

## **APPENDICES**



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## Appendix A: Subject Information

### Appendix A-1: Subject-tool correlation

**Appendix Table 1: Abbreviation legend**

Abbreviation	Description
WL	Word list
NHTT	Nuwakot Hometown Text Test
N-DRTT	NST Played in Dhading
NT-DRTT	NTT Played in Dhading
DHTT	Dhading Hometown Text Test
D-NRTT	Dhading RTT Played in Nuwakot
DNPostRTT	Post-RTT Questions after Dhading's test in Nuwakot
GRTT	Dhading and Nuwakot's Tests Played in Gorkha
Loc. Q	Questions about WT Areas Informants Visited
KII	Knowledgeable Insider Interview
II	Informal Interview

Appendix Table 2 provides a correlation of subject numbers with the various tools completed.

Appendix Table 2: Subject-tool matrix

ID #	Note	BioD	NHTT	N-DRTT	NT-DRTT	D-HTT	D-NRTT	DNPost RTT	GRTT	Loc.Q	KII	II
DB01	-	Y	-	-	-	-	-	-	-	Y	-	Y
DB02	-	Y	-	-	-	-	-	-	-	Y	-	Y
DH01	-	Y	-	-	-	Y	-	-	-	Y	-	Y
DH02	Possibly same as DS01	Y	-	-	-	Y	-	-	-	Y	-	-
DH03	-	Y	-	-	-	Y	-	-	-	Y	-	-
DH0X	-	-	-	-	-	-	-	-	-	-	-	-
DHJ05	Source for Dh RTT?	Y	-	Y	Y	-	-	-	-	Y	-	-
DJ01	Subject poorly understood II Q. 38, 44, 45,46	Y	-	-	-	-	-	-	-	Y	-	Y
DJ02	-	Y	-	-	-	-	-	-	-	Y	-	Y
DJ03	Word list recorder, also husband of DS02	Y	-	Y	Y	-	-	-	-	Y	-	Y
DJ04	Worlist recorder, possible husband of DS02	Y	-	Y	Y	Y	-	-	-	Y	-	Y
DJ05	Same as DHJ05?	Y	-	-	-	-	-	-	-	Y	-	Y
DJ06	-	Y	-	Y	-	-	-	-	-	-	-	-
DS01	-	Y	-	-	-	-	-	-	-	Y	-	Y
DS02	Recorded possible story and vernacular songs	Y	-	-	-	-	-	-	-	Y	-	Y
DS03	-	Y	-	Y	Y	-	-	-	-	Y	-	Y
DS04	-	Y	-	Y	Y	Y	-	-	-	Y	-	Y
DS06	-	Y	-	Y	Y	Y	-	-	-	Y	-	-
DS07	-	Y	-	Y	Y	-	-	-	-	Y	-	-
DS08	-	Y	-	Y	Y	-	-	-	-	Y	-	-
DS09	Difficult and informant was distracted, girl led with some responses.	Y	-	-	-	-	-	-	-	Y	-	Y
DS10	-	Y	-	-	-	-	-	-	-	Y	-	Y
DS11	-	Y	-	-	-	Y	-	-	-	Y	-	-
DT01	-	Y	-	Y	Y	Y	-	-	-	Y	-	-
DT03	-	Y	-	Y	Y	Y	-	-	-	Y	-	-
DT04	-	Y	-	-	-	-	-	-	-	Y	-	Y
DT06	-	Y	-	-	-	Y	-	-	-	-	Y	-
DT07	-	Y	-	-	-	Y	-	-	-	-	-	-
DT0X	-	Y	-	-	-	Y	-	-	-	-	-	-
KS01	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS02	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS04	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS05	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS06	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS07	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS08	Host	Y	-	-	-	-	-	-	-	Y	-	Y
KS09	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS10	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS11	Also recorder of WL	Y	-	-	-	-	-	-	-	Y	Y	Y
KS12	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS13	-	Y	-	-	-	-	-	-	-	Y	-	Y
KS14	-	Y	-	-	-	-	-	-	Y	Y	-	-
KS15	-	Y	-	-	-	-	-	-	Y	Y	-	-

ID #	Note	BioD	NHTT	N-DRTT	NT-DRTT	D-HTT	D-NRTT	DNPost RTT	GRTT	Loc.Q	KII	II
KS16	-	Y	-	-	-	-	-	-	Y	Y	-	-
KS17	-	Y	-	-	-	-	-	-	Y	Y	-	-
KT01	-	Y	-	-	-	-	-	-	Y	Y	-	-
KT02	-	Y	-	-	-	-	-	-	Y	Y	-	-
KT03	-	Y	-	-	-	-	-	-	Y	Y	-	-
KT04	Understood method very well	Y	-	-	-	-	-	-	Y	Y	-	-
KT05	Described this as NT05 on IC file	Y	-	-	-	-	-	-	Y	Y	-	-
KT06	-	Y	-	-	-	-	-	-	Y	Y	-	-
NDH01	Only completed post-RTT questions, failed RTT	Y	-	-	-	-	-	Y	-	Y	-	Y
NDH02	-	Y	-	-	-	-	-	Y	-	Y	-	Y
NDH03	-	Y	-	-	-	-	-	-	-	Y	-	Y
NDH04	-	Y	-	-	-	-	Y	Y	-	Y	-	Y
NDH05	Did okay on cow story but very poorly on test	Y	-	-	-	-	Y	Y	-	-	-	-
NDH06	Also said that Go and Ra "was similar"	Y	-	-	-	-	Y	Y	-	-	-	-
NDT01	-	Y	-	-	-	-	Y	Y	-	-	-	-
NDT02	-	Y	-	-	-	-	Y	Y	-	Y	-	Y
NDT03	-	Y	-	-	-	-	Y	Y	-	-	-	-
NHB01	-	Y	Y	-	-	-	-	-	-	Y	-	-
NHB02	-	Y	Y	-	-	-	Y	Y	-	Y	-	-
NHH01	D-NRTT and interview administered by Timothy, otherwise Holly	Y	Y	-	-	-	Y	Y	-	Y	-	Y
NHH02	-	Y	Y	-	-	-	-	-	-	Y	-	-
NHH03	-	Y	Y	-	-	-	-	-	-	Y	-	Y
NHH04	-	Y	Y	-	-	-	Y	Y	-	Y	-	Y
NHH05	-	Y	No	-	-	-	No	No	-	Y	-	Y
NHT01	-	Y	Y	-	-	-	Y	Y	-	Y	-	Y
NHT02	-	Y	Y	-	-	-	Y	Y	-	Y	-	-
NHT03	-	Y	-	-	-	-	-	-	-	-	-	Y
NHT04	Source for confirming Word list and KII	Y	Y	-	-	-	Y	Y	-	Y	Y	Y
NHT05	-	Y	Y	-	-	-	-	Y	-	Y	-	-
NHT06	Recorded questions for NHTT and possible story	Y	-	-	-	-	-	-	-	-	-	-
NHT07	Recorded Nuwakot Story and Text Tests	Y	-	-	-	-	-	-	-	-	-	-

## Appendix A-2: Subject biodata

**Appendix Table 3: Data entry abbreviations**

Abbreviation	Description
M	Male
F	Female
Imp##	Implied by Question ##
Spk	Speak/Speaking
D/A	Didn't Ask
N/A	Not Applicable
N/R	No Response
Rec	Recorded
In	Informant
Q	Question
A	Answer
SC	Screening Criteria

**Appendix Table 4: Location abbreviations**

Abbreviation	Description
Jh	Jharlang
Ka	Kashigaun
Sa	Sahugau
Go	Gorkha
Dh	Dhading
Nu	Nuwakot
Ra	Rasuwa
Ktm	Kathmandu

**Appendix Table 5: Time abbreviations**

Abbreviation	Description
Mn	Month
Yr	Year

**Appendix Table 6: Language abbreviations**

Abbreviation	Description
Tm	Tamang
Gr	Gurung
Gh	Ghale
KLang.	Language Spoken in Kashigaun
GhGr	GhaleGurung (said as one word)
Nep	Nepali
MT	Mother Tongue
Hin	Hindi
Eng	English
L1	First language
Lg	Language
1Lg	Best Language
2Lg	Second Best Language
3Lg	Third Best Language
4Lg	Fourth Best Language

Unless stated otherwise all village names encompass the entire VDC and refer to anywhere within that VDC not just the particular village.



