



A STUDY ON THE FOLK FESTIVAL OF TRIPURA TRIBAL WITH SPECIAL REFERENCE TO-DEBBARMA, REANG AND JAMATIA

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ABSTRACT

Folk festivals is a part of folk tradition, it is basically the practices which signify a unique culture of a particular indigenous people which made them different from the common cultures or tradition. It is one of the entities through which we can differentiate the lifestyle of a particular tribal society. The study had taken Folk Festivals of Tripura with special reference to – Debbarma, Jamatia and Reang, as a very scanty work has been done regarding this topic. And among the sources which are available most of it does not have sufficient information. Also, a lot of young generation at present doesn't know about their indigenous traditional culture and those who have an idea tend to forget it day by day due to the influence of other religions and culture cause by the modernization. The study intended to introduce the tradition of the indigenous people of Tripura, their religious practices and festival, music and dance forms to all the people who does not know about them and to those who tends to forget it. As it is our prime duty and responsibility to maintain our tradition and to preserve our cultural identity.

Keywords: Tribes of Tripura, Debbarma, Jamatia, Reang, Folk Festivals.

INTRODUCTION

Tripura was a princely state before it became the part of India. It merged with India in the year 1949 after India got independence from the British rule. It is located in the North Eastern region of India which made it the part of the Seven Sister of North East India. It is surrounded in the North by the Cachar district of Assam, on the west by Comilla and a part of Noakhali district of Bangladesh, on the South by Chittagong Hill Tracts of Bangladesh and on the East by the Mizo Hills of Mizoram. It covers about 182.4 kilometers in length from north to the south and 112 kilometers in breadth from east to west at present. The total area at present is about 10,491.69 square

kilometres.¹ More than 60 percent of the total area of Tripura is covered with hills, hillocks, hilly terrains and valleys and rest with more or less flat and cultivable area. Tripura is a land with full of mythology and legends. The origin of the formation of Tripura kingdom or state draws a connection with that of a present-day China. As it is believed that Tripuris or Kokborok speaking people also known as Tiphra (indigenous people) are considered part of the Tibeto-Burman ethnic group originally migrated from the upper course of the Yangtze and Yellow rivers in present day western China. They left China in 65AD, long before the Sui dynasty (589-618 A.D). The Tripuris were animistic at the time of their immigration. The common reference to the Mongoloid peoples as Kiratas and Cinas in the early Sanskrit text of India undoubtedly indicates their arrival to Assam hills and other North East India in the dawn of the Christian era.² They entered Tripura through its north-eastern corner, settled there and gradually expanded their settlement and suzerainty over the whole of Tripura. According to another mythology regarding the origin of Tripura which the Tripuri people believed indicate that the tripuris came from china through Burma and reached Tripura. they first inhabited in the hills area and started living besides the streams or water areas which in kokborok language is known as Twisa (river) or Twi(water). And subsequently as they begin to group together as village, they began to call the area or region as 'twipra' meaning Twi-water and Para-near or village later came to be called as Tripura with some modification. Tripura is inhabited by different ethnic groups of people, and there are around 19 tribes in Tripura which can be divided into -i. Ab-origin and ii. Immigrants. The Ab-origin tribes were the kokborok speaking community or the indigeneous people of Tripura, today's comprise of various clans namely- Tripuri or Debbarma, Reang, Jamatia, Kolo, Noatia, Uchoi, Chaimal, Halam, Kukis, Garo, Mog and Chakmas. The immigrants' tribes were- Bhill, Munda, Orang, Santhal, Lepcha, Khasis and Bhutias.³ During the rule of the Kings, Debbarmas were known as the ruling class while the Reangs and Jamatias were productive class and army group.

¹.saha, Sudhanshu Bikash(ed), *Tribes of Tripura- A Historical survey*, (Janashiksha co-operative printing works Ltd., Agartala,1986), P-1.

