



# Tagin Folktales of Arunachal Pradesh for Teaching English at the Primary School Level Tribal Classrooms

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**[Abstract:** Textbook development for students of the tribal areas in disadvantaged learning conditions demands special care and consideration. Primary school level learners of English coming from the Tagin tribe of Arunachal Pradesh are quite likely to find Comprehension development, knowledge of English grammar, vocabulary development, and dictionary referencing skills development being aided when folktales and folksongs from their own community are presented in interesting and motivating ways in their English language lessons .Properly developed exercises keeping the learner needs and levels in mind in this context play a very important role in achieving the challenging goal of teaching English. Towards example, two folktales have been presented here for the present purpose.

**Key words:** Textbook development, Primary school level learners of English coming from the Tagin tribe of Arunachal Pradesh, English language lessons, folktales ]

**Introduction:** The state of Arunachal Pradesh in the North East India is known for its twenty six major tribes and Tagins are one of the tribes with their rich cultural heritage. The Tagins are one of the major tribes of Upper Subansiri District and they draw their lineage to ABOTANI , the legendary forefather of many other Tani tribes of Arunachal Pradesh. The Tagins like the other tribes of the state have very rich culture and history , but all of these are in need of proper documentation .Preservation skills in this context are very important and the same needs to be developed in the Tagin people. One such process of effective preservation involves school education where enhancing learning and enriching young minds with their own rich repository of the folk literature could be very successfully attempted. Accordingly, text books development with tribal contents like folktales included in the classroom language teaching lessons can facilitate learning of English for the disadvantaged tribal learners while serving the goal of preservation of the rich cultural heritage of the Tagin people.

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This attempt to teach folktales of the tribe in the classrooms can be interesting as the local Tagin students would be able to understand them more easily. The NEP 2020 too encourages new approaches and innovations in curriculum development to make the curriculum load to be reduced and easy. The paper too discusses on the translations and about the folk culture, so it is relatable to the new policies.

**About Tagins:**

The state of Arunachal Pradesh has many tribes and the Tagins are one of the major tribe that resides in the Upper Subansiri district. The district is of more than 15000square kilometers in and bounded by Tibet- China in the North, Kamle District in South, Lower Subansiri and Kara Dadi district in west and West Siang District in East. According to “census of ST”2011, there are 68534 tagin people. The Tagins are found in Tibet too and they are in other districts of the state, like in Shi Yomi District and Kara Dadi districts as well. They find their lineage to Abotani; the first man and forefather of all other Tani Tribes or Abotani tribes. The other Tani tribes are Adis, Apatani, Galo, Nyishi of Arunachal Pradesh and Mishing of Assam.

Like all the other tribes of North East the Tagins too have abundant oral literature and its culture is very rich and profound. There are immense untouched folk stories which had not been even recorded in any form. Very few research works had been done on the tribe and its folk culture. There are many folk tales, folk narratives, folk songs, proverbs, etc. which had not been recorded properly. Among all these folk tales, ABUTANI OR ABOTANI’s legends are very popular with the people. But with the coming of modernity and passage of time these folktales are being forgotten.

**The Tagin ESL learners and their difficulties at the Primary school level:**

With the changing times, the Tagins too have changed due to Education and government policies for their well being. The education system too had a great change, and this have lead to two sections of education divisions that is private and public sector. The students who are part of private sector do perform well in compared to the government schools especially in Primary levels. The Tagin ESL learners are divided into these categories; rural & urban and private & government school learners. From these categories the rural and government schools are most disadvantaged and deprived learners. The reasons are so many, but one of them being the difficulty in

understanding the NCERT books. According to survey done; the NCERT books level are too standard for these rural and government school learners and it is also found out that even the local teachers found the books difficult to understand.(observation of the research scholar)

Present conditions of education scenario of the state too is not very encouraging, especially the performance of lower level government schools are below average; according to the prominent news daily of the state 'Aunachal Times' (January 17, 2019 and Dec03, 2020) it wrote, "The 2018 ASER presents a dismal picture on the status of school education in Arunachal Pradesh"(Dec03,2020). On January 17<sup>th</sup> 2019, the same daily reported, "The Annual Status of Education report (ASER) has revealed that in Arunachal Pradesh, not even half of all the children enrolled in Standard V can read a Standard II level text."

