
LANGUAGE AND LAW: ISSUES AND CHALLENGES OF TRIBAL LANGUAGES OF ASSAM WITH SPECIAL REFERENCE TO TAI AHOM LANGUAGE

Sahinur Islam (Advocate at Murshidabad Civil & Criminal Court, West Bengal)
(LLM in Human Rights Laws).

Swati Deka (LLM in Human Rights Laws).

ABSTRACT

North East, being a “linguistic mosaic” with a variety of over different 400 languages being spoken in the region, Assam is abode to a multilingual and multi-ethnic population. The Assamese language is widely utilized in Assam as both the official “state” language and a “means of communication”. Additionally, “Assamese” serves as the primary medium of instruction in government schools, ensuring that every student receives formal education in the language, regardless of their proficiency in multiple languages. The “tribal languages” of Assam, on the other hand, which is specific to each tribe are primarily used within that particular community. These languages are devoid of legacy since they lack a script. Some languages are documented using the scripts of other languages. However, in terms of “written literature”, the languages could not be affluent. Furthermore, languages encounter a great deal of setbacks, which makes the development of language challenging. The recent unparalleled development of science, communication and transportation technology, as well as the emergence of educational development, has amplified this difficulty. Furthermore, the restrained use of the languages has resulted in their extinction. The current situation of Assam’s native languages, the challenges of tribal languages, as well as the growth of the language and the responsibility to nurture these languages, are urgently required. “Tai Ahom”, an endangered language from the “Tai-Kadai” family. It was once spoken in Assam, India, is on the brink of extinction including “Buranjis” (historical chronicles of Assam) with the key reason being the advent and intense impact of the “Assamese” language. The study intends to examine the primary issues of “language contact” and “linguistic shift” in relation to the Tai Ahom language and its endangerment. This study also aims to identify the degree of endangerment of tribal languages of Assam and evaluate their vitality in relation to the “UNESCO” parameters. This paper intends to analyse the scope of constitutional provisions for the preservation of Tai-Ahom language with special reference to the 8th Schedule and Article 29, 30, 347, 350A and 350B.

Keywords: Assam, Tribal language, Tai Ahom, Buranjis, 8th Schedule

1.INTRODUCTION:

“If you talk to a man in a language, he understands that goes to his head. If you talk to him in his language that goes to his heart” - NELSON MANDELA

One of the fundamental components of civilization is language. Language is actually the priceless asset that has propelled man from the rank of a barbarian to the level of the “Lord of Creation.”¹ Language is a crucial component of identity, and it is interconnected. Language has an impact on a group's identity. Language and identity have both individual and social aspects that change over time. Songs, traditions, tales, and other knowledge also perish with the death of a language. A language's preservation helps preserve a people's identity, culture, and traditions.²

With approximately 220 languages spoken, India's northeastern region is a veritable “melting hub” of tremendous socio-cultural interaction. Even though it only makes up 7.9% of the country's total land area, the region is home to a number of languages from five different language families: “Indo-Aryan”, “Tibeto-Burman”, “Tai-Kadai”, “Austro-Asiatic”, and “Dravidian”.

With a population of around 3.1 crore people, Assam is abode to around 80 indigenous groups. Assam has around 55 languages, according to the “People's Linguistic Survey of India”. Apart from the Tai community's language groups, 15-20 languages in Assam are among the endangered ones.

Assam's linguistic demographics are incredible, with multiple dialects spoken there. The state is a crossroads for three major language families:

1. Indo-Aryan,
2. Sino-Tibetan and
3. Austro-Asian.

¹ Dr. Dalima Kakti, “Endangered state of language” *available at* <https://www.jetir.org/papers/JETIR1907502.pdf> (last visited on 5th March, 2026).

² “How North-east Communities Are Trying to Revive Their Dying Languages” *available at* <https://www.outlookindia.com/national/how-north-east-communities-are-trying-to-revive-their-dying-languages-news-195395> (last visited on 5th March, 2026).

Assamese, an “Indo-Aryan language”, has been designated as the state language and “lingua franca” in this multilingual state. Assamese tribal languages are of Sino-Tibetan heritage.

