To Dr.Deborah Anderson,
Department of Linguistics,
C/o. Deborah Anderson,
University of California
Berkely, Department of Linguistics,
1203,Dwinelle Hall,
2650,Berkley,
CA 94720 2650 USA.

L2/02-443

Sub: The need and practicalities to encode the 'Roman Script Santali'
In the universal character set – a protest against efforts
 to encode the 'Ol Chiki' in the universal character set.

CONTENTS

Dear Dr. Deborah

GENERAL PROTEST

There has been a secret effort to get the 'Ol Chiki' or the 'Ol Cemet' script for the Santal language encoded in BMP (Basic Multilingual Plan) of universal multiple-octet coded character set –ISO/IEC 10646 (i.e. Unicode standard) by some fundamentalist Santals. We are vehemently opposed to this irrational extravagant proposal on the following grounds:-

(i)   That the 'Ol Chiki' has been anew script for the Santali language for only about thirty years. This script has been propagated by some urbanized affluent fundamentalist Santals in opposition to the more ancient Santali Script which the 'Extended Latin' or the 'Roman Script' which has been in use for writing the Santali language for more than a century (130 years) now.

(ii)   That only negligible number of the total santal populations have any knowledge of the 'Ol Chiki' script.

(iii)   That the handful devotees of the 'Ol Chiki' have not been able to develop any worthwhile basic materials in the 'Ol Chiki' script acceptable majority of the Santals.

(iv)   Heaven forbid but if the aforesaid negligible number of the total population who are basically militant person or members of some militant organizations are succeeded in thrusting 'Ol Chiki' on the majority of the total santal population for writing Santali, the nemesis will automatically fall upon the entire Santal community, as the Santals of the southern part of the Santali speaking area of India, the Santal language of whom has deflected {deviated} from the path of rectitude to a very great extent, have been teaching and preaching the Script along with the deviated language. As, such, the Santals are bound to be divided into two separate Santal communities as northern & southern Santals being influenced by the educational institution of respective direction.

        The deflection or deviation is an outcome of the inferiority complex which the then educated class of the Santal society suffered from. They considered their mother language "Hor-Parsi" i.e. Santal language as ' under develop' local language blindly,without caring for the rules of Santal grammar already framed by their ancestors and codified by the pioneers in the books of grammar. The inferiority complex deadened their intellect, chilled their senses, de-based their souls and enervated them to such an extent that they could not help following the other local language. As a result, the language sometimes throws the addressee or the listener(s) into total confusion about the intention of the speaker as to what he means as at the time of reporting on (speaking about) somebody in particular for the purpose of showing respect to him to a great degree, he is referred to as double (person), particularly in southern part of the Santal language speaking area.

        It become very difficult on the part of the listener(s) understand as to whether the reporting is in respect of a single respected person being reported as two or two persons in reality. Because there is a peculiar

practice in Santal language to each other address each other treating each one as "dual number" as detailed below within bracket:-

{Alin'=hum do / Aben=Aap(Tum)log do ; Alian'ak'=Hum donon ka /Abenak={Tum}donon ka;as the case may be}at the time of conversation between two persons of certain relationships namely, between a father/ Mother of a Man/Woman and the Father-in-law/Mother-in-law of the same man]woman i.e. between 'sambandhies' in whose case all the members of their families included in their conversation even in their absence, such as{Ale= hum log(of the speaker's side)/Ape=Aap log(of addressee's side);Aleak=Hum logon ka(of the speakers side;Apeak'=Aap logon ka(of addressee's side); as the case may be or Aboak=Humlogon ka(of both the side);Abo=Hum log(of both sides)} but not at the time of reporting on an "in-law', while they talk to each other only for their spouses are also included even in their absence.

In contravention of this rule, the correct treatment of one person as double(as two){Alin=Hum do, Aben=Aap log(Tum log)do ;Alinak=Hum dono ka (Tum dono ka)} as the case may be, at the time of conversation between two "in-laws" has been generalize in the southern parts of the Santal language speaking area in pursuance of the other languages for the purpose of showing respect to a great degree to himself and also to the addressee. Moreover, at the time of reporting on one person (speaking about one person) this treatment is wrongly extended. For example, "Pandit Raghunath Murmu takin kin hijuk' kana"= "Pandit Raghunath Murmu is coming alone". As such, the confusion (occurs). For you cannot understand by the above sentence whether Pandit Raghu Murmu is coming alone or (he is coming) accompanied by someone.

Apart from above the following mistakes are committed:-

(a) The southerner(s) while talking to sister's son/maternal uncle addresses(address) each other treating such one as dual number(alin/aben) by following the rule which is in vogue between and limited to "in-laws" only.