The present study have been developed keeping in the mind the disadvantaged conditions of the tribal primary school ESL learners and present an attempt to create a student friendly text books with tribal and local contents for these young students. These modal textbooks might be effective for learners, having all the necessary supporting conditions and characteristics for acquisition of English language skills.

### **Significance:**

The state of Arunachal Pradesh is the home of 26 tribes and more than 100 sub-tribes. The state is known for its rich culture diversities. The state is rich in myths, folklores, folktales, legends, proverbs, etc which constitutes oral traditions of the people. The Tagins are one of the tribes of Arunachal Pradesh. They have abundance of unexplored oral traditions in the form of ritualistic practices. These oral knowledge are safeguarded by the NYIBUS means the priest or the Shamans.

The rituals and oral tradition plays a very important part in the tribal life. These oral forms like folk tales, myths, legends, rhapsodies, ritualistic chants etc were once upon a time a day to day affair but due to modernity and changes it is now an occasional act. People are discarding most of the rituals and the folk stories are being forgotten.

The folktales have very important roles to play. Firstly, it provides entertainment or amusements to the listeners; it brings mental pleasure and relief from the stress and strain of a hectic day. Secondly, it reflects the culture of a tribal community because it embody culture traits, beliefs, food habits, arts, crafts, rituals, sacrifices, costumes, musical, instruments, festivals, customs, codes, and laws of the people or community to whom they belong. Thirdly, it provides education; it plays an important role in educating people in non- literate society because it teaches traditional knowledge, beliefs, moral values code of conduct and lessons of discipline. Lastly, it plays a vital role in social control, folktales, help maintain traditional values and norms of the society and remind people to live an acceptable social life.

But unfortunately now days there are hardly the occasions when the folktales and myths are part of a household discussions or topics. There are few instances when the elders of the family like parents, grand- parents, aunts, uncles, and other relatives do gather together to recall and retell these slowly vanishing oral literatures. They hardly do tell these dying folk stories and knowledge to their younger ones and children. There was time in olden times when people told stories to the children too. But today people have no time for this kind of practices and some of the parents like us, don't even know about these tales and myths.

And one of alarming problem is that most of the people who are immensely enriched with oral traditional knowledge through spirituality; like priests, elders of the community and clans are aging and dying. Young generations are not bothered to gain this diminishing or decreasing tribal knowledge and rituals. So it is very important that these rich cultural heritages should be protected and preserved in forms of recordings and documentation in any forms and means. Now, it is crucial to revive the interest of students in their own culture as

well as to improve upon the educational scenario of the tribe. The English subject in Arunachal Pradesh is not that good especially in government schools; therefore with development of this kind of textbooks, it might improve the learning of the Tagin primary school goers.

Thus the paper attempts to discuss on these pertinent questions.

How to improve the education of these disadvantaged ESL learners?

How tribal folk cultures can find a way into the learning environment of backward and deprived learners?

How relatable localized tribal content can have the aim to educate as well preserve the culture?

How through translation the learning lessons can be developed to benefit the most for greater use?

### **Objectives:**

The paper discusses of folktales used for primary level text books content for the tribal school students for easy and interesting learning.

With the guidelines of SCERT and NCERT the text books can be developed syncing with tribal contents that are apt, proper and practical English textbooks based on the tribal themes subjects, motifs adapted from the oral tradition of a particular tribe.

The focus is on the primary level young students because this is the right state of mind; when their mind is opened up the most. In this stage they want to learn the most, they are quite inquisitive to know everything they come across. In this stage their memory is also very sharp and whatever knowledge they would gain remain in their sharp memory forever. Somehow if these textbooks are part of their day to day learning; it is very obvious that, these small children would be exposed to the rich cultural heritage and it would be part of their whole life, saved in their memory. These types of contents, themes, motifs and illustrations on tribal culture and oral traditions in a form of developed textbooks can also draw the attention of outsider readers to know about the rich culture of the tribe. It will give a quite good source of information and knowledge to everyone who comes across it.

In a way this type of research is a kind of ventilation for the society itself; where there is disbelief and disassociation in younger generation due to coming of modernity and change. These kinds of work possibly are means to develop in peoples' heart soft and good feelings for their customs and traditions, as a whole. This can help in psychological enhancement for a learner to develop a healthy attitude towards their situations and locality. It also might entertain and educate; the coming generations; and make them respect and take pride in their own tribe and learning of English.

### **Literature review:**

All the related books and references as found available had been analyzed and the relevant information is used for this research work.

