

Ample of Indigenous Communities in the Cross Road of northern West Bengal state, India

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Abstract: India is a multicultural country and believes in Unity in Diversity. This paper will focus on presence of so many communities in transnational North Bengal consisting of many indigenous communities.

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Some models from World View of indigenous communities are to be discussed here:

Koch-Kamboja Model; Kashmir-Tibet Model and Tibeto-Myanmar belt; Himalayas and sub-Himalayan Model; Mithilanchala Model; Pundrabardhana-Bogra Model; Rajbanshi social fold; Aryan innovation; East India Model; Bengal Delta Model; Deccan Model; Extreme South of Indian Peninsula; Chola-Arab Model; Ancient Trade route; North Bengal Model; Shahi Model; British India and incorporation of foothills and lower hills from Sikkim-Bhutan Himalayas; Gorkha people; Adivasi People; Formation of Tea estate, Irrigated settled agriculture, Urbanization and notion of Indigenous statehood; (and) Role of Church and Ashrama.

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Introduction

India is a multicultural country and believes in Unity in Diversity. This paper will focus on presence of so many communities in transnational North Bengal consisting of many indigenous communities. India is the largest country of South Asia surrounded by Pakistan, Nepal, Bangladesh, Bhutan, Tibetan Autonomous Territory of China, Myanmar, island of Sri Lanka and isles of Maldives. It is also close to Afghanistan, Iran and Central Asia. India has a population of over 1.2 billion. It consists of 29 states and 6 Union Territories. In India innumerable languages are being spoken off and of these many have no written form at all. Many of the Indian states are formed on the basis of language spoken like Odisha for Odiya speakers, Maharashtra for Marathi speakers, Karnataka for Kannada speakers, Tamil Nadu for Tamils, Kerala for Malayalam, Andhra Pradesh for Telegu, Gujarat for Gujratis, Rajasthan for Rajasthanis, Punjab for Punjabis, and the National language Hindi is the largest spoken one predominant in Uttar Pradesh, Uttarakhand, Hariyana, Himachal Pradesh, Delhi, Bihar, Madhya Pradesh, Chhattisgarh and Jharkhand with regional dialects. Bengali speaking people have the highest numerical strength in West Bengal and Tripura along with a fraction in Union Territory of Andaman and Nikobar and Barak valley of Assam state. Assam is a state with majority speaking Assamese. Assam is the largest state of North East India along with six more small states and Sikkim. There are some other languages within Hindi speaking North India like Bhojpuri, but people there generally more appreciate Hindi. Sindhri, Konkani, and Nepali are some other recognized languages. Urdu, Arabic, Parsi, Pali, and Sanskrit are some other important languages. Jath people of Hariyana and western Uttar Pradesh have their own dialects. In Jammu and Kashmir, Vidarbha region of Maharashtra, Bundelkhand and Baghelkhand regions of North India, Abadh in Uttar Pradesh, Mithilanchals in Bihar have different languages and dialects, but that does not mean that those states should be broken down only because of linguistic identities. Language is obviously a criterion for formation of a separate state, but that cannot be an excuse to make a separate state just on the basis of the language and dialect. Actually, there are so many languages and other dialects in Indian Territory. Many of them have started talking in common language like Sadri for so many Adivasi aboriginal communities of Jharkhand. Similar could be found in Chhattisgarh in the name of Chhattisgarhi. Mizo, Manipuri, Tuipra, Karbi, Dimasa, Bodo, Kuki, Garo, Bodo, Miri, Mishmi, and Chakma are some communities that are speaking their own languages in North East India. Naga tribes each has own language and in common they talk in Nagamese. In Arunachal Pradesh and Sikkim that are the states in Eastern Himalayas, there are also many linguistic communities, but they prefer to talk into Hindi and in case of Sikkim also in Nepali. Tibetan and Tibeto-Burmese languages of both pronominalized and non-pronominalized Himalayan forms are there that are spoken off by Khas, Kagatiya, Yalmo, Bhutia, Sherpa, etc. Limbu, Lepcha, Dhimal, Toto, Tharu, Mech,

Koch, and Rabha are some other examples. Language is just one of the so many existing ethnic criteria. Religion is another one that may be animism, worship to mine and forest resources, worship to agricultural products, worship of blood and fertility cult, magico-religious practices, ethno-medicinal practices, folk religion, worship of ancient trade routes, Vedic traditions and caste system as the division of labour in agrarian sector, Vaishnavism as quasi-egalitarian sect and cattle as the capital, Buddhism, Jainism, Judaism, Sikhism, belief in gold as the capital, Islam, Sufism, and various schools of Christianity. India is a place of cultural diversity and there is actually no constitutional bar against their movement from one to other part of the country. In transnational regions or places with trade and commercial interest, people try to come in large number and settle down there. These in-migrations and immigrations can make a place multicultural where we can see majority with minority, secular with religious, ethnic with plurality, local with national and global, and coexistence of many social-political-economic-religious institutions from different place, but now in more or less same ecosystem providing similar natural resources to which these communities have to adapt. In such places various alterations in modes of production can be seen. Urbanization may also emerge out spontaneously shifting its location from time to time with each major and effective migration. So many models can be developed that the local people of that specific place know, believe, respect, and fear.

These communities may be traditional or modern, close to nature or not, native or carrying colonial mindset or thinking of a post-colonial society, and aborigine or migrant. These peoples are expected to have some sort of traditional ways of living outside the western one. That we may recall as the Gandhian way of living, the caste system, the pre-Vedic traditions, the Vedic traditions, the post-Vedic traditions incorporating Indo-Greeks and Shahis followed by sub-Shahis, princely statehood, colonial time, Swadeshi movement, formation of Pakistan, inclusion of Nation States as well as post-colonial period in respect to Third and Second and First Worlds. So, non-Western people of so many kinds are more or less indigenous here. Indigenous may not always be native or aborigine, but with a folk life close to nature bearing intellectual reasoning of day to day life experiences through trial and error, with intimate understanding of nature and doing informal experiments without any proper scientific laboratory, and therefore capable of providing some sort of public services at global level. They can openly provide you information and in few cases, you have to decode their cultural symbols. Indigenous communities would not oppose modernity and development agenda and create obstacles, if they are incorporated in these activities and development looks sustainable to nature and society and beliefs.

