

## Functional Existence of Samadi an Ethnic Socio-Cultural Establishment of the Tiwas in North East India

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### Abstract

North-Eastern part of India represent by numerous social groups having its own history, culture, beliefs, customs and tradition. There have been many linguistic waves of migrations came about across numerous points over time to the current region. The Lalung (Tiwa) are one of the earliest groups migrating from Tibet and like better to quiet down central Assam i.e. some villages in Jorhat, Lakhimpur and Dhemaji district of province and Ri-bhoi district of Meghalaya. Linguistically they additionally belong to the Sino-Tibetan group. Dormitory (Samadi) a roof covering bamboo floor with a beautifully decorated by Thum-thuna massive spherical post and wooden entrance steps while not wall is a traditional centre for culture learning academy village port wherever the youth like to be a part of the establishments for dance and entertains, sleep and rest, training for handicrafts, discussion cum security and protection measure of the life of the villagers with open minded for brotherhood and corporation among the members. It's additionally a ritual centre and as Vaisnavism spread in plains its importance functional and existence of Samadi as a standard ethnic democratic establishment decreased. Limitation and objective of this article is to review regarding the normal youth dormitory (Samadi) its functional existence in the Tiwa society. Field visit, interview and numerous observations from hills and plains areas of Assam is taking for thought for study into consideration in the piece of article.

**Keywords:** Functional, Existence, Samadi, Ethnic, Tiwa, Social, Cultural, Establishment

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### 1. Introduction

Throughout the pre-historic times, numerous ethnic groups entered in north-eastern regions by totally different routes and have a major place for researchers for the geographical location and ethno-linguistic mosaic. Specially, there have been eleven major linguistic waves of migration during this region across numerous points over time to time. The Negrito strains of some Naga tribes and also the Australoid strains of the Khasi Associate Syntengs language is additionally an Austric language having in physical make-up of the Khasis; the Australoid element is discernible however the Mongoloid components predominate. The Mongoloid tribes entered the north-eastern region of Bharat (India) through the north-east and south-east routes, within the west numerous entry points employed by various ethnic

groups to each the Brahmaputra River and Barak Valley in Assam. These Mongoloid linguistic people belong to the natural language family of languages. Following the Mongoloids the Caucasoid i.e. Assamese super-caste in different waves or batches came and discover inhabited.

The Tibeto-Burmon languages constituted origins are Bodo, Missing, Karbi, Rabha and Tiwa (Lalung). Tiwas (Lalungs) and Karbies (Mikirs) have been right along related to Jaintias-living in the north eastern slope of the Khasi Hills on the border of the plain districts of Kamrupa and Nowgong having with twelve states (Chiefs) below the suzerainty of the ruler of Jaintia. The Gobha was the biggest state, then there were-Nelly, Khola, Tapakuchi, Raha, Baropujia, Rani, Lukai, Beltola. They had also divided into twelve clans within the community.

Over that period of time the powerful king of Gobha Panteswar stood successfully against Kuch Raja in 1564, and in 1834 the then King of Ruler of Gobha Chatra Singha was alleged to have offered several person of Kamrupa before the god Kali. Consequently, this was created likelihood British interfere that resulted within the annexation of Jaintia. Since consequent, the Lalung States under control to British Empire. The Lalungs are currently unfolded hills and foothills in Karbi Anglong, Kamrup district of Assam, and Jowai Sub-division of Jaintia Hills of Meghalaya, Nagaon and Morigaon District of Assam. In addition too few villages are in Dhemaji, Lakhimpur, Titabar, Jorhat, Sivsagar district of province dominated by modern administrative division within sovereign India.

As stated by Satyendra Nath Sarma, from the beginning Lalung lived in Khasi-Jayantia region and whence they came down to the plains. The Lalungs having own old specific dialect, professed their own faith, religious, spiritual, tradition and socio cultural activities; and a region of them came down to plains settled permanently in central Assam; as a result have an influence on and lost by dominant evolution of the Assamese groups (Indid and Mongoloid) and gradually medieval period through Hindu faith and cultural activities of the Brahmins and non-secular preachers, the enlargement of the neo-vaisnavite movement junction rectifier by Sankaradeva established spiritual cultural establishment love Namghars, Sattras through the method of proselytization, non-secular info and creative and cultural rejuvenation. Now, the Assamese culture assimilation came about between the Astro-asiatic and Tibeto-Burman cluster of individuals representing by three waves of cultural Assimilation- the Sino-Tibetan ethnic groups, the Indo-Aryans and also the Ahoms in Assam (Bordoloi, J., 2018). Limitation of objective of the paper is to review regarding the traditional youth dormitory (Samadi) of its functional existence, challenges of socio-cultural establishment in the Tiwa society.

