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## Tradition and Contemporary Changes in the Religious Belief of the Reang

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*Abstract: The Reangs are basically a semi-nomadic tribe who practice jhum (slash and burn) or shifting method of cultivation on the hill sides. The Reang basically belonged to the mongoloid group and speaks the tibeto-burmese language 'Kau Bru'. The Reang inhabited almost in all the district of Tripura and with small populations in the neighbouring States of Mizoram and Assam. They live in a subsistence economy that relies heavily on shifting cultivation or huh. This paper attempts to study the traditional religious life that has revolved around their lifecycle. The paper also studies the influence and change of traditional religion after coming into contact with Hinduism. Furthermore, there have been considerable changes since the advent of Christianity. This paper is based on both primary and secondary sources.*

**Keywords:** Religion, Primitive, Priest (Aukchai), Physician (Boido), Ritual, Tripura etc.

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**Date of Submission: 20-07-2024**

**Date of Acceptance: 25-07-2024**

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## Introduction

The Reang also consider the term Bru and not Reang/Riang to be the name of the tribe/community. There are twelve clans in the Bru Community, viz., Molsoi, Meska, Msha, Raikchaoh, Apeto, Uairem, Chongpreng, Nouhkham, Tuimoi-Yaphauh, Yakstam, Chorkhy and Tauma-Yakcho. The fact that Reang /Riang was not included in the said clan system was because the last Kaskau (Community Chief) who was also powerful and tyrant name was Reang/Riang. Therefore he does not want the Community to use and associate his name to be part of the overall clan system. The Rieng Kaskau had subjugated all the other clans of the Bru community and had ruled over them for many years (There had been as many as sixty-four Kaskau spanning over 340 years from 1327 A.D.-1667 A.D). As such, other dominant tribes who have come into contact with the Kaskau have started to recognize them as Rieng (name of the Kaskau) in place of Bru. Since then the term Reang/Riang has been widely used as an appellation to indicate the tribe.

The origins of the Reang traditional religion are obscure. The origin, however, can be assumed based on oral tradition and the terms used by priests and even the elderly generation to address the highest God. The generic term they used to address their God, who is the creator and sustainer of the whole creation, was '*Kaithor*' also called '*Isor*'.<sup>ii</sup> *Kaithor* or *Isor* is the name of a monotheistic God, whom the Reang people name God in their language, same as English speakers call God, Mizo call *Pathian*, Hebrew call *Yahweh*, Bengali call *Bhagaban*, and so on. The Reang popular ritual incantation '*Soinai Kaithor bai Baunai Bamoi*' contains the word '*Kaithor*'. However, this particular appellation, '*Kaithor*', was not commonly used by the Reang people. They prefer the term '*Isor*' when referring to God, a Sanskritised word for *Ishvara*. But from the recent period, some of the Reang, particularly the Christians, prefer to use *Kchusoyang*<sup>iii</sup> for God. Reang were assumed to be once the believers of one supreme God. They stress the importance of devotion rather than sacrifices. But, later it is found that their religious outlook was centred round the ceremonies and worship of the gods, goddesses, and spirits. In one of the Reang common phrases, it is said that Reang had just one ultimate God and no other gods or goddesses. They used to bow down solely to their ultimate God. The line goes, '*Mani Singgraohmani kaukrung; Youngsa ongbu kchehcha mainai; Kuhsa ongbu kchehcha mainai; Birtaing mainai, behtaing mainai; kung khlumyagnai achar kroi; ktau ye naiyag nai achar kroi; Thakhoing bu pranoi kroi; Bruha hihknoi kroi*'.<sup>iv</sup> Meaning, 'Brave Warrior and eloquent; so skilled in extracting the intestines of insect and locust to eat; He is capable of slaying while flying and slaying when encaged. There is no custom to bow down to anyone or look up at anyone. Wild creeper's yam root called '*thakhoing*' has any bifurcation; Bru likewise has no two wives.'

