



## Indigenous Culture and Heritage of Tripura

Mr. Shyamal Debbarma<sup>1\*</sup>, Dr. Rajeev Kumar Jain<sup>2</sup>

<sup>1</sup>History, Research Scholar, Asian International University, Imphal West, Manipur, Professional Qualification:- M.A History, M.A Political, B.ED, Official Address with pin code:- Asian International University, Lamsang, Imphal West, Manipur-795113, Email ID:- shyamaldebbarma602@gmail.com

<sup>2</sup>History, Research Supervisor, Asian International University, Imphal West, Manipur, Professional Qualification:- Official Address with pin code:- Asian International University, Lamsang, Imphal West, Manipur-795113

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### ARTICLE INFO ABSTRACT

Tripura's indigenous culture and legacy represent a rich tapestry of customs, ceremonies, and unique activities that have their roots in the history of the area. The goal of the study is to shed light on the significance, difficulties, and prospects of Tripura's complex tapestry of indigenous culture and legacy. To examine the many facets of the culture and heritage of the indigenous community, the research employs descriptive and exploratory approaches. Information is obtained from a variety of sources, including official government publications, speeches made by ambassadors and other officials, and a large range of secondary sources such as books, papers, journals, and websites. The study also looks at ways to support and revitalize traditional practices within indigenous communities and how modernization, urbanization, and outside influences have affected and changed the region's cultural landscape. The study also examines the complex interactions that modernity, urbanization, and outside influences have on indigenous culture, providing insights into the potential and problems that these dynamics present. The results are consistently arranged, effectively presented descriptively, and rigorously analyzed to yield significant conclusions. The study highlights the critical problems that the indigenous culture in Tripura is currently experiencing and suggests solutions for preserving and reviving these distinctive customs.

**Keywords:** Indigenous; Tribes; Culture; Heritage; Tripura; Modernization; Urbanization.

### 1. Introduction

The Northeast region of India has historically served as a convergence point for various people, religions, and civilizations. The region stands out due to its exceptional abundance of vegetation, the wide array of communities, and notable variations in geography and ecology. The location exhibits enchanting aesthetics and captivating variety. The flora and wildlife of the region have distinct characteristics that set them apart from other areas. The topography of the area is characterized by steep and uneven hills. The rivers exhibit significant power and strength. The Northeast area has a total of eight states, namely Sikkim, Arunachal Pradesh, Assam, Meghalaya, Tripura, Mizoram, Manipur, and Nagaland. The geographical area under consideration exhibits noteworthy international boundaries with Myanmar, China, Bhutan, Nepal, and Bangladesh (Bhattacharya 2015). The local environment and biodiversity have significant effects on human life, and human cultures vary greatly in how they engage with nature (De et. al., 2010).

Indigenous refers to something indigenous to a place or its original population. However, due to the constant and massive stream of migrants from neighboring countries, none of the communities in India can claim official "indigenous" status (Bhattacharjee 2021). When translated literally from Latin, the word "Culture" means "to cultivate," in this way, the English word "culture" was established. Human cultural practices and the symbolic systems that bestow meaning and value on them are what is meant by the term "culture" (Sutradhar 2021). Everything that is passed down from one generation to the next in a civilization or community is considered part of its culture. Therefore, it encompasses not just arts and civilizations but also norms for behavior, such as rules for appropriate dress, language, religion, ritual, law, and morality. Indigenous people are celebrated in popular culture as "Noble Savages" because they are depicted as leading simple, pure lives unaffected by the complex, capitalist social order.

The small, hilly state of Tripura can be found in the extreme southern region of northeast India. Its land borders include both the international border with Bangladesh and the national borders with Assam and Mizoram, making it a landlocked state (Debbarma et. al., 2017). Tripura, the third-smallest state in India, is a beautiful, pristine oasis in the country's northeast. 36,71,032 people are living in an area that is 10,491.69 square kilometers in size (Census, 2011). More than 19 distinct indigenous or tribal groups—including the Bhutia, Bhil, Chakma, Chaimal, Halam, Garo, Khashia, Jamatia, Lepcha, Kuki, Mog, Lushai, Noatia, Munda, Reang, Orang, Tripuri, Santal, Uchai, and many more—have historically called this area home, and they practice a wide variety of religions. The economic and cultural practices of each of these subsets give them distinctive identities (Bhattacharjee 2021). The state's culture is vibrant because of the wide range of tribal groups who live there. Traditions and customs are passed down from generation to generation within each society. The Tripura indigenous have been called “children of nature” on occasion. All aspects of the ecosystem are factored into their knowledge and actions. It's one of a kind because it's constructed entirely of natural materials. (Banerjee 2022).