Here, in this paper a transnational region of India is taken as reference which is at the same time multicultural in nature. This is a set of six northern districts of West Bengal state

known as the North Bengal. This is the only link between mainland India and North East India. This North Bengal is surrounded by North Western part of Bangladesh (Rajshahi and Rangpur Divisions), eastern part of Himalayan range as well as Himalayan states of Bhutan and Sikkim (Sikkim is incorporated into India). North Bengal-Rajshahi-Rangpur transnational region contains the watershed that separates Brahmaputra valley of North East India and Gangetic valley of mainland India. The region is closer to Tibetan Autonomous Territory of China; Tibeto-Myanmar belt actually encircles entire North East India formed by valleys and watersheds and hills and eastern Himalayas and plateau and tribal pockets and forests and mines. Rivers from Tibeto-Myanmar belt cross North East India to enter into Bangladesh and form river network there with Gangetic delta as Ganges also enters into Bangladesh but from mainland India. Bangladesh was once East Bengal that is now an independent country and western part of Bengal is the West Bengal state of India. During the British rule in India, the entire region was known as Bengal. Prior to 1911, places like Bihar, Jharkhand and Odisha states of today were combined with that Bengal to form the Bengal Presidency. Bengal Presidency in South Asia was then known as Eastern India and then there were so many ways directly to communicate with North East India. But now, only North Bengal remains a direct link to North East India, Bhutan and Sikkim to mainland India. North Bengal has borders with Bihar and Jharkhand states. Malda, South Dinajpur and North Dinajpur districts of North Bengal are Indian part of Dinajpur-Rajshahi transnational region and also overlap with Bihar state (Purnea-Katihar region) and Rajmahal area of Chhotonagpur plateau of Jharkhand state. Jalpaiguri and Cooch Behar districts of North Bengal are actually part of Brahmaputra valley of North East India that produces the Brahmaputra-Jamuna mouth in Bangladesh (Rangpur Division). All these districts contain both sides of the watershed in fractions. Assam Duars foothill of North East India, Bengal Duars foothill of Jalpaiguri, and Kalimpong hill of Darjeeling district were parts of Bhutan and later incorporated into India during 1860s. From Sikkim were incorporated the territories like Darjeeling and Kurseong hills to be added into Siliguri Terai foothill and give the primary shape of Darjeeling district. Sikkim, Darjeeling district and Bihar have international border with Nepal which is an independent country on Central Himalayas. Indo-Nepal border along Uttar Pradesh and Bihar were location of various Little Republics and Vedic settlements with steady flow of Indo-Greeks and Shahi elements. So, North Bengal is too closer to North East India, eastern part of Himalayas, Tibet, Bhutan, Sikkim, Bihar, Rajmahal of Chhotonagpur, Nepal, Indo-Nepal borderline, Tibeto-Myanmar belt, Bangladesh, and Bengal Delta. It is definitely a transnational zone and a multicultural situation has been developed here with certain levels of indigenoussness. To realize this multiculturalism or cultural diversity here in North Bengal, we can discuss in a systematic way and according to the models.

Koch-Kamboja Model: Koch Bihar and Kamtapur were two ancient kingdoms developed on Teesta-Torsha region. Such states were also there in Brahmaputra valley like Kamrup and Kamaru. Kantaji temple of Hindu God Krishna or Hori in Dinajpur Bangladesh still exist.

Koch Bihar and its ancestral indigenous state Kamtapur were settled by Koch and Khen tribes respectively. Both had their prime centers at Cooch Behar district of North Bengal areas. Koch is included within the Bodic language group of North Bengal-North East India that behaved like a huge umbrella covering Rabha, Mech and Koch. Bodos have links with Garos back to Meghalaya plateau of North East India.

Goddess Kali is chief deity for the inhabitants of Bengal. Kolkata, the capital of West Bengal state, as well as Dhaka, the capital of Muslim majority Bangladesh, both contain Hindu Kali Temple. In every traditional household, Kali is worshipped with dignity. Kamakhya in Kamrup, Kamtेशwari at Kamtapur and Borodevi at Koch Bihar have remained symbolic to those indigenous statehoods.

Kamboja is rather an Aryan descent in present Pak-Afghan region. This tribe is known as Kamboh and they are now Muslims in religion. They are actually horse-rider warrior people who from Irano-Afghanistan region entered into India from time to time and reached up to Gujarat, Deccan, North India and Bengal, especially North Bengal and Rajshahi Division.

Kaivartha agitation in Barindland watershed and attacks by Kambojas (Kamboja-Pala) at North Bengal were lethal to the 400 years long Pala Kingdom in Bengal-Bihar region (750-1165 AD). Kaivarthas were of two types: valley people doing agriculture and fishermen community regulating the river trade routes.

These horse-trader Kambojas were mentioned in history as cavalry who once stayed within Persian Empire. In Afghanistan, Kapisha was an indigenous statehood. Kambojas of Kapisha were treated as horse-breeders and hence in Sanskrit known as Ashmaka. From this terminology, Afghan as a community name has been originated. These people might have links with ancient trade routes with Central Asia, Eurasia, Indus valley and Baluchistan, other ancient civilizations and even Egypt. However, Kamboja was mentioned by both Indo-Aryan and Indo-Iranian stalks. Kapisha was also a part of Indo-Greek colonies. Kushanas had to cross this land before entering into Afghanistan. In Islamic period, Turk-Afghans entered into India, gradually spread over the Rajput states, and reached into Bengal and tried to enter into Tibet through North Bengal but failed.

Kashmir-Tibet Model and Tibeto-Myanmar belt: Koch, Mech, Bodo, and Rabha are district tribal groups in Brahmaputra valley of North Bengal and North East India fallen under this Tibeto-Burmese language group. Some are using classic Bodic language and Tibetan vowels, where others becoming pronominalized and variously influenced.

Many of the Tibeto-Burmese linguistic groups of North East India-North Bengal including the Koch may have some linguistic links with Mundari-Kolarian groups of AustroDravidian dominated Central India and Chhotonagpur.

In this way, pronominalized languages have been developed there in North East India and North Bengal having Indo-Malaya biodiversity. Toto in Duars region of sub-Himalayan North Bengal is an example of non-pronominalized Tibeto-Burmese group, whereas Dhimals close neighbour to the Toto in Siliguri Terai of Darjeeling district and even at Morong in Nepal Terai are rather non-pronominalized one. They might have links with Tharu in Indo-Nepal Terai and again with Koch-Rajbanshis of North Bengal.

In Meghalaya-Barak area of North East India continuous with Mymensingh-Surma territories at Indo-Bangladesh, linguistic groups speaking Boro-Kamta and Kok-Borok are there. Khasi dominates in Shillong region of Meghalaya plateau. Kuchhar is a juncture between Brahmaputra valley of North East India and Barak valley of Meghalaya-Barak region. Karbis in Kuchhur are prominent.