Research Design:

Statement of problem: Approximately 196 languages in India are endangered, with about 80 of those in the Northeast, according to the “UNESCO Atlas of the World's Languages in Danger”. The unwritten nature of these languages (aside from those of the “Thai-Sin” branch) as well as the custom of not writing those had minimized their status in the integrated society. Other aspects that have put these languages in jeopardy include language as a means lack of written literature, receiving instruction in the second language as a “means of instruction”, the lack of native language use among the younger generation, the urbanization process, the extreme impact of Assamese or another dominant language etc. The likelihood that the area in which these languages are used will decrease or that these languages may go extinct has been expressed if we do not take the necessary actions to consider these issues soon. The tribal people are currently experiencing a severe existential crisis on an emotional level. Northeastern people have been rapidly converting to Christianity. As a result, this area is rapidly becoming more westernized, particularly among the tribal and indigenous communities that have embraced the English language. The missionaries were able to muster to and attract the tribal communities to their way of “thinking”, “living”, and “preaching” because the Caste Hindus also despised them. This was seen as a step towards modernization as well. Local northeastern languages have been greatly endangered or even exterminated as a result of the English language. The Ahom, who have ruled Assam for the longest period, are originally descendants of “Yunnan” in southwest China. The Ahom people arrived in the vast Brahmaputra valley in the 13th century after crossing the “Patkai range” of the Indo-Myanmar border. The 600-year reign of the Ahom dynasty, which began in 1228 and lasted until the “Treaty of Yandaboo” was signed in 1826, is regarded as a glorious period in Assamese history. Although Assam's illustrious past is preserved in the form of “Buranjis”, written in the Ahom language, which once belonged to the “Tai language” family, it is now a language that is on the verge of extinction.

As of the 2025-2026 academic year, the Assam education system had greatly increased its medium of instruction options to include indigenous languages, increasing the total to over 14 medium languages at the elementary level.

The Tai Ahom (or Tai) language is not currently utilized as a primary medium of instruction in the state's public schools. However, it has been integrated into the curriculum in other ways, such as Tai language being introduced as an elective subject for HS students under the AHSEC or in other ways like academic promotional initiative, in which the state government has sanctioned funds and signed MoUs with universities such as Dibrugarh University to promote Tai-Ahom research and teaching³.

Research objectives: To find a workable solution the problem stated above, it is an endeavour of this paper to attain three-fold research objectives as (a) To assess the main issues and challenges of the tribal languages of Assam (b) To discuss about the present as well future “linguistic situation” of the tribal language (c) To assess the need to resolve the issues of the tribal languages of Assam through appropriate measures.

Research questions: To achieve the above objectives, this paper attempts to answer the following questions such as (a) What are the main issues and challenges surrounding tribal languages of Assam? (b) What are the present as well as future probable “linguistic situation” of tribal languages in Assam? (c) What the various legislative provisions for protection and preservation of tribal languages?

Research methodology: In the construction of the seminar paper reliance was placed on doctrinal research methodology with the use of both primary and secondary source of data. The present study follows the citation format prescribed by the Indian Law Institute, and all references and footnotes have been prepared in accordance with the ILI Citation Style

2. ISSUES AND CHALLENGES OF THE TRIBAL LANGUAGES OF ASSAM:

The greatest hurdle to the advancement of “indigenous languages” is the problems they encounter. To classify and discuss these issues, the following headings can be considered:⁴

1. **Unwritten language:** Language maintenance and historical preservation are primarily achieved through script, which has limitations due to its context. To liberate a language from these limitations, a script is necessary. Literature conveys the identity of a race,

³ Assam Engages in Discussions with Tai Community to Introduce Several Initiatives; *available at* <https://www.guwahatipius.com/assam/assam-engages-in-discussions-with-tai-community-to-introduce-several-initiatives-check-details> (last visited on 07 March, 2026).

⁴ Dr Barnali Gohain, Rashmika Goswami, “The Status of Tribal Languages of Assam Based on Linguistic Context” *available at* <https://www.ijfmr.com/papers/2023/1/1353.pdf> (last visited on 6th March, 2026).

but “Thai” and “Sin” languages do not have a long history of intricate writing. This issue affects Assam’s tribal languages the most. Accepting a new script requires specialized language study and embracing pronunciation norms. Devanagari or modified Roman script was once used to write these languages, but it couldn't fit the expected reader society due to the low number of literate people.