The paper would explicitly state why readers would want to read it to get a deeper respect for the rich tapestry of human history and legacy, as well as an awareness of the issues faced by indigenous populations worldwide. The purpose of the study is to educate people about their indigenous traditional culture, which is being lost as a result of the impact of other religions and cultures brought about by industrialization. The fundamental reason for investigating the problem is that if culture and heritage are not reflected, the next generation will forget its culture and traditions. The paper seeks to learn about indigenous peoples' traditional cultures and traditions. It also attempted to determine the impact of the influx of migration on their traditional culture. As a result, this study also covers the many concerns and obstacles they encounter.

The next section examines the literature review, which will analyze the prior study to identify any gaps. Subsequently, the research will establish targets based on the identified gap. In the next section, the study will present the methodology, which will outline the specific procedures used to create the results and discussion. The study will conclude by presenting the outcomes, together with any limitations and implications.

## 2. Review Of Literature

Based on the aforementioned succinct introduction, the review of literature section follows the steps for building a deeper understanding based on the nature of the study activity:

i) Searching review of the literature

ii) Selection of selected review of literature

The two steps outlined above are used in the review of literature based on the topic:

The tribal communities of Tripura, comprising indigenous groups, possess distinct artistic expressions, cultural practices, and a rich repository of folklore and folktales. These traditions primarily exist in oral form and are transmitted throughout generations through the wisdom and guidance of elder community members as stated in the study by Bhattacharjee (2021). The study has comprehensively examined the difficulties and obstacles faced by indigenous tribes in preserving their culturally significant arts and traditions, taking into account the specific context of the Tripura region. Tripura et. al., (2023) highlighted how Indigenous communities have utilized tourism as a means to address deep-rooted socio-economic disparities and challenge prevailing misconceptions about Indigenous cultures, despite the state government's predominantly divergent strategies. Rathour et al. (2023) examined the advantages of repositories concerning the preservation, promotion, and advancement of tribal communities. The researcher also proposed strategies to enhance the accessibility of information about tribal culture and heritage using these repositories.

The study conducted by Tripura (2012) examined the educational experiences of indigenous populations, focusing on their ethnic composition, representation of knowledge and culture, and economic constraints. Roy et al., (2011) primarily concentrated on the region of Tripura, while also incorporating select examples from the north-eastern region of India. Every community possesses a unique historical, cultural, and folkloric heritage that is initially transmitted by oral tradition and thereafter perpetuated over successive generations. The arts, culture, and folktales of tribal communities serve as reflections of their daily lives and challenges. According to Hetherington et al., (2013), these works of art and culture encompass various themes such as morality, societal guidance and boundaries, ancient legends, fertility, taboos, creation, and fate, as well as destiny.

Several studies on the challenges and obstacles encountered by indigenous communities have been conducted in different settings and at different junctures. This study thoroughly analyzed several significant works that explore different aspects of the history and culture of tribal communities to achieve its objectives. The study initially examined the data on the historical history of Tripura to understand the perils encountered by the indigenous or tribal communities residing there. Palit (2004) went to great lengths on the many Tripuran rulers over several centuries. Kailash Chandra Singha's book, “The Rajamala” contains the histories of the Tripura kings, who at various points of times throughout history ruled Tripura under the authority of 184 Mongoloid emperors. The manuscript of Sri Rajamala (written in Bengali) and Rajaratnakara (written in Sanskrit) are the only two primary genuine materials that may be used to comprehend the ancient and medieval history of Tripura. However, due to a dearth of historical evidence supporting the truth found in the manuscripts, several historians and researchers contest the names of the monarchs described in the “Tripura Rajmala”.

