

Introduction:-

The Information Cultural Affairs & Tourism Department is one of the most important Wings in TTAADC. At present, the Head office of the ICA&T Department is located in the ground floor-left side of the Council Secretariat Building. There is 19 nos.of Tribes living in Tripura. They have got the separate identity as well as its own rich Cultural heritage which the practice in a traditional way since immemorial time. The basic aim of the ICA&T Department is to promote and disseminate the traditional tribal Culture of Tripura by way of organizing Tribal Folk Culture programme in different places, distributing traditional musical instruments to the interested groups, preserving all the traditional dresses, ornaments and other household items of all tribes in the Museum and also giving the good platform for practicing cultural programme.

The Assets of the ICA&T Department,TTAADC.

Museum-Cum-Heritage Centre,Khumulwng,TTAADC.



A good building has been constructed namely the “Museum-Cum-Heritage-Centre” at TTAADC Head Quarter complex, Khumulwng. In the “Museum-Cum-Heritage-

Centre all traditional ornaments, Garments and other house hold items etc. of different Tribes of Tripura shall be preserved in a decorative and proper manner.

The cultural Academy,Khumulwng,TTAADC.



There is another good and beautiful has been constructed namely “The Cultural Acadmy,Khumuwnng. The TTAADC authority has decided to introduce 3(three) Years Diploma Course on Vocal, dance & Music (Classical and Folk dance) which may be commenced very from the Academic session 2009.