### **Area consideration for Research**

The Tiwas constantly inhabited both in plains district and hills of Assam and of Meghalaya (Ribhoi District) states. The Constitution of India recognized the Lalungs (Tiwas) as one major ethnic tribal group in North-East India especially in Assam, the rest of Meghalaya state i.e. Hilly State yet to be recognized as Scheduled Tribes status though having with culturally rich but underprivileged section. They are recognized by the

Constitution of India, as plains tribes in plains and hills tribes in hills in Assam; however, sadly in Meghalaya the Tiwas still considered as others general group of people. Colourful rich culture and traditions are still functional existence within the ethnic establishment. The Tiwas haven't any written history and authentic archeologic proof to understand more; inter-state and district administrative division since from present government authority among the people intricate to trace down written account events; and makes them in to culturally socio-economically and politically underprivileged. The piece of study is selected for consideration of Assam and Meghalaya states only that how the ethnic institution i.e. Samadi are existing socio-economic and political functioning in different provinces.

### **Methodology and objectives**

Field visit, interview and observations from hill and hill space of province, secondary sources like books, journal etc. are taking for thought for study in the piece of article. Objectives of the piece of study are:

- To know about status of Samadi as an ethnic institution in Tiwa society and abroad
- To understand and identify of it how ethnic functional existence and challenges
- To endeavor analytical as well as observational conclusion.

### **What the Samadi (Dormitory) signifies use in Different Countries**

The word *Dormitory* is comes from the Latin word *Dormitorium* which is signifies a standard as well as collective youth sleeping quarter. But, the youth dormitory that subsists among numerous tribes round the globe represents a separate image than etymologically it means. However, the very existence of this ethnic institute is trace down particularly from the Himalaya, the Australia, and the Newzeeland North to South respectively; and from Pacific and Marquesas to Africa east and west respectively. As a consequence, the socio-cultural and political establishment is found available among the varied groups of Indo-Mongols, Australians, Africans, Dravidians, Malayas and so forth (Charaibou Daimai and Geetika Ranjan (IJIMS) 2015, Vol. 2, No. 9 p-84-91). But, on the premise of its structure and functions; there are debates among scholars regarding the origin of tribal social dormitories. Through the ages, dormitories are operating as centre of excellence among tribal societies. They not solely pass around knowledge of social norms, beliefs and cultural values however additionally teach ways of earning knowledge and information of bread and butter and the way to articulate a disciplined life of its members within the community society. Hence, this undeniable system among tribes is that the centre of a bigger tribal tradition and culture. The Tiwas are not exception regarding the tradition of youth dormitory and its socio-cultural and useful role and life.

### **Samadi as socio-economic establishment of the people**

The “Samadi, is a preferred social establishment and institution for the bachelors of the Tiwas dormitory that is understood as dekachang in Assamese. In Tiwa language *Sa* - implies boys and *madi*-means enjoyment so literally, ‘Samadi’ means the place of enjoyment

for boys. *Dormitory (Samadi) must be roof covering bamboo floor with an embellished Thum-thuna (big round wooden post) and wooden entrance steps while not wall is an ancient institution and also decision-making centre for culture learning academy village port wherever the youth prefer to be a part of for dance and entertains, sleep and rest, training for handicrafts, security and protects the village with open mind for brotherhood and corporation among the members.* Consequently, it's a social recognized common place of enjoyment with a contented and free atmosphere of the village youths. Nevertheless, it is surprise to us that the activities of this institute, works as an entrepreneur of distributive information from one generation to the other; rather than enjoying a roll of a merry creating centre. Samadi is usually found common among the Hills Tiwa populated village areas of central province and Meghalaya however, rare within the plains populated central Assam.

### Structural functions and office bearer representation

Roof and floor the Samadi constructed three main big wooden posts of the samadi; the front post is named *changdoloi*, the middle one named is *changmajhi* and the last one is named *huruma*. The *changdoloi*, *changmajhi* and *huruma*, who are representing to workplace bearers of the Samadi. These major wooden robust posts are religiously known as *thom-thuna* which is that the wood carvings of feminine breasts on the horizontal front look bar of the *samadi* attractive, it's consequently to Tiwa belief to signify the total prohibition of female's entry into the samadi (Gohain, Birendra Kumar, 1993 Hill Lalungs, p-27). Once more numerous arts and musical instruments, employed in numerous social and cultural functions are performed there and outside from too. The village members wherever the normal officers like *Doloi*, *Pator*, *Saot*, *Maji* are there, the *changdoloi* and *changmajhi* are selected from the same. In plain rural villages wherever these ancient functionaries are not available at present form, the village headman (gaon buha) performs such functions. In plain inhabiting areas there has been functioning and structure trendy youth club, cultural club, puthi bharal, (library), sports club and so forth. There are numbers assigned posts that representing duties and responsibilities performing functions of a Samadi accordingly. These are: Changdoloi-cluster Leader, Changmajhi- Deputy cluster Leader, Huruma- Water Supplier, Barikha-Messenger, Repahari- artifact Supplier, Khuramul- Assistant to cluster Leader, Phurakhel-youngsters group (*khorkia-panthai*, youngsters, age 6-17) to use spy in the village, Bhandari khel- Cook, Tangaria- Rice-beer supplier official.



