Numerous fairs are held all over the tribal region of Himachal Pradesh during the open season. To break the monotony of indoor confinement during prolonged winter the tribal people of Lahaul Spiti and Kinnaur commemorate socio-religious ceremonies with gay abandon. Community-feasting and merry-making are the chief features of the fairs and festivals. Among the religious fairs the most important ones are held at Trilokinath. The Char or Kun festival takes place at Trilokinath, on the Amawas or new moon of Phagan (February) and is meant to represent the departure of winter and the approach of spring. In this festival three masks are used representing a man, a woman and a demon, called in the local dialect Gami, Mezmi and Kulinza. The Kulinza mask-bearer represents winter, personified as an evil demon, and is chased by the villagers and pelted with snow-balls till he retires from the village and drops his mask, after which he joins in a dance with the Gami and Mermi mask-bearers. This Mela is the same as the sil mela in Pangi and has similar observations.
Phul Yatra of Pangi at Kilar in October every year denotes the start of the closing of season for this snow-bound valley. It is held for making offerings to the local goddess. For worshipping her they seek her benevolence for protecting people against hazard of nature ensuring the closed season. People gather in large numbers. Attired in the tribal best they drink, dance and sing in hillarious mood forgetting all about their day to day working. This annual feature of the tribal Pangwals keep them culturally united. Similarly in Kinnaur and Lahaul & Spiti, the annual fairs are held, which have from time immemorial left a deep impression on the community life of these tribals. These fairs are marked with peculiar folk dances which depict a perpetual war between gods and demons. The devine strife is their main theme. They wear masks of the demons and dance. Sometime the wild life is also depicted in these dances. Lion dances is the finest of all.

The fairs and festivals of Himachal Pradesh are a fundamental part of the life of people, and profound feelings are associated with them. This is clear to anyone who has witnessed them.
Fairs and festivals are an important and inseparable part of the life of the people of Himachal Pradesh. They have educational, social, economic, political and religious character. They serve the need of social cooperation not only for economic sustenance but also for cultural survival itself.

In fact, the fairs and festivals are the meeting place of people of the area irrespective of their community, clan, tribe or religion at one place. This offers them a chance to cultivate, evolve preserve and promote the common culture; folk songs which find spontaneous expression of feelings of the people gathered in fairs and festivals. These songs are the common creation of the talented people who also sing in fairs and festivals.

These fairs and festivals are celebrated in every nook and corner of the Himachal Pradesh. Every member of society, may be from upper, middle or the lower class, participate in the fairs and festivals with full zest and zeal. In fact spirit of gaiety and cheerfulness catches all the people living in the area, this is evident from the fact that for reaching the site of fair/festival they make zig-zag paths up and down the difficult hilly tracks from their respective villages.
In their main aim to participate in the fairs/festivals they forget the toil undertaken by them and get lost in the festival mood. The fairs and festivals not only keep alive preserve the culture and civilization of particular region but also help in promoting the same.

Apart from recreation and entertainment which the fairs and festivals provide, craftsmen and the middle class people get chances to enhance their income by selling the articles produced in their cottage industries. These articles include earthen wares, shawls, caps, mufflers, galichas, nimdas, shoes, bamboo baskets etc. The quality of these handicrafts is gradually improving under the guidance of the experts whose services are being made available at village level by the Government.

The fairs and festivals have greatly influenced the social customs prevalent in the Himachal Pradesh. Unlike some other parts of the country the evil of dowry is conspicuous by its absence in the area. The participation of old, young and children in the fairs and festivals provide ample chances for the parents to choose suitable matches for their young boys and girls. In some parts of the Pradesh the custom of having money from bridegroom side is still prevalent but with the spread of education, it is gradually being done away with. In some fairs and festivals the sisters put flowers garlands round the neck of their brothers which strengthens the bonds of unending love between the two. The fairs and festivals
thus play an important part in preserving the sacred and affectionate relations in existence since thousand of years.

Fairs and festivals have made the people of Himachal Pradesh very fond of ornaments, jewellery and colourful dresses which out of the strong instinct of self assertion in them, they must show to the other people assembled there. Hence women laden with gold and silver ornaments and jewellery and clad in colourful dress go to the fairs. The males also put in some typical ornaments such as ear-rings, gold chains etc. In order to meet the expenses on these costly items the fairs and festivals have contributed towards making people hardworking and industrious and pains taking.

The people of Himachal Pradesh attach much importance to fairs and festivals much as they do to their social custom and religious ceremonies. That is why they consider the participation in fairs and festivals a social, moral and religious obligation. They have to spend huge amount of money on such occasions. They must clean and whitewash their houses and store enough of eatables in the house to entertain the guests which are a must at such times. The person entertaining maximum number of guests is regarded more respectable.

The origin of fairs and festivals in Himachal Pradesh is mainly based on the religion. The commercial fairs are also held but these are very few in number.
At each fair a local god is always present. Other Gods and Goddesses of the surrounding areas are also brought as guests. There is also mutual give and take affair called Bartan between the host and guest gods. The fairs and festivals have thus influenced the religious aspect of life of the people. In some fairs and festivals animals sacrifices are offered to please God.

In so far as the cultural aspect of the fairs and festivals of this area is concerned the people attach meditational and devotional relation with their respective Gods and Goddesses. This colours the life of people deep in faith and devotion. The main characteristic of these fairs and festivals lies in their being expressive of the cult of the living of the people who express their joys or moods in dances.

In so far as the political aspect is concerned, the fairs/festivals provide ground for the politicians to express views and programmes of their respective political parties to the people who participate in the fairs and festivals in large numbers. In the present day democracy in our country it is quite necessary for every political party to assert itself before the public and as such the fairs and festivals make available to the politicians sufficient ground for propaganda without incurring much expenses.
It is difficult to say as to when and how, the idea of holding these fairs and festivals originated. But it can be safely presumed that in the absence of modern times recreations and entertainments such as radios, televisions etc. as also their being almost no means of communication in the remote and hilly areas, the people must have chosen to get together for social and religious contacts and for recreational purposes in the form of fairs and festivals.