Based on the mythological origin of the Reang, we can somehow trace the beginning of the Reang traditional religion. In '*History of the Reang*' Lincoln Reang writes, 'It was the time when no human being was created; that many Gods came together in a place called Kangsari-Nakati Tuibu-Tuistaima and under the leadership of Achu Sibrai, Achu Hangrai,

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Achu Chuaiingdai, Apa Tisnagraha and Among Ganga. They decided to create human being. Among Ganga was given in charge for creating an atmosphere for the human being to live in the world. She therefore created with her universal power two-rock eggs and gave it to Achu Sibrai. Achu Sibrai later gave the eggs to sage Biyasmoni who in turn gave it to sage Kashyapa. Sage Kashyapa later gave the eggs to Biangoma and Biangopha (Garuda- a huge bird) to hatch in their nest along with their own eggs which lies at the hermitage of sage Kashyapa. Later, Biangoma and Biangopha hatched their own egg and came out Soinairao and Bonirao but the rock-eggs did not hatch. Biangoma was also becoming tired of the rock-eggs. So, one day sage Kashyapa blessed Biangoma with the power to hatch the rock-eggs and came out Devtoroni and Devlaxmi. They were kept under the guidance of the Supreme God i.e., Achu Sibrai (Bura Khongtrong), who brought them up with various knowledge to live in the world and later Devlaxmi and Devtoroni were given in marriage and had three children namely Moinbroiha, Sengrakha and Khorgobi.<sup>v</sup>

The Reang believe that their traditional belief originated from Achu Sibrai. It was he who taught Devtoroni and Devlaxmi (who were born out of stone and got recognition as the ancestors of the Reangs) the names of different things that existed in the world, mainly different crops and paddy. He also showed them *Badia* paddy, for which the Reang performed the '*Badia- maibasami*' ritual before harvesting.<sup>vi</sup> Achu Sibrai also instructed them to worship the goddess of water '*Tuitouchung chaoma*'. Achu Sibrai also asked Devtoroni to perform two rituals, viz., '*Tui chaomo* and *Gbeing bumo*' for the welfare of the pregnant lady and the baby as his wife Devlaxmi is pregnant. Achu Sibrai also asked them to perform the '*Dari rimo*' ritual and then *Abu-Sumo* for the purification of the child. *Bachauh kamo* rituals are still performed to promote the newborn baby's good health, wealth, and prosperity. Achu Sibrai also instructed the deities to take care and to punish them if the codes given by him are violated by them. That is why the Reangs still follow the traditional social customs so carefully, cautiously and obediently.<sup>vii</sup> The wife of Achu Sibrai was also believed to have torn her garments into three parts and given them as a means of identifying them as their slaves, as well as garland and earring. As a result, the Bru people are referred to as "*Surjo Bongsil Maladhara*,"<sup>viii</sup> which refers to the tribe that wears the sacred necklace known in *Kau Bru* as "*Rangbauh*."

The belief in supernatural powers is one of the most dominant features of their religion. The worship of deities and spirits can be broadly divided into benevolent and malevolent. They also believed in the abode of the spirits. It is thought that the deserted homestead, joining paths or roads crossing *Lampra*, some of the hills, forest, and big trees are some of the abodes of the spirits. One of the dominating beliefs is that if a particular plot of land is considered to be the abode of the evil spirit, then cultivation in that plot is to be abandoned, and if at all cultivation is considered very harmful. No one takes the risk of displeasing the spirit and avoid cultivation in such plots. Ceremonial offerings and sacrifices also form part of the rituals, most of which are done to appease the spirits. They believe that the fear of displeasure of the spirits will bring curses and misfortune. It is here that the role of the traditional priest, *Aukchai*, becomes significant. He decides which spirits have been

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displeased and the cause of remedy. Almost every village will invariably have one *Aukchai*. During the function, the *Aukchai* also acts as the traditional physician<sup>ix</sup> *Boido*.

## Types and Deities

The Reang believe in two different types of deities namely benevolent deities and malevolent deities, which are categorised mostly by their patterns of interaction with humanity.

Benevolent deities are said to be good spirits who provide humans with blessings and protection. They are such as *Mtaiktor* or *Sibrai* is a deity who is recognised as the supernatural supreme God and is the source of all other deities and things. *Hangrai* is a caring deity who intervenes in the procreative process of the earliest humans.<sup>x</sup> *Mainouhma* and *Khuluma* are two female goddesses of paddy and cotton, respectively.<sup>xi</sup> *Nouhsuma* a female deity is considered wise protector and keeper of the house. *Songrongma* is a female deity, who was regarded as the deity of peace and prosperity. *Tuibuma* is a water goddess who is worshipped and prayed to for the purity of village water, streams, and rivers. *Longdrai* is a male deity who, together with his wife and son, *Songkhotuirini* and *Kalajiban*, is worshipped to evoke blessings.<sup>xii</sup>

