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First Report

Project Name

**Endangered languages in India
the
Context Monpa Dialects**

1. Brief Introduction Of the project

INTRODUCTION

I speak my favorite language

Because

That's who I am

We teach our children our favorite language,

Because

We want them to know who they are.

(Christine Johnson. Tohono O'odham elder, American Indian language development institute, June 2002)

A language is a part of a culture and a culture is a product of agro facts (products of cultivation), artifacts (product of industry) socio facts (social organization) and mentifacts (language, religion, arts and so on). Bhoti is one of the richest languages of India, of the Mon-yul corridor with about 2 lakh users around the whole belt of Himalayas from Ladhak to Tawang.

The Language of the Bhoti races is known as The 'Bhoti language'. There are many legendaries about Bhoti races. There is a famous legend that people of Bhoti has an origin with the Rajput lineage of Dwapar era. After the defeat of Kaurvas in Mahabharata , many Rajputs took shelter with their families in the Himalayas, hence, the Bhoti Lineage was developed by them only.

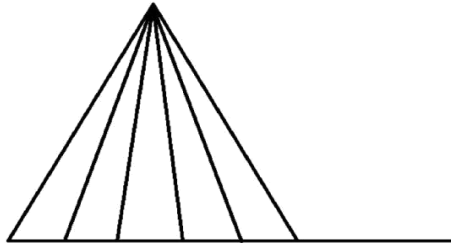
It is a general theory that language is developed from dialects. Dialects develop in a particular geographical boundary as a result of behaviour, economic activity and cultural values of the local people.

Bhoti language was written in different scripts of central Asia but today there are texts available in Tibetan scripts. The grammar of Bhoti language is based on Panini's grammar. In the changing world of rapid globalization, just like we have English as the contact language in the world , Hindi in India , similarly the Bhoti language acts as the contact language of the Mon-Yul belt including immediate borders regions of China, Bhutan, and Tibet.

FIG : FIVE DIALECTS OF MONPA LANGUAGE AS DEPICTED IN THE FIGURE BELOW :

STANDARDISED FORM OF THESE FIVE MONPA DIALECTS IS BHOTI LANGUAGE

BHOTI LANGUAGE



A1 A2 A3 A4 A5

A1 (Dakpa) A2 (Tshnagla) A3 (Lishpa) A4 (Bugun) A5 (Others)

Figure : The five dialects of Monpa

WHAT ARE ENDANGERED LANGUAGES?

An endangered language is a language that is at the risk of falling out of use as its speakers die out or shift to speaking another language.

Language loss occurs when the language has no native speakers, and becomes a “DEAD LANGUAGE”

A language survives through its speakers. The 8th schedule of the Indian Constitution has the list of 22 Indian languages. These languages are seen as important enough to be recognized by the Indian constitution. But to recognize only 22 languages in a country like India is a bit unfair, where there are thousands of languages spoken, with some even in danger of dying out completely. Certain languages face the threat of extinction as they are not used as medium of instruction in educational institutions, government transactions and the media. If a language is not getting the sufficient role in these three domains (above

mentioned), there is every possibility of it getting extinct. Our research deals with one such dialects i.e. – MONPA DIALECTS of the Bhoti language

2. Objectives of the research

- Preparing a trilingual dictionary of Monpa dialects.
- Study and bring the linguistic heritage of Monpa tribe.
- The objective is to gain ethnic knowledge through the languages (under study) including folklore, ballads and mythology.
- To present a linguistic multilingual situation in west kameng and Tawang districts based upon the patterns of languages.

To understand the culture and tradition of Arunachal Pradesh

3. Implementation of the project

METHODOLOGY

We wish to adopt a variety of approaches to the study of endangered languages (Monpa) of Arunachal Pradesh by using tools designed to elicit kinds of data-

(a) Social and psychological (b) Linguistic (c) Sample questionnaire (d) Quest for a script.(e)Lexicon (f)videography.

(a) SOCIAL & PSYCHOLOGICAL DATA

MULTILINGUALISM

Multilingualism under the area of study and research areas has come across three languages spoken and understood by the (educated) Monpa tribe; these are English, Hindi and Monpa.

II. ISSUE OF MEDIUM OF INSTRUCTION

The problem of medium of instructions proved to be the most sensitive and controversial area in education. The absence of mey script for the various tribal languages complicated the issue. Recently the administration has introduced a Tibetan script for various Monpa dialects in this area. Arunachal Pradesh administration has decided that the Bhoti language should be used as the medium of instructions up to Class 8th level. Hindi enjoys the position of second language and English the third Language. An Arunachalee child is exposed to different languages such as Hindi and English in schools, Normally in these days a school going Monpa child in this area will be exposed to at least 3 language: primarily - Bhoti which in the language of home and early schooling and Hindi and English Secondary, which are introduced subsequently in schools.