(b) They do not discriminate (They fail to discriminate) while talking about animate and inanimate objects such as, " Kun re adi thora(katic culun)dak will not sink". In place of Ban(bnag)they use Bae which is appropriate for a living being, well the man will not sink". There are numerous instances, where in inanimate object are being unnecessarily personified.

(c) (i)The suitability of words in a sentence is being over looked, such as Hewa=Habituated, Parkao=habituated due to temptation, "Unihor doe taram 'hewa' gea=That man is habituated in walking", "Nue kora do kuri recoe 'parkao' akana, onate mit' tala noa ato tei hijuk'a"= "This man is habituated in having nice time with the some girl, that is why he visits this village frequently", the southerners use 'parkao' in both the places without caring for the inner meaning (suitability) of the word.

(ii) They do translate Hindi/Bengali words and the words of the other languages into Santal language and use the same even in place of existing words of a\santal language, without caring caring for the actual meaning of these words, such as, "us baat ko lekar gaowale apose me jhogor pore"{Hindi} =oikotha ta niye gram basira nije der themselves on

that matter. "{English}="ona katha 'idikate' ato hor ako mudre {ako talare} kaphariau{jhora/rete- pete}ko ehope ket'a.

idikate=talking something from one place to another. Here in place of 'idikate' the existing word 'Babot'(or 'Barkhra') is appropriate.

Of course, we have to change ourselves according to the need of time (as the situation demands) but at the same time , it must be borne in mind that if a basic structure of a language is changed, its backbone will also be dislocated. In that case, the separate entity itself of the Santals will be endangered.

A language is so flexible that it is subject to oscillation even in a normal natural current of air i.e. language easily swerved being influence by the other languages. As such, we find slight difference/deviation/diversion/deflection of the same language in different regions. The Santal language is also not an exception. Therefore, grammar is required to arrest the language from being deviated. The deviated language of the southerners falsifies the existing Santali grammar written by P.O. Bodding.

The Santal language, that is "Hor-Parsi" is unique with its spatiality, peculiarity, beauty and sweetness which are being perverted rapidly in southern part of Santal language speaking area of India. The perversion is so alarming that it cannot be set right easily. The people of the southern part of the Santli speaking area are so much accustom to the deviated language that they cannot understand what is right and what is wrong. The Santal language of the southern part should better be treated as "Santal dialect".

The language can be saved only by strict pursuance of the rules of grammar, which is possible through educational institutions, if of course, uniformity is brought about and maintained by adopting the Santal language of a particular area as standard for imparting education which is considered up to the mark, namely of Godda district and its adjacent area of Santal Parganas or alternately the Santal language which is being taught in all educational institutions of Santal Parganas.

Different scripts such as Romans, Deonagri, Bengali etc. with diacritical marks are use for writing Santal language, of course, Late Pandit Raghunath Murmu of Orissa plagiarized a new script known as "Ol Chiki" (Ol Chiki is stated to have been invented by Late Mangal Murmu, village-Laujoda, P.O.-Hatbandra, P.S.-Rairangpur, Dist-Mayurbhanj) for Santal language. His followers have been trying to spread the script among the illiterates ones fomenting thus sentiments of common people stating that it is there own script, the language cannot be promoted without "Ol Chiki" though the said appeared to be on imitation of Roman script. However, they have succeeded in getting it recognized by the government of West Bengal for teaching and writing Santal language through "Ol Chiki" by putting pressure on the government, say more than thirty years ago but without fruitful result. In Bihar Deonagri script was recognized before hand for writing Santal language a weekly journal known as "Hor-Sambad" has been published formally from Deoghar and now from Dumka (S.P.) by government of Bihar (now the government of Jharkhand, after the state came into being) through the Department of Information and Public Relations. Roman script has not been recognized

by any state for writing Santal language still it is widely used for writing Santal language in Santal parganas(Jharkhand), North Bengal, Assam(India) and in Bangladesh. As such, it is obvious that because of different opinions regarding common script for Santal language, consensus could not be arrived at so far. In absence common script harmonious development of a language is not possible and as an inevitable consequence the North remains as North and the South as South due to non compromising attitude of the Southerners with the fact (truth) as they are habituated in deviated language and accepted the same as universal truth. However, their open argument is this that language cannot be promoted or flourished without its own distinct and distinctive script. There argument is not correct, as English languages flourished to such an extent that it is recognized as an international language though it has no script of its own.

The script which is used for writing English language is Roman script. Hindi (Language) has also got no script of its own. The script which is used for writing Hindi is Deonagri script. Even then, Hindi has become the National Language of India. Moreover, the sophisticated families are not interested in sending their children for learning "Ol Chiki", in other words, they are not interested in promoting "Ol Chiki". Existing general education is more important for common people and they should better strive for the same than wasting their time and energy in learning the new script. So far the common script is concerned, it may be observed that the fittest will survive.