**Appendix Table 7: Subject biodata M1 – question 10**

ID #	M3. Date	Site	M5. Interviewer	M6. Q Lg	M7. A Lg	M8. Interpreter Name	1. Sex	3a. Age	4. Cast	5. Religion	6. Occupation	7a. Level Achieved	8. MT	9. Birthplace	10. Live Now
DB01	23/09/13	Jh	Ben	Nep	Nep	N/A	M	26	Tm	Christian	None	SLC	Tm	Jh	Jh
DB02	23/09/13	Jh	Ben	Nep	Nep	N/A	M	30	Tm	Christian	Farmer	None	Tm	Jh	Jh
DH01	26/09/13	Jh	Holly	Nep	Nep	N/A	F	20	Tm	Christian	Farmer	Class 9	Tm	Jh	Jh
DH02	26/09/13	Jh	Holly	Nep	Nep	N/A	F	55	Tm	Christian	Farmer	None	Tm	Jh	Jh
DH03	26/09/13	Jh	Holly	Nep	Nep	N/A	M	16	Tm	Christian	Student	Class 9	Tm	Jh	Jh
DH0X	N/A	Jh	Holly	Nep	Nep	N/A	F	28	Nep Spk	N/R	N/R	N/R	N/R	N/R	N/R
DHJ05	N/R	Jh	Holly	Nep	Nep	N/A	M	43	Tm	Christian	Farmer	Class 3	Tm	Jh	Jh
DJ01	23/09/13	Jh	Jessi	Nep	Nep	N/A	F	45	Tm	Christian	Farmer	None	Tm	Jh	Jh
DJ02	24/09/13	Jh	Jessi/Stephanie	Nep	Nep	N/A	F	19	Tm	Christian	Farmer	None	Tm	Jh	Jh
DJ03	24/09/13	Jh	Jessi/Stephanie	Nep	Nep	N/A	F	19	Tm	Christian	Farmer	Class 5	Tm	Jh	Jh
DJ04	24/09/13	Jh	Jessi/Stephanie	Nep	Nep	N/A	F	17	Tm	Christian	Farmer	Class 5	Tm	Jh	Jh
DJ05	25/09/13	Jh	Jessi/Stephanie	Nep	Nep	N/A	M	50	D/A	Buddhist	Farmer	None	Tm	Jh	Jh
DJ06	N/R	Jh	Jessi	Nep	Nep	N/A	F	40	Tm	Christian	Farmer	None	Tm	Jh	Jh
DS01	24/09/13	Jh	Jessi/Stephanie	Nep/Tam	Nep	Dhan and Subject DT01	F	50	D/A	Christian	Farmer	None	Tm	Jh	Jh
DS02	24/09/13	Jh	Jessi/Stephanie	Nep	Nep	N/A	M	21	D/A	Christian	School?	BA 1st Yr	Tm	Jh	Jh
DS03	25/09/13	Jh	Stephanie	Nep	Nep	N/A	M	25	D/A	Christian	Farmer	Class 5	Tm	Jh	Jh
DS04	25/09/13	Jh	Stephanie	Nep	Nep	N/A	M	52	D/A	Christian	Farmer	Class 5	Tm	Jh	Jh
DS06	25/09/13	Jh	Stephanie	Nep	Nep	N/A	M	14	Tm	Christian	Student	Class 7	Tm	Jh	Jh
DS07	25/09/13	Jh	Stephanie	Nep	Nep	N/A	F	16	Tm	Christian	Student	Class 10	Tm	Jh	Jh
DS08	25/09/13	Jh	Stephanie	Nep	Nep	N/A	M	18	Tm	Christian	Student	Class 10	Tm	Jh	Jh
DS09	25/09/13	Jh	Stephanie	Nep	Nep	By-standers	F	40	D/A	Christian	Farmer	None	Tm	Jh	Jh
DS10	26/09/13	Jh	Stephanie	Nep	Tm	Dhan	F	60	D/A	Christian	Farmer	None	Tm	Jh	Jh
DS11	26/09/13	Jh	Stephanie	Nep	Nep	N/A	F	53	Tm	Christian	Housework	None	Tm	Jh	Jh
DT01	25/09/13	Jh	Timothy	Nep	Nep	N/A	M	14	Tm	Christian	Student	Class 8	Tm	Jh	Jh
DT03	26/09/13	Jh	Timothy	Nep	Nep	N/A	F	24	Tm	Christian	Housework	None	Tm	Jh	Jh
DT04	26/09/13	Jh	Timothy	Nep/Tam	Nep/Tam	DT01 and Dhan	M	77	Tm	Christian	Farmer	None	Tm	Jh	Jamdili (Jh)
DT06	27/09/13	Jh	Timothy	Nep	Nep	N/A	M	29	Tm	Christian	Teacher	Bachelors	Tm	Jh	Jh
DT07	27/09/13	Jh	Timothy	Nep	Nep	N/A	M	70	Tm	Christian	Farmer	None	Tm	Jh	Jh
DT0X	26/09/13	Jh	Timothy	Nep	Nep	N/A	F	26	Tm	Christian	Farmer	None	Tm	Jh	Jh
KS01	21/01/14	Ka	Stephanie	Nep	Nep	N/A	F	27	Gh	Christian	Farmer	Class 2	GhGr	Ka	Ka
KS02	21/01/14	Ka	Stephanie	Nep	Nep	N/A	F	26	Gh/Gr	Christian	Teacher	Inter +2	GhGr	Ka	Ka
KS04	21/01/14	Ka	Stephanie	Nep	Nep	N/A	M	52	Gh	Buddhist	Farmer	None	Gh/Gr	Ka	Ka
KS05	21/01/14	Ka	Stephanie	Nep	Nep	Lok Bahadur	F	18	Gr	Buddhist	Farmer	Class 8	Gr or Tm not sure	Ka	Ka
KS06	21/01/14	Ka	Stephanie	Nep	Nep	N/A	F	45	Gh/Gr	Buddhist	Farmer	None	Gr	Ka	Ka
KS07	21/01/14	Ka	Stephanie	Gr	Gr	Lok Bahadur	F	48	Gh	Buddhist	Farmer	None	Gr	Ka	Ka
KS08	21/01/14	Ka	Stephanie	Nep	Nep	N/A	M	31	Gr	Christian	Farmer	Class 10	Gr	Ka	Ka
KS09	21/01/14	Ka	Stephanie	N/R	N/R	Lok Bahadur	M	68	Gr	Buddhist	Farmer	Class 5	Gr	Ka	here
KS10	21/01/14	Ka	Stephanie	N/R	N/R	N/A	M	32	Gr	Buddhist	Farmer	Class 5	Gr	Ka	here
KS11	21/01/14	Ka	Stephanie	Nep	Nep	N/A	M	38	Gr	Buddhist	Technician, Secretary	Class 2	Gr	Ka	Ka
KS12	22/01/14	Ka	Stephanie	Nep	Nep	N/A	M	19	Gh	Christian	Teacher	Inter 12	Gh	Arughat (Go)	Ka
KS13	22/01/14	Ka	Stephanie	Nep	Gr	Lok	F	52	Gh	Christian	Farmer	None	Gr	Ka	Ka
KS14	22/01/14	Ka	Stephanie	Nep	Nep	N/A	F	42	Gr	Hindu	Nurse	Class 8	Gr	Bilat (Go?)	Ka

