass down their cultural knowledge to future generations. The traditional Chakma arts, such as weaving and hand-made bamboo products are deeply rooted in their cultural practices and beliefs. Some of the pictures of handicrafts are given below:



Figure- *Pidey Hallong, Lei, Bodong*

Pidey Hallong: It is used as a luggage to carry things from one place to another. It is made out of bamboo and is one of the most important elements during the Chakma marriage ceremony as all the belongings of the bride are carried in it from the groom's place to the bride's place. According to the rituals, it can only be carried by either the groom's sister or any of the female relative of the groom, but she has to be younger than the groom in order to carry the *Pidey Hallong*.
Lei: Lei is used to keep objects in it and can often be found at Chakmas' homes. It is made out of bamboo and it is completely hand-made.

Bodong: Bodong is actually a tobacco pipe made out of bamboo and often used by the elders in order to smoke.



Figure: *Mod Chumo*

Mod Chumo: The term “mod” means alcohol and “chunga” means bamboo tube. It is used to carry alcohol in it. It is an important element when the groom visits the bride's house with his family for the first time (first look) as well as during the marriage ceremony. During the first look, after the marriage gets fixed, alcohol is consumed by the elders of both the families.



Figure: *Hereng ju Dulon, Hurobah*

Hereng ju Dulon: Hereng ju Dulon is a traditional craft used to keep the babies and to make the babies lull to sleep. It is made out of bamboo and often found at homes of the Chakma people, mainly can be found in the villages.

Hurobah: Hurobah is used to store the chickens, hens and eggs. The term “huro” means chicken/hen and “bah” means home.

Every tribe has its traditional hereditary dress and they always try to maintain this traditional hierarchy. Their handloom clothes are beautifully designed with wonderful colour combination and long lasting. Chakma designs and colours of cloths differentiate them from other tribes.