In Indo-Myanmar borderland, there stays the Chin-Kuki linguistic group. Khmer is a prominent group in South East Asia. Near the Mekong Delta there, Cambodia or Kampuchea is a country existing from ancient times. Mon-Khmer is an important overlap. Mon and Bagan are two ancient territories in Myanmar.

In past, Chittagong Division of Bangladesh was denoted as the Harikel and Coomilla or Kumilla was an important place there that still exists. Coomilla is the other part of Chittagong Division where Feni-Haora river system opens there from Tripura district of North East India and joins with Surma to form Meghna. Chittagong is a coastal area that is also a juncture of Arakan coast of Myanmar, North East India-Myanmar overlap, and Indo-Bangladesh territories including North Bengal and Tibeto-Burmese belt. However, Bengali speaking people are now dominating this Indo-Bangladesh territories and Chittagong coastline at Bay of Bengal. Bangladesh is a Muslim dominated country. Bangladesh contains major part of Bengal Delta, Jamuna-Brahmaputra mouth, Barak-Surma-Meghna river system, Feni-Haora basin, Chittagong hill track and coastline, Bay of Bengal region and highlands and watersheds like Meghalaya-Mymensingh and Dinajpur-Rajshahi. However, Khmers have been marginalized and transformed into other identities, but that

still exists in North East India, North Bengal, South East Asia, Indo-Tibet and Indo-Nepal regions in various names. Koch under the Bodic group and Tibeto-Burmese family is an example of pronominalized people of such type.

Mon-Khmer itself is a model. Khmers were probably pre-Aryan stalks. With time, many of the indigenous people of North Bengal have converted into Vaishnava sect of Hinduism. Acceptance of settled agriculture has merged them into a greater identity like Rajbanshi and made them caste people.

Kak is a group of Kashmir inhabitants. Kangra temple and Kullu-Manali high altitude passes we can see in Western Himalayas. Kandi-Katoa region of Mid Bengal is a bit highland and historical power center. Kakdweep of South Bengal is a mangrove area in Bengal Delta associated with sea trading. Rajmahal of Chhotonagpur was once treated as K'janganl just on the other side of Katihar by river Ganges. Kalabhra tribe in-migrated into Andhra coast. Tibet, Thanessar and Kashmir in different phases of 600-750 AD invaded into Bengal that was also treated as Panchagauda. That was a time between Late Guptas and Palas in Bengal-Bihar region.

Local people in North Bengal speak that Koch tribe was originated from Sankosh River that is the natural boundary between North Bengal and North East India. But they could be linked with Tibeto-Burmese belt as well as Afghanistan-Kashmir regions.

Himalayan and sub-Himalayan Model: On the other hand, Kirat is a common term from the Himalayan groups in Nepal. Kagatiya people stay at high altitude along the Tibet borderline.

Ancient civilization of North Bengal-Rajshahi-Rangpur was centered on the city of Pundranagara that is the Bogra town in Bangladesh now. The Pundra community of Pundrabardhana and their legendary King Paundrik Vasudeva is till now treated as the originator of Pundra (North Bengal), Vanga (East Bengal), Anga (Chhotonagpur), Sumbhra (southern West Bengal) and Kalinga (Odisha). Those people were ruling category and probably pre-Vedic. They were non-Brahmins like Savara, Andhra, Pulinda and such other instances. They were treated as ruling category and hence similar to Kshatriya category (Varna) of the Vedic semi-nomads and agriculturists. But Vedics usually treated them as excluded category of Kshatriya or Vratya Kshatriya. Many believe that the indigenous agricultural caste categories of Bengal have been originated from this Pundra identity. Many of them might have been converted into Buddhists, Vaishnava and Muslims. Rajbanshis should have relation with Pundras. Pundras were afraid of Parasurama- the symbol of Brahman supremacy and absolute agriculture. Pundras and Rajbanshis took shelter of alternative

Brahminism in the form of Kashyapa. They all accepted the Kashyapa clan. Kashyapa was a Hindu priest of Kashmir that was placed on a transnational trade route- the secret behind various Nation States. Kashmiri Brahmans were there from very early and even before Aryan occupancy in Indus valley and Indian mainland. Pre-Vedic Aryans spread in TibetoHimalayan regions and the foothills that might cover North Bengal, North East India, South East Asia and even South China. They faced off the indigenous communities of Bengal and India who were either forest dwellers or involved in trade and ancient urbanizations present only in myths.

Along with caste based agrarian social structure, among Rajbanshis and Bengalis the quasi-egalitarian Hinduism is so common and perfect for trade. The priestly category among this semi-egalitarian community does not cremate their corps, but buries their dead in a special manner. Making chamber within the grave and keeping the death in sitting posture with some flowers and kinds even gold at a time were the rituals. These practices recall us of the ancient Silk and Spice Routes, Human Resources and Gold as the capital, and even mummification. There is a myth that there were Gold Mines in North Bengal watersheds, highlands, hills and river flows. Tibet and Sri Lanka were said to be full of Gold. Were these ancient people Pre-Aryan treasure hunters who took shelter of Kashyapa?

Mithilanchala Model: Mithilanchala or Trihut along Bihar-Nepal transnational region was another gateway from Tibet into India. There the capital Darbhanga was considered as the Dwar or door to Vanga or Bengal and even up to Arakan. Now, Darbhanga is just a district head. Koshi River from Tibeto-Nepal creating various mountain passes in Nepal Himalayas enters into this ancient territory of Mithila and flows down to Katihar to meet Ganges which then flows into Mid-Bengal (Murshidabad) and creates the Delta. Delta with rivers adjacent to Dinajpur-Rajshahi watershed and marshland territories, Brahmaputra-Jamuna mouth and other valleys from North East India has a greater exposure from Chhitagong-Arakan to Odisha on Bay of Bengal. Mithila at a time included the foothills of Terai region of Nepal and had even influence over the Nepal Himalayas. This Indo-Nepal Terai was renowned for origin of Buddhism and Jainism as well as due to Aryan settlements forming Little Republics.

Janakpur-Sitamarhi Indo-Nepal region of Mithila has been mentioned in the Epic of Ramayana. Mithila actually permitted communication between Tibet and South Asia leading to Bengal, Chittagong-Arakan, Midnapore-Odisha, Indian Peninsula-Sri Lanka, South East Asia, Bay of Bengal, Andaman Sea and Indian Ocean. This is a myth that Tibet had been the hinterland of the Yaksha and on the other side, Arakan-Sri Lanka trade routes were dominated by the Raksha.