ID #	M3. Date	Site	M5. Interviewer	M6. Q Lg	M7. A Lg	M8. Interpreter Name	1. Sex	3a. Age	4. Cast	5. Religion	6. Occupation	7a. Level Achieved	8. MT	9. Birthplace	10. Live Now
KS15	22/01/14	Ka	Stephanie	Nep	Nep	N/A	M	39	Gh	Buddhist	Farmer	Class 5	Gr	Ka	Ka
KS16	22/01/14	Ka	Stephanie	Nep	Nep	N/A	F	23	Gh	Christian	Student	BA	Gh	Ka	Ka
KS17	23/01/14	Ka	Stephanie	Nep	Nep	N/A	F	51	Gr	Buddhist	Farmer	None	Gr	Ka	Ka
KT01	22/01/14	Ka	Timothy	Nep	Nep/Gr	Dhan	M	62	Gh	Christian	Ministry	None	Klang.	Ka	Pokhara
KT02	22/01/14	Ka	Timothy	Nep	Nep/Gr	N/A	M	29	Gh	Buddhist	Farmer	None	Klang.	Ka	Ka
KT03	22/01/14	Ka	Timothy	Nep/Gr	Nep/Gr	Lok	M	22	Gh	Hindu	Farmer	Class 4	Klang.	Ka	Ka
KT04	22/01/14	Ka	Timothy	Nep/Gr	Nep/Gr	Dhan	F	34	Gr	Christian	Farmer	None	Klang.	Ka	Ka
KT05	22/01/14	Ka	Timothy	Nep	Nep	N/A	M	18	Gr	Buddhist	Student	Class 10	Gr	Ka	Ka
KT06	23/01/14	Ka	Timothy	Nep/Gr	Nep/Gr	Lok Bahadur	F	34	Gr	Buddhist	Farmer	None	Klang.	Ka	Ka
NDH01	02/10/13	Sa	Holly	Nep	Nep	N/A	F	18	Tm	All	Farmer	Class 5	Tm	Sa	Sa
NDH02	02/10/13	Sa	Holly	Nep	Nep	N/A	M	55	Tm	Buddhist	Farmer	None	Tm	Sa	Sa
NDH03	02/10/13	Sa	Holly	Nep	Nep	N/A	M	45	Tm	Buddhist	Farmer	None	Tm	Tupche pass (Nu)	Tupche pass
NDH04	02/10/13	Sa	Holly	Nep	Nep	N/A	F	18	Tm	Hindu	Student	Class 11	Tm	Sa	Ktm
NDH05	03/10/13	Sa	Holly	Nep	Nep	N/A	F	70?	Tm	Buddhist	Farmer	None	Tm	Okrani (Nu)	Sa
NDH06	03/10/13	Sa	Holly	Nep	Nep	N/A	M	64	Tm	Christian	Farmer	Class 2	Tm	Sa	Sa
NDT01	30/09/13	Sa	Timothy	Nep	Nep	N/A	M	19	Tm	Buddhist	Hotel/Study	Class 11	Tm	Deurali (Nu)	Bidhu/Bidhy
NDT02	02/10/13	Sa	Timothy	Nep	Nep	N/A	M	20	Tm	Hindu	Farmer	Class 8	Tm	Sa	Sa
NDT03	02/10/13	Sa	Timothy	Nep	Nep	N/A	M	62	Tm	Buddhist	Farmer	Class 5	Tm	Sa	Sa
NHB01	23/08/13	Sa	Ben	Nep	Nep	N/A	M	56	Tm	Buddhist	Farmer	None	Tm	Manakamana, Nu	Sa
NHB02	23/08/13	Sa	Ben	Nep	Nep	N/A	F	30	Tm	Christian	Farmer	Class 10	Tm	Deurali (Nu)	Sa
NHH01	23/08/13	Sa	Holly	Nep	Nep	N/A	M	27	Tm	Buddhist	Farmer	Class 10	Tm	Sa	Sa
NHH02	23/08/13	Sa	Holly	Nep	Nep	N/A	M	45	Tm	Buddhist	Farmer	N/R	Tm	Sa	Sa
NHH03	N/R	Sa	Holly	Nep	Nep	N/A	F	14	Tm	Buddhist	Student	Class 6	Tm	Sa	Sa
NHH04	23/08/13	Sa	Holly	Nep	Nep	N/A	F	50	Tm	Buddhist	Farmer	None	Tm	Sa	Sa
NHH05	23/08/13	Sa	Holly	Nep	Nep	N/A	F	59	Tm	Christian	Farmer	None	Tm	Sa	Sa
NHT01	23/08/13	Sa	Timothy	Nep	Nep	N/A	F	16	Tm	Buddhist	Student	Class 9	Tm	Sa	Sa
NHT02	23/08/13	Sa	Timothy	Nep	Nep	N/A	F	67	Tm	Christian	Farmer	None	Tm	Deurali (Nu)	Sa
NHT03	23/08/13	Sa	Holly	Tm	Tm	Dipendra	F	66	Tm	Christian	Farmer	None	Tm	Sa	Sa
NHT04	24/08/13	Sa	Timothy	Nep	Nep	N/A	M	66	Tm	Christian	Farmer/Pastor	Class 8	Tm	Sa	Sa
NHT05	24/08/13	Sa	Timothy	Nep	Nep	N/A	M	19	Tm	Hindu	Student	Class 10	Tm	Sa	Sa
NHT06	20/08/13	Sa	Holly	Nep	Nep	N/A	M	36	Tm	Christian	Driver	Class 8	Tm	Sa	Trishuli
NHT07	20/08/13	Sa	Holly	Nep	Nep	N/A	F	24	Tm	Christian	Mother	Bachelors	Tm	Sa	Trishuli

Appendix Table 8: Subject biodata questions 11-18

ID #	11. Time in home	12. Lived Away	12a. Where	12b. When	12c. How long	13.FatherFrom	14. FatherMT	15. With Father	16.MotherFrom	17. MotherMT	18. With Mother
DB01	20 Yrs	Y	Ktm	6 Yrs ago	1 Yr	Jh	Tm	Tm	Jh	Tm	Tm
DB02	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DH01	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DH02	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DH03	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DH0X	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R
DHJ05	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DJ01	Life	N/R	N/A	N/A	N/A	N/R	N/R	N/R	N/R	N/R	N/R
DJ02	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm

ID #	11. Time in home	12. Lived Away	12a. Where	12b. When	12c. How long	13.FatherFrom	14. FatherMT	15. With Father	16.MotherFrom	17. MotherMT	18. With Mother
DJ03	"no"	No	N/A	N/A	N/A	Yamdjat	Tm	Tm	əpdzət	Tm	Tm
DJ04	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DJ05	N/R	Y	Malaysia	4 Yrs ago	4 Yrs	Jh	Tm	Tm	Jh	Tm	Tm
DJ06	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DS01	Life	No	N/A	N/A	N/A	Ward 1 (Jh)	Tm	Tm	Jh	Tm	Tm
DS02	19 Yrs	Y	Dh Mailee	D/A	2 Yrs	Jh	Tm	Tm	Jh	Tm	Tm
DS03	22	Y	Ktm	13 Yrs ago	3 Yrs	Jh	Tm	Tm	Jh	Tm	Tm
DS04	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DS06	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DS07	9 Yrs	Y	Ktm	3 Yrs ago	7 Yrs	Jh	Tm	Tm	Jh	Tm	Tm
DS08	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DS09	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DS10	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DS11	51 Yrs	Y	Go	2 Yrs ago	2 Yrs	Jh	Died early	Died early	died when small	died when small	died when small
DT01	9	Y	Dh	7 to 12	5 yrs	Jh	Tm	Tmg + Nep	Jh	Tm	Tm
DT03	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Maidi	Tm	Tm
DT04	Life	No	N/A	N/A	N/A	Jama	Tm	Tm	jama	Tm	Tm
DT06	21	Y	Sarlai, Ktm	8 Yrs ago	4 and 4 Yrs	Jh	Tm	Tm	Jh	Tm	Tm
DT07	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
DT0X	Life	No	N/A	N/A	N/A	Jh	Tm	Tm	Jh	Tm	Tm
KS01	Life	No	N/A	N/A	N/A	Ka	GhGr	MT	Ka	GhGr	MT
KS02	Life	No	N/A	N/A	N/A	Ka	GhGr	MT	Ka	GhGr	MT
KS04	Life	No	N/A	N/A	N/A	Ka	Gh	MT	Ka	MT	MT
KS05	Life	No	N/A	N/A	N/A	Ka	MT	MT	Ka	MT	Mt
KS06	Life	No	N/A	N/A	N/A	Ka	Gr	Gr	Ka	Gr	Gr
KS07	Life	No	N/A	N/A	N/A	Ka	Gr	Gr	Ka	Gr	Gr
KS08	16 Yrs	Y	Arughat, visited Ka often	11 Yrs old	15 Yrs	Ka	Gr	Gr	Ka	Gr	Gr
KS09	66	Y	India	Long ago	2 Yrs	Ka	Gr	Gr	Ka	Gr	Gr
KS10	31 Yrs	Y	Taplejung district	2 Yrs ago	1 Yr	Ka	Gr	Gr	Ka	Gr	Gr
KS11	36 Yrs	Y	Ktm	13 Yrs ago	2 Yrs	Ka	Gr	Gr	Ka	Gr	Gr
KS12	9 Yrs	Y	Arughat	9 Yrs ago	10 Yrs	Ka	Gh	Nep	Manbu Ward 3	Gr	Nep
KS13	Life	No	N/A	N/A	N/A	Ka	Gr	Gr	Ka	Gr	Gr
KS14	Life	Y	Kiramchi VDC	N/R	2 Yrs	Ka	Gr	Gr	Ka	Gr	Gr
KS15	Life	No	N/A	N/A	N/A	Ka	Gr	Gr	Ka	Gr	Gr
KS16	16	Y	Ktm	4 Yrs ago	7 Yrs	Ka	Gh	Gh	Ka	Gh	Gh
KS17	Life	No	N/A	N/A	N/A	Ka	Gr	Gr	Ka	Gr	Gr
KT01	27 ears	Y	Pokhara	Age 27	until present	Ka	Klang.	Klang.	Ka	Klang.	Klang.
KT02	22 Yrs	Y	Dubai	8 Yrs ago	7 Yrs	Ka	Klang.	Klang.	Ka	Klang.	Klang.
KT03	Life	No	N/A	N/A	N/A	Ka	Klang.	Klang.	Ka	Klang.	Klang.
KT04	Life	No	N/A	N/A	N/A	Ka	Klang.	Klang.	Ka	Klang.	Klang.
KT05	15 Yrs	Y	Arughat	1 Mn ago	3 Yrs	Ka	Gr	Klang.	Ka	Gr	Klang.
KT06	Life	No	N/A	N/A	N/A	Ka	Klang.	Klang.	Ka	Klang.	Klang.
NDH01	N/R	Y	Ktm	1 Yr ago	2 Yrs	Sa	Tm	Tm	Sa	Tm	Tm
NDH02	Life	No	N/A	N/A	N/A	Sa	Tm	Tm	Sa	Tm	Tm
NDH03	Life	Y	Saudi	4 Yrs ago	10 Yrs	Tupche Pass	Tm	Tm	Manakamana	Tm	Tm