The books consulted for the study of this research paper are categorized into the following:

. Pandey, B.B, (1996). **Folk Songs of Arunachal Pradesh**. The book is collection of the folk songs of Arunachal Pradesh in English. The brilliant compilation of the folk songs varies from different ritual songs and these songs are in simple and easy English. There are stories of our forefather and their history, mythological tales, supernatural entities.

. Bora, D.k. (1995). **Myths and Tales of the Nishis of Arunachal Pradesh**. The author have collected many myths and tales of the tribe and tried to reproduce it in most accurate manner narrated to him by the people. This is a small book with short stories of Abotani and other day to day tales about morals, tricksters, love, supernatural beings, etc.

. Pandey, B.B. (1999). **Myths and Beliefs on Creation of Universe Among the Tribes of Arunachal Pradesh**. The book has collection of eleven essays on myths and beliefs related to the different tribes of Arunachal Pradesh on the creation of Universe. The oral deliberations in different instances of rituals are finely depicted and documented in one of the chapters. The book is outcome of the rigorous work of the researcher.

. Laloo, Betty, (2010). **Folk Tales of Northeast India**. The book is a beautiful collection of folk tales from all the eight states of North-east India. The folk- tales of these states have been represented to represent the important cultural aspects of the different regions and it also suggest how these all become a part of identity, ethos and the tribal life. Also it highlights how the folktales besides from contextual point, it too illustrates their functional aspects.

. Elwin Verrier, (1957). **A Philosophy of NEFA**: The book is about tribal people of Arunachal Pradesh then known as NEFA. In the book the writer writes about the different policies and approaches to understand and apply to these typical situations. It is mainly about the tribal affairs of NEFA, but all the general principles can be generally applied for the other parts of the world too. This is a rigorous study of the North Eastern Frontier Agency now Arunachal Pradesh. The book also gives the historical references of this area.

. Begi, Joram, (2007). **Education in Arunachal Pradesh since 1947( Constraints, Opportunities, Initiatives and Needs**. This book is about historical development of the education system in Arunachal Pradesh since its beginning. The author provides detailed survey and data of education starting from elementary to higher Education. Moreover, he discusses about the physiological aspects about constraints, policies, opportunities, initiatives and people's attitude towards them.

. Riddi, Ashan, (2006). **The Tagins of Arunachal Pradesh: A study of Continuity and Change**. The book is a detailed study to know about the Tagins; their traditional, social, economic, political, culture, and religion institutions respectively. The book broadly covers every aspects of tribal like historical background like their origin and migration, and also about social institutions like social stratification, social mobility, the administration, education, etc. The book too discusses about the policies and measures adopted by the government of India.

. Sarker, N,(1999). **The Tagins**. The book is an anthropological study of the Tagin tribe of Upper Subansiri. The author has presented the unique culture, custom and traditions of this tribe. This book is an attempt to record the intensive field study conducted by the author among the people of this community. It elaborately describes about the different aspects of tribal life and culture; like the domestic, social, political and religion of this tribe.

. Huda, Nurul,(1992). **Teaching English to Indian Pupils**. The author has outlined the helpful approaches to deal with the needs of the pupils from the lower to the higher forms and also cited different problems faced by them and the teachers in teaching in English. It also discusses on various methods from his own nature of experience of teaching by which a teacher can guide and stimulate his pupils reading and writing in all forms of composition.

. Vyas, Manish .A, Yogesh L. Patel, (2009). **Teaching English as a Second Language. A New Pedagogy for a New Century**. This book is a practical handbook for the English learners and it discusses the communicative language teaching in ESL context and the modern trends, innovations as well as the difficulties and challenges in teaching and learning ESL in a known- native context. The book uses different sources and these interesting examples and illustrations are appropriately used.

.Mitkong. N, A. Megu, Dr. B. Paul, Dr. B.K. Borah (2006). **Oral Literature of The Tagins On Creation of Universe Arunachal Pradesh**. The book is collection of the primary data collected in Tagin verses chanted by prominent Nyibus or Shamans of the Tagin area. These chanting had been recorded and translated by the authors who were Research Officers of the Government posted in the Tagin area.

### Data collection for Tagin folktales:

For the development of the folk contents, primary sources had been focused more and as found, there are some meager secondary data available too. So secondary sources too had been investigated and found suitable and appropriate for helping in content development. Methods used to collect primary data are like observation method, survey method, contact method and interview method.