Some so called broadminded people being influenced by Bharat Seva - Shram Sangh, Sangh Pariwar and other Hindu Organizations (that want to divide the Santals nay all the Adivasis on the ground of difference of religion, language and culture and annihilate them in the long run) harbor such thought in their minds that Santal Christian are no longer Santals as they have left their primitive religion and culture. Of course, they have left their primitive religion, superstition etc. but not their surname, language and culture, which are indispensable condition for being Santal. The religion cannot be an essential ingredient of 'Santalism' in a secular country like India. Santal language and culture have been furthered to the present extent in northern region of Santal language speaking areas is mainly due to Christian Santals for Christian missionaries have been talking great interest in promoting Santal language, literature and culture since the time immemorial, they started their activities in India.

Introduction of "Ol Chiki" as common script for writing Santali will expedite division of Santals into two separate communities and the credit for dividing them will go to the protagonist of "Ol Chiki" who cannot think independently without the aid and advice of Bharat Seva Shram Sangh and other Hindu organizations.

N.B. :-Santali = English

In' = I   Alin' = We(two)   Ale = We (more than two)
Am = You (alone)   aben = You(two)   Ape = You (more than two)

Abo = We (you and we all).
Nui = This (animate object)   Uni/Hani = (animate)
Noa = This (inanimate object) Hana = That(inanimate)
In'ak= My;Alin'ak= Our(of we two); Aleak'=Our(of we, more than two);
Amak' = Your(s)(of you alone); Abneak' = Your(s)(of you two);
Apeak' = Your(s)(of you, more than two); Aboak' = Our(of you and we all)

On the following pages we shall substantiate with evidences the above mentioned disqualifications of the "Ol Chiki" script for encoding it for the BMP Unicode Standard.

Brief History of Roman Script Santali and its influence

The Santals in India ,Nepal, Bhutan and Bangladesh have been using the 'Extended Latin' or the 'Roman script' since 1867 for writing Santali. However, in the post independent area, Indian Santals of each state (union), having being convinced by their urbanized affluent fundamentalist Santals, that the Roman script is a foreign script and that to use it for Santali would be an abomination to the trible Santals, began to write Santali in the script of the respective state language (that is, the regional language script) where they resided.

India does not have a common script or a common language for all its state (unions). Here English is being used for interstate and state-center communications. Each state has its own language with its own script. In the post independent era, Santals residing in different states of India have started using the state's language script of their respective state to write in Santali as rival/s to the 'Roman Script Santali'. Consequently, the West Bengal Santals have the Bengali Script Santali, Orissa have Oriya Script Santali, Bihar and Jharkhand, Devnagri Script Santali. All these scripts are state sponsored scripts, except in West Bengal where the Government has been patronizing Bengali Script Santali, at the same time it has published a Roman Script Text book for the Higher Secondary Education, namely, HIGHER SECONDARY SANTALI SELECTIONS (PROSE AND POETRY), Calcutta, West Bengal Council of Higher Secondary Education, 1976, only from recent years the West Bengal Government has started sponsoring the "Ol Chiki" script as well. Nevertheless, these rival scripts sponsored by different State Governments have not been able to dislodge and eliminate the 'Roman Script Santali' since all the basic materials for learning the Santali language are found exclusively in the 'Roman Script Santali'. (See Appendix-V showing Bibliography of the various books and magazines written in Santali using the Roman script). In the present situation of rival Santal scripts one state's Santali litrarature is unfamiliar to the Santals residing in other states within India and those living in Bangladesh, Bhutan and Nepal.

This is not so with the 'Extended Latin' or the 'Roman Script Santali'. The 'Roman Script Santali' is received and read by all

educated Santals residing in the different states of India and abroad in Bangladesh, Bhutan and Nepal. In our country, English (which is written in the Roman Script) is the recognized language between the center and the states and for interstates communications, resides, all the states teach English as a compulsory subject in schools, colleges and in Universities from the primary level. Hence the 'Roman Script Santali' is not an extra burden on students, when one is familiar with the English alphabets. What they need is to know the language and the Santali phonetic value which is given to the Roman Script, which in most cases are close to that given to English (See Appendix-I) except the following a̠,ã,ạ,c̣,d̠,e̠,ẽ,ĩ,k̇,n̐,ń,o̠,õ,p̣,r̠,t̠,t̠h and ũ whose phonetic value can be taught to a Santali speaking literate Santal familiar with English alphabet within half an hour. One should keep in mind that no one pursuing formal education in India can avoid learning English.