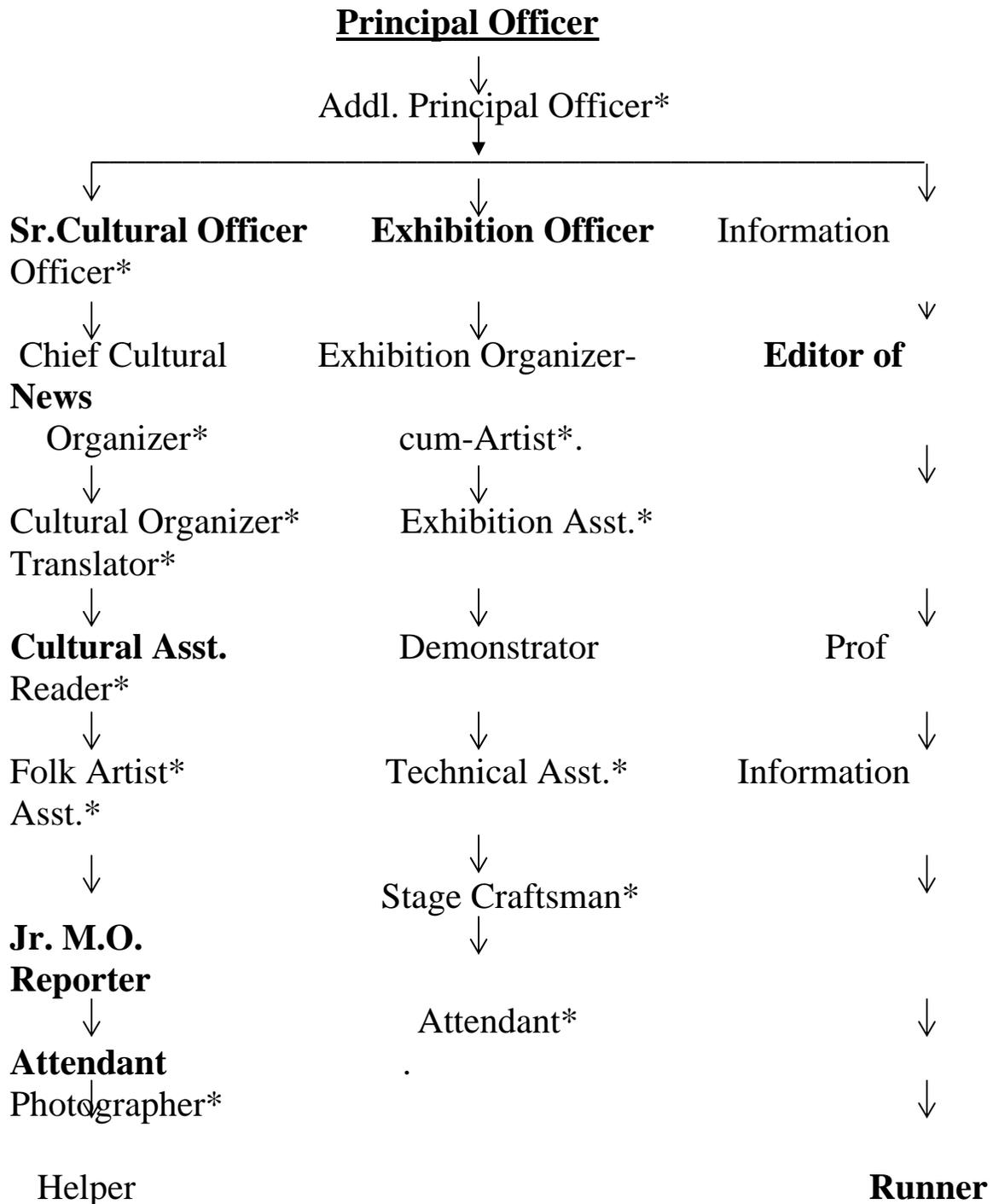
Construction Community Hall

There are 2nos.Cultural Centre /Community Hall constructed at Ratanpur under Padmabill R.D.Block and another one is at Mandai under Mandai R.D Block which may be utilized for holding Seminar or meetings of Village matters or different type of Cultural programme may be organized and where people from all sections of the Society can participate and practice for enrichment of their Art & Culture. An amount of Rs.19.49 laces has been spent for the purpose during the 2008-2009.

Construction of Swimming Poll.

During the year 2007-2008 an amount of Rs.8, 13,000/- laces has been spent for construction of swimming poll at Head Quarter Complex, TTAADC, Khumulwng for encouraging the talented swimming sports person. The interested swimming sports person shall be given training on swimming.

Administrative set up under ICA&T Department of TTAADC:



N.B: (*)symbol are Vacant.

Present position of the staffs:-

1. **Principal Officer =1 Nos.**
2. **Sr. Cultural Officer = 1 Nos.**
3. **Exhibition Officer = 1 Nos.**
4. **Head Clerk = 1 Nos.**
5. **Upper Division Clerk =1 Nos.***
6. **Bengali Typist = 1 Nos.**
7. **Jr. Computer Assistant = 1 Nos.**
8. **Editor of News = 3 Nos.**
- Reporter = 1 Nos.
9. **Project Assistant = 2 Nos.**
10. **Cultural Assistant = 5 Nos. + 7 Nos. posted in deferent places**
11. **Jr. Mike Operator =4 Nos.**
12. **Driver =3 Nos.**
13. **Duplicating Operator = 1 Nos.**
14. **Peon = 3 Nos.**
15. **Night Guard = 5 Nos.**
16. **Sweeper = 2 Nos.**
17. **Runner cum Sorter = 2 Nos.**
18. **Attendant = 1 Nos.**

The Folk Dance & Music of Tripura:

The Folk Culture is an expression which stands for Traditional customs and belief including Song, Dance & religious Festivals. Thus by folk-culture we mean folk-lore, folk-tale, folk- Dance, folk-Song & the like. In fact the word folk are suggestive of people in early day's limes.

Tripuri Community:-

The Tripuris are the major tribes of the state, around 55% of the tribal population. They live in hilly areas in a groups. They depend mainly on Jhum cultivations. Nowadays, a small portion of the tribal people is living in towns. Rignai & Risa are the traditional costumes of Tripuri community's people.



Garia puja & Dance:

In the month of April, Tripuri community's people celebrate "Garia Puja". The celebrations attached to the Garia puja continue for seven days from "Sena Ter to Bwisar Ter" it means the last day of Bengali year followed by seven days of Bengali New Year. It is the largest festival, during this period preliminary sowing takes place on the last days seek blessing with special type of dance and song which now it's known as Garia dance and they pray to the God Garia for a happy harvest. After puja swing period gets completed. The god Garia has symbolic with bamboo and traditional Risa. It goes from house to house amidst music & Dance which continue for a week. A group of young boys & girls perform song and dance. They wear colourful dress and ornaments. The house owner offer harvests, eggs, hens & chicks, pigs, wine, etc.



Some lines of **Garia Song** are like-

Chana hinwibo phaiya.....

Ani didale khakwlai hinba

Bono naina se phaio.....

Oh Goria mani singaro.....

Jhum dance /Tangbiti dance:

After the Garia puja, means May, June & July this 3(three)month is Jhum cleaning period and during that time Tripui communities people cultivate Jhum enjoying song & dance, that is called 'Jhum dance'. In the month May, "Mayaswkand" – first cleaning and in the month of June "Pakala" – Second time cleaning and the last final cleaning is in the month of July that is call "Mayabul" .Every dance are different type and total it is call "Tangbiti dance".

Lebang Dance:

The last month of July, villagers has protect paddy from Lebang insects using a peculiar technique. In that technique they catch Lebang and serve as sweet flashy dish. There is most important as peat of praying Lebang is



also regarded as exchange of love between teams of opposite sex. In course of to time art of catching Lebang is transformed into now a day famous “Lebang dance”. In due course, the art of catching Lebang is transformed into Lebang dance and become famous.