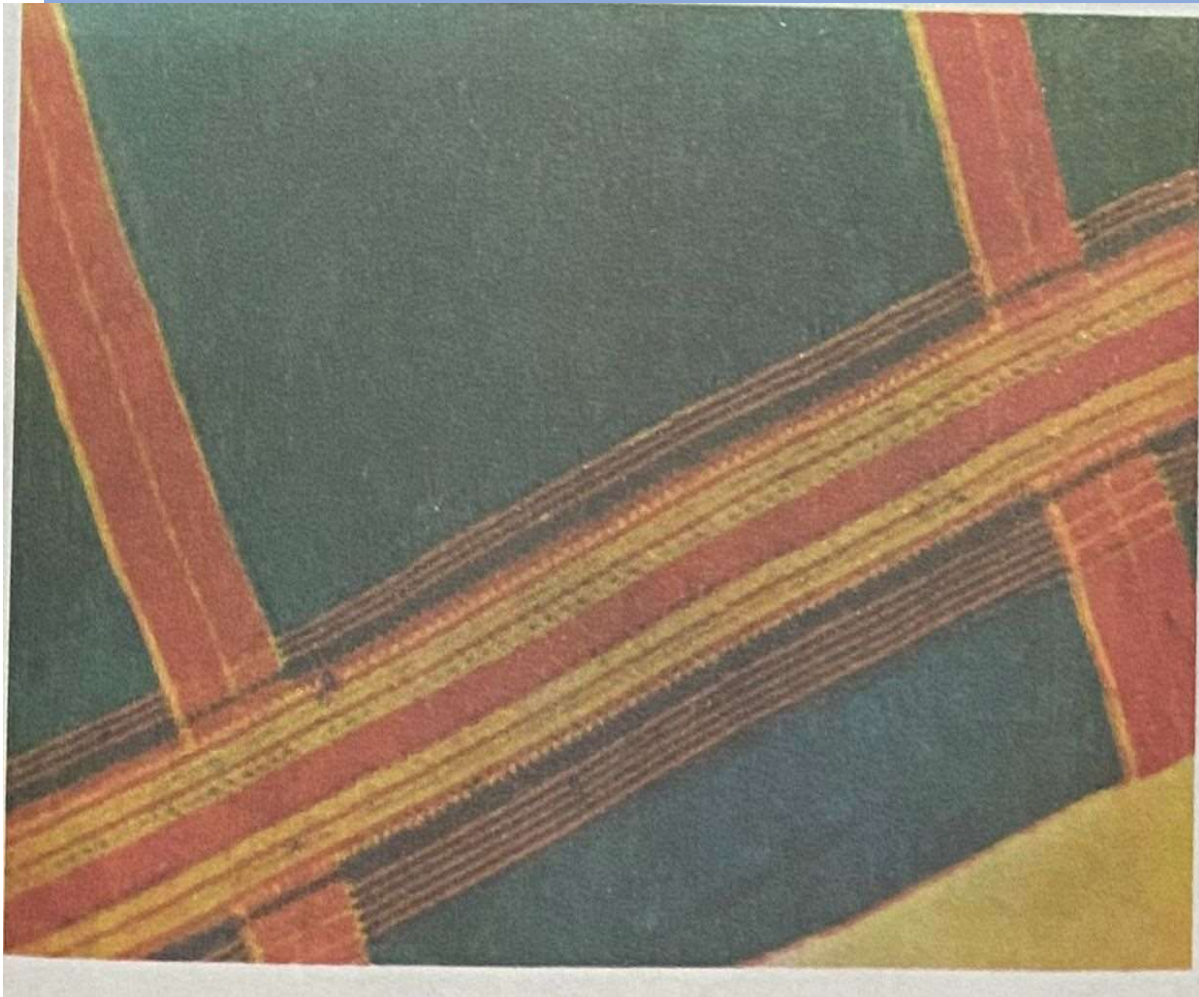


Figure: *Chakma Pinon*

Pinon is the female dress weaved in loin loom. It has no sewing. One side it has designed *Chabugi*. The cloth of Pinon is generally of black colour comprising of two coloured with four inches bordered vertically. Its length and breadth are 3 to 3.5 and 2 to 2.5 hands respectively.