Malevolent deities are said to be those that make mankind sick or injure them by sending them something bad. Fearful of them, the Reang give sacrifices to please and propitiate them. They were such as *Buraha* a male deity known as a powerful spirit that rules over 120 demons and his wife *Haisuma* and their sons *Jomphira* and *Kalphira* is capable of inflicting suffering and sickness. *Mkhusning Broi rao* refers to seven female malevolent deities who produced fever and various types of illness. They also caused food poisoning, stomach aches, and other symptoms. *Soinairao* and *Bonirao* are two malevolent brothers who were known for writing the destiny of each child born and causing sickness and misfortunes.<sup>xiii</sup> *Thuhnairao* and *Bonirao* are the deity of all disease and the messenger of death. *Soni* is a male deity who is said to be a punisher since he punishes evildoers such as those who commit adultery, robbery, murder, theft, and other sins.<sup>xiv</sup>

## Concept of Soul and Funeral Customs

The Reang believed in the soul and its separate existence. They called it '*Phola*'. To the Reang, sleep implies the temporary departure of the soul and death means permanent departure.<sup>xv</sup> After the immediate death of a person, the dead are given a good bath with *chakhoimtoi* (alkaline water) and *mairungmtoi* (rice water) and dressed neatly. Taken out of home and laid in the courtyard, head is placed to the east. The deceased body is covered with a shroud. Rice beer is provided to mourners. Two birds made of bamboo splits (*Bitaoama* and *Bitaoasa*) are kept beside the body.<sup>xvi</sup> They believe that the birds will take the soul to heaven. All night long, a dance is being performed in front of the dead body. They think that it is the

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last dance of the dead person with his family and villagers, also to deceive *Lao Tao* (the owner of the dead) into believing that the diseased person is still alive.<sup>xvii</sup>

Before the dead body is taken for cremation the rite is performed by killing a chicken on the feet of the deceased.<sup>xviii</sup> This ritual is for *Lao Tao* (owner of the dead) and for the deceased person.<sup>xix</sup> The soul of the chicken is supposed to accompany and guard the human soul on the way to the next world. The Reang believes that there is a big log in the way about halfway through. The point where the tree fell is a dividing line between the worlds of the living and the dead. Once a soul goes to the other side, it never comes back. After the great crossing, the soul reaches the peaceful abode of *Larima* in the east. She is an old woman who is busy cooking food for the deceased people. The moist hills in the distant east are nothing but smoke which rises from her kitchen. This kind of woman offers rice and water. When someone eats and drinks at *Larima's* place, they forget their past lives right away. After feeding the old woman, send the soul to the place of *Thunairao*, where it will be judged and tried for the last time. Based on what they did in their last life, they are reborn on the seventh day.<sup>xx</sup> The Reang believes that life is divided into two after death: the soul and the body. The soul is believed to be mixing with the wind, and the body takes refuge in water.<sup>xxi</sup> As such the Reang cremated the dead near the river. The dead body is carried in the *Tolai* (bamboo stretcher). Reaching the cremation ground small shed (*shmangnouh*) is built for the departed soul to take rest. When the cremation is completed, rice and eggs are offered to the departed soul, along with a basket full of paddy, water, rice beer, and tools on the floor of a shed. The mourners and family bathe in the river before returning to their houses. The next day, the place of cremation was thoroughly cleaned. They retrieve the remaining bones for post-funeral ceremonies.<sup>xxii</sup> If the death was unnatural, family members and villagers would visit the cremation site on the third day to retrieve the remaining bones. The widow, along with other women, entered the small shed (*shmangnouh*) and placed the bones on her lap. Then she will serve cooked rice, water, meat, liquor and other items to the departed soul. While the people dance around the widow to the rhythm of the drum, the priest utters a spell for soul redemption. Two cocks and pigs are sacrificed. Animal blood is sprinkled on the remaining bones. In the evening, they go back to their home in procession, singing and dancing the whole way. The widow then kept the bones in a *Nouhsa* (small bamboo hut) behind her house.<sup>xxiii</sup> To signify the dead is still among the family. In some cases, for those who died of smallpox, cholera and other infectious diseases are buried. Children below one year of age are also buried. But the bones are dug out after a few months and are kept in the small shed (*shmangnouh*) until final immersion in the river.<sup>xxiv</sup> For the final immersion, cooked rice, water and curry are offered along with tools, utensils and various *jhum* crops that will be required in the next life. The bones are then brought back to the house, and the shed is burnt down to drive away the spirit. After a period of feasting and dancing, the bones and ashes are thrown in the river, and thereafter, no other ceremony is held.<sup>xxv</sup>