That the Roman script is an anathema rendering Santals underdeveloped , as propagated by some fundamentalist nationalistic social workers with a goal to assimilate the Santals into the mainstream of Indian Society is a myth and a fraud. All the wealthy and the influential of the main stream of Indian Society send their children to English medium school for education and to Europe, America and Australia for higher studies. The tribals of North East India in Misoram, Nagaland and Meghalya use the Roman script for their respective tribals languages. This tribals are the most advanced tribals and formally united compare to the tribal Santal. The credit for their overall development and unity is because of a common script for literature for their respective languages.

Our concern is the preservation, development and unity of the tribal Santals who speak Santali but are scattered all over India, Bangladesh, Nepal and Bhutan through a common literature. To achieve this noble goal, we consider the 'Extended Script' or the 'Roman Script' to be the most competent easiest tool to employ.

As has been said above that the Santals have been using the 'Extended Latin' or the 'Roman Script for Santali' since the time they were introduced to literacy. They have used this script for literacy activities for 130 years. T o this extended Latin or the Roman Scripts, phonetic values have been given in such a way that they produce all the sounds a Santal produces in speech form. The sounds which the normal Roman letters do not produce have been modified by using diacritical marks as common with most linguistic groups using the Extended Latin or Roman scripts. Here we would like to stress that the letters or scripts do not produce any sounds themselves; they are sounds symbols or representatives of that sound which a community assigns to them.

Roman scripts used for Santali

The major sound symbol or scripts for Santali are:

a, b, c, d, e, g, h, i, j, k, l, m, n, o, p, r, s, t, u, v, w, and y with its respective capital forms.

There are ten(10) aspirants found in Santali speech sound and they are symbolized by juxtaposing 'h' to the consonant associated with the aspirants e.g. bh, ch, dh, dh, gh, jh, kh, ph , th and th (see Appendix-I dealing with the Santali phoneme for the Roman Script Santali.

There are some diacritical marks in the Roman Script Santali, which are used either above, or below or on the top right hand side of a letter to symbolize sound values not represented by the normal roman Script(see Appendix-II). They are as follows :

The sign '_'hyphen is used under e and o of capital letters to indicate the open vowel sound associated with the respective vowels and without the hyphen sound below they indicate a closed sound in Santali e.g. :

E , e = Indicates open vowel sounds, e.g. Er, er as 'hare' in English.

E , e = Indicates closed vowel sounds e.g.Ekal, ekal as 'hen' in English.

O, o = Indicates open vowel sounds, e.g. Ol, ol as 'all' in English.

O, o = Indicates closed vowel sounds, e.g. Onko, onko as 'pole' in English.

(see Appendix-II)

The slanted hyphen '_' which is called prime , is used above N, n to symbolize a sounds not found in English , but in many Indian languages. It's sound is close to English eng as in 'engine' , Santali 'Bin' meaning 'Serpent' in English.

The sign dot is used under **d**, **r** and **t** indicate the hardened sound of the respective vowels, e.g.

D , d e.g. Data here the D, d , has the sound value of English D,d as in 'Dog'.

R , r   e.g. Ror, Kora. English does not have any sound close to this but is heard

in pronouncing Chandigarh, in the last syllable 'rh'.

T , t e.g. Taka, taka here T, t have the sound vale of English T, t as 'Torn' in   English.

The sign '.' A dot above n i.e. n is used to indicate it's hardened sound coming through the nose. The sound has no independent English equivalent and may come close to English 'n' as in 'Long' , 'song' , e.g. gon, hongor in Santali.
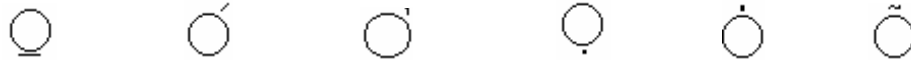
(See Appendix-II)

The apostrophe '' sign is used in the top right hand close to the letter **c**, **k**, **p** and **t** to both in capital and small letters to symbolize the jerk or checked sound associated with these consonants found in the Santali language, e.g. **c'**, **k'**, **p'**and **t'** a sound which is not heard in other languages other than the Mundari group of language , e.g**. lac', mak'**, **ap'**, **ret'**.

(See Appendix-II)

To indicate a nasal sound which are innumerable in Santali the Roman Script Santali uses the tilde sign above letters with which the nasal sound is associated . The letters are ã, ã, ẽ, ĩ, ṅ, ń, õ and ũ with their respective capital forms. English does not have equivalent sounds for these e.g. ãt, ãk, cẽrẽ, siñc, hõ, mũ etc.

(See Appendix-II)

As such the 'Extended Latin' or 'Roman Script Santali' needs the following script code for Information Interchange ISCII (IS) : **a, b, c, d, e, g, h, i, j, k, l, m, n, o, p, r, s, t, u, v, w,** and **y** with it's capital forms , and the following diacritical marks ;

Ọ   Ó   Ơ   Ọ   Ȯ   Õ

(See appendix-II & III)

This is a total of 28 sound symbols , 22 basic letters or alphabets and 6 (six) diacritical marks .