Mithila was not so far from North Bengal and North East India that contain foothills of the Himalayan range and routes to Tibet. Pragyothispur of North East India and Pundrabardhana of North Bengal had their mentions in another epic Mahabharata. Bhimbar is a quite unknown place in Mechi-Mahananda basin of Siliguri Terai foothill in Darjeeling district of North Bengal that is both attached to Kaivarta agitation during the Palas at early Medieval history of Bengal-Bihar and far before with myths of Mahabharata. A mound in there by side of a pond full of flowering hydrophytes is there in Bhimbar (a gateway to Tibet?).

Pundrabardhana-Bogra Model: Pundrabardhana was an ancient settlement probably overlapped by all pre-Aryan, Aryan and post-Aryan people. This watershed with fertile marshland also permitted transnational trading through river ways originated from it as well as other rivers from the Himalayas flowing by its both sides. Through passage of time, the place has been from Pre-Buddhist city life and trade to the Buddhist center of Mahasthangarh-Paharpur, and ultimately sacred place of Vaishnavism and Islam and Sufism.

During Muslim rule over India from Delhi-Agra region, Prince Bogra Shah, the eldest son of Sultan Balban, ruled over Pundra and from His name the place was renamed as Bogra. From ancient Greek Settlement in Afghanistan, Bactria or Balkh, Islamic scholars in medieval period came into Bogra and conducted Islamization. Bogra was a major Islamic concentration in Bengal. Its Karatoya River was marked by the Vedic who also mentioned the name of Purnabhava. Probably, Indo-Greeks were spread out from sub-Himalayan North India to this place. Koch Bihar and Kamtapur however prevented much political influence of Muslim rule in Bengal, but they maintained friendly times with Muslim rulers in Bengal. Jalpaiguri pocket of Koch Bihar Kingdom was however named after Jalpai meaning Olive sacred for the Greeks.

In pre-Islamic period, Pundrabardhana was ruled from the City of Pundranagara. Ruins can still be found out near Bogra town by the bank of Jamuneshwari-Karatoya. Founder of this kingdom was Paundrik Vasudeva who distributed His Empire among His sons and in this way several states originated by the names of Pundra or North Bengal, Vanga or Bengal Delta, Anga or Chhotonagpur (Jharkhand), Kalinga or Odisha and Sumbhra or South Bengal. Portions of Pundra and Vanga and Anga; complete Sumbhra; western part of Brahmaputra valley; included parts from Sikkim and Bhutan; and border with Kalinga or Odisha have configured the present state of West Bengal in India.

Rajbanshi Social Fold: Ruling category there is considered as Kshatriya under Hindu social structure. Rajbanshis in North Bengal are treated as Pundra-Kshatriya. They are such Kshatriyas who have certain connectivity with the ancient Pundras. Myths tell us that those ruling categories were excluded from their Kshatriya status as they primarily belonged to non-Brahminical society and they on their own manage their religious ceremonies. Rajbanshis in their traditional social system have a rank called Adhikari who deals with these issues. Rajbanshis later fled out into more remote Cooch Behar-Jalpaiguri in vicinity of present day Indo-Bhutan and Tibet. Those excluded or Vratya people therefore have been treated as Vratya Kshatriya. They somehow accepted settled agriculture as the primmest economy and also the role of Brahman in that. But they accepted Kashyapa clan, Kashmiri Brahminism, Varendra Brahmans and magico-religious customs regulated by Kamrupi Brahmans at their best. They later accepted Vedic values and regained the status of Kshatriyas. But, this is also true that they admixed with the local communities to form Rajbanshi Social Fold. Actually, many pre-agrarian communities of the sub-Himalayas were attracted to the Rajbanshi social system that also believed in caste. Rajbanshis accepted peasantry as their prime economy. Time to time, they were attached with Khen and Koch communities directly so as to postulate Kamtapur and Koch Bihar kingdoms and generous states. They were in between Muslim Bengal and Brahmaputra valley ruled by Chetia-Ahom. Koch-Rajbanshis still use Barman as their surname. Much native statehood in all over India, Bangladesh as well as South East Asia used this Barmana or Barman or Verma title to express their royalty. Barmans were often treated as Snake worshippers who could go deep inside the jungle, collect forest resources, medicines, mines and even after deforestation cultivate the land. Other major surnames are Sinha, Roy and Sarkar that all indicate to their ruling status. These excluded Kshatriya not only moved to Teesta-Torsha, but also in various pockets in Bangladesh, North East India, Bengal Delta, Mid and South Bengal where they were transformed into agrarian peasants.

Most of the Rajbanshi has converted into caste in agrarian social structure and at the same time, behaved like Dominant Community, allied with Mughal Padshahi, Rajput estates, and then with the British Raj. Koch Bihar was always against involvements of Bhutan into Duars and wanted inclusion of that same Duars into India. Koch-Rajbanshi kings and princes established strong ties with mainland India and preferred to stay in Bengal rather than as a part of North East India. Rajbanshis and other agrarian castes as well as ancient trade route users not always remained Native Collaborators and time to time agitated against discriminations to them in Varendrabhoom or Barindland, Rangpur-Dinajpur, and wetland of Rajshahi-Pabna during the British rule in India.

Aryan Settlement Model: Aryans settled in North Bengal who might be pre Vedic, much magico-religious and Vedic also. Varendri Brahmans constituted an important settlement

on behalf of the Aryans to this watershed-wetland geography of Dinajpur-Rajshahi that not only contains forest, mines, rain fed rivers, highland crop field, irrigation canals, but water bodies also. Being Brahman category of Hindu society, they behaved both like caste and community. They preferred more Kashmir model of Aryanization rather than Gangetic Heartland. They put emphasis on Indo-Nepal Himalayas and Sub-Himalayan foothills as well as Indo-Tibet transnational pockets like Sikkim and Bhutan. Later on, Brahmaputra and Teesta-Torsha turned into Aryan Settlements by the names of Pragytishpur. Pundrabardhana has been mentioned in Mahabharata. Dhaka and Chittagong were rather treated as Dabok or Bhait and Harikel respectively. Bhatiali folk song is developed by boatmen depending on the hidden water routes. Dutta trading community considered Dabok their heartland.