REVIEW OF LITERATURE

A very scanty work has been done till now regarding the folk festival of Tripura in a descriptive way, and among this I had used a few sources which had help me to gather a broad idea about the folk religion, practices and festivals of the Tripuri people and it helps me to complete my project.

Tribes of Tripura – A Historical survey by Bikash Sudhanshu is one of the books which have been very useful in knowing the geographical area about the Tripura. It gives detail information about the geographical area of Tripura state. *Festival in Indian society* by Usha Sharma is another book which gives a detailed account on the popular festival in Northeast India, thus it consists an information about the festivals of Tripura.

OBJECTIVES

- To traced an idea about the tribal traditional practices.
- To have an idea about the religious practices of the Tripuri community.
- To identify about what makes the Tripuri tribal religions different from that of the other Hindus within India.

METHODOLOGY

For a symmetric understanding of the study both primary and secondary data have been taken into consideration while making this project. Primary sources of data like historical method of enquiry basically oral narratives have been used in making this project. Secondary sources of data were also used as well as internet sources have also been used to some extent. Primary source of data includes the oral narratives i.e., the interview of people. Secondary sources of data include – books and internet website.

FOLK CULTURE OF TRIPURA

Folk culture of the Tripuri people forms the backbone of Tripura cultural tradition. The culture of Tripuri people is similar with that of the native indigenous tribal people of north east India. like Assam, Manipur and other Southeast Asian culture Tripura is also characterized in small portion living in plain areas by mainstream Indian cultural influence dominating over indigenous tribal traditional practices especially to those living in plain areas not much extending to hill people of Tripuri culture.

Tripura has several ethno-linguistic groups which has given rise to a composite culture. As mention above it had around 19 tribes and among them the most dominating culture are that of Jamatia, Reang, Debbarma, koloi, Chakma, Halam, Mogh and at present that of the Bengali. Since the people of Tripura belong to a blend of various tribal communities, they follow a different Custom and traditions, however their beliefs and practices had a connection with each other. While dealing with the folk tradition it is important to have an idea about what is meant by Folk Tradition. It is basically the common beliefs, practices, customs and other cultural elements of ethnic or social groups that are rooted in the past but are persisting into the present, due to means such as arts and crafts, songs and music, dance, foods, drama, storytelling and certain forms of oral communication.

² .Chaudhuri, J.Gan, *A Political History of Tripura*(inter-India publications,New Delhi,1985),p-12.

³ . www.ijisrt.com/ / Das kumar Sujit, *A Study of Religious Beliefs and Festivals of Tribals of Tripura with Special Reference to- Tripuris*.

TRIBAL RELIGION AND FESTIVAL**RELIGION**

Tripuri people were the pure animistic believers in the past, they worship nature with the belief in animism. But with the coming of the Brahmanical form of Hinduism during the Monarchical rule the people Tripura started adopting the Hindu religion and the tribal form of religion somewhat became mixture with that of Hinduism and the Religion of Tripura also began to be regarded as the Hindu religion. Thus, Hinduism made a great influence in the religion of the tribal people. The Hinduism made a great influence in the Tripuri society mostly due to coming of Hindu immigrants such as Bengalis.

Although there has been an influence of Hinduism, in practical and real life the Tripuri people still practice animism. They worship their tribal form of deities along with the Brahmanical form of Hinduism. They still believed in supernatural power such as some of the sickness or calamity occurs due to the displeasure of this super natural power. And so, when something like this occurs, the common practice of offerings animals, birds or coons are sacrificed as to please the gods in a jungle with the help priest (ochai). As by origin the Tripuri society had no system of idolatry, they used a symbolic image made a bamboo pole in every puja.

Some of the name of gods believed by the Tripuri people were: -

- 1) Mwtai kotor – the supreme or head of all gods.
- 2) Twima mwtai- God of river or water
- 3) Malima – God of wealth
- 4) Lampra bothob – God of path
- 5) Haichukma – God who hides people
- 6) Goriamwtai – most powerful god mostly worshipped by the Jamatia clans.

