



# Magun Ter: Unveiling the Unique Celebration of Holi Festival in the Murasing Community

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## Abstract:

*This research paper explores Magun Ter, the traditional celebration of Holi festival in the Murasing community. The research paper looks into the unique rituals, customs, and community dynamics of Magun Ter, and aims to understand how it reflects the cultural identity of the Murasing people. By studying this annual celebration, the research aims to show how Magun Ter is a special way for the Murasing community to connect with the divine. Overall, the paper delves into the essence of Magun Ter, shedding light on the importance of the Holi festival in this specific cultural context. Additionally, this festival highlights the social and cultural obligation of the people of the Murasing community to come together and exchange good wishes to each other for peaceful, collective nonviolent coexistence.*

**Keywords:** Magun, Murasing community, cultural identity, rituals, customs, nonviolent.

## 1. Introduction

*The vibrant tapestry of India's cultural diversity is adorned with numerous festivals, each reflecting the unique traditions and practices of its diverse communities. In the northeastern state Tripura, the Murasing community celebrates a unique event called 'Magun Ter' during Holi festival. The words 'Magun' and 'Ter' are both of Kokborok origin. 'Ter' means festival, but it is difficult to define the meaning of the word 'Magun' in a single word. It has a long meaning. The entire process of celebrating the Holi festival by the Murasing community, including carrying the idol of Lord Krishna to every house and the rituals and customs they follow, is known as 'Magun'. This special celebration reflects the community's strong religious beliefs and unity. Magun Ter is an annual festival where people carry a special statue of Lord Krishna from house to house. This research paper explores the details of the Magun Ter, looking at its*

*historical background, cultural significance, and how it brings people together in the Murasing community.*

## **2. Objectives of the research**

*The researcher has divided the objectives of the research into two categories: primary and secondary.*

*i. The primary objective of this research is to promote the unique celebration of Holi festival of the Murasing community, known as Magun.*

*ii. The secondary objective of the research is to examine the cultural significance of Magun by analyzing its rituals and customs, and to explore how Magun serves as a platform for social gatherings among the members of the Murasing community and its impact on community bonding.*

## **3. Methodology**

*To achieve the objectives of the research, the researcher used two methods for this particular research.*

*i. Field Studies: The researcher himself belongs to the community; he participated and observed the whole process of the Magun very closely. This helped the researcher to perceive how the rituals, emotions, and community interactions unfolded in real-time.*

*ii. Interviews and Surveys: The researcher talked to the community members and asked them in-depth questions related to the topic through surveys. This way, he gathered detailed information and explanations about the Magun.*

## **4. The Murasing community**

*The Murasing community is one of the smallest and lesser-known communities of the northeastern state Tripura. Their primary residence is South, Gomati, and Shipahijala district of Tripura. They speak the Kokborok language, which has roots in the Tibeto-Burman origin. Despite being a smaller community, the Murasings play a significant role in the cultural heritage of Tripura, preserving their unique traditions and customs. The Murasing community follows Hinduism, specifically Vaishnavism, which is a branch of Hinduism. They worship Shree Shree Harichand Goswami, who was a devoted follower of Radha and*

*Krishna. Harichand Goswami is highly venerable in the religious customs of the Murasing community. They have a particular temple by the name of Shree Shree Harichand Goswami, where they worship both Harichand Goswami and Radha-Krishna.*

#### **5. Historical Background of Magun Ter**

*Magun has been a part of the Murasing community's traditions in Tripura, the northeast India, for many centuries. It started long ago and has become a special celebration during Holi festival, highlighting how much the community values their religious beliefs and unity. The customs and rituals of Magun have been passed down from one generation to another, contributing to the Murasing people's diverse cultural practices. No one knows exactly when it started, but it is believed that Shree Shree Harichand Goswami has played a significant role in spreading Magun Ter on a larger scale because he himself was a devoted follower of Radha-Krishna.*

#### **6. Cultural significance**

*The cultural significance of this research lies in its exploration of Magun Ter as a unique expression of the Murasing community's identity within the broader context of India's cultural diversity. By uncovering the historical roots, rituals, and contemporary manifestations of Magun, the study contributes to preserving and understanding the cultural heritage of the Murasing people. Magun holds cultural significance as a festival of colors and spring. It symbolizes the triumph of good over evil and the arrival of happiness, fostering unity and joy within communities. The vibrant celebration of Magun promote social gatherings, peace and happiness. Through a comprehensive analysis of Magun Ter's cultural significance, the research aims to highlight the intricate tapestry of festivals in the northeastern region of India.*