Combining these sounds symbols along with the usual punctuation symbols as used in English (See Appendix –I & II), namely,

All   Santali   words   with   their   sounds   are   thus conveniently represented.

Our Computer Engineers tell us that all these sounds symbols necessary for writing Santali in 'Extended Latin' or 'Roman Script' have already been encoded in the BMP Unicode Standard. They only need is to put them together for the Santali language.

(See Appendix-II & III presented with Unicode number)

The Roman script Santali uses the Arabic numerals – **0, 1, 2, 3, 4, 5, 6, 7, 8, 9** [See Appendix –IV(A)presented with Unicode Number]. The roman   script   Santali letters and diacritical marks and numerals in most cases , correspond with the English keyboard letters and numerals.

[See Appendix-IV(B)]

The 'Extended Latin' script or the 'Roman Script Santali' in India , Bangladesh and Nepal has all the basic materials for developing the Santali language and literature uniformly for all Santals. The script has no territorial boundary, whereas the State language script in which Santali is also written has its influence only within the territory of a particular state. Every state government in India teaches English from class-I standard. From this point of view also the 'Roman script Santali' has greater advantage in terms of a common Santali literature. All literate Santals in every state can easily read and write the 'Roman Script' or the 'Extended Latin' script Santali by virtue of their familiarity with English. The Santals of Bangladesh and Nepal will also share extra effort for learning a new script.

Therefore, we humbly request you to help us in entering the ' Extended Latin Script' or the 'Roman Script Santali' into BMP Unicode Standard.

II Evidences showing the Incompetence of ' Ol Chiki' to become National or International Santali Script

The 'Ol chiki' or the 'Ol Cemet' being a recently invented script with a motive to counter the 'Extended Latin' i.e. the 'Roman Script Santali'has only minimal influence among literate Santals. A few Santals demand to the West Bengal Government to implement the 'Ol Chiki' in the education curriculum of West Bengal is based only on emotion and not on reality. The group's claim that the 'Ol Chiki' is rich in Santali literature is false and malicious. Below we give the comments of eminent scholars and prominent figures on the feasibility of Santali in the 'Ol Chiki' script in schools, colleges, and at the University level.

The committee on Santali language to examine and review the feasibility of introducing teaching of Santali Language in the 'Ol Chiki' script in Secondary and Higher Secondary appointed by the West Bengal Government (vide Resolution No. 57-CMS dated March 5, 2001) has expressed the fear that if the 'Ol Chiki Script' is imposed on the Santals of West Bengal many educated Santals literate in other scripts will suddenly become illiterate in Santali.

(The Report of the committee on Santali Language, Government
of West Bengal, dated May 13, 2002, p. 51, Recommendation-I)

Dr. R.K. Bhattacharya, Director of the Anthropological Survey of India , in a letter No. RKB/2002, dated May 13, 2002 says the following:
I am apprehensive about the presence of adequate infra structure (e.g. trained teachers in Ol Chiki script to shoulder the responsibility of a large primary student population, which is spread in

many districts of West Bengal, besides , non-availability of standard text books)….

I have my doubts about hoe beneficial will be the introduction of Ol Chiki script in studying Santali language in the context of contemporary time…

[Quoted from Report of the Committee on Santali Language(Government of West Bengal), Dated May 31, 2002, p.136].

Mr. Animeshkanti Pal(Ex-Professor, Midnapur College and Rabindra Bharti University) makes the following comments :

In my opinion introduction of Santali (in Ol Chiki Script) is not presently feasible as adequate study materials are not available Ol Chiki Script. Such materials may not be available in near future either.

[para 2(a)]

…Orissa, Jharkhand, Bihar and also Assam besides West Bengal should together take a decision about Ol Chiki Script. West Bengal can not take a unilateral decision in this matter. Bangladesh is also involved with nearly 8 lakhs of Santali speaker in its Northern area.

[para 2(c)]

…At present Santali litrature is found in Roman, Bengali, Devnagri and Oriya scripts…

[para 3(b)]

(Quoted from op.cit.,pp.137-138)

Peter B. Anderson, University of Copenhagen, Department of History of Religions Artillarivej has the following comments on 'Ol Chiki':

…According to my on observation, the only script in which there is a wide spread literary among adult Santals in West Bengal is the Bengali script. My on experiences are limited to the southern and western parts of West Bengal, however, I have heard that in other parts of West Bengal the Roman script has a similar position among the Santals, but I have no personal experience from those areas and my only suggestion is that any script commonly non among the grown up Santals is the one to be recommended.

At present the Ol Chiki is not to be recommended as a medium for school education as there has not yet been created any wide spread adult literacy in Ol Chiki among the Santals.

