A BRIEF STUDY OF TIWA TRIBE OF NORTH EAST

Bikash Dewri, Daibya Dewri,
Student
Assamese Department,
Morigaon, India.

Abstract:
Assam is a land of many tribes and communities express their opinions and emotions through their own languages besides English. Generally, when we say Assamese, we usually refer to a mixed population of various tribes and communities. Statistics reveals that there are 66 tribe’s community and sub communities in Assam.
Tiwa inhabits various districts of Assam. It might be mentioned that till the tiwa were given there separate administrative until, they did not have the required opportunities for the development of their culture, language and literature. They were even deprived of primary education. However, the tiwas or lalung people are living in hills and plains name in the North Eastern part of Indi. Major living mainly in the middle part of Assam, Morigaon, Nagaon, South East part of Kamrup, West Karbi Anglong (block-II duramia and Amri Mouzas) and north east part of Ribhoi district of Meghalaya.
The Tiwa people are living in a compact area; but they are divided into different parts by the political boundaries of Assam and Meghalaya two states.

1. Introduction: The Tiwas or the lalungs are a separate tribe and have their own languages. However, what is significant is that due to the lack of well rounded literary creations and requisite grammatical wherewithal, we have not been able to give them the status of literature and have termed their languages as “dialect’s”. Tiwa people are aboriginal, namely they are original dwellers of Assam. They are recognized as Scheduled Tribe (ST). The lalungs/tiwa are generally matrereal like the Khasies and the Garos. In the plain districts the tiwas are mixed with Assamese language and culture of Hindus of the upper stage. Those living in Meghalaya have been mixing with Khasies with converting to Christianity and those in karbi Anglong mixed with the Karbies converting themselves to Christianity. The process if allowed to continue will extinct the Tiwa (Lalung) community in future and their culture; language; religion will also die forever.

2. Keywords: Clans, Foid, Religion, Culture, Result & Discussion.

3. Research Methodology: For the present study the researcher is used descriptive method of study. This paper is based on secondary sources as the data are collected from various books, newspapers and e articles, internet etc.

4. Objectives: a) To study the Tiwa Tribe population and Tiwa area land b) To study the Tiwa Folk festival in North-East to strengthening social integrity in Assam.

5. Population of Tiwa Tribe:

<table>
<thead>
<tr>
<th>Year of Census</th>
<th>Population</th>
<th>Year of Census</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>1872</td>
<td>34,859</td>
<td>1911</td>
<td>39,213</td>
</tr>
<tr>
<td>1881</td>
<td>47,650</td>
<td>1921</td>
<td>41,033</td>
</tr>
<tr>
<td>1891</td>
<td>52,423</td>
<td>1931</td>
<td>43,448</td>
</tr>
<tr>
<td>1901</td>
<td>35,513</td>
<td>1961</td>
<td>61,315</td>
</tr>
<tr>
<td>1971</td>
<td>95,609</td>
<td>1991</td>
<td>1,43,746</td>
</tr>
<tr>
<td>2001</td>
<td>1,70,622</td>
<td>2011</td>
<td>4,01,830</td>
</tr>
</tbody>
</table>

Fig. Table 1.1 (Source of Data- Census of India) (Gohain B.K., The Hill Lalungs)
6. Areas of Tiwa Tribe and Population:

<table>
<thead>
<tr>
<th>Areas</th>
<th>Sq. Miles.</th>
<th>Sq. K.M.</th>
<th>Population</th>
</tr>
</thead>
<tbody>
<tr>
<td>Block-II Duaramia</td>
<td>400</td>
<td>1036</td>
<td>23,000</td>
</tr>
<tr>
<td>Mouza of Karbi Anglong</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ribhooi district of Meghalaya</td>
<td>300</td>
<td>777</td>
<td>5000</td>
</tr>
<tr>
<td>Nagaon &amp; Morigaon district</td>
<td>1200</td>
<td>3108</td>
<td>63000</td>
</tr>
<tr>
<td>Kamrup district</td>
<td>200</td>
<td>518</td>
<td>8000</td>
</tr>
</tbody>
</table>

![Fig. Table 1.2](https://example.com/table.png)

In Assam, a large number of populations are living in different places of Assam and Meghalaya state. But now yet this specific tribe is waiting for their constitutional rights. After scheduling them as ST(P) who are living in plains and ST(H) who are in hills the next door to the constitutional provision is opened for them. For the ST(H) that particularly inhabitant of Karbi Anglon.