Here are the samples of the Tagin verses and translated version of two folktales which can be developed for the primary level Textbooks.

This shamanic chanting is chanted by Mada Lingdam, he was a prominent and well known priest of his time, belonged to Giba circle. During this shamanic recording, he was assisted by the assistant priest, Talo Rakyum. (Mitkong N.)

#### a) Tagin Shamanic Verses :

KELU KEBENG BENGNI BENGTE GE

NINIG NI BENGLA

NIRJA NI BENGLA

NIMA NI BENGLA

TANI BEHENG BENGLA

NIKUNG NI BENGLA

KENERA MORA

NILONG NI BENGLA LENGBU NAKU

NIPE NI BENGLA PANE MANE

BEHENG BEGJI PENG

NIDU BENLA LA

DODUM DOLU

TANI HEBENG BENGLA

NITA NI BENGLA

TANING KADU NIJI NI BENGLA

JANU JABIU

KELU NIJA NI BENGLA PODER

DORSI DARI HA

KELU NIMA NENGA MASI MANU

KELU NIKMIGAM NI BENGLA MOSING

RISI ZIMA NGA BENGLLEN GIJI KE.

.....

KELU KEBENG BENGNI BENGTE GE

JIKU SIKU NGA SUKU

BENGNI BENGTE NIAGE TOKSI

RAI GE CHABA EBA SUKU LE

NENGNi GE TEKZI ENAM RAI CHANAM DEM

NAM LE GELA NINGKU GA DEGE TELA

BENGTE GE TEKSI

RAI CHANAM DEM GAM LE LELAK DO BE

BELAK SUBU DETA LA

BIJUM TINGSER HARUM DELI TOLA

BENGNI BENGTE GE SEN MINPE SUPE NEYU KE

HEBE NIZEN GE

HEBE TARI GO

TENJI YEI KUNE

CJIKU SIKU NGA KAPE SUKU

BENGNI BENGTE NIGE TOKSI

RAI GE CHABA EBA SUKU LE,

NENGNi GE TEKSI ENAM RAI CHANAM

NAM LE GELA NINGKU GA DEGE TELA

BENGTE GE TEKSI

HEBE NIZEN GE

HEBE TERI GO

TENJI YEI KUNE

**1. Sample of translated and developed chapter for primary level textbook:**

**Translation:**

In ancient times from the realm of spirits, the first man Tani was born in the form of human being, so he was also called NIYIA TANI, means human Tani. Niyia Tani had a son called Nibing and from Nibing was born two sons called BENGTE and BENGNI. Bengte was elder than Bengni and both loved each other dearly. They used to go to the forest for hunting and collecting food, whenever someone brought any food in the home; it was cooked properly and eaten. One day they went to the forest for hunting and for days camped in the forest cave. Bengni and Bengte made many traps and it was Bengni who always brought so many hunted animals and fowls for food. Bengte always returned empty handed and both had to sleep hungry. Bengni started doubting Bengte, so one day silently followed him and from a considerable distance of his hideout he watched what Bengte was doing. To his surprise Bengte picked up the hunted animals from the trap and started eating it raw. Likewise he did the same thing to the animals he found in his traps. Bengni out of surprise and curiosity suddenly came outside from his hideout and startle him with his question, why he ate all the animals raw? This sudden question made him shocked and embarrassed. Out of shame, Bengte told Bengni that he is so embarrassed and as he had come to know about his secret; he wanted to remain in the forest hidden and did not want to come back to home. Bengni tried to convince his elder brother to come back with him and repeatedly he pleaded with tearful eyes. But Bengte didn't heeded him and instead convinced Bengni to go back home and come back consecutively after three days, five days and seven days. He further asked Bengni to hide him in the cave covering with all the poisonous leaves found. Thus younger brother followed whatever was told to him.

So after three days he visited his brother BENGTE as instructed, then he peeped through the leaves and saw few stripes on his body growing. Then after five days he visited again and found that there were more prominent stripes. Finally on the seventh day, he turned into fully striped being, and he jumped up to stand as a full grown tiger with beautiful stripes. But before disappearing into the jungle, Bengte warned Bengni not to disclose his story to anyone and if by chance he disclosed it, then he would kill him. Thus from this time tiger came into the world. Bengni promised to obey him and both went on their different paths.