On the other hand, Roy (2016) documented that Tripura was controlled by a tribal king at some point more than five thousand years ago based on the evidence of "Tripura Rajmala" and other sources of literature. Other fragments of evidence show the Mongol ruler moved to the rich Brahmaputra valley (now in the Indian state of Assam) about 5000 BC, having previously migrated from eastern Tibet and western China. However, these tribes moved to the Tripura hills from the eastern, northern, and southern regions of the Arakan Yoma hill tracts that border these hill states in the seventh and eighth centuries AD, as per Brunnschweiler, (1966). Nobody is quite sure how or when this Mongolid kingdom came to be known as Tripura. "Tripura" was referenced for the first time in his currency, which bore the royal epithet according to Palit, (2004). In addition to the Mongoloid tribes, additional tribal groups have also moved here, mostly before the 13th century AD. These groups include the Austro-Asiatic, Tibeto-Chinese, Cocase, and Kuki-Chin tribes, as stated by Chakraborty et al. (2012). Roy et al., (2011) found that folktales are stories that are originally spoken orally and are passed down from generation to generation within each group. Folktales from tribal societies and other forms of art and culture provide insight into everyday situations and lifestyles. Themes of morality, societal direction and constraints, fertility, taboos, creation and fate, and destiny may all be found in these many forms of art and culture, or folktales, as also added by Gray & Hetherington (2016).

The many copper plates, rock inscriptions, stamps, and coins from the era all attest to the Royal court's tutelage, which is more proof of this as stated by Patra, (2008). When India's industrial revolution began in the middle of the eighteenth century, turning India into a major market for products, the tribal people began to feel the influence of the outside world. However, following the demographic shift at Tripura during the division of India and West Pakistan (now Bangladesh), the tribal people began to face significant difficulties. Saigal, (1978) found that due to outsiders meddling in every part of their society, tribal societies have seen significant socioeconomic and cultural transformation. The large influx of Bangladeshi migrants into Tripura caused severe issues for the local tribal populations. As a result, indigenous people or tribal communities became the minority in their state, and other cultures began to rule everywhere. They begin to feel deeply because of their identity dilemma. Tribal communities began to demand an autonomous tribal homeland in the 1980s due to significant tribal conflict. After that, the Indian government moved quickly to address the problems, according to Shubhang, (2012). Even if certain disagreements have been resolved recently, it is still unclear who these individuals who enhanced traditional customs are. The other traditional people have mixed up with them in terms of language, culture, society, and religion, as discussed in the study by Mohanty et al. (2015). Their long-standing customs are endangered and in need of suitable rebranding.

An important area that has not been extensively studied in the extant literature on the Indigenous culture and heritage of Tripura is the limited investigation of gender dynamics concerning cultural activities. While many studies examine the general characteristics of Indigenous culture, there is a dearth of thorough examination of the intersection of gender roles, identities, and experiences with cultural traditions. This study seeks to address this deficiency by examining the intricate overlap between gender roles, identities and encounters with Indigenous cultures. The study aims to enhance our understanding of Indigenous culture by especially examining the contributions of women, the evolution of gender roles, and the influence of external factors on gender dynamics. This approach allows for a more thorough and inclusive analysis. In addition, we will examine the impact of cultural narratives on gender portrayals, therefore enhancing cultural preservation techniques that cater to the distinct requirements of various community members.

### **3. Research Methodology**

This study primarily focuses on the culture, legacy, and traditions of the indigenous population residing in Tripura. The study employs descriptive methodology to analyze the culture and heritage. The analysis collected data from several sources, such as Statista government publications, as well as public statements made by ambassadors and government officials. In addition to primary sources, secondary sources such as books, reports, journals, and websites were utilized to gather the necessary information for this study. Diverse data has been acquired from a range of sources including government reports, newspapers, journals, and other relevant publications. In accordance with the study's aims, the collected data has been organized descriptively and subsequently subjected to analysis and discussion to acquire the findings.

Based on these consequences, there are the following research objectives:

1. To investigate the role of Indigenous culture and heritage in Tripura.
2. To explore ways to promote and revive indigenous cultural practices and traditions within the communities of Tripura.
3. To explore how the processes of modernization, urbanization, and external influences have shaped and reshaped the culture and heritage of indigenous communities in Tripura.

### **4. Result and Discussion**

After a careful review of the information obtained from several sources, this study conducts an in-depth investigation and discussion based on the predetermined objectives.

#### 4.1 The role of Indigenous culture and heritage in Tripura

Northern India's Tripura state is renowned for its rich indigenous history and culture. The state is home to nineteen distinct tribal communities, each having its distinct music, dance, arts, customs, food, and traditions, such as the Tripuris, Mundas, and Kokborok. The cultural richness and variety of Tripura are greatly enhanced by the many indigenous tribes, including the Mundas, Tripuris, Kokborok, and others (Rathour et al 2023).