(quoted from op. cit.,p.130)

Dr. Arun K. Ghosh, Reader, Department of Bengali, University of Burdwan pointing out anomalies present in the 'Ol Chiki' Script makes the following comments :…

…when the question of script in case of unwritten languages arises it should be dealt with logic and sense of practicability, our survey reveals that out of twenty lakhs odd Santals in West Bengals almost 75% do not vote for Ol Chiki… As for the script, most of them either do not have any knowledge about the script or do not accept it as a possible medium of instruction, particularly at the Madhyamik Level and beyond. Even in the southern region, the cradle of Ol Chiki , a good percentage of people have heard about it but do not feel attracted by the script. So from the standpoint of acceptability it does not reach even 50% of Santal population in West Bengal…

…We should also be cautious that whether the introduction of the script for appeasing a minority section of the people will push the whole people to a century backward for whom the script is being introduced.

(Quoted from op. cit.,pp.142-43)

T. Hembrom, an Eminent Santal Educationist and Author has mace the following comments on this new Santali script 'Ol Chiki'.

…in West Bengal the issue of Santali script was further complicated by the Government when in 1979 it recognized 'Ol Chiki' Script for publication of Santali literature. The Government of West Bengal might have received some additional votes in lieu of this grace at the time of election, but the 'Ol Chiki' script has remained as an abnormally born baby still in an incabator all through these last twenty years.

(Quoted from op. cit., p. 209)

Dr.D.P. Pattanayak,formal Director, CIIL and Eminent Sociolinguist and Educationisrise the following on the fate of 'Ol Chiki' :

The Academy of Tribal Dialects and Culture in 2001 did an impact study of the 30 schools where Ol Chiki was introduced on an experimental basis in 1992. The report is not available yet. But the overwhelming impression of the parents, teachers, students is that the experiment has failed. No strategy has been worked out to provide transition for Ol Chiki. To Oriya and from Oriya to Ol Chiki. A lack of trained teachers, lack of teaching learning materials, lack of incentive, lack of parental interest have contributed to this failure.

(Quoted from, op. cit., p.134)

Report of The Committee On Santali Language
(Government of West Bengal)
Kolkata, May 31, 2002 :

The report on pages 45-46 has made the following comments on the aspect of print technology of 'Ol Chiki' showing its incompetence in printing activities. Its question is we quote :

(i)   Are there all kinds of options of 'fonts' and sizes available for the printing script? That is, are there bold types, italics, other such variety of fonts, and a scope of 'artistic' variations ? Roman has a profusion of such options, and Indian scripts have quite a few.

The committee was not able to elicit a clear idea from what it has studied. It thinks that the promoters of Ol Chiki should pay some attention to this.

(p.45)

(ii)   Are there many options of sizes also? Can the types be very big and very small(say 8 or 10 pts.) and several sizes in-between?

What the Committee examined from printed samples did not convince it that Ol Chiki could be printed in very small size, which is needed for footnoting and other such purposes.

(p.46)

On the "Aspect of Social Acceptance" the Committee comments:

The Committee was led to conclude that Ol Chiki is yet to attain a total acceptance by Santals living in West Bengal. In spite of the very vigorous efforts by its promoters, users of Ol Chiki in real life are not more than 20% of literate Santals. Even this may be a liberal estimate. The Committee has been provided with a list of books an generals and other materials published in Ol Chiki by ASECS for which it thanks the organization, but compare to what has been and are being published in Bengali, Devnagri or Roman, the list is rather small.

(p.46)

The Committee also does not have the courage to hope that by recognizing Ol Chiki in West Bengal, it can inspire all Santals living every where to accept the script as the only script for there language. Neither can any Government do that. It there for rests on the Santal leaders and intellectuals to arrive at a consensus on the use of Ol Chiki for every Santal living in the country and abroad. However the fate of the Pakur Conference held in 1973(which recommended the Roman alphabet) raises a cloud oh cloud on such prognostications. (Ibid).

(Quoted from op. cit.,pp.45-46)

Resolutions adopted at the Inter-State Seminar, Pakur held on 19th, 20th and 21st January, 1973 for the protection, Preservation and Development of Santali Language, Literature and Culture says the following :

It has been observed that in writing Santali four different scripts- Hindi, Bengali, Oriya and Roman- are in use, in this time. Hindi is used mostly in Bihar and similarly the use of Bengali and Oriya scripts is limited to West Bengal and Orissa. The delegates do not know for certain whether Assamese script(which is almost similar to Bengali script) is used in Assam or not. With great concern the Santals are watching how involved are the different major language groups in there own controversy. We Santals ourselves do not want to involve in any way with such controversy. We are a peaceful people.