FESTIVALS

The festivals of Tripuri tribes have added social and cultural rites which enables its vivacity and ebullience.⁴ Mostly the Tripuri people celebrate their pujas which are directly related to the cultivation.

The most important and major festivals of Tripuri people are – Kharchi puja, Garia puja, Ker puja, Hojagiri and Hangrai festivals. The other small rituals practice by the tribals are -Bizu festivals, Rondok puja, Lampra puja.

KHARCHI PUJA

Kharchi puja is the worship of the dynasty deity of Tripuri people, the fourteenth gods. It is celebrated during the month of July – August on the eight day of new moon. There are many mythological stories about the origin of these fourteen gods.

According to the royal chronicle of Tripura, the Rajmala these fourteen gods were being worshipped by the kings of Tripura since the time of immemorial. King Tripur ascended the throne of Tripura after the death of his father Daitya's. Tripur was said to be mightiest among all the kings of Tripura, after ascending the throne and subjugating all of the neighbouring king, he became very much arrogant, he presumed himself as God rather than the representatives of god. He asked all his subject not to worship any god rather to worship him and his diety only. He started to become cruel, egoistic, oppressive and over confident. The people of Tripura became intolerant by the torture of king and begged to Lord Siva to protect them from the torture of Tripur. Lord Siva appeared before the king Tripur and killed him. After his death there was a total lawlessness , anarchy and chaos in Tripura , there was no role of laws , no king and no civil administration , then the people again prayed to lord shiva, and this time lord shiva asked widow queen of king Tripur to re-established the temple of Fourteen Gods and worshipped every day ,celebrate the kharchi, worship this fourteen gods on the eighth lunar day of Shravana month for continues seven days , then the queen will be blessed with a son who will be a great rural of Tripura , his name would be Trilochana and is also called as Sibrai or Subrai Raja.

According to another mythology, after the death of king Tripur the queen become sad and continuously prayed to lord Shiva for blessing and one day while she was going for both to river ghat, she heard a cry from the branches of banyan tree. She looked there and found that there were fourteen deities scared and asking for help as below the tree there was a buffalo chasing them

⁴ www.trci.tripura.gov.in

With a ferocious look, the gods told her to throw her Risha on the buffalo so that it will be pacified. She did accordingly and the queen later was told by the gods to take them and worship them as her racial gods or kula devta, and since then these fourteen gods had been worshipped by the tripuri people. The Temple of this Fourteen Gods is situated in the old Agartala which is now known as Khayerpur and the temple is looked after by the Royal Priest called 'Chantai' who is not a 'Brahmin' but a tribal origin, since the time it has been found around 3000 years ago, and according to this old tradition only the descendant of Chantai can take place of Chantai. The chantai belong to the Debbarma clans and the other attendants of chantai also belong to the same clans.⁵ This is the only puja in which the rituals are exclusively performed by the Debbarma priest. The word Kharchi is derived from two Tripuri words 'Khar or Kharta' which means 'Sin' and 'Chi or Si' which means 'Cleaning', so the full meaning implies to cleaning the sin of people or the kingdom. The kharchi puja is performed after fifteenth days of 'Ama peechi'. According to the tripuri legends Ama peechi is a menstrual period of mother goddess or Earth mother. Among the tripuri people the menstruation of a woman during an auspicious day is considered as unholy, and that is why in this period all the performance by women in an auspicious function is prohibited. Even to the extent that any priest whose wife is menstruating is prohibited to perform an auspicious. Kharchi puja last for seven days, and on the first day of the festival the fourteen gods were carried on by the chantai and his fellowship at the river (sidra) to make them bathed in the holy water and then brought back to temple and decorate them by various flowers put up vermilion (sindur) at the forehead and garlands at the neck. During this festival lots of people go to temple and participate in the festival by making different types of offerings like goat, buffalo, sweets etc. After the coming of the Bengali people, they also started to participate in this festival, and besides puja many different programs also started to take place during these days of festival. Kharchi Deities, The Kharchi puja deities do not have full body; they have only heads which are worshipped. 'Haro' or Mahadev is the first Kartikeya, Har, Samudra, Ganesh, Hari, Uma, Brahma, Agni, Prithibi, Ganga, Kamadev and Himadri are also there. Only the three Gods – Har, Uma and hari are worshipped daily. But on the auspicious occasion all the Gods are worshipped.