## Role of Aukchai (Priest) and Boido (Physician)

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The sacred specialists are those who have used their abilities or gifts to help the community. Some people are gifted in conducting sacrifices, prescribing the necessary sacrifices, foretelling the future, and making healing medication. They are the priest (*aukchai*) and physician (*boido*), who are socially accepted. The priest, or *aukchai*, is the community's chief intermediary between gods and people, and his main task and purpose is to perform sacrificial rites and prayers on their behalf. Each village's priest makes contact with the spirits and recommends measures to please them. They perform various sacrificial rites on numerous occasions, such as rituals related to a person's life from the moment the mother conceives the child until death, and they also perform various types of sacrifices, such as administering festivals, conducting marriage ceremonies, naming the child after birth, healing the sick by offering sacrifices, and so on. He was occasionally contacted by the family to give various home sacrifices, such as to celebrate the completion of a new house, to get blessings and to cleanse the house after the death of any individual from the house.<sup>xxvi</sup> He was also consulted by the *chudri* (village head) for counsel and direction in matters of village administration.

The priest is also sometimes regarded as a physician possessing knowledge of medicinal herbs and capable of curing the disease by means of herbs as well as magical incantations. He is held in high esteem by the villagers and enjoys manifold privileges.<sup>xxvii</sup> In the Reang society the post of a priest (*aukchai*) is not hereditary and anybody can learn the priest craft. Though anyone can learn the skill of *aukchai* most of the priests are males. A female *aukchai* is rarely found.<sup>xxviii</sup> The priests (*aukchai*) never charge any fixed fee for consultation, training of a new *aukchai* or sacrificial performance. The people who requested them for religious purpose give them something in cash or kind according to their convenience or their agreement made with them. Some well-to-do families offer them something better, while poor families can offer only little gifts. But they serve all who need their service.<sup>xxix</sup> Some of the well-known Reang priests (*aukchai*) were Langkati Duari (only Reang female known priestess), Sungthang Nungthang (1837-1932), Birbahadur (1901-1975), Tanggrangrai.<sup>xxx</sup> Sunthamuntha, Napouhha, Amaniya, Tongnang Aukchai etc.<sup>xxxi</sup>

In terms of judicial purposes, deities were seen as the divine judge, and the priest (*aukchai*) served as a mediator between gods and men, performing sacrifice rites to determine the perpetrators of the crime. This type of traditional justice system is known as *smitangmo* (oath-taking). When a person is accused of a crime and he denies the accusation, his case is brought to the *chudri* (village head). If the case cannot be easily solved, the village council and village priest (*aukchai*) will be determined by following the traditional justice system and seek the assistance of the deities to identify the criminals. *Smitangmo* is of three types- *Toilohmo*, *Hayag bauhmo* and *Longdrai Thaimo*.<sup>xxxii</sup>

***Toilohmo:*** *Toilohmo* occurs in water bodies such as rivers or lakes. Two priests representing the suspect and the accuser will also be present. They will perform the rituals using two

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fowls, one for each individual, to elicit a verdict from the *Tuibuma* water deities. To prove their innocence, the suspect and the accuser were both submerged in water simultaneously. If the suspect emerged from the water before the accuser, he is considered the loser. The incident was witnessed by a large number of individuals who were standing on the water's edge.

**Hayag bauhmo:** *Hayag bauhmo* is performed on the land. The priest will perform rituals on an erected altar. Materials such as sugar, *bataha* (sweets), banana, candle, rice, and male goat were used in the sacrifice. The suspect is required to embrace the altar. The rope that was tied around the goat's neck will be placed on his neck. If he began to tremble and were unable to withstand the rituals, the rope would be removed from his neck. That proved that he was the perpetrator. This form of judgement was regarded as highly harmful as it could even result in a person's death.

**Longdrai Thaimo:** *Longdrai Thaimo* takes place on the land. Three mud mounds were made. Three chickens were used for the rite: two roosters and one hen. The chicken's intestines were observed during the examination. If the intestine ruptured, he or she was found guilty.