2. **Usage of second languages as a “medium of instruction”:** Tribal languages development and spread are hindered by their lack of acceptance as medium of instruction. The growth of colloquial languages is primarily driven by expansion. Only Assam’s Bodo language has been approved for post-graduate instruction. However, certain languages like Mising, Rabha, Dimasa, Deori, Khampti, Turung, and Phake are limited to a single subject. Languages can be studied and researched in various ways if approved as a medium of instruction.
3. **Deficit of lexicon-grammar:** The learning of Assamese tribal languages is underutilized due to colloquial use, hindering the development of grammar and dictionary rules. This lack of research hinders the recognition of other regional languages and hinders the expansion of grammar and dictionaries studies. Despite acknowledgment by integrated tribes, there is a lack of educational printed materials for these languages, contributing to a lack of comprehensive understanding.
4. **Effects of globalization and urbanization:** The tribal languages of Assam are at risk of extinction due to globalization and urbanization. As tribal people move away from pastoral areas, their oral language has changed significantly. Many youths are unaware of their own language and culture, leading to an inferiority complex. As they choose a second language for higher education, their language also changes due to the combined impact of other languages. Parents who take pride in their children learning other languages and as a consequence these kids are unable to contribute to the preservation of these languages.
5. **Inhabitants of an island:** The majority of tribal people in lower Assam live within the same tribe or clan, with the Assamese language encompassing the majority. The Assamese language also includes native speakers of Mising, Karbi, Rabha, Dimasa, and other languages and for the benefit of education, commerce, etc., these people defend communication with language native speakers. Learning Assamese as an integrated

language leads to bilingualism, compromising the distinctive qualities of these languages. For example, the tone of the Mising language has disappeared in the toneless Assamese language.

3. PRESENT AND FUTURE PROBABLE LINGUISTIC SITUATION

The linguistic status can be discussed under two heads. These are as follows:

1. Language issue

Table 1: Degree of Endangerment of Language as per UNESCO, 2011⁵.

Sl.no	Degree of Endangerment	Characteristics
1.	<i>Safe</i>	Used by all ages
2.	<i>Vulnerable</i>	Maximum children use it but only in specific domain i.e., home
3.	<i>Definitely endangered</i>	Children may not use it as mother tongue in near future
4.	<i>Severely endangered</i>	Only used by grandparents but only understood by next generation but it is not used.
5.	<i>Critically endangered</i>	Only grandparents speak the language occasionally
6.	<i>Extinct</i>	Nobody speaks or understands it.

The Tai-Phake and Tai-Aiton are the most critically endangered of these There are only 2000 native speakers at present. The levels of endangeredness of the languages of Assam are as

⁵ <https://unesdoc.unesco.org/ark:/48223/pf0000192416> (last visited on 07th March, 2026.)

follows, according to “Atlas of the World’s Languages in Danger” (2011).

TABLE 2: Endangered Languages of Assam as per Degrees of Endangeredness as per UNESCO, 2011.

Name of the Languages	No. of Speakers	Degree of Endangerment
Bodo	900000	Vulnerable
Mising	550000	Definitely endangered
Karbi	420000	Vulnerable
Rabha	150000	Vulnerable
Dimasa	112000	Vulnerable
Bishnupuria (creole) Manipuri	72899	Vulnerable
Kachari	59000	Definitely endangered
Deori	28000	Definitely endangered
Tiwa	28000	Definitely endangered
Tai-Khampti	13000	Vulnerable
Bagani	12000	Critically endangered
Singpho	5000	Definitely endangered
Tai-Aiton	2000	Severely endangered
Tai-Phake	2000	Severely endangered

2. Perspective of maintenance and use of language: A language can endure with proper maintenance and use. Speaking and writing are the productive skills being examined. Literature, print media, electronic media (television, radio), the internet, and new media should all adopt the language to improve growth and maintenance.

4.TAI AHOM : *the issue of language death:*

The Tai Ahom language, a member of the Tai language family, is a significant cultural expression in Southeast Asia, spoken across various regions including Assam, Kwangsi, Kwangtung, Hainan, Laos, Thailand, Tibet, and Yunnan. Its significance lies in its chronicling of Assam's glorious past. Beginning in the 16th century, Assamese became the primary language spoken in both Assamese households and the Ahom court.

Language shift and change issues have resulted from this, with Assamese and Tai Ahom exchanging significant traits. The emergence and widespread influence of Assamese are the primary causes of Tai Ahom’s impending extinction. Understanding the historical development and factors contributing to its shift and eventual extinction is crucial for sociolinguistic analysis. It is disheartening to see that languages are vanishing every day, though, at the same time. The end of this century may see the extinction of about half of these 6000 languages. It

is regrettable to observe how quickly languages are vanishing.

There hasn't been a lot of study done on what happens when a language starts to disappear. The language death can be attributed to a number of factors. In the case of Tai Ahom, it was the growth of "Assamese" that caused the Ahom language to vanish from everyday use in the royal court and the common home to a language only spoken by a small number of Ahom people in the "priestly society". Due to the significance of the "Tai Ahom" language historically, there is yet hope for its revival. When a language on the verge of extinction is practiced in a society that values its historical worth, it almost certainly sparks broad alarm.