After many years when Bengni turned very old as a grandfather he was a baby-sitter for the children during the day time when the parents of the children were busy at the paddy fields working. He used to tell many stories every day to these children. There came a time when he completed telling all the stories he knew and no longer could he repeat a story again as children came to know the repeatedly told stories and they complained about it. They asked for more new stories. So one day when he couldn't remember any new stories, he decide to tell his and Bengte's story ; as he thought with passage of time what his elder brother told won't happen in reality. So finally he told the story. When he was telling the story he could feel the buzz in his ear which in traditional belief is an indicative sign of remembrance from the people one talks about; if there is buzz in left ear it is from death ones and from alive in right ear. But he did not care for this signs. Thus now he was at content to unburden the fact of the past to his forth coming generation.

So one fine day, peacefully when he was combing his hair from TUKSUP=traditional comb made of bamboo; he mistakenly dropped his comb and wanted one of the willing children to bring it for him from the ground of his thatched house as he and other children were placed above in the platform of the middle compartment of living, out in the verandah. Children went one by one to bring up the TUKSUP but came empty handed every time, telling their grandfather that there is something nearby which frightened them and so in fear they returned empty handed. How children described about that entity, he suddenly realized that it is his elder brother Bengte in form of a tiger. So finally he made up his mind to go down to the ground of the thatched house to pick up the tuksup himself and he equipped himself with his small but sharp dagger to protect himself. When he finally climbed down and saw that thing, he was confirmed that it was his Bengte, the ABANG APA=literally means the big brother, a name of tiger in Tagin dialect. And instantly ABANG APA pounced on him and caught hold of his neck from his sharp



teeth and he too in retaliation pierced the dagger into Bengte's means ABANG APA's chest deep down to its heart. Thus both killed each other. This act of killing each other led to human beings' action of murder, which in Tagin means that the man invoked the spirit of GENGRI to murder, the spirit is also called GENGRI TALING means evil spirit of murdering urge and incest= sin of killing own siblings and close relatives. Further TALING also means the spirit which leads to unnatural death.

### Sample of a chapter for primary level textbook:

#### UNIT-I THE STORY OF TIGER: THE BETRAYAL

Once upon a time in a village there were two brothers. The elder brother was Bengte and the younger brother was Bengni. They dearly loved each other and always stick together wherever they went. They sang, danced, played, hunted, swam and climbed trees together. When they grew up, both of them went to the jungle to collect food for everyone. These foods were brought to home and cooked on fire of hearth in the middle of the house. But as time passed, younger brother Bengni noticed that, Bengte returned home late and did not bring anything for the dinner like birds and small animals (like squirrels, rats etc).

He always denied of getting something from his traps.

One day Bengni silently followed Bengte without his knowledge towards the forest because he was suspicious. He wondered that, what did Bengte do with his trapped animals and birds, as his own traps didn't miss any animals and birds for the evening dinner. He followed him to the jungle keeping a considerable distance that Bengte could not see him. There in the forest he found out that, Bengte had trapped many animals and birds, but to his surprise he saw that, he collected these animals and birds and ate it all raw. Now he understood why he returned home empty handed every time. So, next day he caught Bengte red handed and he was really deeply ashamed and he confessed his guilt. He told his younger brother Bengni that, how he was ashamed and told him that he won't return to the village and to his home. He asked Bengni to cover him up with *RENGTE LEAVES* (a type of wild poisonous leaves) as he wanted to lie down and sleep. He also told him to visit him in gap of days of three, five and seven to check. Bengte also told him not to disclose all these to anybody and Bengni followed whatever he told him to do and he did not tell anybody about his whereabouts.

After few days as instructed when Bengni went to see his brother in the jungle, he found he was lying asleep and in his body many black lines had developed. Every gaping day when he visited his brother Bengte, he found more lines developed on his brother's body and he was really scared and afraid of what was going to happen to his brother. So finally, after seven days, he found that, Bengte had changed to an animal with full of strips on his body. He had changed to a tiger.

Bengni was quite taken aback and surprised with the transformation of Bengte. Bengte on other hand asked Bengni not to disclose his transformation to the people of the village and their parents. He warned Bengni that, if he told the secret he would kill him. Thus Bengni promised not to tell anybody, and Bengte as a tiger ran into the forest. Now as a tiger, Bengte helped Bengni with more hunting even of big animals and brought meat nearby to his hunting forest area. In this way Bengte helped Bengni a lot. Thus he called Bengte as ABENG APPA, literally ABENG means elder and APPA means brother, a name for tiger.