ID #	11. Time in home	12. Lived Away	12a. Where	12b. When	12c. How long	13.FatherFrom	14. FatherMT	15. With Father	16.MotherFrom	17. MotherMT	18. With Mother
NDH04	recently moved there	Y	Ktm	Few Mns ago	few Mns	Sa	Tm	Tm	Sa	Tm	Tm
NDH05	50 Yrs	No	N/A	N/A	N/A	Okrani	Tm	Tm	Okrani	Tm	Tm
NDH06	Life	Y	India	Many Yrs ago	10 Yrs	Sa	Tm	Tm	Sa	Tm	Tm
NDT01	4 Mns	Y	Ktm	1 Yr ago	7 Yrs	Farma, Deurali	Tm	Tm	Deurali	Tm	Tm
NDT02	19	Y	Ktm	1 Yr ago	1 Yr	Sa	Tm	Tm	Deurali	Tm	Tm
NDT03	N/R	Ktm	Ktm	6 Mn here, 7-4 there	1 Yr	Sa	Tm	Tm	Sa	Tm	Tm
NHB01	15+	No	N/A	N/A	N/A	Manakamana, Nu	Tm	Tm	Manakamana, Nu	Tm	Tm
NHB02	9 Yrs	No	N/A	N/A	N/A	Deurali	Tm	Tm	Deurali	Tm	Tm
NHH01	N/R	Y	Bahrain	Till 17-08-13	2 Yrs	Sa	Tm	Tm	Sa	Tm	Tm
NHH02	Life	No	N/A	N/A	N/A	Sa	Tm	Tm	Sa	Tm	Tm
NHH03	Life	No	N/A	N/A	N/A	Sa	Tm	Tm	Sa	Tm	Tm
NHH04	N/R	Y	Ktm	nr	18 yrs	Sa	Tm	Tm	Sa	Tm	Tm
NHH05	N/R	No	N/A	N/A	N/A	Sa	Tm	Tm	Amtang, Nuwakt	Tm	Tm
NHT01	Life	No	N/A	N/A	N/A	Sa	Tm	Tm	Sa	Tm	Tm
NHT02	65	No	N/A	N/A	N/A	Gokani	Tm	Tm	Amtang, Nuwakt	Tm	Tm
NHT03	Life	No	N/A	N/A	N/A	Sa	Tm	Tm	Gokani Deurali	Tm	Tm
NHT04	Life	No	N/A	N/A	N/A	Sa	Tm	Tm	Sa	Tm	Tm
NHT05	10	Y	Ktm	When young	9-10 Yrs	Nu	Tm	Nep	Nu	Tm	Nep
NHT06	2 yrs	Y	Pokhara,Ktm,Palpa, ME	2 Yrs ago	10 Yrs	Sa	Tm	Tm	Sa	Tm	Tm
NHT07	2 yrs	Y	Ktm	2 Yrs ago	N/R	Sa	Tm	Tm	Sa	Tm	Tm

**Appendix Table 9: Subject biodata questions 19-25**

ID #	19a. Tm	19b. Nep	19c. Hin	19d. Eng	19i. Other	20. L1	21a. 1Lg.	21b. 2Lg.	21c. 3Lg.	21d. 4Lg.	22. MT Level	23. Fav Lg	24. Married	25. Spouse MT	25a. Spouse Spk	MT
DB01	Y	Y	Y	Y	No	Tm	Tm	Nep	Hin	Eng	Very well	Tm	Y	Tm	Imp	25
DB02	Y	Y	Y	Y	No	Tm	Tm	Nep	Hin	Eng	N/A	Eng	Y	Tm	Imp	25
DH01	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Y	
DH02	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	All Lg, eng	Y	Tm	Y	
DH03	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Eng	No	N/A	N/A	
DH0X	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	N/R	
DHJ05	Y	Y	No	No	No	Tm	N/R	N/R	N/A	N/A	N/A	Nep	Y	Tm	Imp	25
DJ01	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Imp	25
DJ02	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Imp	25
DJ03	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Nep	Y	Tm	Imp	25
DJ04	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	No	N/A	N/A	
DJ05	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm, Nep	Y	Tm	Imp	25
DJ06	Y	No	No	No	No	Tm	Tm	N/A	N/A	N/A	N/A	N/R	Y	Tm	N/R	
DS01	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Imp	25
DS02	Y	Y	No	y-little	No	Tm	Tm	Nep	Eng	N/A	N/A	Eng	Y	Tm	Imp	25
DS03	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Eng	Y	Tm	Imp	25
DS04	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Eng	Y	Tm	Imp	25
DS06	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	No	N/A	N/A	
DS07	Y	Y	Y	Y	No	Tm	Tm	Nep	Eng	Hin	N/A	Eng	No	N/A	N/A	
DS08	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Nep	No	N/A	N/A	
DS09	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Imp	25