East India Model: Bangladesh, North and South Bengal of West Bengal State, Odisha and Bihar are combinedly treated as East India. Chhotonagpur was shared by Bengal, Bihar and Odisha. Presently, its main segment has been separated from Bihar state of India and now in this era of globalization, a new state Jharkhand has been formed in 1990s full of mines and ores. This state formation has happened due to long demand of the Austro-Dravidian Adivasi tribal communities indigenous to the place, certain historical facts and administrative purpose. This place contained two major power centers: Pataliputra-Rajagriha (Patna-Rajgir) of South Bihar and Gour-Murshidabad (Malda-Murshidabad). Dhaka in Bangladesh, Bogra in Rajshahi Division and Munger-Bhagalpur near Bihar-Jharkhand borderline were other power centers. Nalanda in South Bihar, Tamralipta in Midnapore, Mahastangarh-Parbatipur in Bogra-Jaypur, and Mainamati in Coomilla-Tripura region were major Buddhist centers. Pataliputra in ancient India was a major power center during Nanda, Maurya and Gupta Empire who tried their best to unify South Asia. Maurya and Gupta ruled over Bengal, especially ancient Pundrabardhana.

During the Late Guptas, Buddhist pockets like Thanessar North India and Kamrup of Brahmaputra valley interfered into Bengal.

During Karkata Dynasty in Kashmir (7-8th Centuries AD), Tibet and Kashmir established political control over Bengal.

During 400-year long Pala Dynasty of Bengal-Bihar (750-1165 AD), Buddhism and Vaishnavism dominate over Brahminical system; East Bengal was ruled by Barmanas and Chandras; Kambojas attacked North Bengal and established Kamboja-Pala Dynasty for a short time; Kaivartha agitation was insurrected thereon. Rajput elements from North and Central India as well as Deccan and even extreme south of Indian peninsula had conflicts

at late period with these Palas. Palas for sometime interruptedly controlled Odisha and negotiated with the Cholas of extreme south fighting back against growing Arab influence in Buddhist pockets during the Crusade in West Asia. Palas competed with Gujjar-Pratihara of North India and Rashtrakuta of Deccan on control over Kannauj at the heartland of North India. Gujjar-Pratihara was ultimately successful in establishing control over Kannauj as against the Palas and Rashtrakuta-Chalukyas.

In post-Pala period, Buddhism was demoralized and strict Hindu codes and conducts led to Vaishnava upheaval and Islamic innovation by the hands of Turk-Afghan horse traders rampaging North Indian Rajput Pockets and Buddhist Bihar. From Gour Vanga of North, these Turk-Afghan Islamic elements gradually occupied entire Bengal-Bihar and tried a lot to get inside Barindland, Kamtapur-Koch Bihar, Brahmaputra valley, East Bengal, Bengal Delta, Harikel, Mithilanchala, Nepal, Odisha, other tribal pockets, and Tibeto-Himalayan region.

During Muslim rule over Bengal, Mog pirates of Arakan and their associate Portuguese traders tried to control slave and opium business in Bengal and dominated over the river routes in Bengal Delta, Gour Vanga and associated rivers. Semi-Autonomous local Feudal Lords emerged out and the most crucial of them were the twelve Great Barons (Baro Bhuiyans) ruling all over Bengal.

Bengal Delta Model: Prevailing over Indo-Bangladesh, Bengal Delta is the World's largest delta that is made up of so many river systems:

Gangetic system of Indo-Nepal Himalayas and North Indian plains forms Bengal Delta by Bhagirathi-Hoogly and Padma distributaries (Indo-Bangladesh transnational) Bengal Delta was with off-shore mangrove biodiversity of Sundarban Bengal Delta comprises of southern part of West Bengal state of India (delta region of South Bengal) and Khulna Division of Bangladesh

Most of the rain-fed rivers from Chotonagpur plateau of Jharkhand state of India flow through non-delta region of South Bengal and fall into Bengal Delta there.

All tributaries from Indo-Bangladesh watershed and plateau along with other adjacent rivers from the Indo-Nepal and Eastern Himalayas, Jamuna-Brahmaputra mouth, Barak-Surma-Meghna basin and Feni-Haora river system contribute to Bengal Delta in Bangladesh.

Tributaries from Barindland-Dinajpur watershed fall into Mahananda-Ganges basin, Padma (Ganges) and Jamuna (Brahmaputra).

Deccan Model: Indian Peninsula contains two broad geo-political categories: Deccan and Extreme South. Historically, they fought with each other over Raichur Basin, Autonomous Mysore and Andhra coast. Historicity of Deccan contains distinct periods like Maurya-Satabahana, Satabahana-Kalinga, Satabahana-Scythian satrap, Bakataka-Gupta, Chalukya-Rashtrakutas, Later Chalukya, Chalukya-Chola combination at Andhra, Hoisala at Telengana, regional power houses at Ratnagiri and Khandesh, Muslim innovations and formation of Daulatabad, Bahamani Empire and Shiite States, Mughal-Rajput successive attacks and establishment of Mughal Padshahi, emergence of the Marathas with the concept of Hindu Pad Padshahi, Hyderabad Nizam and local Nabobs, Maratha Sardars controlling over various trade centers and Nagpur-Odisha region, British control during colonial time and formation of Bombay Presidency, Dalit Movement, Subaltern Movement and Neo-Buddhism, and finally, the City of Mumbai at Arabian coast becoming the economic capital in India.

Of these all, Rashtrakutas, Later Chalukyas, Chola-Chalukyas of Andhra, Marathas especially from Nagpur, Hyderabad Nizam, freedom fighting against colonial rule, Ambrdkar, and Mumbai city have had potential influences over Bengal, especially South Bengal. That resulted into formation of Sen Dynasty in post-Pala regime for a short period as well as occurrence of Nabob System from Murshidabad (Mid Bengal) during the Mughals. Those things also had some influence over North Bengal. During the Sen, Varendri Brahmans at North Bengal became too much powerful. At the time of Nabob, emphasis was given upon Purnea. Just after that during the British, Barnidland-Dinajpur watershed was virtually brought under control. Thereafter Darjeeling and Jalpaiguri states were formed ensuring easy access to North East India, Bhutan, Sikkim, Nepal, Tibet and even Burma (now Myanmar at a distance).