7. Foid(A Particular group within the same race): The Tiwa people have several ‘Foids’ among themselves. Although there is a similarity of language in many foids, a little variety is noticed so far their ‘Tones’ concerned ‘Amsai’, ‘Marjong’, ‘Rongkhoi’, ‘Amni’, ‘Lumphui’, ‘Magro’, ‘Mayong’, ‘Amkha’, ‘Amri’ and ‘Koba’ are various foids has its own traditional customs and rites.

8. Clans: The Tiwa people have different clans; Marriage in the same clan is considered to be a great social crime. Hence, Importance is given this matter at the time of setting a marriage. Marriage is restricted among the clans like -- (a) Puma, Phamjong, Mothrong etc. (b) Amisi, Amsong, Amphil, Khamil etc. (c) Kholar, Madar, Madur, Puru, Ludar etc. (d) Mithi, Lumphui etc. (e) Maslai, Melang, Sagar, Damlong, Agari etc. (f) Khorai, Malang, Muni, Hukai etc. (g) Darphang, Dilal, Somsol etc. (h) Markhang, Soleng, Ruman, Khajar etc.

In immaterial time this area was ruling by the Tiwa (Lalung) kingdom name of Gobha. The Gobha also the biggest state in them, there are Nellie, Kholo, Topakusia, Raha, Barapuja, Ranee, Lokee, Beltola etc. It was known as “Satu Raja” and “Pasu Raja” or “Dwelt Puwali Raja” in history of Assam.

9. Religion, gods and goddess of the Tiwa: The Tiwa have got great faith in religion, gods and goddesses. The Tiwa people build Nobaro (Borghar) in the village and they assemble there and the follow religious customs and principles. They mainly worship the god Fa Mahadew. They worship other gods and goddesses also.

10. Folk Festival & Puja of Tiwa: The Tiwa people observe many festival in a year; these are mentioned below —

a) Sogra: Sogra is an annual festival of the Tiwa. In Sogra Festival, khorlawlo put on Khum Khadi and dance.

b) Wan Shuwa: Wan Shuwa is a great festival is observed in their village – Panthairaw dance was Shuwa on the courtyard of Shang Toloi.

c) Yangli: Yangli is also a festival of the Tiwa. This festival is observed in the village. Yangli is a festival of welcoming of the goddess lakshmi.

d) Khel Chawa: Khel Chawa is a festival of the Tiwa. It is observed on every five years. Khel Chawa is a festival of welcoming of the officialdom of Deka Chang (A Centre for education of the tiwa people in Assam)

e) Langkhon Puja: Langkhon Puja is also a kind of festival of the Tiwa. Langkhon is a tool of dancing mode by Bijuli Bamboo.

f) Borot Kham: Borot Kham festival is observed by the tetelia king every year on the night of the full moon of puha at the site of Tetelia Hill. But it is ceremonially began from the day of the Kati Bihu

g) Kalika Puja: Kalika Puja is another specila puja of the Tiwa people. Kalika is a goddess of the Tiwa. She is called ‘Kechai Khaiti’ (raw/uncooked eater), for She takes raw/uncooked sacrifice. Kalika Puja is held annually in the Kalika Than.

11. Results & Discussion: The Tiwa Tribe festivals and celebrations offer possibilities of human interaction which we do not f. ind in day to day life. It is evident that festive practices provide an indication of the vital pulse of every society. Yet festivals are not only merely an indicator but can also assume important functions for social dynamization. The idea of festival evokes in principle positive associations at the very least, the thought behind a festival is that participants have fun.

12. Conclusion: The development of Tiwa language and literature has not met expectations. This is because the Tiwa Autonomous Council and Assam Sahitya Sabha has not taken adequate steps in this direction. Although, the Tiwa have many folk cultures of their own and upright, they should give up the cultures which are not scientific and upright and should accept which scientific and upright. Of course, some of the Tiwa people have totally given up their forefather’s folk cultures and have accepted the Srimanta Sankardev’s religion and cultures heart and soul. Though some have given up their own cultures which have scientific significance. Then they can go ahead on the route of progress.
Reference:
1. Gait, Adward, A History of Assam
3. Dalton, E.T, Tribal History of Eastern India, Cosmo Publication