According to Barma and Mitra (2015), Tripura's distinct cultural history is further enhanced by the state's undulating hillscape and pristine natural beauty. The state's active cohabitation of diverse ethnolinguistic groups contributes to its rich cultural diversity, making it a fascinating destination to come and experience. Tripura is well-known for its handicrafts, which are a manifestation of its vibrant culture. Pottery, bamboo and cane crafts, and handloom weaving are among the many specializations of the state's numerous artists. Popular crafts made of bamboo and cane include baskets, furniture, and home goods. Additionally well-liked is handloom weaving, and the state produces a wide range of textiles, such as cotton, silk, and wool (Pradhan 2019). The state of Tripura is renowned for having a diverse range of religious and tribal traditions that date back many centuries, forming its rich cultural legacy. With influences from nearby states like Assam, Manipur, and Mizoram, Tripura's culture is distinct and multifaceted (Tripura 2012).

Tripura is also renowned for its vibrant festivals and festivities, which are a reflection of the state's rich cultural past. Durga Puja, Kali Puja, Diwali, Saraswati Puja, and Holi are a few of the important holidays observed in Tripura. Several tribal festivals are also observed in the state, including Wangala, Ker, and Garia Puja (Bhowmick 2018). Vibrant processions, traditional music, and dance performances portray these festivities. An essential component of Tripura's cultural legacy is music and dance. Folk music and dance are deeply ingrained in the state's culture, and they are a reflection of the diverse tribal groups who inhabit the area (Debbarma, & Kaipeng, 2022).

Hojagiri, Gorla, Lebang Boomani, and Bizu are a few of the well-known Tripuran traditional dances (Das et al. 2021). Festivals and other cultural gatherings include these dance performances. Beautiful handicrafts created by regional craftsmen are the reason for Tripura's fame. Along with its ancient traditions, the state is also well-known for its hand-woven textiles, such as shawls and saris. In keeping with the cultural variety of the state, Tripura's cuisine is a fusion of flavors and ingredients. Bamboo shoots, seafood, and meat are the staples of the mostly non-vegetarian cuisine. Chokwi, Mui Borok, Wahan Mosdeng, and Chakui Pitha are a few of the well-known Tripuran delicacies (Uchoi et al 1995).

The state's biggest non-indigenous minority, the Bengali community, has made substantial contributions to Tripura's culture. The architecture of Tripura is a significant component of its history. The state is home to a large number of exquisite temples, palaces, and other structures that honor the rich cultural legacy of the area. A notable example of the state's architectural legacy is the Ujjayanta Palace, which was constructed in the early 20th century by Maharaja Radha Kishore Manikya. A collection of items and works of art that provide an insight into the history and culture of the state are kept at the palace, which is currently a museum (Tripura et al 2023). The Tripura government has been working to protect and promote the state's cultural heritage in recent years. The art, music, and dance of the state are displayed at the several museums and cultural institutions that the state has established. In addition, the administration has planned several celebrations and festivals honoring the rich cultural legacy of the state. The state's cultural and ecological assets have been prominently promoted by the Tripura Tourism Department, which has been aggressively pushing the state as a travel destination.

#### 4.2 The ways to promote and revive indigenous cultural practices and traditions within communities of Tripura

Numerous initiatives may be implemented to support and revitalize indigenous cultural practices and traditions among the Tripura population. The state is the birthplace of several distinctive and varied types of music, dance, art forms, traditions, and cuisines. To preserve and present Tripura's rich cultural legacy, it is crucial to celebrate and promote indigenous holidays like Garia Puja, Kharchi Puja, Ker Puja, Hangrai, and Hari-Buisu. Maintaining the cultural traditions also requires the practicing of ancient dances like Jhum, Haihak, Sumani, Masak, Sangrai, and Bizhu, as well as the preservation of indigenous musical instruments like Sumui, Sarinda, and Chongpreng (Singh 2010). In addition, maintaining an ecologically conscious and clean environment along with recording and disseminating myths, tales, songs, and folklore shaped by the state's culture can help bring back and support indigenous cultural practices in Tripura's communities. These initiatives are crucial to safeguarding Tripura's distinct cultural legacy and making sure that the customs of its native populations are carried down to the next generations (Gupta 2000).

##### ➤ Food Gathering and Religious Practices

The agricultural practice used by the indigenous communities is called Jhum Cultivation, and it is mostly dependent on hilly and wooded areas. Their ability to obtain food is impacted, therefore this is important to them. Even special rituals are performed during Jhum cultivation, such as burning the forest, planting seeds in the ashes, and staying there the entire time. Similar to this, fishing is a big social pastime for the indigenous people of Tripura. Since their entire food chain depends on nature, they occasionally manage to capture fish without the aid of gear (Debbarma & Kaipeng 2022). In the winter and summer months, they are particularly adept at catching fish in shallow water with just their hands.