Extreme South of Indian Peninsula: Chola-Arab Model: Extreme South of Indian peninsula has its own historicity regarding Cher, Keral, Cholas and Pandyas related to Pallabas and Sri Lanka. During Crusade between Arabs and Holy Roman Empire over Near East, Arab interference rapidly grew up in Sind, allover Indian coasts, various islands and isles, Arakan and South East Asia, Malacca and Far East ranging from Zanzibar to Brunei. Cholas at extreme south opposed that unilateral occupancy and spread over Sri Lanka, Malabar Coast, Bay of Bengal, Andaman Sea, Malaysia and Indonesia. Decline of Buddhism in those regions adversely affected the Palas in Bengal. Cholas tried to make the Palas of Bengal-Bihar region a subsidiary. Kaivarta agitation and Kamboja attacks were organized during that period in North Bengal. Cholas completely fell down during 13th

century AD when Pandyas took over the control of extreme south. Arabs however successfully established colonies in different port and coastal areas including Pandya state that they called the Mabar. Arabs in Mabar were fallen down by Delhi Sultanate in 14th century AD. Later in Deccan and extreme south, Muslim Bahamani and Hindu Vijayanagara were emerged out within 14th-15th Century AD respectively and they also fought for establishing control over Raichur basin, coastal Andhra and even western coast on Arabian Sea. During formation of Mughal Padshahi in North India over the ruins of Turk-Afghans at 16th Century AD, Shiite states out of Bahamani in Deccan combined together and destroyed Vijayanagaram Hindu Empire on extreme south, Mysore and Andhra coast into local Poligars. Delhi Sultanate, Shiite Deccan, Portuguese at Goa, Mughals, Maratha and Nizam, Mysore Arabs, and European traders were there in Indian peninsula throughout the late medieval. French and British fought to each other to establish control over ports, Arkot district and Thanjavue Delta of extreme south. British established initial control in Andhra coast and Bengal Presidency that they utilized for growing business and unification of South Asia. That ultimately had an impact at North Bengal and its frontier to eastern part of the Himalayas and Tibeto-Burmese belt along with East Bengal and North East India.

Ancient Trade route and North Bengal Model: Included from Bhutan and Sikkim, two Himalayan states, there are Kalimpong and Darjeeling-Kurseong regions in North Bengal respectively. These along with Siliguri Terai postulate Darjeeling district. Darjeeling district was the first pedestal for inclusion of Sikkim within Federal Structure of India. Sikkim is a state now in India that shares international border with Chumbi Valley of Tibet (China) along with Royal Kingdom of Bhutan.

Kalimpong continuous with both Bhutan and Sikkim Jelep la mountain pass of Sikkim connects Kalimpong with Chumbi valley.

Darjeeling-Kurseong continuous with Nepal Mechi-Mahananda basin initiated at this place shapes Siliguri Terai and receives water from Indo-Nepal Mountains and flows into Purnea of Bihar and Malda at North Bengal. Malda, North Dinajpur and South Dinajpur in North Bengal are actually attached with Dinajpur watershed and Rajshahi wetland of Rajshahi Division of North West Bangladesh where Mahananda River meets into Bengal Delta.

Teesta originates in Sikkim, whereas Torsha (Amu chu) in Chumbi Valley Torsha from Chumbi enters into Bhutan and then in Bengal Duars foothills of Jalpaiguri district Teesta from Sikkim flows towards Kalimpong (excluded from Bhutan) and Jalpaiguri

Duars Teesta is actually the margin of Kalimpong with Darjeeling-Kurseong and Boikunthopur respectively.

This is a transnational region made up of Himalayan state Sikkim, Royal Kingdom of Bhutan, Tibet (China), independent country of Nepal, Bodoland Autonomous Territory of Assam, 16 districts of Rajshahi and Rangpur Divisions of North West Bangladesh, Purnea-Katihar region of Bihar state, Rajmahal-K'jungle of Jharkhand, and Murshidabad district at Mid Bengal next to South Bengal.

North Bengal is itself an administrative block. South Bengal comprises of Indian portion of Bengal Delta, rain-fed river courses from Chotonagpur, and Midnapore coastline continuous with Odisha.

Shahi Model: These seven Shahis in South Asia and these are Turk-Afghan-Kushan, Mughal, Rajput, Deccan, Lucknow, Gorkha and Dinajpur-Rajshahi.

In post-Alexander regime in Iran, Shahnoshahi concept developed. During Buddhist, Hindu and Muslim regime, Shahi concept flourished in India. This is a kind of Syncretism that we can find in Mahayana Buddhism, Bhakti or Vaishnava Hinduism as well as Sufi Islam. Concept of Welfare State of Asoka during Mauryan Empire, Aryanization of Buddhist Philosophy and penetration of this upto the folk people (parochialization?), establishment of national control over forest and mines, urbanization, formation of Brahmi script for Pali speaking commoners, emphasis on both gold and cattle as the capital, maintenance of transnational trade and existence of village republics, army and intelligence, taxation and consumerism were there in India from prior to the Indo-Greeks. Greek innovation in mainland India from Irano-Afghan colonies, establishment of world's first Christian state in Abyssinia, their influence over Indus Delta during Parthian Greeks, Bactrian Indo-Greeks spreading into sub-Himalayan North India, Scythian kings and subsidiary satraps were stories of 200 BC to 200 AD. The first Shahi was formed by the Kushanas over the Turk-Afghan pockets, various Greek colonies at Irano-Afghanistan, and Central Asia or Turan connected through Silk Routes with China. Kushanas controlled Kashmir and Indus valley and exerted influence over Scythian Satraps of Indus Delta and Gujarat-Malwa. They paved into Mathura and occupied local statehoods on Yamuna-Ganges basin, North India, North-Central India, Sub-Himalayas upto Bihar-Bengal.

Formation of Dinajpur-Rajshahi was probably took place at that period of time. Kushana Song of the Rajbanshis here in North Bengal, myths of pro-Kushana king Jalpa, Jelep-la pass to Chumbi valley, symbol of Jalpai (Greek Olive) and the temple of Jalpesh with the highest priority for the Rajbanshis and their statehoods clearly reveal the prevalence of

natural resources, notion of statehood, transnational trade, Indo-Greeks and Shahi formation in North Bengal whose prime part is now in North West Bangladesh.

On the remnants of Kushanas various local states were developed. Guptas on the basis of Brahminical Hinduism and negotiating with pre-Vedic Aryan pockets of the sub-Himalayas through marriage united large part of India and entire eastern coast of India. They exerted influence over remaining Kushan Shahi in Pak-Afghan region, Shahanoshahi Iran, and also on transnational trade from Sri Lanka to South East Asia.