⁵ .Sharma Usha, *Festival In Indian Societ*, Mittal publication, p-14.

GARIA PUJA / FESTIVAL

A Garia festival is one of the biggest tribal festivals in Tripura. To the tripuris Garia is a God of wealth and prosperity and accordingly Garia had long since been worshipped by tripuri people. The worship of Garia can also be term as the cult of jhum cultivation as they hold that having of good crop as essentially interwoven with the blessing of Garia deity. Tracing back to the history there are many opinions about the origin and nature of Lord Garia, as he is fondly addressed upon by tripuri people. It is very difficult which opinions is true, but one thing that seems to be true is that he is omnipotent, he can be present in any form, in every form and in every way. So, all the theory seems to be correct as far as Garia is concerned. In analysing the root of the word Garia it is derived from Gauri, one of the names of the mother goddess Parvati, as Mahadev or Siva is husband of Gauri, the masculine form of the name would be Gauraya which is customary to address among Tripuri. There are many queries about what is Lord Garia, some people think that Garia derived from fertility cult that prevailed in the pre-historic time, that is why there are many lyrics related to fertility cult in Garia dance, and it is the reason why some people believed that Lord Garia is worshipped during the time of 'sowing' seed in the Huk(Jhum field). Some other groups of people think that Lord Garia is a god of war and victory, that is why he is also worshipped with most pomp and show and at a large scale in community level among the worrier clan of Tripuri people that is the Jamatia clan.

According to legends and mythology the diety Lord Garia which is in the hands of the Jamatia clans was brought from the Sikam i.e Kuki tribe in the war of Thanangsi during the time of king Dhanya Manikya. Most of the people believed that Lord Garia is one name of Lord Siva. He symbolizes all the qualities that are mentioned above, that is why Lord Garia worshipped from the first day of the year and continue for seven days. People seek blessing from him, the energy, wealth, prosperity, wellbeing, defeat of enemies, decay of disease, good rain, for the marriages, for the offspring and for everything of happiness, comfort and developments of family and state. Lord Garia is called by the tribal people as Baba Garia, this festival is celebrated by the ethnic tribes from the last month of March – April which the tripuri people called Chaitra. The image of Garia that the people worshipped

now is made of bamboo pole with a head which is made of gold. The bamboo pole is used as its body, as according to legends it is believed that during the war of Thanangsi mentioned above the idolatry of Garia was divided into two, the head felt in the hands of the Jamatia clan of Tripura and the body in the hands of the Sikam. So, during the festival the bamboo pole is decorated with lots of Garlands and a handmade traditional 'Risha' (kind of scarf). The rituals during the festival is done by the Priest (ochai) from the jamatia clans. The main festival of seven days took place in the village of the jamatia clans. And in the village of the Debbarma it is celebrated and worshipped only for one day. Before the seven days of this special auspicious, the Jamatias tribes along with the priest carried the bamboo pole image of Garia and travel from one village to another where the festival is decided to be held, it is kind of from one district to another, this is a kind of procession. During this procession people who joined the procession walked in barefoot and they also remain in fasting until they reached the destination where the festival is decided to be held. People believe that while the procession of Garia is passing through villages to village female or women who are in their menstrual periods are prohibited to go near the lord Garia not even under his shadow, as it is believed to bring disaster. In the village of the Debbarma clans a green bamboo pole is placed in the house of the village headman, one priest is summoned to perform the rituals and during this ritual a serving is given to Lord Gara with two or three hen & cocks, eggs, rice beer (chowarak). While in particular houses of Debbarma who worshiped Mailuma & Khuluma (Goddess of crops) they worshipped and made a serving to this deity with hen and cocks, traditional foods like sweets made of sticky rice (Awang) on this day. At the evening of this auspicious day before sending away the bamboo pole image of Lord Garia every villager goes to the house of village headman where the Garia is placed to take blessing by offerings Eggs and sweet as a token of blessing. While at night after the completion of all the rituals a group of youths and children both male and female carry the bamboo pole image of Garia including the traditional drum (kham) and show a dance performance called 'Garia Mwsamung' at a courtyard of every house of a village.