This traditional practice of using chickens for divination may seem barbaric to a modern sensibility, but it was an important part of cultures' justice systems. The examination of the chicken's intestines was believed to reveal the will of the gods or spirits and thus determine guilt or innocence. Interestingly, this method was not limited to criminal cases; it was also used in matters of health and fertility.

*Boido* (physician) is another remarkable individual who is a specialist in healing sickness through the use of his specific abilities with herbal medicines. Since the Reang believe that illness is caused by malevolent entities that are offended and dissatisfied, it is necessary to approach and placate them in order to obtain healing. They come to the *Boido*, whose job is to determine the root cause of a client's ailment or misfortune and prescribe medicine. He has the ability to communicate with the spirits. Therefore, he chants and summons aiding spirits by reciting the charms or mantras (*gyaing*) in order to heal the illness with his medications.<sup>xxxiii</sup> The art of magic and divination is also known by the *Boido*. The *Boido* generally receives theoretical and practical instruction from some other senior *boido* to learn the techniques of using different chants and herbal medicines. The level of the *Boido*'s training and his connection with the helping spirits who let him to enter a trance while performing the healing ritual determine how successful the service is. When *boido* enters a trance or ecstasy condition, he or she may act as a healer, diviner, harmer, or mediator between the worlds of humans and spirits.<sup>xxxiv</sup> Some *Boido* claimed to be able to cure people who are afflicted with fever, stomach-ache, headache, broken bones, skin disease, cholera, and other illnesses. They can cause illness upon others by putting foreign bodies like water bottle, waste clothe, meat, egg, etc. in their bodies in order to harm them or kill them. But another *Boido* can heal that illness by chanting charm (*gyaing*).<sup>xxxv</sup>

Witch (*skal*) is also responsible for a variety of diseases in the villages. *Skal* is the name given to the individual who learned harmful mantras to infect others. Whoever has

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learned this evil incantation will chant the charm and summon the spirits of *Skalmtai*.<sup>xxxvi</sup> This deity may inhabit the body of the person summoned, and she will act on its behalf. When someone gets ill in the village, usually a woman is suspected to cause that sickness. There are also instances where such women are socially boycotted or killed.<sup>xxxvii</sup> Evil eye happens during eating. Some people are believed to have evil eyes. If such people cast any look on anyone while eating, which some of them would like to cast, the particular person suffers from *khuanangmo*, which gives rise to a set of different ailments. It is believed that only the *Aukchai* and *Boido* can undo this harmful effect and cure a victim from such suffering.<sup>xxxviii</sup>

## Rites and Rituals

The village priest was primarily in charge of sacred performances. The essential issue in this regard for the Reang is the sacrifice to appease the gods and deities. While making the offering, suitable utterances are made by the village priest, who propitiates the respective gods and invokes their blessings and good wishes for health, happiness, and a rich harvest. Purity is strictly observed. Otherwise, the spirit may become displeased, resulting in disaster for the person, family and village concerned. In the Reang traditional religion, sacrifices are very significant. Their religious life revolves around their life cycle, which needs tracing the origins of the sacrifice through one of their myths. The Reang has continued all these sacrifices for childbirth even in the present time. The rituals which are being practised by the Reang are mentioned in the table below:

## Rituals related to Cultivation

The Reang traditional method of cultivation is shifting cultivation (slash and burn); *jhum* or *huh*. The cultivation is associated with various beliefs and rituals to appease deities and evoke protection and good harvest. Some of the rituals related to agricultural practices are as follows.

***Uakhar Kaimo***: A ritual is performed when selecting a site for cultivation. A small patch of the tentatively selected site is cleared to perform the ritual to *Achu Sibrai*. Dried rice with a bamboo pipe of water was offered. The Reang wanted to know the gods approval behind the selection of *jhum* or *huh* by tossing bamboo. A bamboo stalk was vertically split and thrown above to fall upon the ground. If the two bamboo pieces land on the ground in an opposing posture, it is seen as an auspicious omen.<sup>xxxix</sup> A lump of soil is also taken from that land by the family's head and placed below his pillow. If he has a dream of buffalo, cattle, clear water, fishing, marriage, etc.,<sup>xl</sup> *jhum* cultivation in that land will be profitable.

***Hatamalaimi***: This ritual is conducted after burning the slashed trees at the *jhum* site before the crops were grown. Two pigs, one goat and three chickens are sacrificed to deities like



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*Tuibuma, Songrongma, Bonirao, Buraha, Mainouhma* and *Khuluma*.<sup>xli</sup> It was performed for the rich harvest and protection.