ID #	19a. Tm	19b. Nep	19c. Hin	19d. Eng	19i. Other	20. L1	21a. 1Lg.	21b. 2Lg.	21c. 3Lg.	21d. 4Lg.	22. MT Level	23. Fav Lg	24. Married	25. Spouse MT	25a. Spouse Spk	MT
DS10	Y	No	No	No	No	Tm	Tm	N/A	N/A	N/A	N/A	All	D/A	D/A	D/A	
DS11	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	N/R	N/R	N/R	
DT01	Y	Y	No	Y	No	Tm	Nep	Tm	Eng	N/A	Very well	Eng	No	N/A	N/A	
DT03	Y	Y	No	Y	No	Tm	Tm	Nep	Eng	N/A	N/A	Tm	No	N/A	N/A	
DT04	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Y	
DT06	Y	Y	Y	Y	No	Tm	Nep	Tm	Eng	Hin	Some	Eng	Y	Tm	Imp25	
DT07	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Imp25	
DT0X	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	N/R	N/R	N/R	
KS01	GhGr	Y	n	n	n	GhGr	Nep	GhGr	N/A	N/A	Very well	Nep	Y	Klang.	Imp25	
KS02	MT	Y	n	y-little	n	MT	MT	Nep	Eng	N/A	N/A	N/R	Y	GhGr	Imp25	
KS04	Gr	Y	n	n	n	Gr	MT	Nep	N/A	N/A	N/A	Gr	Y	MT	Imp25	
KS05	Gr	Y	n	n	n	Gr	Gr	Nep	N/A	N/A	N/A	Nep	Y	Gr	Imp25	
KS06	Gr	Y	n	n	n	Gr	Gr	Nep	N/A	N/A	N/A	Gr	Y	Gr	Imp25	
KS07	Gr	Y	No	No	No	Gr	Gr	Nep	N/A	N/A	N/A	Nep	Y	Gr	Imp25	
KS08	Gr	Y	Y	y-little	Arubi, Malaysian	Gr	Nep	Gr	Hin	N/R	Some	Nep	Y	Gr	Imp25	
KS09	Gr	Y	Y	No	No	Gr	Gr	Nep	Hin	N/R	N/A	Gr	Y	Gr	Imp25	
KS10	Gr	Y	No	No	Gh	Gr	Gr	Y	Gh	N/R	N/R	Gr	Y	Gr	Imp25	
KS11	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	
KS12	Gh	Y	No	No	No	Nep	Nep	Gh	N/A	N/A	Some	Gh	Y	Gh	Imp25	
KS13	Gr	No	No	No	No	Gr	Gr	No	N/A	No	N/A	Gr	Y	Gr	Imp25	
KS14	Gr	Y	n	n	n	Gr	Nep	Gr	N/A	N/A	N/A	Nep	N/R	N/R	N/R	
KS15	Gr	Y	n	n	n	Gr	Gr	Nep	N/A	N/A	N/A	Gr	N/R	N/R	N/R	
KS16	Gh	Y	Y	Y	Gurung, Korean	Gh	Gh	Nep	Eng	N/R	N/A	Eng	N/R	N/R	N/R	
KS17	Gr	Y	n	n	n	Gr	Gr	Nep	N/A	N/A	N/A	Nep, Gr	N/R	N/R	N/R	
KT01	Y	Y	No	No	Bhote	Klang.	Klang.	Nep	Bhote	N/A	N/A	Klang.	Y	Klang.	Imp25	
KT02	Y	Y	Y	No	No	Klang.	Klang.	Nep	Hin	N/A	N/A	Nep	Y	Klang.	Imp25	
KT03	Y	Y	No	No	No	Klang.	Klang.	Nep	N/A	N/A	N/A	Klang.	Y	Klang.	Imp25	
KT04	Y	Y	No	No	No	Klang.	Klang.	Nep	N/A	N/A	N/A	Klang., Gr	Y	Klang.	Imp25	
KT05	Y	Y	Y	Y	No	Klang.	Nep	Klang.	Eng	Hin	Very well	Eng	No	N/A	N/A	
KT06	Y	Y	No	No	No	Klang.	Klang.	Nep	N/A	N/A	N/A	Klang.	Y	Klang.	Imp25	
NDH01	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Imp25	
NDH02	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	All	Y	Tm	Imp25	
NDH03	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Eng	Y	Tm	Imp25	
NDH04	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	No	N/A	N/A	
NDH05	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Y	
NDH06	Y	Y	Y	No	No	Tm	Nep	Tm	Hin	N/A	Very well	Nep	Y	Tm	Imp25	
NDT01	Y	Y	Y	Y	No	Tm	Tm	Nep	Eng	Hin	N/A	Tm	No	N/A	N/A	
NDT02	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Imp25	
NDT03	Y	Y	Y	No	No	Tm	Tm	Nep	Hin	N/A	N/A	Tm	Y	Tm	Imp25	
NHB01	Y	Y	No	No	No	Tm	Tm	No	N/A	N/A	Very well	Tm	Y	Tm	Y	
NHB02	Y	Y	No	No	No	Tm	Tm	No	N/A	N/A	N/A	Tm	Y	Tm	Y	
NHH01	Y	Y	Y	No	No	Tm	Tm	No	Hin	N/A	N/A	Tm	Y	Tm	Y	
NHH02	Y	Y	No	No	No	Tm	Tm	No	N/A	N/A	N/A	Tm	Y	Tm	Y	
NHH03	Y	Y	No	Y	No	Tm	Tm	No	Eng	N/A	N/A	Tm	No	N/A	N/A	
NHH04	Y	Y	No	No	No	Tm	Tm	No	N/A	N/A	N/A	Tm	Y	Tm	Y	

ID #	19a. Tm	19b. Nep	19c. Hin	19d. Eng	19i. Other	20. L1	21a. 1Lg.	21b. 2Lg.	21c. 3Lg.	21d. 4Lg.	22. MT Level	23. Fav Lg	24. Married	25. Spouse MT	25a. Spouse Spk	MT
NHH05	Y	Y	No	No	No	Tm	Tm	No	N/A	N/A	N/A	Tm	Y	Tm	Y	
NHT01	Y	Y	No	No	No	Tm	Tm	No	N/A	N/A	N/A	No	No	N/A	N/A	
NHT02	Y	Y	No	No	No	Tm	Tm	Nep	N/A	N/A	N/A	Tm	Y	Tm	Y	
NHT03	Y	Y	No	No	No	Tm	Tm	No	N/A	N/A	N/A	N/R	Y	Tm	Y	
NHT04	Y	Y	Y	No	Assam, Marwari, Tibetan	Tm	Tm	No	H	Not Elected	N/A	Eng	Y	Tm	Y	
NHT05	Y	Y	Y	Y	No	Nep	No	Tm	N/A	N/A	Some	No	No	N/A	N/A	
NHT06	Y	Y	Y	No	Arabic	Nep	Nep	Tm	Arabic, Hin	N/A	Very well	N/R	Y	Tm	Y	
NHT07	Y	Y	Y	Y	No	Tm	Tm	Nep	Hin	Eng	Very well	N/R	Y	Tm	Y	

## Appendix B: Word list

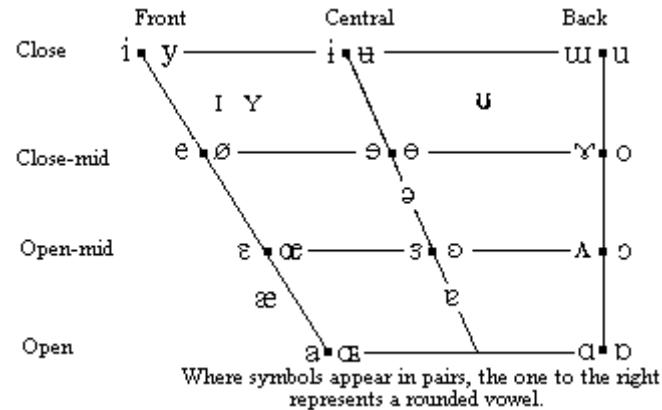
### Appendix B-1: International Phonetic Alphabet (IPA) characters

**Appendix Table 10: International Phonetic Alphabet (IPA) consonants**

	Bilabial	Labiodental	Dental	Alveolar	Postveolar	Retroflex	Alveolo-palatal	Palatal	Velar	Uvular	Pharyngeal	Glottal
Plosive	p b		t d			ʈ ɖ	ɕ ɟ	c ɟ	k ɡ	q ɢ		ʔ
Nasal	m	ɱ	n			ɳ	ɲ	ɲ	ŋ	ɴ		
Trill	ʙ		r							ʀ		
Tap or Flap			ɾ			ɽ						
Fricative	ɸ β	f v	θ ð	s z	ʃ ʒ	ʂ ʐ	ç ʝ	ç ʝ	x ɣ	χ ʁ	ħ ʕ	h ɦ
Lateral fricative			ɬ ɮ									
Approximant		ʋ	ɹ			ɻ	ɻ	j	ɰ			
Lateral approximate			l			ɭ		ʎ	ʟ			
Ejective stop	pʼ		tʼ			tʼ		cʼ	kʼ	qʼ		
Implosive	ɓ ɗ		ɗ ɗ					ɗ ɗ	ʄ ʄ	ɗ ɗ		

Note: Where symbols appear in pairs, the one to the right represents a voiced consonant. Shaded areas denote articulations judged impossible.

