

HISTORY OF PRESENCE OF DUKPA TRIBE IN BUXA

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Abstract:

Dukpas are divided into two main communities like: Sharchop (community of eastern Bhutan) and Ngalop (community of western Bhutan). The inhabitants of Bhutan are like to identify themselves being a dukpa are belonging in Mongolia race. Buxa hill is controlled by Reserve forest and they have no permanent land for cultivation or residence. On the basis of the available data it is very much trustable that dukpas are the part of Tibetans, 'bon' and 'tefu' communities those are followed a separate stream of Buddha religion. Their historical basement was framed during 7th century on the basis of religion belief. The Buxaduar, the duar of western site, plain area of northern Brahmaputra River, eastern site of Tista River and its surrounding area were controlled by 'Koch' dynasty. The area was completely unproductive, inaccessible and the heart of wild animals; moreover, due to dearth of Koch administration, Bhutanis captured a large portion of this area and tried to capture more area successively. They build up the tax collecting centre and collect rice, elephant teeth, bark of dears from 'toto, and 'mech' tribes etc. Even tried to cultivate the land of duars and Assam area by the tribes of 'toto' and 'mech'. The oppression was too much cruel that they compelled to reproduction between the tribes of 'toto' or 'mech' and lower caste bhutani female. Because on that time they had in need huge labour.

KEY WORDS:

Buxa hill, community, Dukpa.

INTRODUCTION:

At Buxa hills (26° 46' N. latitude and 89° 35' E. longitude) live Dukpa Tribal people. They have more links with Bhutan than India. The community, limited to the four high-altitude villages of Sadarbazar (2,000 ft), Lal Bungalow (2,800 ft), Lepchakha (2,300 ft) and Chunabhatti (2,500 ft), is so remote and inaccessible that they are deprived of almost all kinds of basic necessities for example: education, sanitation, health assistance and pure drinking water. At Buxa hill of Jalpaiguri district total 6 villages are settled with 6000 population. Among these 90% people are Dukpa. Instead of Buxa area Dukpa community is also found at Sikkim, Jammu, Bhutan, Kashmir, Ladakh, and Darjeeling. From Buxa to 14 Km North Sinchula (5800 ft) village and Rupam settlement are also the area of Dukpas. From Alipurduar town to Santalabar is 36 km. The other names of Dukpa are Dzungkha, Ngarung, Sharchop, Kebumtarp, Drukke, Drukha, Dukpa, Bhutanese, Jonkha, Bhotia of Bhutan, Bhotia of Dukpa, Zongkhar, Rdzongkha, Druku, Yul-Mi, Drukpha, Ngalong, Ngalop.

OBJECTIVES:

To search out the History of presence of Dukpa Tribe in Buxa.

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METHODOLOGY:

It is completely based on literature review related on the published and unpublished writings on Dukpa.

DISCUSSION:

Lepchakha is a small Dukpa village on a hilltop inside the Buxa Tiger reserve. The village is located close to Bhutan, the areal distance not is more than 2 to 3 kms. There is a boarder outpost of the security agencies here. The village has a very small population of about a hundred people. The main attraction of Lepchakha is the view from the hilltop. There is a large ground where you can take seat on a bench and be mesmerized by the view of Dooars in front. Almost the entire Buxa forest area is visible from here including every nook and corner. As many as seven rivers flowing through the Buxa forest can be seen from here. You can see Alipurduar town, Jayanti riverbed, Santalabari river Sankosh followed by River Raidak, Jayanti, Bala and others and the entire green cover in front of you. Turn around and behind you are the hills of Mahakal, Chunabhatti and Rovers point which together makes for a great trek. People of the village are also very unique.