**Maikhlummo:** This ritual was performed to the deities of crops in order to increase the productivity of the *jhum* cultivation. It was performed in front of the temporary hut called *kaireing*. One pig and as many as 15 fowls are sacrificed. In this ritual, their main endeavour is to propitiate the following gods by offering fowls and pigs.<sup>xlii</sup>

**Chechema Phohmo:** As *jhum* cultivation is almost entirely dependent on rainfall, a ritual was performed in the case of drought. Water is dropped on the tray and spread in the courtyard. The goddess of water, called *Tuibuma*, is worshipped. A lump of soil is thrown into the water, a particular insect called *Chechema* (Cricket) is buried alive with the head downward, and a sound in imitation of a frog is produced by rubbing a *laisra* leaf (*phrynium imbricatum*) against the bottom of a basket. A similar sound may be made by rubbing a bamboo split against a scratched bamboo.<sup>xliii</sup>

**Badia-maibasami:** *Badia-mai* is a particular type of rice grown in the *jhum*; *basami* means 'carrying'. The Reang cut the first bunch of this paddy carried it on their back, and performed a ritual before harvesting.<sup>xliv</sup>

**Maiktachamo:** This ritual is performed after the harvest. The Reang does not use the new rice unless this ritual is performed.

Other major rituals include family rituals or *nouhkhoh* ritual, village ritual and rituals for public welfare.

## Influence of Hinduism of Reang Traditional Religion

The Reang traditional religious practices gradually changed due to their interactions with Hindu Bengali neighbours. Even though Hinduism was not Reang's original religion, many elements have blended with their traditional religious practices and beliefs. There are several traditional deities that are identified with the Hindu notion of gods and goddesses. For instance, the Hindu goddess Laxmi is associated with the goddesses of rice and cotton, *Mailuhma* and *Khuluhma*, while *Tuibuma* the goddess of water with Ganga. *Sibrai* and *Lampra*, who are revered for their general strength, are comparable to Mahadev or Shiva in Hinduism.<sup>xlv</sup> Though Reangs do not worship idols, there is a prevailing belief that there is a close connection between their traditional deities and the Hindu gods and goddesses. As a result, they retain images of Shiva and Laxmi and worship them. The Reang have gradually assimilated Hindu religious sects into their religious and cultural practices as time passes.<sup>xlvi</sup> Several Shiva and Krishna temples have been built, and the priests of these temples are Reangs. They also sing devotional songs (*kirtan*). Most of the Reangs, except those who have embraced Christianity, now call themselves Hindu of the Shakta cult. Those who practise Vaishnavism forgo fish and meat, as well as offering animals as sacrifices.<sup>xlvii</sup>

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## Emergence of New Religious Practice among the Reang

In the present day, there are new emerging religious practices among the Reang, like those of Ram Mondoli of Soito Sonaton Dormo, which synthesise the traditional religion of the Reang. Monuram Molsoi formed this new religious form among the Reangs. He was driven by the Reang community's predicament. According to him, the Reang community had been enslaved by both other stronger communities and the gods. He finds that his people were professing to other religions, abandoning their traditional religion. This has oppressed them and forced them to carry heavy loads to worship and sacrifice to deities. So, he took on the issue of uniting the Reang community by winning over all the people's burden (*khang makhangsa*) and reviving traditional belief in the new system. According to him, there is no sacrifice in the traditional religion of the Reang. So, this new religious form has no sacrifice, only devotion and worship of god. They believe only in Sonaton. Salampata was used to symbolise their religion. This new religious form took birth at Hnahthialzawl Para, Mamit district of Mizoram on 14<sup>th</sup> January 1990 to unite the Reang and to preserve their traditional belief system.<sup>xlvi</sup>

## Conclusion

The Reang people are generally very religious. Today, their traditional religion undergoes gradual changes. Most of the Reangs, except those who have converted to Christianity, now call themselves Hindus. Additionally, there have been significant changes since the advent of Christianity. Christianity brought new beliefs, values, and practices that greatly impacted the Reang society. These changes have led to a shift in the religious landscape of the Reang community, with some embracing Christianity while others continue to uphold their traditional beliefs. Overall, the interaction between tradition and contemporary changes continues to shape the religious identity of the Reang people.

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