#### **7. Impact on community bonding**

*Magun Ter, the special Holi festival in the Murasing community, is like a big family gathering where everyone comes together to celebrate and to give good wishes to each other. They carry a statue of Lord Krishna from house to house, singing devotional songs, spreading love, happiness and blessings. This festival is a time for people to connect, share good wishes, and strengthen their relationships. It's a way for the Murasing community to promote peace and togetherness. The festival creates a warm and joyful space where everyone can celebrate and feel connected.*

## 8. Future outlook

*Looking ahead, Magun Ter's future totally depends on the current generation of the Murasing community. They should keep its traditions safe and make them even better. The younger generation of the Murasing community should work on saving and recording how they celebrate Magun. This involves writing down stories, capturing the special things they do, and keeping a record of their customs during the festival. The younger generation of the community should definitely keep their own tradition and culture alive in the age of mixed and popular culture. This way, Magun celebration can remain lively and significant for many years to come.*

## 9. Rituals and customs

*To understand the rituals and customs of Magun Ter properly, it has been divided into four steps and discussed.*

### Step -1

*Murasings follow Hinduism, they have a particular temple where they worship both Shree Shree Harichand Goswami and Radha-Krishna. One day before Holi, they construct a small house (mera nok) made of bamboo and reeds, a little away from the temple. That night, the community people gather for prayers and hymns at the temple. Following the ceremony, they proceed to the bamboo house (mera nok) with the temple priest (goshai). The priest (goshai) conducts worship there, placing some awan (an ethnic dish) made of rice flour in the shape of sheep inside the bamboo house (mera nok) and setting it on fire. They continue dancing, singing devotional songs and circle the bamboo house until it burns completely. After the fire is extinguished, they take out and eat the awan (an ethnic dish).*

### Step -2

*The next day, on the occasion of Holi, the people of the Murasing community gather at the temple for worship and prayer. On that day, a special vegetarian meal known as 'Anno Bhog' is prepared by the priest (goshai), and everyone partakes in it. People apply colors to each other, they give each other good wishes and youngsters seek blessings from elders, and after having the temple meal, they return home. From that evening, the Magun ceremony commences—a ritual involving taking the idol of Lord Krishna to every household, which is the main focus of this research.*

**Step-3**

*The main rituals of Magun begins on the evening of Holi. Everyone, regardless of age or gender, can participate in these rituals. There are no restrictions. People from the community participate in the rituals where they take the idol of Lord Krishna (child Krishna known as Gopal) to everyone's house by dancing, singing devotional songs and by playing kham (double headed drums), sankho (conch shell), kansa (a little round instrument), jaji (a pair of clash cymbals) and many more instruments. A special individual is entrusted with the responsibility of carrying the idol. Every household eagerly awaits Lord Krishna's arrival, believing that it brings blessings, good health, wealth, and prosperity to their homes. Upon Lord Krishna's arrival, family members conduct a worship, placing the idol in the center of the courtyard and engaging in rituals. Every householder offers rice and money to those who participate in the rituals of carrying the idol of Lord Krishna to every house, seeking the blessings of the divine, Lord Krishna.*

**Step -4**

*This process continues for a week, following the same rituals. After a week, everyone gathers back at the temple to organize necessary items for the worship of Lord Krishna and a communal feast with the rice and money received from every house during the Magun. On this day, again the special vegetarian meal, known as 'Anno Bhog', is cooked. People come together, give each other good wishes and blessings, play with colors and mud, have the temple feast, and then return to their homes. In this way, the entire process of the Magun comes to an end.*

**10. Conclusion**

*In conclusion, Magun is a lively representation of the rich culture of the Murasing community in northeast state, Tripura. This research explored the special way they celebrate the Holi festival through Magun, uncovering its history, rituals, and cultural significance. The festival not only brings the community closer but also expresses the religious beliefs and unity of the Murasing people.*

*By conducting field studies, interviews, and surveys, this research gives a clear picture of the Magun Ter, highlighting its role in encouraging social gatherings and creating a sense of togetherness. The festival, deeply rooted in age-old traditions, shows how committed the Murasing people are to preserving their cultural heritage.*

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