Mamita dance:

In the month of August last and the month of September 1st the high flavored testy and sweetest rice “Mami” for having once sionaly. Before it being served host arrange pray for guest who turns into festival of song and dance. This occasional dance has call “Mamita dance”.



Some lines of **Mamita Song** are like-

Raja bo kaio oshani mwtai,
Kangal mamita rio.....

Mosak sulmani dance:

In December the empty Jhum land vacated by jhumia, it is call “Haping Sa” where ‘Mosak’ a special kind of deer visit to get relief from the chill of winter. People adopt peculiar style and techies of great silence to hunt Mosak for its sweet and tasty flash. Gradually, this art of hunting Mosak commented it position in Tripuri or Borok culture as “Mosak sulmani dance”. This is the ending occasion of the calendar year of Tripuri community people.

Reang community:-

The Reang are the second largest community of Tripura. They are much disciplined and avoid normal court of justice .They are the most backward community in all aspects and treated on one of the primitive community. They wear black Rignai with small white stripes and Risha. They used coin made ornaments in neck & ear.



Hozagiri dance/Balance dance:

Hozagiri dance is one the most famous dance of Tripura. Nowadays, its spreads in all over the country, and even in few international counters. It is performed by a group of young girls standing on an earthen pitcher with a bottle on head lighten lamp on it and plats in both hands moving in different angles. They maintained a balance while move their waist and other parts of the body. They show different physical balance in their dance. They were song in rhythmic way with Kham & flute.



Some lines of **Hozagiri Song** are like-

“Ang madosa kamli langma...
Bais kalaide laikalema
Raoi phaidi, jadu raoi phaidi.....”

Harvest dance:

Reang are found of music & dance. They sing while they lend cows & harvest crops. One or two male singer sings & dance with Kham and bamboo flute to encourage or citisized the one who is first or far behind of the harvesting job. It is done to encourage to the harvester groups in the sunny day & complete. The work in shortest time. So, the harvesting group enjoys & feels good if he or she can finish his or her work before any one & they treated as the best harvest.



Chakma Community:-

The Chakma Community's people are normally found Tripura state in the Sub-Divisions of Kailashahar, Amarpur, Sabroom, Udaipur, Belonia and Kanchanpur. Mostly they are followers of Buddhism. The Chakma chiefs are generally called 'Dewans' and they exercise great authority and influence within the community in all internal matters. The Chakma Women are experts in weaving, like all other tribal Women. The Chakmas are very neat and clean in their domestic life.

Bizu Dance:

Bizu means 'chaitra-Sankranti' the end of Bengali calendar year. During this period the Chakmas people sing and dance to big good-bye to the year just being ended and welcome to the New Year. The dance is very beautifully orchestrated with the rhythmplying of what is known as 'Khenggarang' and 'Dhukuk' sorts of flutes. The Chakma women are fond of flower, which they often use in their hair. They also use metal ornaments.



Jhum Dance:

Jhum dance is another popular dance of Chakma community. As agriculture has had a palpable effect on their culture Jhum cultivation has been a popular theme. In this dance various steps of Jhum cultivation is depicted by the group of dancers making sometimes round and sometimes horizontal rows. Both man and women take part in this dance.

Garo Community:-

Mostly the Garo community's people are live in the South and Dhalai District of Tripura. Originally they used to live in 'Gairing' house. Basically Gairing house is made with bamboo, because they save themselves from wild animals like the other tribals of Tripura. The heads of the community is known as 'Sangnakma' and the priest of the community is known as 'Kama'.



They put on the dress as good as that of the Khasis. But the life style of the Garo living in Tripura is almost like the other tribals.

Wangala Dance:

'Wangala dance' is basically performed in the occasion of first or new rice eating ceremony of Garo Community. After the happy harvest the 'Wangala dance' is performed in every house. The Sangnakma, head of the communities visits every house and cuts a pumpkin as a part of worship. This pumpkin is sacrificed on this occasion. After that the women dance to the beat of 'Dama' and 'Aaduri' made of buffalo horn. The dance projects the rehearsal for war.



Halam (Molsum) community:-

Halam community is originally hailed from one of the branches of Kukis. And Molsum are the sub-caste of Halam community in Tripura. The Halam are followers of the 'Saka' cult, but the influence of 'Vaishnavism' is quite marked, particularly, in to sections of the community. They believe in the existence of spirit too.



Hai-Hak Dance:

The social and economic of the Halam community also revolve around Jhum cultivation, like other tribal community of Tripura. At the end of the harvesting season the Halam community's people traditionally adore Goddess Laxmi. And they enjoy this festive occasion for their famous 'Hai-Hak Dance'. It is also a community dance with exquisite beauty. Rhythms of the dance reflect the tradition inherited from distant past.