KER PUJA

Ker puja is held after a four night of kharchi puja and it is a traditional tribal festival, which has been followed from the times of the monarchical period. The meaning of Ker is a boundary of a particular area. According to the myths and legends, people believe that this puja was performed by the former ruler for the welfare and wellbeing of the people of its kingdom. During this puja all the main entrance of particular village were blocked by the bamboo which show the sign of ker puja and the outsider were not allowed to enter the village until the puja gets over. As per the rituals a bamboo is used as an idolatry image of gods (called wathop) for the puja and one priest (ochai) is chosen to perform the rituals and as a serving to gods three or four hens and cocks are sacrificed as an offering, traditional wine is served, this serving is called Khuk muswmani by the Debbarma tribes. At a present day it is held at a particular place decided by the people of the village or at the place of a village headman.

HANGRAI FESTIVAL

Hangrai is a festival which in the other place of India is known as Sankranti festival. It is said that the Tripuri were the promoter of this festival, they have first introduced this festival of immersing of ancestor remains in the holy river. Since then, it was adopted by other groups in India and popularized over the years. The origin of this festival had an interesting history. According to the Tripuri mythology and legends it is said that when the world was just created by Lord Siva there was only the grasslands and nothing was present. The God then created an egg to produce human being, the egg hatched to give birth to a human being creating a big bang, he crawled out of egg shell and looked around for anyone like him, but he found none. There was total silence, peace tranquility and harmony in earth, he became frightened by seeing it and went back to the empty egg shell, went inside of half of the shell and covered with another one and hid there. The Almighty God was unsatisfied by these developments and years later created another egg and after ten months it hatched, there was a big bang when it hatched that shook the earth and gave birth to another human. He was very courageous and powerful as soon as he came out of the egg shell he started shouting and announced to the whole of the world that he is the first born in this earth and he is the eldest in the earth, he named himself Subrai and declared himself the ruler of this earth and king of this universe. Hearing this Hangrai the first one got more frightened and silently remained in the side of the shell, but when he heard the voice like his own, he came out of his shell to meet Subrai. At this Subrai told that he is older than Hangrai.

Thousands of years later when they grow older time has come to leave this world as Hangrai grow older than Subrai, one day he felt sick and was in death bed, Subrai was taking care of him. Then god came before them and said, among two of you Hangrai is elder than Subrai and Hangrai will leave this earth very soon Subrai will do all necessary rituals to cremate the body of Hangrai, and god disappeared from there. Then Subrai cried touching the feet of Hangrai saying elder brother, I have been treating you like younger brother for thousands of years, forgive me for my wrong doings. After the death of Hangrai his younger brother Subrai cremated his body and did all the rituals and immersed Hangrai remaining in the holy water of river on the last day of Pousa month, which now falls at January. Since then, every year people observed these rituals and festival and continued till this day, that is why the day is named as Hangrai which was later on adopted by the other ethnic group of people in India. Every year on the day of Hangrai the Tripuri people observed it in a grand pomp and show. In every house of the Tripuri people preparation for Hangrai starts two three days before. House are cleaned, white washed all the utensils, clothes, articles are cleaned, homes are decorated, different types of Tripuri cakes, dishes and drinks are prepared, near and dear one's relatives are invited for a feast. Boys and girls of 7-19 years prepared for Hangrai Nok, a small type of hut prepared by bamboo and thatched, just nearby any pond or pool, generally it takes five to seven days to complete such hut. All the girls and boys make a group and built it by collecting thatch from the paddy field, and one day of festivals collect the money to buy foods and cook it in the preceding nights at that hut, whole day and nights they have a feast, enjoy and sleep there in the cold chill nights. And early in the morning or before the dawn even before the cock crows they wake up take out all the articles from the hut and burnt it out, when the fire catches the hut, they take a holy dip or bath in the pond or nearby river. After the bath they will remain there till day light is out and after coming home they will wear all the new clothes, do the salutation to parents and senior of the family. On the other hand, the senior also take bath and wear all new clothes. They gather in one particular house as decided