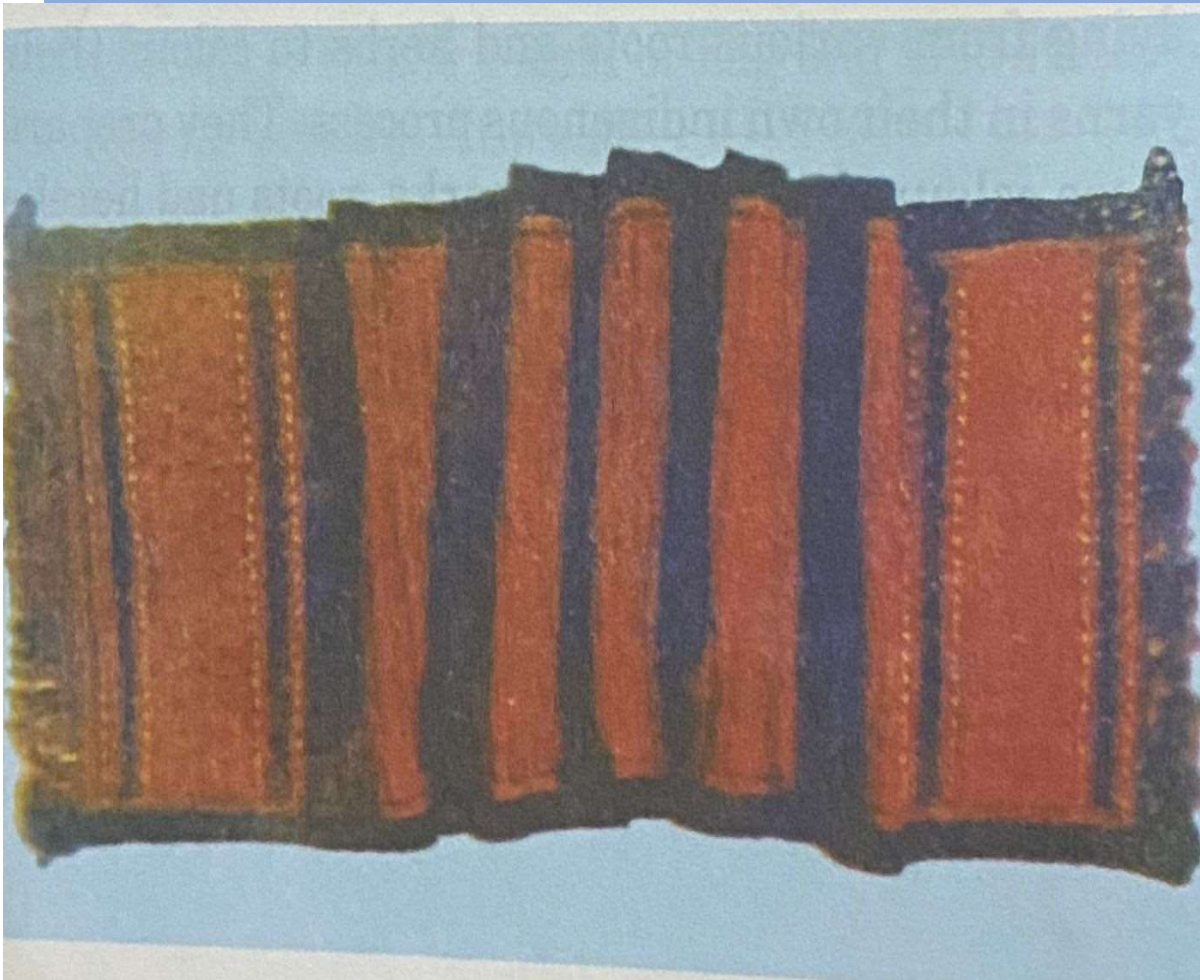


Figure: *Chakma Haadi*

Haadi is weaved in loin loom for breasts covering cloth of the Chakma females. Various designs of numerous colours are designed. The Chakmas weave two types of Haadi- Ranga Haadi and Chibiktana Haadi.



Figure: A woman is weaving *Pinon*

Chakma artistry and craftsmanship provide a sense of pride and identity for the community. It is a testament to their skill, creativity, and resilience, and serves as a reminder of their unique place in the world. By preserving and promoting their traditional arts, they can ensure the long-term survival of their cultural identity and continue to thrive as a vibrant and distinct community.

Role of Traditional Medicine

Traditional medicine among the Chakma is a holistic approach that involves natural remedies, herbal treatments, spiritual practices, and a deep understanding of the relationship between humans and nature. These practices are passed down through generations, forming an integral part of their cultural heritage. For the Chakma people, traditional medicine is not just a form of healthcare; it is a way of life that reflects their connection to the environment, spiritual beliefs, and the wisdom of their ancestors (Chakma, 2015).

In Tripura, the Chakma community has relied on medicinal plants, herbal concoctions, and rituals to treat physical ailments and mental health issues. For instance, plant-based medicines are used to address common illnesses such as digestive disorders, fever, and skin conditions (Bala, 2020).

Furthermore, rituals like healing chants, prayers, and the involvement of traditional healers or "Ojhas" contribute to the spiritual and mental health of individuals, which are equally important in Chakma culture (Saha, 2019).

In Chakma culture, traditional medicine is deeply rooted in their spiritual worldview, which sees the body, mind, and spirit as inseparable. Their healing practices, passed down through generations, harness the power of nature and spiritual beliefs. These practices not only promote physical and mental well-being but also serve as a vital link to their cultural heritage, community, and identity. By preserving these ancient remedies, the Chakma people safeguard their traditional knowledge and cultural legacy, ensuring a lasting connection to their ancestors and a strong sense of continuity.

In Tripura, the Chakma community has endured profound disruptions, including displacement and migration from Bangladesh, threatening their cultural heritage. Amidst these challenges, preserving traditional practices, such as indigenous medicine, has become a potent means of cultural resilience, shielding their identity from erosion. The continued transmission of ancestral knowledge on herbal remedies, natural therapies, and traditional healing remains a vital thread in the community's cultural tapestry, enabling them to maintain their distinctiveness in a rapidly evolving world.