Language Contact and Shift Issues in Tai Ahom:

The Tai language, brought by the Ahoms to Assam, is spoken and rich in information about ancient Assam's history. It enriches the vocabulary of Assamese and is the most widespread Tai ethnic group in Assam. However, the linguistic use of other Tai languages in Assam has decreased to the point of extinction. The Ahom priestly class still uses Tai Ahom for "divination" and "ancient religious rituals". The Assamese language's significant influence is the main factor contributing to its extinction. Since the time of "Su-ka-pha", Ahom has been the primary form of written and spoken communication. By the fifth Ahom king, there was Assamese language serving as both an official language and common spoken form among laypeople. By the time Sankardev's "Vaisnavite movement" arrived, Tai Ahom had permanently lost ground to Assamese.

The Ahoms, rulers of Assam, did not attempt to convert the locals to their own language, instead accepting Assamese as their own. The language persisted until the fifteenth century AD, but it eventually developed "bilingualism" due to the influence of regional languages, particularly Assamese. The Ahoms used administrative diplomacy to respect and rank the locals, including them in regal affairs. The Ahom king valued the local language as part of their administrative diplomacy and used it in royal interactions. The influence of Assamese grew gradually, and the Ahoms began recording their history in both languages. According to legend, Su-ka-pha, the first Ahom king, traveled with a few Tai women. As a result, many Ahoms wed local women. Their descendants hardly or never used the language. Naturally, the younger generation's use of the Ahom language began to decline. As a result, the Ahom language was eventually replaced by the Assamese language. The Ahom language's "complexity", monosyllabic and tonal, and challenging phonetic system led the Ahoms to develop an interest

in the simpler Assamese language. The Ahom language is now in danger of going extinct due to time. Preserving endangered languages is crucial as they reflect the cultural identity of an individual or community, and losing a language is equivalent to losing knowledge.

Issue of language contact and borrowings:

The Tai Ahoms settled in Assam and interacted with various local languages, including “Kachari”, “Chutiya”, “Moran”, “Miri”, and “Lalung”. The first Ahom king, “Su-ka-pha”, successfully united these people to establish his kingdom. The Ahoms acknowledged the local culture and language, leading to the development of the Assamese language. The Ahoms also acknowledged the Assamese language’s growth and gave it equal status to the “Tai Ahom” language in the royal court. This led to the Tai Ahom language gradually disappearing, paving the way for strong Assamese influence. The Tai Ahom language was given equal status with Assamese, leading to the overflowing of Tai Ahom words in Assamese prose.

The issues of “language shift” and “language change” are of crucial importance when discussing the case of Tai Ahom's endangerment.⁶

5. Legal Framework:

International safeguards:

The “right to use one’s own culture, profess and practice one’s own religion”, and speak one’s own language is guaranteed by Article 27 of the ICCPR 1966⁷, which came into effect in 1976.

The “Convention for the Safeguarding of the Intangible Cultural Heritage”, came into existence in 2003 but was ratified on 20 April 2006 when thirty States ratified it. The purpose of the Convention was to safeguard the intangible cultural heritage. The term “intangible cultural heritage” as used in this Convention includes “oral traditions” and “expressions”, including language and the “performing arts”.

Provisions for Minority and Tribal Languages in the Constitution of India:

Although the Indian Constitution does not define the terms “endangered languages” or

⁶ Dipima Buragohain, “Issues of Language Contact and Shift in Tai Ahom” available at <http://jseals.org/seals21/buragohain1issuesd.pdf> (last visited on 4th March, 2026).

⁷ “International Covenant on Civil and Political Rights” available at <https://www.ohchr.org/en/instruments-mechanisms/instruments/international-covenant-civil-and-political-rights> (last visited on 4th March, 2026).

“minorities”, certain provisions regarding the protection of minorities to maintain their languages and cultures are found in “Part III” of the Indian Constitution. The Indian residents who are members of linguistic minorities are permitted to preserve their “languages”, “scripts”, and “cultures” under Article 29⁸ of the Constitution. The State is not required by Article 29 to take any specific steps to preserve any particular culture or language. It merely permits a “linguistic” or “cultural minority” to maintain their own language or culture and forbids the State from imposing any other languages on them. Even the Supreme Court ruled in the case of *Jagdeo Singh Sindhanti vs. Pratap Singh Daulta*⁹, that the right of citizens to preserve their language also includes the “right to advocate for its preservation”. Therefore, political agitation for the preservation of a group of citizens’ language cannot be viewed as a “corrupt practice” under *Section 123(3)* of the RPA, 1951. The notion of “linguistic minority” has also been articulated by the Supreme Court in the case of *DAV College v. State of Punjab*¹⁰. However, the country's vulnerable languages have always been troubled by the absence of effective regulations and legal enforcement.