SURFACE AND DEEPER LEVELS OF LANGUAGE PROFICIENCY

COGNITIVE PROCESS	CONVERSATIONAL PROFICIENCY	LANGUAGE PROCESS
Knowledge <small>Cognitive/ Academic Proficiency</small>		Pronunciation
Comprehension		Vocabulary
Application		Grammar
Analysis		
Synthesis		Semantic Meaning
Evaluation		Functional

III. EXPOSURE TO MEDIA

Media is an important factor in influencing other factors such as the general attitude towards life as well as one's use of language. The exposure of media both audio and video is an important factor in the improvement of one's language. Arunachal Pradesh publishes a daily 'Arunachali Times' and a fortnightly 'Echo of Arunachal.' The study shows that the most preferred language for reading newspapers or magazines is English and Hindi.

Films are important in bringing about social changes. There are no films in Monpa dialects of Arunachal Pradesh. Hindi movies are quite a rage among all the age groups in Arunachal, whether literate or illiterate, Hindi is the most widely used language for oral communications among all the age groups. Television is fast becoming a strong medium of information and entertainment in these areas.

IV. FOLKLORE

Each tribe of Arunachal Pradesh has its own literature which finds expression in mythology, songs, ballads, folklores, proverbs etc. Though they don't have written scripts, but these are passed on to the next generation by oral traditions.

FOLK SONG

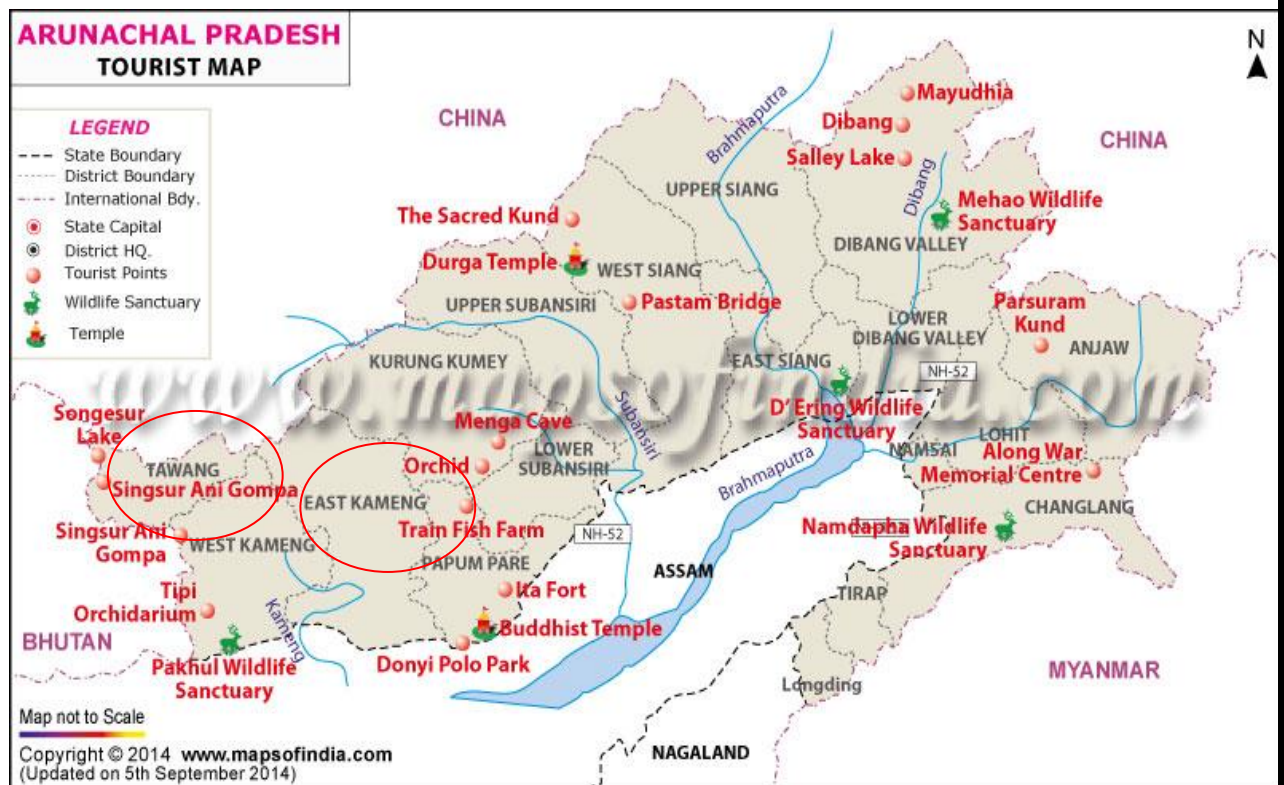
Hiyum yum –si le	This evening today
And gumin si	Our mother village here
Gumin hi-re-go	With community hilana
Ir-men laju-ka	Warm we up and cheer
Hoin mo-am go	With general merry making
Reli hi hi-re-go	Merry wife and guest on visit