**Samadi: 1.1**

**Samadi: 1.2****Samadi: 1.3 Assembled**

### **An established organized different traditional creative activity of the Youths**

As a part of long-establishment customs the villagers in addition to organized observe many ritual and worship festive throughout fresh construction of a Samadi. Pre-entry worship perform whereas during a newly constructed Samadi is additionally ascertained with vibrant participation. It is additionally mentioned earlier, that only boys are allowed to enter within the dormitory however, the boys dormitory is divided into three teams- the semi-juniors, the juniors and also the seniors and there in severally consistent with routine wise. The semi-junior cluster is included from the people between seven to sixteen years and that they are known as *khorkia-panthai*; the junior cluster includes boys from seventeen to twenty-eight years are known as *panthai* while and also the senior cluster referred to as *gra-panthai* as well as young men higher than twenty eight years of age. The Samadi therefore, is that the integral social institution establishment and activity as a coaching institute wherever unmated youths solely will learn the way to makes and play use musical and arts-crafts. As a discussion as well as village establishment institution the youth discuss all matters regarding the interest of the folks and through this period, a boy have to common and responsible work as village guard volunteer from enemies and that they additionally should have under strict supervision of the senior most boys. As a part of long-institutional establishment customs the young members of the dormitory are to be formally invited to socio-cultural and religious functionary like marriage; death rites etc. and that they stay answerable of the reception.





### Samadi: 1.4 Festivals

Indicating the normal institutional structural to functional one, it's simply graspable that why Samadi as institution and established vital role played and significant in the Tiwa society. Samadi may be a place and institution wherever all the village boys used how to get *training* for physical labour and *war* against possible enemy. They learn, share and acquire *knowledge* about *dance and music, handicrafts, friendship, community existence, co-operation, and brotherhood*. The Samadi also plays a significant role in harvesting and *cultivating economy* the standard through the seniors. It is reality and believed to be the duty of elders to boost ethical *character* among young so that they will develop a *healthy personality* in future. The Tiwas, like many alternative ethnic tribal groups are attentive to the strength of youth and significance of *leadership qualities* able to be maintained defended and stable community life.

As a *social institution* are activity vital cultural and economic activities in their community livelihood. As a social establishment most of the colorful *festivals* are organized performed by this Samadi through that community folks will take enjoyment from the same. Samadi is a common port wherever the teens will *develop their innate creative tendencies connected with art, music, dance and craft and painting etc.* It is life role played such a modern *museum*, preserved customary war weapons as well as musical instruments with a systematic scientific method to create the next generation accustomed to their use and values. The Samadi as a courtyard is additionally used and activity perform *as a village court* wherever every type of disputes is settled with unanimous democratic discussion for the upcoming betterment and secure of the community living. Therefore, Samadi is an establishment wherever the boys are trained up *physically, mentally nursing and intellectually* for changing into an independent householder who will bear assigned responsibilities of his wife, family and community people.

### Observational Conclusion and recommendations

Referred to our observation it's seen that the Samadi has been carrying out as a *modern educational* institution with *aim, scope* and *program* are set before or rather, pre-planned. The time and place of their functional useful activity as well as the means of their procedure and performance are all arranged and well regulated. People are unbroken under a particular code of *discipline* and regularly *supervised* by experienced elders.

On the other hand, significant is that of beneath reasons of declination of such an excellent and glorious role and capable existence institution. In this connection, C. j.

Sonowal's observes that: "The bigger the extent of modern education and written agreement with outside world, the bigger is the possibility of extinction of youth dormitories...the bigger the extent of (a) exposure to urban geographical area and (b) development, the bigger is that the extent of cultural disintegration and loss of cultural values...the bigger the extent of cultural awareness and self-regard among the people, the lesser is that the impact of Westernization on the cultural tradition. Moreover, the bigger the strain on the traditional cultural life of the people, the upper is that the chances that people can reconstitute their socio-cultural institutions compatible to new atmosphere without losing *its* core spirit..."

During this era another dimension to bigger Assamese socio-culture movement under the leadership of Srimanta Sankardeva and his disciples, in 15<sup>th</sup> century the Vaishnav Movement was started. As a result, with unfold of Vaishnavism the place of *Samadi* is taken over by the *namghars and sattra* among the plain Tiwa of Assam. Moreover, the speedy scientific progress and dissemination of contemporary know-how, ancient establishments and culture looks to be losing their existing role and structural useful functional existence. Gradually, a strong political moreover as national economy that's rising under the powerful dynasties; socio-cultural assimilation created attributes of the kitchen utensil Assamese culture. However, vital tries to revive the existence traditional culture among numerous ethnic may be a distinguished ingredient within the worldwide ethnic movements. Keeping in mind, the inherent values of *Samadi* in socio-cultural arena of ethnic societies, it must be assumed that it will play a major role even today in socio-economic context of life.

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