**Appendix Table 11: International Phonetic Alphabet (IPA) vowels**



## **Appendix B-2: Word list elicitation procedures**

Word lists were elicited from a group or, if elicited from an individual, checked by a group in the village it was from. This provided a measure of checking for accuracy, as well as a process that was more participatory in nature for each village visited during the survey.

During the process of word list elicitation, the researcher transcribes the words phonetically using the International Phonetic Alphabet (IPA). It would be best if only one person did the transcriptions, because each field worker eliciting words may hear and transcribe the sounds slightly differently. Keeping this in mind, there might be some minor differences in transcription of the word lists because they were elicited and transcribed by different researchers.

Furthermore, the transcriptions should be done as accurately as possible. A phonetic chart with the International Phonetic Alphabet (IPA) symbols used is shown at the beginning of this appendix. Some of the word list data was normalized. After the actual word list collection, all the variations that were thought to obviously represent the same sound but were marked in different ways were made consistent in notation. This was done in order to make the data entry and calculations less complicated.

Normally, a single term is recorded for each item of the word list. However, more than one term is recorded for a single item when synonymous terms are apparently in general use or when more than one specific term occupies the semantic area of a more generic item on the word list.

For this report the lexical similarity count was calculated with COG ([http://www.sil.org/resources/software\\_fonts/cog](http://www.sil.org/resources/software_fonts/cog)), a program designed for this purpose by SIL International. COG has several different methods of performing analysis, this report used the “Blair” method. This method uses segment-based analysis, outlined by Frank Blair in the 1990 volume, *Survey on a Shoestring*. Before entering the word lists into COG, phonetically similar sounds were grouped together under one common character using the substitution chart in Appendix Table 12 since the distinctions in the transcriptions were determined to be irrelevant for the lexical similarity count. The word list shows the original transcriptions of the 280 words, collected in three different places, which were compared.



**Appendix Table 12: Word list analysis substitutions**

Consonants		Vowels	
Substitution	Transcription	Substitution	Transcription
b	b b <sup>h</sup> b <sup>j</sup>	i	i i i i i
m	m m <sup>h</sup> m <sup>j</sup>	u	u u u
p	p p <sup>h</sup> p <sup>hw</sup> p <sup>j</sup> p <sup>w</sup> p <sup>hj</sup>	e	e e e e e e e e
ɛ	ɛ ɛ <sup>j</sup> ɛ <sup>w</sup>	ə	ə ə ə ə ə ə ə ə
d	d d <sup>h</sup> d <sup>j</sup> d <sup>l</sup>	o	o o o
ɖ	ɖ ɖ <sup>h</sup> ɖ		
dz	dz dz <sup>h</sup> dʒ dʒ <sup>h</sup>		
l	l l:		
n	n n <sup>j</sup> n		
r	r r r <sup>h</sup> r <sup>h</sup>		
s	s s: ʃ		
t	t t <sup>h</sup> t		
ʈ	ʈ t t <sup>h</sup>		
te	te te <sup>h</sup> te <sup>hj</sup> te <sup>j</sup> tʃ tʃ <sup>h</sup>		
ts	ts ts <sup>h</sup>		
z	z		
ʒ	ʒ		
g	g g <sup>h</sup> g <sup>j</sup>		
j	j		
k	k k <sup>h</sup> k <sup>hj</sup> k <sup>j</sup>		
k <sup>w</sup>	k <sup>w</sup>		
w	w		
h	h		
ʔ	ʔ		
ŋ	ŋ		

It should be noted that the word list data are field transcriptions and have not undergone thorough phonological and grammatical analysis.

### Appendix B-3: Word list data

The word lists for each area were first elicited from the individuals listed below who passed the screening criteria, and then checked in the village.

**Appendix Table 13: Information for word list sources**

Date of Elicitation	Birthplace	VDC	District	Name	Age	Gender	Checked in village with subject number:
17/07/13	Tupche 7, Kimtang	Tupche 7, Kimtang	Nuwakot	Benjamin Tamang, Jagat Tamang	48, 18	M, M	NHT04 (Recorder)
20/12/13	Ward 2	Kashigaun	Gorkha	Nawang Ghale	42	M	KS11 (Recorder)
20/06/13	Kutal	Reegaun	Dhading	Phiroj Tamang	26	M	DJ03 and DJ04 (Recorder)

Appendix Table 14: Western Tamang word list

Order	English Gloss	IPA	Nepali Gloss	Kashigaun	Jharlang	Sahugaun
1	body	dʒiu	जीउ	dʒiu	dʒiu	dʒiu
2	back	ɖʰeɖ	ढाड	go	go	tʃikpa
3	head	tʰuko	टाउको	tʰa	kra	kɾʌ
4	throat, front of neck	gʰẽtʃi	घाँटी	kʰʌri	hari	kʰara
5	hair	kəpəl	कपाल	tʰopaʔ	ba	kɾʌtɕʌm
6	face	ənuhər, mukʰ	अनुहार	li	li	li
7	eye	ɛkʰ	आँखा	mɨ	mɨ	mɨ
8	ear	kən	कान	nepʰaŋ	namin	nʌbiŋ
9	nose	nək	नाक	hā	nʌ	nʌ
10	mouth	mukʰ	मुख	suŋ	suŋ	suŋ
11	tooth	dēt	दाँत	swa	sa	sa
12	tongue	dʒibro	जिब्रो	le	le	le
13	chest	tʃʰeti	छाती	kʰutʰo	kʰutʰo	kutʰo
14	belly	pɛt	पेट	pʰo	pʰo	pʰo
15	whole arm	het	हात	ɔja	ja	janan
16	arm_hon	-	हात	ɔja	ŋatɕen	pʰja nari
17	elbow	kuhino	कुइनो	kʰurtʃitʰ	kurtzi	kurtɕitʰ
18	finger nail	nəŋ	नङ	jædʒin	jæɕin	jatɕin
19	leg	kʰutʰe, goɾe	खुट्टा	pʰʌleʰ	bale/kʌŋ	kʌŋ
20	knee	gʰũɖa	घुँडा	pʰi	pʰwi	pʰwi
21	skin	tʃʰele	छाला	tʰi	pagat	ɖʰi
22	bone	heɖ	हाड	nuʃʰutʰ	nʌkrut	pʰotʰ/nʌkrutʰ
23	heart	muʃʰu	मुटु	tiŋ	tiŋ	tiŋ
24	liver	kʌledʒo	कलेजो	net/kʰəm	kəm/pʰokso	net
25	blood	rəgət	रगत	kā	ka:	ka
26	urine	piɕeb	पिसाब	tɕʰam	tɕam	tɕʰam
27	feces	diɕe	दिसा	kʰi	ɬi	kʰi
28	village	geũ	गाउँ	nʌmsa	nʌmsa	nʌmsa
29	house	gʰʌr	घर	dim	dim	dim
30	door	ɖʰoke	ढोका	mrāp	mrāp	mrāp
31	firewood	dɛure	दाउरा	ɕiŋ	ɕiŋ	ɕiŋ
32	broom	kutʃo	कुचो	pʰjæma	pʰja	pʰja
33	mortar_for_grain	okʰəli	सिलौटो	silaute	silauʃa/jungba	guduŋ
34	large_nep_knife	kʰukuri	खुकुरी	kʰʌza	gotɕʰa	goza
35	sickle	hə̃ sije	हँसिया	gorət	waretʰ	ware
36	axe	bəntʃəro	बञ्चरो	tʰʌri	tʰʌri	tʰʌri
37	rope	ɖori	डोरी	ɕækpa/tɕo	ɕelki	tɕʰota
38	doko	ɖoko	डोको	tʃʰaŋ	tʃaŋ	tɕʰʌŋ
39	thread	dʰego	धागो	tʰupʰ	tʰupʰ	tʰupʰ
40	needle	sijo	सियो	dʌpʰ	dʌpʰ	dʌpʰ
41	cloth	kəpəɖe	कपडा (लुगा)	kwən	jɛn	wɛn
42	ring	ɛũtʰi	औँठी	tɕʰap	tɕəpʰ	tɕʰap
43	sun	suɾjə	सुर्य	dini	dini	dini