Today too tiger is called as ABANG APPA in Tagin. Thus in this way, tiger came to this world and both man and tiger are blood related according to Tagin tribe.

## 1) Difficult words:

stick, hearth, traps, knowledge, suspicious, considerable, red handed, ashamed, confessed, disclose, whereabouts, instructed, taken aback, transformation,

## 2) Activities :

- 1) Let the students re tell the story of the tiger and man in their mother tongue or other third language they are comfortable with.
- 2) Ask them to write an assignment about the story of the tiger and man with the help of their elders or parents.
- 3) Let the student do a short drama of the tiger and man.

## 3) Exercises:

## a) Answer the following questions:

- 1) Who were Bengni and Bengte?
- 2) How did they spend their time?
- 3) Why was Bengni suspicious about Bengte?
- 4) What happened to Bengte?
- 5) How did Bengte get changed to a tiger?
- 6) What did Bengte ask Bengni to do?
- 7) Why did Bengni decide to tell the secret story?
- 8) What happened when he told the secret story?
- 9) What was the end of the story of Bengni and Bengte?

## b) Fill in the blanks with opposite word of the word given in the bracket of the sentences:

- i) Bengni ran (in) and Bengte ran \_\_\_\_\_.
- ii) Bengni (loved) home and Bengte \_\_\_\_\_ home.
- iii) Man was (small) and the tiger was \_\_\_\_\_.
- iv) Bengte ate (raw) meat and Bengni liked \_\_\_\_\_ meat.
- v) Forest is (silent) and the village is \_\_\_\_\_.

**b) Tagin Shamanic verses:**

MIRO GE TANI GE

MINGJING ERRING NGA

TOJI NAME LAKA HAI

NAANU HEYE NAAGO NAGE GE

ANE SURO GE SICHING NEGE

OJING NEDO NEGE

OMI ANE HE APO AYUGE

TANI NEGE OJING HO DILO

ANE ABU HE TANI DE

MELO GE TANI GUNGMIN HE

.....

ANE MINJING DE

ACHI HEYE PINCHI JINNI ELA

TE MINGJING HEYE

TINGNE DONE MASUP HEYE

NAP E GEJI BO

ANE PINCHI DE BENJI

ANE NGO UOCHING LO

MORU HAM POULIK LO

TOLO MINJING KARTAK EM BIANAU LINKI KE HELA

TE TANI DE MIKSU HE PENE LEE

HONG DE TOLO MINGJING EDI

.....

TANI DE ALO HINGKER HINGRIK PINGLING ALOM GO

NALA YELA SONG JIKU MOLO OGU GO

JIDU KUBE YULE ELA JI KAKIN HE GEJI BO

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## 2. Sample of translated and developed chapter for primary level textbook:

### UNIT 2- ABU TANI, TARU AND BAT

Tani and Taru were brothers, who with passage of time, started to dupe each other and were very jealous of each other too. (Tani is the same Abu Tani for the Tagins). So both the men were in constant fight for many petty reasons and always were searching for a reason to fight at any moment.

Both of them already had a big fight on the missing dog. There was another person who was interfering in these fights. This was the bat, who was gossiping against Tani and Taru. The bat reported everything about Tani to Taru and Tani came to know about what the bat was doing. So one day Tani decided to kill the bat for this act. He had made preparation by sharpening his knife very well. He took the help of the tortoise to catch the bat.

So, when Abu Tani was about to kill the bat the bat pleaded to Abu Tani not to kill him because both of them were blood brothers and were related through their ancestors. And killing of own blood brothers is a very serious act and a taboo. For this Abu Tani asked the bat how they were related. The bat started to count their family lines, he said, “our parents came from a same father SECHING. Your father was CHENGTUNG and mine was CHENGPIN. You are CHENGTUNG’s son TUNGNI means TANI and I am CHENGPIN’s son PINCHI” (Tagin name for the bat).

Also, the bat pleaded that they were brothers, Tani shouldn’t bring ill omen to himself and his future sons by killing him with a knife. Because this will make his hands impure with his blood. Further, bat requested Abu Tani if he really wanted to kill him then he should lock him in a grain container, so he would die of suffocation. In this process his death will be not blamed on him because he himself will die of suffocation.