Article 30(1)¹¹ protects all linguistic minorities’ right to “establish and manage educational institutions” of their choice. Given that these institutions are free to teach any languages they choose, this clause also aids in the protection of scripts and languages.

Additionally, the Indian Constitution’s “Eighth Schedule” lists 22 languages. These languages can be considered to have attained “linguistic citizenship”. Certain advantages are associated with these languages; for instance, authors who have published works in the languages listed in the Eighth Schedule are eligible for the “Jnanpith award”.

A significant portion of a state’s population speaks a language that the President of India may recognize for official purposes under Article 347¹² of the Constitution of India. This clause may help preserve the Ahom language in Assam, which has historically been spoken by the Tai Ahom people. The demise of the language has been exacerbated by Assamese language domination in administration and education. Recognition under Article 347 could therefore aid

⁸ ARTICLE 29: Protection of interests of minorities, CONSTITUTION OF INDIA.

⁹ 1965 AIR 183

¹⁰ 1971 AIR 1737

¹¹ ARTICLE 30(1) CONSTITUTION OF INDIA

¹² ARTICLE 347 CONSTITUTION OF INDIA

in its preservation and revitalization.

This approach permits constitutional recognition of minority languages without necessarily making them the official language of the entire state.

The Constitution includes Article 350A¹³, which stipulates that students must receive instruction in their mother tongue. Article 29 is supplemented by Article 350 A of the Constitution.

In the case of *State of Karnataka v. Associated Management of English Medium Primary & Secondary Schools*¹⁴, the State Government compelled students to attend primary school in Kannada or in their mother tongue. The Court ruled that while requiring these two as the only options for the medium of instruction was viewed as unconstitutional, granting Kannada or one's mother tongue in primary education could be considered valid if taken independently. The court ruled that the mother tongue is the language in which the child feels most at ease, and that decision should be made by the child's guardian or parents. Additionally, a "Special Linguistic Officer" has been established under 350B¹⁵ of the Constitution to provide equal opportunities for linguistic minorities and raise awareness about their protection.

Some other initiatives:

- The Ministry of Education launched the "SPPEL"¹⁶, or "Scheme for Protection and Preservation of Endangered Languages" of India, in 2013. The program's mission is to "document and archive the national languages that are endangered or at risk of becoming endangered in the near future".
- The NEP 2020 emphasizes the use of mother tongue or regional languages as the primary medium of instruction during early education, which is crucial for preserving endangered Tai languages in Assam. This policy seeks to create an institutional framework to conserve linguistic and cultural heritage through education in indigenous languages. Despite this, many Tai languages have faced marginalization due to the

¹³ ARTICLE 350(A) CONSTITUTION OF INDIA

¹⁴ [Civil Appeal Nos.5166-5190 of 2013]

¹⁵ ARTICLE 350(B) CONSTITUTION OF INDIA

¹⁶"Scheme for Protection and Preservation of Endangered Languages of India" available at <https://sppel.org/> (last visited on 6th March, 2026)

prevalence of Assamese and English in the formal education system. The effective implementation of NEP 2020 could therefore play a significant role in revitalizing and sustaining these diminishing linguistic identities.

- The **University Grants Commission (UGC)** announced two initiatives to safeguard endangered languages.¹⁷ As follows:

1. Funding Support for the Study and Research of “Indigenous and Endangered Languages” in Indian State Universities.

2. “Centers for Endangered Languages” are being established in central universities.

- Recently, a Tai institute has been established in the Sivasagar district, named as ‘**The Institute of Tai Studies and Research**’. It not only teaches the Ahom language, but also publishes academic journals, and preserves old Ahom manuscripts in its well-organized library.
- One of the important projects is Dibrugarh University’s collaboration with a leading Thai university to promote Tai language study. The collaboration will also permit the establishment of Tai language instruction at the institution, establishing a new academic link between Assam and Southeast Asia.
- The **Tai Sahitya Sabha** is also planning to establish an MoU with **ASSEB** to make Tai language an elective subject in secondary schools.
- In addition, Chief Minister Sarma would offer a grant of 2 crore for the development of the **Purbanchal Tai Sahitya Sabha** building. The statements came as part of the government's larger efforts to protect and promote Tai-Ahom heritage¹⁸.