Order	English Gloss	IPA	Nepali Gloss	Kashigaun	Jharlang	Sahugaun
44	moon	dʒun	जून	lani	la:ni	laŋi
45	sky	ekeʃ	आकाश	mu	mu	mu
46	star	tere	तारा	sər	sar	sar
47	rain	peni pərtsʰʌ	पानी पर्छ	nam juba	nam jubel	nam juwa/nam juba
48	snow	hiũ,h'ũ	हिउँ, ह्युँ	gʰiŋ	ʰiŋ	gliŋ
49	frost	tuseɾo	तुसरो	tɕatuŋ/paɾaɾpʰ	paɾpʰ	paɾpʰ
50	water	peni	पानी	ɕʰwi	ji	kʰi
51	small_river	kʰole	खोला	ɕʰoŋ	ɕoŋ	ɕʰoŋ
52	cloud	bədəl	बादल	mukʰpa	mukʰpa	mukʰpa
53	fog	kuiro	कुइरो	mukʰpa	?a:tɕabel	mukʰpa
54	lightning	bidʒuli tʃatʰaŋ	बिजुली चम्कनु	tʰiplik plikba	o	tipʰlikʰ/tipʰlikʰ ɸlikpa
55	rainbow	ɪndreŋi	इन्द्रेणी	latowaŋ	legun	naɾwaŋ
56	wind	bətes,həve	बतास	laʔpa	la:bo	laba
57	stone	dʰuŋge	ढुङ्गा	jumba	juŋba	juŋba
58	hill	dʰɛdʰe	डाँडा	kaŋ	gʰaŋ/tʰariŋ	gaŋ
59	forest	bən	बन	nã	bənə	bən
60	path	bɛʃo	बाटो	gʰam	dʒam	gʰam
61	sand	bɛ luw ɛ	बालुवा	besa	baluwa	baluwa
62	fire	ɛgo	आगो	mi	me	mɛ
63	smoke	dʰuwɛ	धुवाँ	miʷgu	mingu	mingu
64	ash	kʰərəni	खरानी	nepraʔ	gro	mepra
65	hot_coals	k oile	कोइला	dʱosɔl	mele	grosəl
66	fireplace	tʃulo	चुलो	pʰu	tsulo	kʰotop
67	mud	maʃo	माटो	sɔbrɔʰ	sepra	sepra/sɔpra
68	earth_or_ground	dʒəmɪn	जमीन	sa	mraŋ/dʒam	sɔ
69	dust	dʰulo	धुलो	dʰulo	dʰulo	dʰulo
70	gold	sun	सुन	maɾ	mla	maɾ
71	tree	rukʰ	रूख	dəŋkoʰ	dəŋbo	dəŋbo
72	leaf	pɛt	पात	paʔ	bə	bə
73	root	dʒərə	जर	nepati	ɛrin	ta
74	seed	biu	बीउ	blu	sɛ	blu
75	bark	bokro	बोक्रो	gokɕæʰ	pʰikot	pʰi
76	thorn	kɛdʱo	काँडो	pʰutsuk	pʰusu	pʰutɕu
77	flower	pʰul	फूल	mendo	mendo	mentʰo
78	guava	ɛmbɛ	अम्बा	əmbəru	əmbəru	əmbəru
79	banana	kɛɾe	केरा	modʒo/modʒa	modʒe	modʒe
80	wheat	gəhũ	गाहूँ	gwə	wa	wa
81	millet	kodo	कोदो	səŋəʰ	saŋa	saŋa
82	uncooked_rice	tʃeməl	चामल	ɕitʰ	ɕitʰ	ɕitʰ
83	cooked_rice	bʰɛt	भात	kʰɛŋ	kʰen	kən
84	cooked_rice_hon	-		lep	seba	ɕeba
85	potato	ɛlu	आलु	teme	temetʰ	teme

Order	English Gloss	IPA	Nepali Gloss	Kashigaun	Jharlang	Sahugaun
86	groundnut	-	बदाम	badam	badam	badam
87	chili	k <sup>h</sup> or seni	खुर्सानी	k <sup>h</sup> ursani	hurtɕen	k <sup>h</sup> ursani
88	turmeric	besər	बेसार	besar	besuwar	besar
89	garlic	ləsun	लसुन	noː	no	no
90	onion	p <sup>i</sup> a dʒ	प्याज	p <sup>i</sup> az	p <sup>i</sup> adʒ	p <sup>i</sup> adʒ
91	tomato	golb <sup>h</sup> ɛ dɤ	गोलभेंडा	golbedə	bɛdɔ	golbɛdɔ
92	oil	tɛl	तेल	tɕ <sup>h</sup> uku	tɕuku	tɕ <sup>h</sup> uku
93	clarified_butter	g <sup>h</sup> iu	घिउ	mɔr	mar	mɔr
94	salt	nun	नुन	tɕətɕə	tɕəta	tɕət <sup>h</sup> a
95	meat	mɛsu	मासु	ɕ <sup>i</sup> a	ɕ <sup>i</sup> a	ɕ <sup>i</sup> a
96	Fat part of flesh	boso	बोसो	tɕ <sup>h</sup> i	tɕ <sup>h</sup> i	tɕ <sup>h</sup> i
97	fish	mɛtʃ <sup>h</sup> ɛ	माछा	t <sup>h</sup> ɔrɲa	t <sup>h</sup> ərɲa	tərɲa
98	chicken	kuk <sup>h</sup> urɛ	कुखुरा	nakaʔ	naka	naka
99	rooster	b <sup>h</sup> ɛle	भाले	b <sup>h</sup> ale	bəle	b <sup>h</sup> ale
100	young_female_chicken	koreli	कोराली	jarma	joma	t <sup>h</sup> ɔŋ/joma
101	hen	pothi	पोथि	mama	mama	mama
102	chick	tʃəl:ɔ	चल्ला	dʒidʒa	dʒida	nɔktɕa kola
103	egg	ənɖɛ	अण्डा	p <sup>h</sup> um	p <sup>h</sup> um	p <sup>h</sup> um
104	horse	g <sup>h</sup> oɖɛ	घोडा	t <sup>h</sup> a		t <sup>h</sup> əbu/t <sup>h</sup> ɔ
105	cow	gɛi	गाई	mɛ	mɛ	mɛ
106	bull/bullock	goru	गोरु	glɔp	ɭapː	glɔb
107	buffalo	b <sup>h</sup> ɛɪsi	भैंसी	məuː	məː/mlː	maki/mlː
108	milk	dud <sup>h</sup>	दुध	ɲɛ	ɲɛ	ɲɛ
109	horn	siŋ	सिङ	ru	ru	ru
110	tail	putʃ <sup>h</sup> ər	पुच्छर	mɛ	me:	me:
111	goat	bɛk <sup>h</sup> re	बाख्रो	ra	ra	ra
112	sheep	b <sup>h</sup> ɛɖɛ	भेंडा	g <sup>i</sup> u	dʒiu	g <sup>i</sup> u
113	dog	kukur	कुकुर	nɔk <sup>h</sup> i	nigi	naki
114	jackle	ʃal	स्याल	au	lundi	lundɪ
115	snake	sərpe	सर्प (साँप)	p <sup>h</sup> ut <sup>h</sup> iː	sərpa	sərpa
116	black monkey (monkey generic)	kalo bɛdər	कालो बाँदर	tim <sup>i</sup> u	tim <sup>i</sup> u	tim <sup>i</sup> u
117	bird	tʃərə	चरा	ɲəmɲə	n <sup>i</sup> əmɲa	ɲəmnə
118	feather	pwɛk <sup>h</sup>	प्वाँख	p <sup>h</sup> urbur	burbur/dapra	burbur
119	mosquito	lɛmk <sup>h</sup> utʃɛ	लामखुट्टे	mɔtɕ <sup>h</sup> ir	lamk <sup>h</sup> utʃɛ	mɔtɕ <sup>h</sup> ir
120	fly (insect)	dʒ <sup>h</sup> ingɛ	झींगा	naʔpraŋ	napraŋ	napraŋ
121	ant	kɛmilə	कमिला	nəʔo	nakrut	nək <sup>h</sup> ru
122	spider	mɛkuro	माकुरो	tɔŋtuŋ	wəŋwəŋ	wəŋwəŋ
123	louse	dʒumrɛ	जुम्रा	ɕatː	ɕɛtː	ɕɛtː
124	name	nɛm	नाम	min	min	min
125	person	menis,mentʃ <sup>h</sup> ɛ,b <sup>i</sup> ək ti	मानिस / मान्छे	m <sup>h</sup> i	mi	mɪ
126	man	logne mentʃ <sup>h</sup> ɛ	लोग्ने मान्छे	rembo	remkəla	apama
127	woman	swesni mentʃ <sup>h</sup> ɛ	स्वास्नी मान्छे	mriŋ	mriŋk <sup>h</sup> ola	amama

