Aim and scope: The fabric of the cultural complex of the North Eastern Region of India has been woven with the warps and woofs of a mosaic of cultural and linguistic groups. Though little known for the ethnic identity, the Tiwas (popularly known as Lālunsā) indeed have a self-contained linguistic identity and their colourful cultural life silhouettes against the backdrop of some of the hills and plains of this region. Tiwā language and culture exist on their own right and they offer an inexhaustible source of investigation for the students of cultural and linguistic study. Their close relation to the Koro, Lāo, Simasa and other Mongoloid people has not blurred the contours of their own culture and language. The Tiwas in the plains have absorbed the culture of Assamese speaking people to a great extent and, as such, their culture has undergone a process of assimilation. The Tiwas on hills have retained their distinctiveness in food habits, beverages, festivals and rituals, traditional musical instruments, ornaments and religion.

No language, however rudimentary it might be, can be inadequate to communicate ideas among the speakers. It has its own nuances and mechanism besides having the rules of grammar and
linguistics. An attempt has been made in this study to record the culture and linguistic aspect of the Tiwa language as well as its mechanism of spoken communication. It includes the Tiwas up hills and down dales. The hill Tiwas have been shown in their differentiated identity from those in the plains. Since adequate research materials have not been available in published form, the investigator had to depend chiefly and extensively on interviews of Tiwa speaking people. In doing so, cultural and linguistic source materials have been collected from a number of generous Tiwa people. However, the nature of the work itself explains the limitations of the study of one person and makes it obvious that the subject offers further scope for later researchers.

The materials from the field study have been collected through direct method. Many villages of Nagaon, Kamrup and Karbi Analong were visited for the purpose. A very humble and sincere attempt has been made to present an authentic picture of Tiwa culture and language in this study.

C'O'I Sources : Besides taking interviews of quite a large number of Tiwa speaking people and attending community festivals of the Tiwas, a close contact with the chief informant Sri Subiram Bordoloi of Bambor Lelung village under Kathiatali police station
of Nagaon district, has been kept all along. This village is situated at about 20 km. south of Nagaon town. Sri Bordoloi is in his late thirties and his forefathers came to present settlement from Nambar of present Golaghat district. He and his other members of his family have excellent command over Tiwa language. Sri Bordoloi speaks Tiwa language to the members of his community, with the same case and fluency with which he speaks Assamese outside his community. Sri Bordoloi has a knack for teaching Tiwa to outsiders and this researcher has been greatly benefitted from Sri Bordoloi’s excellent method of teaching the language.

Mr. Chinah Lumphai and Ms. Laldii Khalar were simple and educated Tiwa girls of Amsuwai under ulukunchi Block of Karbi Anglong district, who helped the researcher a lot to learn hills Tiwa. The village is situated at about 34 km. south west from Nelli, a 37 National Highway side place of present Marigaon district. The village consists of two hundred Tiwa families, who speak Tiwa language among them. They speak broken Assamese i.e. Tiwa Assamese to others. They have preserved their traditional culture.

Besides these, a selected number of Tiwa people helped the researcher in a number of occasions. They are Sri Buddhiman
Bordoloi, who gave his collection of published books, Sri Moneswar Deuri, Sri Cheniram Konwar of Lariagaon, Sri Jaladhar Tarar of Kathistali and Sri Ananda Bordoloi of Debojiya, Nagaon. The researcher have also collected some published works from various sources for the study. Moreover, several Tiv' people whom were considered local expert in different aspects of culture and language helped considerably in this study.

0'02 Method and approach : In this present work, the researcher elaborately dealt with the books of Indian and foreign scholars for preparing this manuscript. In language chapter the researcher collected the method form by study of, Kakati, Bhattacharjee, Goswami, Gleason and Mike and consulted the papers on linguistics to get relevant information on this study.

Regarding the chapter on culture, the researcher have gone through the books of Narji, Choudhury, Mazumdar, Kakati,

Mike, F.I. : 1933 : Phonemics.
As the facilities in the University of Gauhati are too inadequate to make systematic study of instrumental phonetics, the findings in this study has been derived from discussions with the chief informant, Sri Bordoloi. So it is chiefly relied on articulatory and auditory approaches. It took long years to acquire the speaking ability of Tiwa language and it has been a rewarding experience.

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