Gupta-Bakataka combination of Deccan tried their level best to include Gujarat-Malwa region from Scythian satraps. Tread with Rome, Roman gold, Buddhism, autonomous behaviour of regional rulers and feudal lords decayed the Brahminical feature of Gupta Empire. Huns from Eurasia destroyed Western Roman Empire and also caused troubles for the Guptas. White Huns or Chwa Huns brought in India the legacy of Shishodia or Shahi concept among the Hindus and gradually converted into the Rajput elements representing a Hindu Rajput Shahi, agrarian caste system, and estate system. Gujjar Pratiharas defeated both Chalukya-Rashtrakuta and Palas of Deccan and Eastern India respectively in order to occupy Kannauj. Those neo-Kshatriya Rajputs established various states and estates in North-Central India.

With the fall of Kideraite Kushanas in Tank Province (ancient Taxsila) of Pakistan and Islamization in Balkh-Bamiyan-Kapisha region of Afghanistan; Turk-Afghans flooded over Arab Sind, Kashmir, Indus valley, Thanessar (Hariyana) and Delhi, Sub-Himalayas, North India, South Bihar and Bengal and from there gradually occupied entire Gangetic plain, North Bihar, Mid and North Bengal, present-day Bangladesh, Gujarat-Malwa. They also exerted their influence in Indian Peninsula. Rajputs could not fully enter into Bengal, but Turk-Afghans settled autonomous statehood there keeping relations with the Sultanate in Delhi.

From Turk-Afghan Shahi, the power shifted over to the Turko-Mongols in 16th Century AD around hundred years later from attack of Tamerlane (also Timur the Lame) from Central Asia (Maverannahar). Uzbeks ruled out Turko-Mongols from Central Asia and therefore they entered into Indian Subcontinent after crossing Irano-Afghanistan and Indus valley, established Mughal Shahi, made Mughal-Rajput alliance, regained North India, reached into Bengal-Bihar region, occupied Gondwana in Central India, kept close eye on Kashmir and trade routes through Himalayas, and also pierced in Deccan and extreme south. Akbar's One Nation Policy was strictly followed.

Due to the pressure created by Turk-Afghans and Moguls, Gahadavala Rajputs of Kannauj had been shifted to Gaharwal Himalayas too close to Indo-Nepal region and permanently

fallen India as the Uttarakhand state. Parallel to this, Gorkha Shahi in Nepal Himalayas organized them from Gorkha-Katmandu region and united various hilly ethnic communities under the banner of common Gorkhahood. Gorkha power house in Nepal had a policy of Pan Himalayan statehood including the sub-Himalayas and even Tibeto-Himalayan borderline.

Jaunpur-Azamgarh was a power center of North India proper during the Turk-Afghans. Shiite Nabob of Lucknow during the Mughal era control entire Abadh (Oudh) and the sub-Himalayas. Lucknow is often treated as a distinct Shahi.

With its glorious past during Chalukya-Rashtrakutas and Bahamani Empire, Deccan's own Hindu Pad Padshahi was developed by the Marathas on the ruins of Shiite states taken over by the Mughal-Rajputs. Maratha Sardars in Baroda (Gujarat) and Malwa plateau were very powerful likewise that in Nagpur-Odisha. Rajput states of Rajasthan and Central India as well as Jats of Delhi-Agha region were also important. Ajmer was under Mughal control in Rajasthan. In Deccan, Hyderabad was another power center laid down by the Mughals to rule over entire Deccan. Hyderabad Nizam maintained relation with the poligars in extreme south and coastal Andhra as well as Mysore. Nabobi system at Bengal Presidency (Suba-e-Bangal) was laid down by Hyderabad and Marathas always kept close eye on both Bengal and Lucknow Nabobs. Nagvamshi king of Chhotonagpur tribal pockets also kept good relation with Shahi concept as did the other Princely States of South Asia and its borderlands including Koch Bihar Dynasty. However, Mughals had to work out tough to condemn both the Hindu and Muslim Feudal lords of Bengal, but faced serious challenges from Mogs and Portuguese in case of controlling the trade routes there. Sikhs at Punjab developed their estates and states. In western Punjab from Lahore Punjab was emerged out as a distinct state that had influence of Kashmir also. Irano-Afghanistan, Central Asia and Sind-Baluchistan were out of Mughal influences and Irano-Afghan elements rather tried to penetrate into Indian mainland and making Delhi a subsidiary. Arab element was strong in Mysore and Indo-Afghans were trying to control sub-Himalayan pockets like Rohilkhand. There were other border pockets that never be under the Mughals and thrived on traditional trade routes.

British India and incorporation of foothills and lower hills from Sikkim-Bhutan Himalayas: British and French were facing each other in controlling those trade channels and finally British took over India and also established the Commonwealth. British included those trade pockets, Bengal, Indian Peninsula, Sri Lanka, Bay of Bengal, so many islands and isles, Indo-Malaya including Myanmar (then Burma), Mog province of Arakan, North East India, and settled disputes with Nepal, Bhutan, Sikkim, Tibet, Punjab, Kashmir,

Sind-Baluchistan, Afghanistan and Iran as well. They negotiated with China, Russia and Arabs. British included Duars foothills and portions of South Sikkim and developed Darjeeling district, Bengal Duars in Jalpaiguri district and Assam Duars in Assam in late 18th century AD and mid 19th century AD respectively.

Gorkha people: During British Colonial Rule, peoples from Gorkha Shahi entered into included parts of Darjeeling-Kurseong to work in the tea gardens. They also settled in Terai-Duars along with the Adivasis. In British Company, during British Raj and even in Indian Army; there has been the Gorkha Regiment. Further, Nepalis could claim credit for introducing settled cultivation among the other hilly autochthones. Nepalis have become major bulk of population Sikkim included in India. In the name of Lochhampa, they also stayed in lower Bhutan. In entire North East India, Gorkhas have their Diasporas.

Adivasi People: British Company and British Raj encouraged both civilians and native collaborators in establishing tea estate in Bengal and Assam Duars as well as Darjeeling-Kurseong-Siliguri continuity. Monopoly of China on Tea trade ended. Later on, in African highlands, extreme south, Sri Lanka, pockets of present-day Indo-Bangladesh and different parts of the Himalayas; tea gardens were established. In Duars-Terai region, aboriginal Austro-Mundaric Adivasi peoples from Nagpur-Chotonagpur as well as Central India-Deccan were introduced as laborers. They along with Nepali groups in tea garden barracks and adjoining regions changed the demography of those included territories. Tea estates and newly established permanent cultivable grounds and well as establishment of Forest Department there brought a new kind of economy other than previous forest dwelling, shifting cultivation and trans-national trade. Agitator Santals from Rajmahal against the British spread all over Bengal-Bihar regions including North East India and North Bengal.