Fish are also caught using other techniques, such as nets called chaatki jal, doon jal, dharma jal, tana jal, bara ber jal, and gura ber jal. A variety of traps are also employed, such as the anta, kakra, icha, song, and nal teas. Bamboo rods are affixed beneath and throughout the breadth of the banana plant bases and leaf rafts, which are also employed. A variety of fishing lines are available, such as andha, jiol, punthi, tagga, and tana barshi. The fish lines go by a variety of names, such as barki, barshi, chipp, and bari (Banerjee 2022). The indigenous states' religious practices are linked to the agriculture process. Once the place is selected, jhum cultivation begins in September or October, and it ends in March when the specified charred zone is planted with crops. This cycle of jhum cultivation is practiced religiously by the tribal groups. Some important religious ceremonies include "Mamaita, Baaing Surma, Para Kerma, Bwusui Ter, Sena Ter, Lampra Wathap, Lamabumani, Devi Tripura Sundari Puja, and others" (Gupta 2020).

In this domain, the Reang community is well-known. Individuals who practice ethnomedical medicine are called "Baidya." They learned this method from their ancestors. They are fully aware of which herbs are beneficial for certain ailments. Thus yet, not much has been done to preserve this traditional herbal remedy. Chouck, msautotra, yosrem, musafama, and konglabi are among the plants that are used to treat bone joint wounds and sprains. To apply the paste to the patient, the fresh roots of these plants are finely chopped and pulverized with water (Sharma et al. 2013).

### ➤ Customary Practices

The tribal groups of Tripura have scrupulously followed a customary governmental system since the beginning of time. Interestingly, reverence and observation are how these rules are passed down from generation to generation. There is a strong sense of social cohesiveness and identity among the tribal communities. This is because of the way their traditional practices are structured. The highest council in their social and customary structure is known as the Naran.

There are three tiers to Tripura's tribal administration hierarchy. Every village or hamlet has its village council at the first level. Additionally, RUJUWA is the name of the village council's head, who also serves as the judge. In the region, Pomang Court is the second tier of social justice courts, and Pomang is also the name of the court's chief justice. The Naran, or Supreme Court, is the highest court in society. This stands for social justice's third tier. The chief justice of the highest court of social justice is NARAN. According to Hetherington et al. (2013), family members who live in cities are also subject to the Village Council of the region in which they permanently reside.

### 4.3 The processes of modernization, urbanization, and external influences have shaped and reshaped the culture and heritage of indigenous communities in Tripura

The culture and tradition of the indigenous groups of Tripura have been influenced and transformed by the processes of industrialization, urbanization, and foreign influences. For example, when people adjust to new cultural norms and habits, urbanization can hasten the assimilation process. The state of Tripura is known for its music, dancing, arts, traditions, and cuisine. The state's culture has, nevertheless, mostly been shaped by outside factors, such as the Bengali language and culture. The indigenous populations of Tripura have been touched by the process of modernization, which includes elements like Christianity, a modern economy, advanced agricultural technology, and modern education (Basu & Amin 2000).

The native tribes of Tripura have been able to maintain their cultural history and customs despite these outside influences. Every tribe has its distinct collection of rituals, practices, and creative manifestations that are a reflection of its social structure and rich past. To ensure that the customs of Tripura's indigenous communities are carried down to future generations and to preserve the region's distinctive cultural heritage, efforts must be made to celebrate and promote indigenous festivals, conserve indigenous musical instruments, and perform traditional dances (Gbolonyo, 2009).

In addition, all communities in Tripura take great care to preserve the environment, and the state's culture is reflected in the multitude of myths, tales, riddles, songs, and folklore that exist there. Because of the diverse ethnolinguistic groups' active cohabitation, the state has a rich cultural diversity that makes it a fascinating destination to visit and experience. But as tribal groups were exposed to a variety of outside influences originating from the center of power—administrators, economic classes, small-time traders, moneylenders, etc.—that gradually permeated tribal lands, especially in central India, the traditional egalitarian relationship changed. Due to these outside pressures, tribal relationships and the social-cultural structure have changed, leading to the loss of territory and the marginalization of natural resources (Saxena, 2023). The modernization and social development processes have been met with varying degrees of severity by Indian society. All demographic segments are not equally affected by this process, though. According to Kumar et al. (2004), modernization is embraced by urbanization, industrialization, education, and political awakening.