Thus, Abu tani kept the bat in a grain basket as requested by the bat. After few days when Abu Tani, open the basket to see the death bat, to his surprise, he found that the bat was still alive. He also found that the bat instead of dying had eaten all the food grains of the grain basket. The bat too damaged the basket with his teeth and he flew away. Abu Tani was quite surprised and very angry. He caught the bat again and wanted to kill again.

The cunning bat again pleaded not to kill him for the same reason for being blood relatives. Abu Tani, moved by pity again didn’t kill him. The bat requested Abu Tani to punish him by tying a bundle of burning wooden sticks called MURU. So that he would burn himself to death. Thus, Abu Tani followed Pinchi’s wish and tied a MURU to its tail. Now the bat flew all over the place with the burning MURU to his tail. He flew here and there in the jungle and the entire jungle and TARU’s house caught fire and everything was burnt to ashes.

As Taru was very upset, angry and sad, he wanted to know who was the person behind fire accident. So, he enquired everyone, and the cunning bat came out and told that, it was all Abu Tani’s act and idea. The bat further added that Abutani was to be blamed because he was responsible for all the damages too because he was the one who tied the burning fire to his tail.

So angry Taru came to Abu Tani and demanded him to return back everything. Abu Tani feeling sorry and concerned agreed to compensate, and he assured Taru that he will give one SUBU (mithun), a pig and a hen. Taru did not want these animals as compensation, then, Abu Tani offered him TAPENG TAMAG (Moss, algae growing on the stems of trees) the only property he had other than these animals.

Taru was very happy and accepted this offer made by Tani. He told Tani that this TAPENG TAMANG would be used for construction of his house and also to be made clothes for himself, his children and his wife.

Abu Tani with help of his sons went out to collect wild banana leaves, TAPANG TAMANG, woods, food etc for Taru. His sons were NISI ESI, NIKU NIRU and NISING NIRING who helped him to construct the house of Taru. At last, Taru's construction was completed and he was very happy. After few days, he invited Abu Tani to his new house. Tani visited Taru's house and saw that this newly constructed house was same as earlier. He too was happy, as Taru seemed happy and satisfied.

With passage of time, the burnt jungle too found back its beauty; as new plants, trees and grasses grew back. It is believed that a new water body was created called SIKIK (a large lake in Tagin) which Tagins believe that it was the source of Subansiri River.

Meanwhile, the SIKIK was filled with more water and the overflow, became a river called SINIYIK and it started to flow down the hills. (This story is chanted by the priest in ritualistic proceedings)

A) Difficult words:

Dupe, jealous, petty, interfering, sharpening, prepration, pleaded, ancestors, taboo, impure, suffocation, container, cunning, ashes, accident, property, construction, satisfied.

B) Activity:

- i) Let the students read the lesson aloud and let them present the story in their own language.
- ii) Divide the children into groups and give them projects to collect pictures of bat and let them draw the imaginary pictures of Abutani and Taru.
- ii) Give them assignments to collect more animal stories and let them present in the class.

C) Exercises:

a) Answer the following questions.

- i) How did the bat interfere in Abutani and Taru's fight?
- ii) How can you say that the bat is cunning?
- iii) Why was Abutani surprised?
- iv) Why was Taru sad and angry?
- v) How did Abutani help Taru?

b) Make sentence with the following words:

Suffocation, cunning, construction, property, taboo, petty, dupe.

c) Write similar words for the following: Forest, jealous, cunning, surprised, sad, and angry.

### Discussion:

These sample textbooks had been tried with Tagin students of Class III, of government schools of Upper Subansiri and the response was very positive. The presentation to the teachers and other intellectuals of the community has also proved encouraging. In fact teachers and the students found the content easier and interesting than the other prescribed books. They found it more relatable to their own local facts. They were quite happy for the use of the local stories in the classroom learning. Thus the outcome of the result is satisfactory and this suggests that more textbooks can be developed with local cultural folk literature.

### Conclusion:

Lastly it can be summed up that the folktales can be used in the classroom teachings and it would make the learning more easy and relatable to the learners' own culture and day to day life. The paper too suggests that the English language learning which is termed to be a difficult language to learn needs to be simplified to cater to the taste of

the tribal disadvantaged learners. It also encourages many researchers to research upon the oral literature and folk culture of the disadvantaged communities and tribes who are endangered and are in the verge of extinction.

Such textbooks seem to be more interesting while quick understanding of the learning materials in English. It only looks optimistic that for enough it can also lead to better education scenario of the community, state and nation.

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