earlier, carry their own shares of contributions of cakes, dishes and Bwtwk or chuwarak (wine and rice beers) etc., drink, dailogue dines and dance. Spiritually the sons or any sandai of deceased will go to holy place for pilgrimage to Dumbur to immersed the remains of their deceased parents or elder in the holy river Gumti. There they will follow the rituals of tripuri people and observed the sanity of the remains of deceased and take bath and immersed the remains in the holy water Gumti.

PRACTICES OF FOLK MUSIC AND DANCE FORMS

All the Folk dance and songs of the tripuri people had a connection with with the festival and it is the prominent part of the festivals and pujas. As this dance and songs were performed during a particular festival. Music and dance are joyously integral to the various culture of Tripuri people there are local musical instruments such as the Sumui which is a type of flute, Kham which is a kind of drum and the string based Sarinda and chongpreng. Various communities have preserved their own songs and dances that are unique for weddings, religious rites and festival. As we will see in this chapter the Garia dance of the Tripuri people is a religious performance. The Reang people are known for their hojagiri dance where young girls balance the dance on earthen pitchers. There are many other dance forms in the state such as Lebang dance, Mamita dance etc. Of the tripuri people.

HOJAGIRI DANCE

Hojagiri dance is one the famous dance of Tripura. This dance is performed on the occasion of Hojagiri festival, held in the following full moon night of Durga puja, generally after 7 days. The Goddess Mailuma(Laxmi) is worshipped with full reverence and devotion on this day . The dance is performed by only women or girls of about 4 to 6 members in a team. The Reang clan performed this dance and this dance can also signify their identity as among all the tripuri people they were the only expertise on this dance. The male members participate in singing, playing kham (drum) and Sumui (fluite). The ancillary logistics required for the dance are Baling, which is wide circular rice cleaning article made of cane, a pitcher or kalash, a bottle, earthen pot and a handkerchief for each performer.

GARIA DANCE or GARIA MWSAMUNG

As mentioned earlier Garia is the biggest festival of Tripuri people. As Lord Garia is believed to be Lord Siva, the creator of this universe and all the life of this world form according to this Legends. It is also believed that all the dance form of the Indian culture is said to have derived from the Tandava Nritya of Nataraj or Lord Siva dance form. Similarly, all the dance form of tripuri people has derived from this dance. The Garia dance has said to have 108 mudras or steps at the earlier days which are totally included at a present time. This dance start from the first day of Garia puja at afternoon. Boys and girls young, adult form a group in each village, go around dancing from house to house till all the houses are covered, this process continues for seven days till last day of puja. They generally carry a symbol of lord Garia deity placed it in the middle of courtyard of a house, then circle around the diety in anti-clock wise. The lyrics of this dance sometimes includes a simple slang word. This dance is also considered as the prayer to Lord Garia for a happy harvest, as the life and culture of Tripuris revolves around jhum cultivation in the earlier

days. Musical instruments used in dance are Kham or a traditional Indian dholak (drum), sumui or flute, Sarinda (violin) etc. Among all the instruments kham plays a very important role in this dance as the first step of this dance depends on the beat of drum or kham. Some of Mudra or steps of Garia dance:

1. Luku kobokmani: Invitation.
2. Khulumani; Indian salutation movement.
3. Nokfarmani; sweeping of house.
4. Khum Kholmani; Plucking of flowers.
5. Chokha bai khul lubmani; Making of threads by spinning wheel.
6. Mai sarmani; spreading of paddy seed.
7. Maikaimani; Sowing of paddy seed in jhum, etc.