Dukpas are divided into two main communities like: Sharchop (community of eastern Bhutan) and Ngalop (community of western Bhutan). The inhabitants of Bhutan are like to identify ownselves being a dukpa are belonging in Mongolia race. Buxa hill is controlled by Reserve forest and they have no permanent land for cultivation or residence. Once these land was under controlled of Kash land (personal estate) and on that time dukpas cultivated land in huge amount. But on 1944 the area had been transformed into the hand of Forest Department. The people of Bhutan identify own selves being a dukpa. The term 'dukpa' has been derived from Tibetan term 'drukpa'. In Tibetan language 'druk' mean thunder drugon and 'pu' means 'inhabitants'. The 90% inhabitants of buxa are drukpa. There are different villages in buxa hill for example: Buxaduar, Chunavati, Tashigaon, Lepchakha, Admaa and Chhalun. Dukpa community is registered being a Bhutia tribe in the schedule tribe list of West Bengal on 1956. In Buddha Himalaya, in name of 'drukpa' a separate religion is found. During the initiation of 7th century in Bhutan, Buddhist sect of 'drukpa-kagupa' branch was established deeply in Bhutan. In this way the selection of the name of drukpa community is relevant. According to Rahul Sangkirtian Bhutia mean Tibet and Bhutan is the home of dukpa. In the book of 'Bhotan and the story of the Dooar war', Sargeon Rainni told that 'the Chinese call the country (Tibet). Si-Tsang divide it into Tsien Tsang or Antirior Tibet and Hang Tsang or ulterior Tibet,...that the word Bot, variously pronounced Bhote, Pot, Poot is the name by which Tibet is locally known.' According to S. Raine "The Bhoteahs and the Thibetians are in fact the same people. The former being what may be termed Colonial branch of the latter." In ancient time 'bon' and 'tefu' tribes were inhabited at the southern part of Tibet. But with time they were removed by the Tibetan battalion. In mid of seventh century the migrated persons from Tibet were came at Bhutan. in way of the Thibetians.



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Dukpas in Lepchagha village, Buxa (source: Dr. Tapas Pal, 2014).

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The under-age Dharendra Narayan (son of Dhairjandra Narayan) wants to take the help from the representative of 'East India Company' and with the help of English battalion there were two wars was enacted between Bhutanking and Koch King on 1772-1774 and September 1864-31st March 1865 and the Company representative Tautlar captured Buxa. 4th November, 1865 British representative Karna Bruvo and Bhutan representative was conducted a meeting at Buxa hill and the final alliance was held at Raoyapani. The final decision was taken like that: British have sovereign right on the area of 18 Duars, Assam, Rangpur, Kochbihar area, Aambari-falakata. On 1869 the Jalpaiguri district was birth and with time Kochbihar was a state under the cleaver policy of British. Though the sovereign of Bhutan dynasty was demolished yet still now we are nourishing the name of the place for example: 'Bhotpatti, Bhutanghat or Bhutanihat in North Bengal.

A clear history of the area is not available but the area was mostly under Bhutan's Pasakha region. There was a conflict between the King of Bhutan and the Cooch King of the plain. Eventually in 1865 after the Duars-war between British India and Bhutan, an agreement named as Sinchula Agreement was signed. Under this agreement the Buxa area was came under British place for occupation. The Pasakha area came to be known as Buxa and the Pasakha Dzong became Buxa fort.

More than 300,000 Dukpa people are dispersed across the three Asian nations of Bhutan (160,000 people in 1991), India (105,066 in 2001) and Nepal. They are found throughout Bhutan, but are especially concentrated in the western districts of Ha, Paro, Thimphu, Gasa, Punakha, Chhukha, Dagana and Wangdue Phodrang. The Drukpa do not refer to their country as Bhutan, but rather as Druk-yul. One source states, 'They inhabit hilly terrains of high altitude marked by extreme cold, high rainfall, medium snowfall and dense forests. The Drukpa live in the Indian states of Arunachal Pradesh, Assam, Meghalaya, Sikkim and West Bengal. The first Dukpa moved to India during the latter half of the 7th century, when they conducted

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raids into today's north-east India. Some Drukpa have migrated into Nepal where they primarily operate as traders out of Kathmandu.

CONCLUSION:

Globalized Earth, we and our society, are feeling that indigenous and traditional socio-cultural terrain, settlement morphology and ecological identity of tribe are belonging at the door of abolition. Changes and modification are everywhere. The need and value of the tribal culture are being increased to protect our environment even in geo-political field. The touch of tribe on environment is very polite and sustainable.

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Special note:

4. This article is mainly based on the ongoing research of Dr. Tapas. Pal (2014-15) on the topic of DUKPA TRIBE IN BUXA AND SIKKIM: Traditional Social-Cultural Terrain, Settlement Structure and Ecological Sustainability. Dr. Sanchayita Roy is giving her deep acknowledgement to Dr. Tapas Pal for his great support to prepare this article.