The Santals lived not only Assam, West Bengal, Orissa, Bihar, and Tripura states of India but they also reside in large numbers in the neighboring countries of Nepal, Bhutan, Sikkim and Bangladesh. The Santali language is, therefore, by virtue of its very existence over so many countries and on its own right can claim to be an international language. As such a script which could meet the demand of such a language should be more suitable and the only answer to such a situation is the use of Roman script.

SANTALI is being written in Roman script for more than 100 years. Whatever development has so far been made in Santali language and literature has been done through Roman script. Santali Dictionary, Grammar and books have been written in large numbers in Romans script. The International Phonetic Association has recognized Roman script as the only script which is perfect on these lines. In order to express the peculiar pronunciation and phonetics of Santali language, the Roman script has been re-oriented for this purpose by means of diacritical marks…

It is therefore, resolved, that the Roman script which has been already been adopted and is in the use in the different examinations of the Board of Secondary Education at the Universities be given its due reorganization and Santali language and literature be given its full scope for its proper development and perfection.

(Quoted from op.cit.,p.186)

In the light of the above mentioned blemishes, defects and literate Santals' reservation about accepting the 'Ol Chiki' for the Santali language as has been pointed out by the eminent persons, educationists and the government official involved in the field of the field of education, we request you in this age of globalization to kindly ignore the fundamentalist minority group of Santals requesting you to encode 'Ol Chiki' or the 'Ol Cemet' in B.M.P.(Basic Multilingual Plane) of Universal Multiple-Octet Coded Character Set-ISO/IEC 10646 and nullify all initiatives taken in favor of the 'Ol Chiki' if any by you. And instead we humbly urge you to standardized the usage of the 'Extended Latin' or 'Roman Script Santali' utilizing existing Unicode Characters Set as we have shown in Appendices I to IV and kindly to publish a notification for the standardization of the 'Roman Script Santali' in the Unicode Standard. In closing we reiterate that the 'Roman Script Santali' has a universal application in our age of globalization to save the

santali language for the Santals and all others interested in Santali residing in India, Bangladesh, Nepal, Bhutan rest of the world.

Thanking you

Yours faithfully,

(MR. DIVYENDU TUDU RASKA)
President, T.O.R.C.H.(TRIBAL AND OTHER RURAL CULTURAL HOUSE), KALAPATHAR
P.O.-Kalapathar,VIA-Chakulia, DIST-East Singhbhum(Jharkhand), India.
Founder Member and General Secretary of SANTAL   SANSKRITIC SOCIETY, RANCHI(Jharkhand)

MR. ARCHER ANTHONY MARANDI
General Secretary, T.O.R.C.H., Kalapathar
P.O.-Kalapathar, VIA-Chakulia, DIST-East Singhbhum (Jharkhand),India

Dated 30 November, 2002

Encls : 1   Copy Report of the Committee on Santali Language (Government of west of Bengal), May, 31, 2002.
2   bibliography of the various books and magazines written in Santali using the Roman script.
3   Recent issue of Santali magazines written in Roman script e.g. 'Jug Sirijol', 'Marsal Tabon', 'Hirla', 'Pera Hor' etc.

Example of Santali Phoneme

A   a   =   'Am' means 'you' in English and pronounced as 'a' in English 'Army'.

E   e   =   'Eskar' means 'alone' in English and pronounced as 'e' in English 'Net'.

I   I   =   'Itil' means 'Fat' in English, and pronounced as 'i' in English 'India'.

O   o   =   'Oda' means 'moist' in English, and pronounced as 'o' in English 'Ozone'.

U   u   =   'Ul' means 'Mango' in English and pronounced as 'oo' in English 'school'.

_____

B   b   =   'Botor' means 'Fear' in English, and pronounced as 'b' in English 'ball'.

C   c   =   'Coilo' means 'pointed' in English, and pronounced as first 'ch' of 'Church' in English.

D   d   =   'Dokan' means 'Shop' in English, and pronounced as 'th' in English 'there'.

G   g   =   'Gol' menas 'to whistle' in English, and pronounced as 'G' in English 'God'.

H   h   =   'Hoho' means 'to call' in English, and pronounced as 'h' in English 'hall'.

J   j   =   'jo' means 'fruit' in English, and pronounced as 'j' in English 'job'.

K   k   =   'kolom' means 'pen' in English, and pronounced as 'c' in English 'column'.

L   l   =   'Lolo' means 'hot in English, and pronounced as 'L' in English 'London'.

M   m   =   'Merom' means 'goat' in English, and pronounced as 'm' in English 'memorandum'.

N   n   =   'Nehor' means 'request' in English, and pronounced as 'n' in English 'Nomad'.

P   p   =   'Parkom' means 'cot' in English, and pronounced as 'p' in English 'population'.