LEBANG BWMANI DANCE or MWSAMWNG

After the Garia festival is over, the Tripuri have a time to rest awaiting the monsoon. During this period, folk of charming colourful insects called Lebang use to visit hill slopes in search of seeds sewn on it. The annual visit of the insect renders the tribal youths to indulge in merry –making. In this performance while the men folk make an unusual rhythmic sound with the help of two bamboo chips in their hands, the women run tottering the hill slopes to catch hold of these insect called Lebang. As the rhythm of the sound produced by the bamboo chips is such that it attracts the insect from hiding places and the women in group come across catching them. Musical instruments used for this dance are Kham made of bamboo, flute, and sarinda. During this dance women wear an traditional ornaments like chain made of silver with coins, bangles made of silver, ear and nose rings made of bronze. This dance is mostly performed by the Debbarma tribes.

MAMITA DANCE or MWSAMWNG:

Mamita dance is performed on the occasion of Mamita festival, which is a harvest festival of Tripuri people. In the past when the Tripuri people were doing largely huk agriculture, the harvesting season was in the month of October & November. People were in happy mood to see the month-long work results with tons of paddy, cotton, vegetables and other oil seed. Their face used to fill with smile and heart filled with hopes, confident and ambition. During this day young men and women would gather in the evening after coming back from daily work, they would carry with them a Kham, sarinda and Samui, go from house to house in the village. They would sing a loud, dance in a rhythmic step and continued upto midnight. This dance form is performed by the Debbarma tribes.

CHANGES IN RELIGION AND CULTURE

Today with the spread of Christianity in the society of Tripuri people most of the Tripuri people had adopted Christian religion and this is making a change in the practices of its own traditional culture and religion. As the Christian religion is far different with the local religions, the Christian society had completely given up the old nature of religious practices. Churches are growing in every village within the Tripuri society and mostly Christianity is adopted by the community such as – Debbarma, Jamatia, and Tipra more than the other clans such as Reangs, etc. Folk culture of Tripura are also now confronting a major threat from so-called modernity. In the past, rhythmic movement of artist in Garia kept listeners and viewers awake all through the days and nights. These forms of traditional culture have been falling with the invasion of modernity as western musical instrument like guitar, mandolin, drum etc. keep replacing the traditional instrument like indigenous folk drums and flutes. Thus, the development of modernization and industrialization process which are against the Tribal people also plays an significant features in the cultural changes of the Tripuri people.

CONCLUSION

The festivals and religion of Tripura Tribal people had a social dimension which prescribed Man's life and role in the society. It also had a unique and interesting mythological form and the celebration of festivals and puja had a special connectivity among the people of a society as during the festival season people visit each other house, gathered in one place and celebrate. It also shows a different cultural form such as dressing, customs, language, etc. Pujas and festivals of Tripuri people constitute the major part of their tribal religious life. Pujas are regulated I the ways of devotion showing towards gods and goddesses, spirits, and ancestors to satisfy their anger or to achieve material gain. The festivals of Tripuri tribal people are celebrated in different season and characteristically these festivals are mostly related to agriculture. Most of the festivals are accompanied with pujas, prayers, music and dance at the time of celebration, as mention in the earlier chapter Garia puja is one among its which is remarkable for its Folk songs and Rhythmic dance. The tribal culture of Tripura most find a new hope by criticizing social reality, showing the social backwardness and developing a form of culture, art, music and literature.⁶

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⁶ [.www.ijisrt.com](http://www.ijisrt.com), Das Kumar Sujit, A study of Religious Beliefs and the Festivals of the Tribal's of Tripura with special reference to- Tripuris.