RECENT DEVELOPMENTS:

- The Khasi Authors’ Society (KAS) has adopted four resolutions which include the demand for the Centre to introduce an official Bill for the inclusion of “Khasi” language

¹⁷ <https://pib.gov.in/PressReleasePage.aspx?PRID=1579890> (last visited on 6th March, 2023)

¹⁸ Assam Engages in Discussions with Tai Community to Introduce Several Initiatives; *available at* <https://www.guwahatipius.com/assam/assam-engages-in-discussions-with-tai-community-to-introduce-several-initiatives-check-details> (last visited on 07 March, 2026)

in the “Eighth Schedule” to the Constitution of India.

- By acknowledging access to education in the mother tongue as a fundamental educational entitlement, the proposed Article 21B¹⁹ could enhance the protection of linguistic rights when interpreted in conjunction with the NEP 2020. Such a framework could make it easier to incorporate endangered languages like the Ahom language into early education in the setting of Assam which would aid in the revitalization and intergenerational transmission of dwindling Tai linguistic traditions.

6. CONCLUSION:

Language is an effective tool for defining one’s cultural, social, and economic identity in addition to being a means of communication. Language diversity is crucial to preserving ethnic and regional balances, just as biodiversity is crucial to preserving eco-system balance. Languages serve as both the means of communication and the repository of a people’s folklore. As a result, future generations will be devoid of the entire knowledge system that the indigenous people who created it over many generations through observation and experience built.

7. FINDINGS:

1. Every single language spoken in Assam is still spoken today in its “colloquial form”.
2. The main issues affecting languages include “unwritten language”, “a lack of written literature, the use of a second language as a medium of instruction in schools”, “the effects of globalization and urbanization” etc.
3. Today, it is evident that the new generation of native language speakers no longer sees a practical need for or demand for tribal languages. For which the languages may face significant difficulties in preserving and protecting their existence in the near future.
4. Emphasizing the importance of language expansion through mass media and broadcasting; providing textbooks, dictionaries, and proper language policies starting in primary education,

¹⁹ Rajya Sabha resolution seeks free, compulsory early childhood care available at <https://www.thehindu.com/news/national/rajya-sabha-resolution-seeks-free-compulsory-early-childhood-care/article70389667.ece> (last visited on 6th March, 2023).

etc.

5. In the case of “Tai Ahom”, it was mainly the growth of “Assamese” that caused the Ahom language to vanish from everyday use in the royal court and the common home to a language only spoken by a small number of Ahom people in the priestly society.

6. The recognition of the Tai Ahom language is anchored in Article 347 of the Indian Constitution, which allows the President to recognize languages spoken by significant populations upon demand. While the Tai Ahom language sees limited daily use, it is important culturally and historically for the Tai Ahom community in Assam, which is actively working to revive it through cultural and educational initiatives. Recognition under Article 347 may not make it an official language but could permit its usage for education, cultural preservation, and certain administrative purposes, thereby aiding in the protection of linguistic heritage.

8. SUGGESTIONS:

1. Tribal language preservation may be aided greatly by “mother tongue-based multilingual education” (MTBMLE). The largest residential institute in the world, the Kalinga Institute of Social Sciences (KISS), offers tribal children free, best education from kindergarten to post-graduation.

2. Tribal languages could be promoted through innovative, cultural entertainment programmes.

3. The inclusion of both modern sciences and indigenous knowledge systems in education curriculum. Understanding tribal languages is essential for comprehending the world we live in, our origin, our common ancestry, and the capabilities of humanity.

4. A glimmer of light has been provided by the NEP 2020, which places a focus on mother tongue instruction up to Class 5. This, however, needs to be supported by other policy measures, such as improving the Protection and Preservation of Endangered Languages of India Scheme.

5. The effective invocation of Article 347 of the Indian Constitution may assist formal recognition of the endangered Ahom language in areas of Assam where the Tai Ahom people are a significant population. Such acknowledgment may allow for institutional use in education and administration, helping to preserve and revitalize this dwindling linguistic legacy.

6. Central university language departments can set up libraries or museums with audio and video content showcasing the oral traditions of these languages. These recordings are expected to aid in the preservation of these languages, and the audiotapes might be employed as educational resources within the communities.

7. Aid must be given for research on these languages under the National Research Foundation.

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