Irbam la-ju ka	Come join in common joy
Ne-ngo mo-ban-go	Guest and wives commingly
Bam-men la –ju ka	Partake in common joy
Hoin ki ne –ge	From the bosom of the villa
Kopu buk time	We grow like kopu spread

4. Time Frame of the project

November 2015 to October 2016

5. Specific area of the respective state.



6. Photos

On the way to Tawang



Ido
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in Tawang monastery



Buddhist inscriptions in Tawang Monastery



Interview with Dorzi a well versed person in Monpa Language



Bhoti classes at a school in shanti valley



Black board of Kitpi Village



Kitpi village anganwadi school



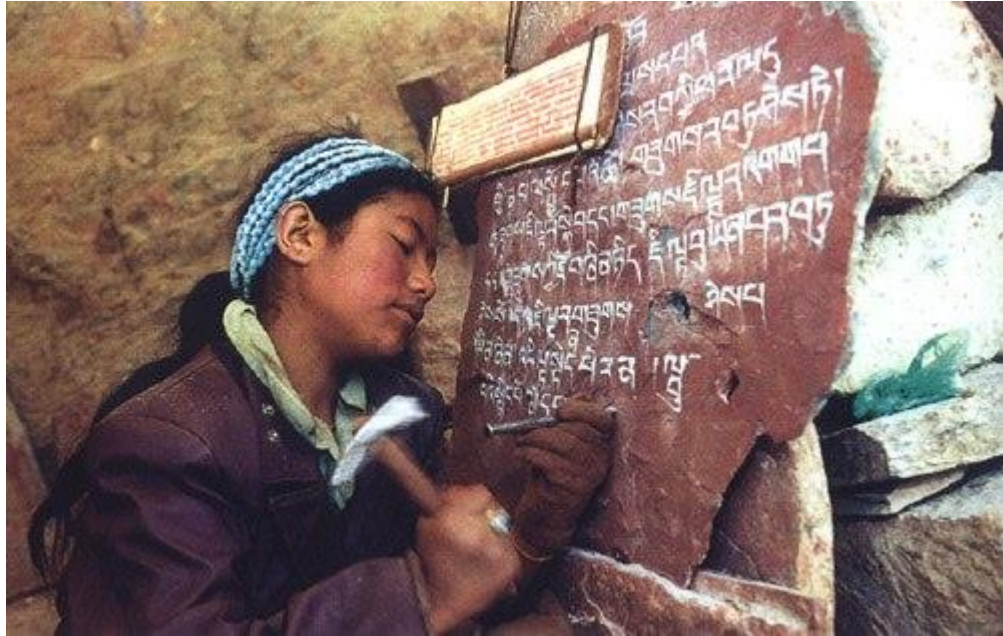
With girl child of Kitpi Village anganwadi



With boys of Kitpi Village



Lady, engraving Buddha's sermons in Monpa Language



School girl reciting a prayer in monpa language at Jung Falls



7. Conclusion

If you don't breath,
There is no air.

If you don't walk
There is no earth.

If you don't speak,
There is no world.

(Paraphrased by Yamamoto from a Navajo elder's words , PBS-TV millennium series Tribal wisdom and the modern world , hosted by David Maybury-Lewis aired on May 24 ,1992)

In the era of globalization and more efficient communication networks, languages die more frequently than they are born. Bhoti is a language of masses, language of saints, poets, language of the hills and valleys, language of the Himalayas, language of peace and compassion.

Today this language is struggling for its identity. It is high time that we take actions to preserve this precious language and bring it to the mainstream.

The introduction of bill for inclusion of Bhoti language in the 8th schedule of the Indian constitution is a commendable step towards its recognition and survival of this language.