MOG Community:



The people belong to the Mog community's are the followers of Buddhism. It is sad that when the domination of Hindu Religion began to thrive in this ancient center of Buddha Religion, a branch of Mogadha Dynasty left for Chitagong and subsequently settled down in Hill Chitagong. Probably the word 'Mong' came from 'Mogadhi. In English dictionary the words Mog, Mogen, Mouge, have been shown as surnames to the inhabitants of Arkan in 15th & 16th centuries. The Mog community's people claimed to have come from Arakan and settled down in Tripura in 957 A.D.

Sangrai Festival & Dance:

Sangrai occasion is the famous and special festival of Mog community's. The people of the Mog community in general and the young boys and girls particularly celebrate the day through cultural programs to invite the New Year. Cakes are prepared at every home and denizens move from house to house to take cakes. On this day water. Is carried through auspicious pitchers and respected persons are allowed to take bath with this water. The young boys and girls indulge in aquatics traditional Khouyang is played on bet. Paste of fragrant sandalwood and water of green coconuts for three days. The youths of Mog community on this auspicious occasion move about from house to another dancing and singing with pious wish 'Yielding Tree' (Kalpataru) on head.

Some lines of **Sangrai Song** are like-

“OORAMA SANGRAI RAG.....
SANGRAI RAGMA OORO RIKHYU LAGE ME
MELA MONGLA PONGOLOO RIKA CHANGME”

OWA Dance or Lamp Dance:

The Owa festival is celebrated on the day of full moon of the Bengali month of Ashin. Lamps dedicated to the Lord Buddha are launched on this day. The young boys and girls stand in rows with lamps in hand to worship the Lord Buddha. The youngsters indulge in merriment through songs and dances in the premises of Buddha temple. The traditional dance of the Mog community is known as 'Owa' Dance 'or 'Lamp Dance'.

Some lines of **Owa Song** are like-

“owa oo roma owa.....
Owage labre, owage labre.....
Goni ooma owage labre.....

Jamatia Community:-



GARIA Puja:-



GORIA DANCE OF JAMATIA COMMUNITY:

The Jamatia pray rever to Goria on the last day of Chaitra of Bengali calendar year which last for seven days. The community maintains a common code of system to construct the symbolic representation of the deity with the aid of bamboo sticks, green bamboo pole tied with Risa, white thread clothes around it a metal is put up to signify head if Goria and perform the Goria dance.



Some lines of **Garia Song** are like-

Goria mani singaro, Ama mailuma...
Goria raja desh berai.....
Chabo chabaiya.....
Nwngbo nwngbaiya.....

Koloi Community:-



GORIA DANCE OF KOLOI COMMUNITY:

The Koloï communities worship the Goria Puja on the seven days of Baishak of Bengali month. The symbolic Goria deity is represent with the shell. This the common code of the community of image constriction. A Risa is hanged on the shell. A Charm

dance with song is performed by the youth Boys and Girls. In the evening the symbolic image is immersed into the lake. The music perfumed with the dance & **song** is like.....

Oh Gorja Raja.....

Darlong Community:

The Darlongs are the sub-caste of the Lusai community. They live mostly in Kailashar Sub-Division in North Tripura District. Their main livelihood is cultivation of pineapple, orange and cotton.



Cheraw Dance:

The Darlong repose faith in after life. They believe that man is destined to go to haven after death. Incidentally, they think that if a pregnant woman dies, she feels very difficult, with all her physical strains, to track the long journey to heaven. Hence at the last stage of her pregnancy- in fact just at the time or immediately prior to delivery all her relatives perform this ‘Cheraw’ dance in – group throughout day and night so as to instill confidence in the mind of that woman. They are firm in their belief that even if the women dies at this juncture. It will be possible for her to go heaven with the courage and confidence together with joy gained through the sound of bamboo as the rhythm of the dance produced till her death.

Tripuri (Tripura) Community:

Photo Gallery:-



Garia Dance:



Jhum Dance



Wathap Puja:

Musical Instruments for *Jhum Dance*:

i. Kham, ii. Sumoi(flute), iii. Wakhok.

Musical Instruments for *Lebang Dance*:

i. Kham, ii. Sumoi(flute), iii. Wakhok & iv. Waphi/latha.

Musical Instruments for *Garia Dance*:

i. Kham, ii. Sumoi(flute), iii. Wakhok etc.

Musical Instruments for *Bizu Dance*:

i. Dhal (drum), ii. Flute, iii. Khengrung, iv. Duduk etc.

Musical Instruments for *Mog Dances*:

i. Dunghlong, ii. Dol, iii. Flute, iv. Petla, v. Krikhorong, vi. Senzws etc.

Musical Instruments for *Riang Dances*:

i. Sairinda, ii. Kham, & iii. Flute etc.