Finding the landscape and design elements that are essential to preserving a feeling of place and local character can be challenging when seen from this angle. Finding these types is essential to the planning process because local planners and decision-makers work to create spaces and places that preserve local associations and values while also integrating new, internationally influenced development patterns in local communities (Wang & Gu 2020). The environment undergoes several regular changes. Since the dawn of time, it has coexisted with human settlements, adapting to external influences, cultural changes, and technical advancements. But new things are happening at a rate that is transforming the scene. Numerous academics have discussed the ensuing

loss of place that occurs globally. In reality, it's debatable if the desire to visit locations that are still "authentic" and unaffected by the worldwide trend of landscape uniformity has anything to do with the growing popularity of eco-tourism (Britton, 1979).

While some of these changes are thought to be beneficial for maintaining the rich cultural legacy, others are not. Change is unavoidable and must be accepted at the same time as the word "modernization"; a limited definition of "progress" requires consideration of the indigenous context. Modernization provides a chance for learning; this is one side of the coin that has to be protected. Preserving its cultural legacy and learning how to practice sustainably is important. People are becoming a means of utilization in this era of globalization because of speedy transit, skillful marketing, and fast modes of communication.

## 5. Conclusion

Ultimately, Tripura's native culture and history are evidence of the rich tapestry that the 19 different tribal groups that call this northeastern Indian state home have weaved together. The cultural variety that characterizes Tripura is influenced by the many traditions, customs, music, dance, arts, and cuisine of tribes such as the Mundas, Kokborok, and Tripuris. A dynamic interaction of cultural components, profoundly anchored in the undulating hills cape and pristine natural beauty of the region, has been uncovered by the investigation into the importance of indigenous culture and heritage in Tripura. The distinctive cultural identities of the indigenous groups have been preserved despite outside influences and the industrialization and urbanization processes.

Numerous projects have been proposed to meet the necessity of fostering and revitalizing indigenous cultural traditions. The rich cultural legacy is mostly protected via the celebration and preservation of festivals like Garia Puja, Kharchi Puja, Ker Puja, Hangrai, and Hari-Buisu. Furthermore essential to maintaining these cultural traditions is the maintenance of native musical instruments and traditional dances. Tripura's cultural environment has been transformed and remade by modernity, urbanization, and outside influences, as we have seen when we examine their effects. Although there have been outside influences, especially from Bengali culture, the indigenous groups have shown resiliency in preserving their distinctive customs. Institutions like the Tripura State Tribal Museum are leading the way in these efforts by arranging exhibitions and displaying traditional items. Indigenous cultural heritage is now being preserved. The presence of several ethnolinguistic groups preserves Tripura's rich cultural heritage by creating a peaceful atmosphere in which many customs may coexist.

It is imperative that attempts to preserve and promote indigenous culture continue and pick up steam in the face of obstacles presented by modernity and outside influences. To guarantee that traditions are passed down to future generations, this involves community participation programs, documentation efforts, and educational programs. By doing this, Tripura will be able to maintain its own cultural identity while also acting as an example of how to revive and preserve cultural traditions in a world which are changing quickly. In the end, Tripura's indigenous culture and legacy serve as a source of inspiration, resiliency, and pride for future generations.

Although the study explores Tripura's rich indigenous culture and legacy, it is crucial to recognize some limits. Because the research mostly draws on previously published works, it could not fully reflect the most current advancements or subtleties in the region's ever-changing cultural milieu. Furthermore, the study may not adequately address possible difficulties or disputes inside and across indigenous groups since it places too much emphasis on the advantages of cultural preservation initiatives. Additionally, the research's conclusions emphasize the necessity for ongoing efforts to protect and advance indigenous traditions, but they skip over discussing the potential policy ramifications or conflicts that can arise from modernity and traditional behaviors coexisting.

It is crucial to carry out more in-depth fieldwork in the future, interact with the local community, and take into account the many viewpoints both inside and outside of indigenous groups. To guarantee the inclusion and durability of these initiatives, policymakers should take these results into account when developing comprehensive plans that strike a balance between modernity and cultural preservation. Preserving Tripura's distinctive legacy can also be accomplished more holistically and culturally sensitively by supporting cooperative projects including indigenous people, cultural groups, and state agencies.

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