Traditional medicine is a cornerstone of health and wellness in the Chakma community, addressing both physical and mental health needs. Locally sourced herbs, plants, and natural resources are skilfully utilized to treat everyday health issues, such as digestive problems, fever, and infections. Common household remedies feature turmeric, neem, and ginger, valued for their anti-inflammatory and antibacterial qualities. The community's traditional healers, known as "Baidyas," possess extensive knowledge of medicinal plants, enabling them to create personalized treatments tailored to individual needs.

Traditional Chakma medicine also has a profound impact on mental well-being, adopting a holistic approach that integrates physical, emotional, and spiritual healing. Unlike modern healthcare's focus on physical symptoms, the Chakma community prioritizes mental wellness, recognizing its crucial role in overall health. Practices like meditation, prayer, and spiritual healing enable individuals to cope with stress, anxiety, and depression, which are exacerbated by today's fast-paced and often isolating world. Furthermore, the community's close-knit structure and reliance on traditional healing foster a sense of belonging, emotional support, and social connection, providing a vital safeguard against mental health issues.

Traditional medicine plays a vital role in strengthening social bonds within the Chakma community, promoting unity and solidarity. The sharing of herbal knowledge, collective healing rituals, and communal care for the elderly and sick foster a sense of shared responsibility and cultural pride. These practices also ensure the transmission of cultural heritage to younger generations, reinforcing their connection to their roots. Furthermore, traditional medicine serves as a powerful symbol of cultural resilience and identity, enabling the Chakma community to assert their rights and preserve their heritage in the face of external pressures, making a profound statement about their commitment to health, culture, and self-determination.

Traditional medicine is instrumental in safeguarding the Chakma community's cultural identity in Tripura. By preserving practices that foster holistic well-being, the community proudly upholds its heritage, resists cultural assimilation, and ensures the comprehensive health of its members. In a world that often overlooks indigenous wisdom; the Chakma people's enduring connection to their traditional healing practices embodies a vital cultural legacy and a promising blueprint for a resilient future.

Conclusion

In conclusion, the preservation of Chakma Identity in Tripura is a multifaceted endeavour that encompasses language, rituals, and artistry. The Chakma community's rich cultural heritage, shaped by their history, traditions, and values, is a vital aspect of their identity. Efforts to preserve their language, rituals, and artistry are crucial in maintaining their unique cultural identity amidst the challenges of modernization and cultural assimilation.

Through their language, the Chakmas preserve their history, mythology, and cultural knowledge. Their rituals and ceremonies serve as a connection to their ancestors and the divine, while their artistry showcases their creativity, skill, and cultural expression. By promoting the Chakma language through education and cultural programs, the education and cultural programs, the community can safeguard its linguistic heritage and foster a sense of belonging among its members. Additionally, revitalizing traditional rituals and customs will enable the Chakmas to reconnect with their ancestral roots and reinforce their unique cultural identity. Furthermore, encouraging artistry in various forms, such as handicrafts will provide a platform for cultural showcase. Ultimately, by embracing and celebrating their distinct language, rituals and artistry, the Chakma community in Tripura can preserve its rich cultural heritage and ensure the continued vibrancy of its identity for generations to come.

The preservation of Chakma identity in Tripura is deeply intertwined with the continuation of traditional medicine practices. By safeguarding and promoting these ancient healing traditions, the Chakma community achieves a dual benefit: enhancing its overall health and wellness, while also ensuring the endurance of its unique cultural heritage. As the forces of globalization and modernization increasingly impact indigenous communities, acknowledging the significance of traditional medicine is vital for nurturing a robust sense of identity, cultural resilience, and holistic well-being.

The Chakma community's resilience and determination to preserve their identity are evident in their continued practice and promotion of their language, rituals, and artistry. It serves as a model for other communities to emulate, highlighting the importance of language, rituals, and artistry in preserving cultural identity and promoting cultural diversity.

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