R   r   =   'Ran' means 'medicine' in English, and pronounced as 'r' in English 'rural'.

S   s   =   'Sojhe' means 'straight' in English, and pronounced as 's' in English 'soil'.

T	t	=	'Tumdak' means 'drum' in English, and pronounced as 't' in English 'Tazikistan'.
V	v	=	'jivi' means 'soul' in English, and pronounced as 'w' in English 'wind'.
W	w	=	'Nawa' means 'new' in English, and pronounced as 'w' in English 'water'.
Y	y	=	'Toyo' means 'jackal' in English, and pronounced as 'y' in English 'yoyo'.

ASPIRANTS

Santali Aspirants	Word in Santali	Meaning in English	Pronunciation in English
bh	bhagwa	Loin cloth	Pronounced as 'v' in English 'vagabond'
ch	chatka	Court yard	Pronounced as 'tch' in English 'hotchpotch'
dh	dhabre	Broad foot	No equivalent sound in English. It sounds as 'dh' in Gandhi.
dh	dhol	Drum	It sounds as 'dh' in Dhaka, the capital of Bangladesh.
gh	ghat	Sin	Pronounced as 'gh' in English 'ghost'.
jh	jhali	Net	Pronounced as 'jh' in Hindi 'jha jha', 'Jharkhand'.the sound not found in English.
kh	khalak	Large leaf cup	Pronounced as 'kh' in English 'khomeini'.
Ph	phen	Parable	Pronounced as 'f' in English 'fan'.
th	thamakur	Tobacco	Pronounced as 'th' in English 'Thailand'.
th	thenga	stick	English has no equivalent sound.

DIACRITICAL MARKS

	Santali Diacritical marks	Word In Santali	Meaning In English	Pronunciation in English
	A a	Kami	Work	Pronounced as 'u' in Mummy
	D d	Kada	Buffalo	Pronounced as 'd' in Canada
	N n	Jondra	Maize	Pronounced as 'n' in Sundry

	R r	Gar	Fort	Pronounced as 'r' in Chandigarh
	T t	Taka	Rupee, money	Pronounced as 't' in Toyota
Ȯ	N n	Ron	Color	Pronounced as 'n' in song
	N n	Kirin	To buy	Pronounced as 'n' in French
Ó	E e	Etom	Right hand side	Pronounced as 'a' in Jam
Ọ	O o	Ol	Writing	Pronounced as 'O' in London

	A a	Kara	Blind	No equivalent sound in English
Õ	P p	Cahap	Open mouth	No equivalent sound in English
	K k	Ak	Bow	No equivalent sound in English
Ó	T t	at	lost	No equivalent sound in English
	C c	lac	stomach	No equivalent sound in English

Appendix-II

'Roman script Santali' Character Set
used for writing in Santali
with respective Unicode Number

A	B	C	D	E
0041	0042	0043	0044	0045
G	H	I	J	K
0047	0048	0049	004A	004B
L	M	N	O	P
004C	004D	004E	004F	0050
R	S	T	U	V
0052	0053	0055	0056	0045
W	Y			
0057	0079			

a	b	c	d	e
0061	0062	0063	0064	0065
g	h	i	j	k
0067	0068	0069	006A	006B
l	m	n	o	p
006C	006D	006E	006F	0070

r	s	t	u	v
0072	0073	0074	0075	0076
w	Y			
0077	0079			

Appendix-III

COMBINING DIATRICAL MARKS WITH UNICODE NUMBERS

O̕	Õ	Ȯ	Ơ
0301	0303	0307	031B
O̠	O̤	O̱	O̍
0320	0323	0331	0341

Example :

```
Ã   >   00C3        where   A   >   0041        a   >   0061
ã   >   00E3                Õ   >   0303

N   >   1E46        where   N   >   004E        n   >   006E

n   >   1E44                O   >   0323

Ṅ   >   1E44        where   O   >   0307

ṅ   >   1E45

Ṛ   >   1E5A        where   R   >   0052
ṛ   >   1E5B                r   >   0072
```

Appendix-IV(A)

NUMERALS WITH UNICODE NUMBERS

0	1	2	3	4
0030	0031	0032	0033	0034

5	6	7	8	9
0035	0036	0037	0038	0039

Appendix-IV(B)

PUNCTUATIONS WITH UNICODE NUMBERS

:	=	.	/	,
003A	003D	002E	002F	002C
(	)	'	"	!
0028	0029	0027	0022	0021
;	?			
003B	0038			

Copy forwarded for information and necessary action to :

1. ISO
2. BIS
3. C-DAC, National Resource Center, Bio-Informatics Center, 1st Floor, Pune University Campus.
4. Dr. D. Anderson, University of Copenhagen, Department of History of Religions Artillerivej.
5. M. Everson, C/o. Unicode Consortium.