Formation of Tea estate, Irrigated settled agriculture, Urbanization and notion of Indigenous statehood:

British authorities despite the Kalimpong subdivision of Darjeeling district established or encouraged establishment of tea gardens. Tea estates were set up in formerly Lower Sikkim areas (Darjeeling and Karsiyang subdivisions) and Terai extension (Siliguri subdivision). British also established similar tea estates throughout the Duars. Further they brought people from Deccan and Gorkha Shahi of Nepal as the labour class beneath a

unique hierarchical system. Further, higher categories were also brought there from various Shahis for other employments.

Rajbansis, Koch-Rajbansis, Bengali caste groups and Muslim folks from different parts of Bengal entered into these Sub-Himalayan pockets along with Adivasis (both tea garden and non-tea garden). They introduced irrigation and settled way of crop cultivation rather than shifting cultivation and agro-forestry.

British along with tea gardens, forest departments and other alternative economies constructed bridges, roads and railways in North Bengal and its included areas. Siliguri, Kurseong and Darjeeling were major urban centers developed by the British in Darjeeling district apart from pockets like Kalimpong, Matigara or Chhatat by the rivers. They also established rural areas like Malbazar, Nagrakata, Banarhat, Madarihat, Birpara, Kalchini-Hamiltonganj, Alipurduar and Kumargram each of which represented one block in Bengal Duars within Jalpaiguri district. Jalpaiguri-CoochBehar was the core of indigenous statehoods like Koch Bihar and Kamtapur. British never tried to condemn these. Koch Bihar Dynasty always remained an importance alliance of the British in this transnational cross-border.

Roles of Church and Ashrama:

Christians express gratitude to Church organization and the Missionaries. It provides them education and a 'guideline' to improve the socio-economic condition. In North Bengal, exclusively in watersheds and included areas of Jalpaiguri and Darjeeling districts, tribal population is much higher there. Tribals encompass animism, but they can also be influenced by Hinduism, Buddhism and Christianity in North Bengal. Tribals attached with the Church are often found to be quite successful in becoming a white collar middle class. Many of these Christians have acquired plentiful agricultural land and behaved like absentee landowners deploying poverty stricken animists as wage laborers there on contractual/temporary basis. On the other hand, animists oppose the Church and this gives them one kind of integrity. However, in tea garden labour class marriage between animist and Christian families is not rare. Economically, they are at a quite similar level. An animist could have a Christian relative. Christians do not think much of clan, but for animists clan exogamy is a custom. Animists often consider themselves as the Hindus, participate in Hindu festivals and even maintain certain food restrictions. There are so many indigenous communities in North Bengal forest regions like Mech (Bodo), Rabha, Garo, Dukpa, Mech and even Dhimal and Toto. Many of them hold a degree of Christian religious identity which again depends on their internal social restrictions. Community

exogamy seems to be nearly impossible in the traditional social systems, but here economic opportunities in a rural areas of Duars have made it least possible. Tribals are basically against the marriage before puberty and Youth Dormitories are not there in course of time. Tribals understand the necessity of modernity by means of health, education, political and economic institutions. Education in own language, at least at primary stage, is a great demand here among the tribal and other backward communities. They often try to develop a common language like Sardi, Kamtapuri and Nepali. They are also emphasizing on certain religious or social festivals of their own. Hindi speaking and Urdu speaking linguistic minorities are also there in North Bengal. People here know the importance of national language Hindi and also that of English. Non-Christian people demand education in Hindi (among the Adivasis) and Nepali (among the Gorkha identity holders). Again, Totos, Dhimals and few others prefer to study in Bengali and using Bengali script for documentation of their own culture. Rajbanshis of North Bengal having few local dialects are talking about a common language Kamtapuri and identity on that. But these sensitive issues have often been canalized into the political matters. Many of these tribals are also attached with NGOs and Ashramas that are alternative religious institutes mostly of the Hindus. Ramkrishna Mission, Buddhist Monasteries, and Swedish Mission at Totopara (where the Primitive Tribal Group Toto community resides in) are some examples. These institutions are also doing work for education, social awareness, Self-Help Group, health and treatment.

In a broader sense, Mission, Muslim, Medical and Mon are the four M that will come again and again in studies on indigenous communities. Mon is a common name of all indigenous mankind who in their folk life use either forest or agriculture as their recourse. Some exploit mines. Some do trade and business and for that produce goods from a variety of raw materials. People do not want to see any harm to their course of life and only at that condition invite modernity. They also believe in disease treatment, procurement of illness and sickness and for that again depends on magico-religious events, medicines that they produce from nature and addiction to smoking and alcoholism. Areca nut in betel leaf with catechu and lime extract is another instance and kind of showing solidarity. Tobacco, hemp and even poppy grow up in various pockets of North Bengal. People are also appreciating modern medical system. Pathological lab, dispensaries, Red Cross Society, voluntary blood donation camps, agencies working on mother and child health, nurses, physiotherapists, pharmacists, para-medical doctors, Primary Health Centers, Nursing Homes, Hospitals and the North Bengal Medical Colleges and Hospital along with newly established Malda Medical College and Hospital are highly appreciated apart from tradition treatment, astrologers and Shamans. There is a great demand of establishing a branch of AIIMS (All India Institute of Medical Science, New Delhi-Indian capital) in Raiganj district town of North Dinajpur district of North Bengal also.

Muslim was a major population in North Bengal, now the Muslim dominated districts have been gone into Bangladesh. Many people are here by occupation goldsmith and they conceal their identity to public. However, they are now going to other places inside and outside the state of West Bengal as goldsmith. And at the same time, accessibility to the fourth 'M' or Mission is a dignity to indigenous communities of North Bengal apart or aside from traditional Brahmanism.

Conclusion

These eighteen models are very much effective in doing research in North Bengal areas on indigenous communities each having modes of production, exploitation of resources, social structure, Super-Nature, culture, identity and traditional knowledge on intimate understanding of nature, informal experiments and tribal and error method. In other parts of South Asia, such type of model formation would be definitely helpful in doing research on indigenous communities. Model formation while doing research and doing research while forming the model are two sides of the same coin. Notably, proper documentation with late analysis is too helpful for proper understanding of the indigenous people and model formation. Models will not only make the research easier, but also facilitate the folk to reinvent themselves.

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