Order	English Gloss	IPA	Nepali Gloss	Kashigaun	Jharlang	Sahugaun
128	child	bətʃ:ə	बच्चा	kʰolaʔ	dʒita	kola
129	father	baba/buwe	बाबा/बुवा	buba/babu	babu	aba
130	mother	eme	आमा	ama	ama	ama (short)
131	older_brother	dədʒu,dei	दाजु / दाई	dudʒu	adʒo	ʌdʒo
132	younger_brother	bʰei	भाई	tɕon	ale	ale
133	older_sister	didi	दिदी	nāna	ana	āna
134	younger_sister	bəhini	बहिनी	bʰurʰiŋ/aŋa	aŋa	aŋa
135	son	tʃʰore	छोरा	dʒʰa	dʒa	dʒa (short)
136	daughter	tʃʰori	छोरी	dʒeme	dʒametʰ	dʒəmi
137	husband	logne,srimen	श्रीमान	pʰa	pʰa/rembo	pʰa/rembo
138	wife	swasni/srimati	श्रीमती	mriŋ	mriŋ	mriŋ
139	day	din	दिन	dina/dinna	din	din
140	night	ret,reti	रात	mun	muna	muna
141	morning	bihenə	विहान	ɕoʰ	ɕo	ɕo
142	afternoon	diūso	दिउँसो	dina/diniri	dini	dinji
143	evening (dusk)	sādʒ	साँझ	niɕi	ɲese/muna	ɲeɕe/muna
144	today	ədʒə	आज	tiŋi	tiŋi	tiŋi
145	tomorrow	bʰoli	भोली	nʌndotʰ	namɕo	nəmɕʰo
146	day_after_tomorrow	persi	पर्सि	reni	rɛni	rɛni
147	yesterday	hidʒo	हिजो	tʌlaʔ	tila	tila
148	day_before_yesterday	ʌsti	अस्ति	onjiʰ	daŋa	dʌŋɕʰa
149	week	həpte	हप्ता (साता)	sʌta	diniŋi	sʌta
150	year	bərsə	वर्ष	bʌrsu	bərsə	bʌrsa
151	old_clothes	pure no	पुरानो	purano	dʒepʌ/ʌtɕabel	purano
152	old man	budʰo	बूढो	kʰekpaʔ	kʰekpa	kʰekpa
153	new	nəjɕə	नयाँ	tɕʰar	dʒabel	tsʰar
154	good_thing	əsəl,remro	राम्रो	tɕaba	dʒabel	dʒibə
155	bad	kʰəreb	नराम्रो (खराब)	adʒaba	adʒabel	adʒʰeba
156	wet	bʰidʒeko	भिजेको	prʌmbʌ	bapʰel	bʌmbʌla
157	dry	sukʰa/sukeko	सुख्खा/सुकेको	kʰərbəla	harpel	kʰərbəla
158	long	lemo	लामो	ruŋjuŋ	riŋbel	reŋba
159	short	tʃʰoʈo	छोटो	tʰundʒa	tuntɕa	tuntʃa
160	hot_things	teto	तातो	leplepʰ	leplep	lep
161	hot_weather	gərmi	गर्मी	tɕatɕa tɕapa	tɕapʰa tɕabel	kroba
162	cold_things	tʃiso	चिसो	iŋbʌʰ	haŋbel	ɕimba
163	cold_weather	dʒedʒo	जाडो	kʰəŋba	həŋbel	kʰəŋba
164	right	dəhine,dəjɕə	दाहिने	kʰetʰ	kʰetʰ	ketʰ
165	left	dəbre,bəjɕə	देब्रे	lom	lom	lom
166	near	nədʒik	नजिक	tɕepʰ	dʒədʌŋ/rʰe	dʒadʌŋ
167	far	tɕedʰe	टाढा	rigʰaŋ	tʰariŋ	tʰariŋ
168	big	tʰulo	ठूलो	ŋʌtɕaŋ	ŋʌtɕeŋ	natɕaŋ
169	small	seno	सानो	dʒizaʔ	dʒita	dʒita

Order	English Gloss	IPA	Nepali Gloss	Kashigaun	Jharlang	Sahugaun
170	heavy	gərhuŋgo	गहुंगो	libla	libel	liba
171	light	həluke	हलुका	jəŋdʒaʔ	jaŋbəl	jeŋba
172	above	metʰi	माथि	tʰor	pʰeraŋ	tor
173	below	tələ	तल	mar	dirəŋ	mor
174	under_or_beneath	muni	मुनि	kʰuliŋ/tʰiri	duŋ	duŋri
175	white	seto	सेतो	tʰərpʰa	tʰar	tar
176	black	kəlo	कालो	mlaŋkeʔ	mlaŋ	mlaŋ
177	red	rəto	रातो	wəla	wala	wala
178	yellow	pəhəlo	पाहेँलो	urbaʔ	urpʰa	ur
179	green,_blue	hərijo,nilo	हरियो, निलो	piŋ	piŋ	piŋ
180	one	ek	एक	qʰi	gi	gi
181	two	dui	दुई	nī	ŋi	ŋi
182	three	tin	तीन	som	som	sam
183	four	tʃer	चार	bʃi	bʃi	bli
184	five	pətʃ	पाँच	ŋa	ŋa	ŋa
185	six	tʃʰa	छ	quʔ	du	du
186	seven	sət	सात	niʃ	ŋis	nis
187	eight	etʰ	आठ	bratʰ	brətʰ	brətʰ
188	nine	nəu	नौ	ku	kʰu	ku
189	ten	dəs	दश	təwi	təi	təi
190	who?	ko	को	kʰədzu	halu	kʰala
191	whose?	kəsko	कसको	kʰudʒula	halila	kʰal:a
192	what?	ke	के	taʔ	tʰa	ta
193	why?	kine	किन	tʰari	tʰele	tale
194	where?	kəhə	कहाँ	kʰana	hana/kana	kʰana
195	when?	kəhile	कहिले	kʰema	hema	kʰema
196	how_many?	kəti	कति	gədeʰ	gadət	kəde
197	which	kun	कुन	kʰudʒu	kʰadʒu/hadʒu	kʰədʒu
198	what_kind/how_is_it?	kəsto	कस्तो	kʰambaʔ orkaɪamba	kadəba	kʰədəba
199	this	jo	यो	hidʒu/təu	təu	təu
200	that	tjo	त्यो	hudʒu	təudʒu	hudʒu/tʃutsu
201	all	sabai	सबै	tʃipna	dʒəmʰma	dʒəmənə
202	full	bʰəribʰəraʰ	भरीभराउ	dʒambano	plingo/tʃotso/plingma la	plingba
203	broken_in_two	bʰātʃeko	भाँचेको	kʰutʰala	jipəl	cʰupala /jupala
204	cracked	pʰutʃeko	फुटेको	tʰiarbala	bradzi/pʰodəi	tʰibala/pʰodəi
205	broken,_useless	bigrieko	बिग्रिएको	nuŋbala	noŋbəl	nuŋbala
206	few	tʰorəi	थोरै	tʃəkteʰ/tʃəkti	pratʃekʰi	tʃekino
207	many	dʰerəi	धेरै	əikeʰ	joko/kəina	jakʰo
208	eat (past, 3rd, inf.)	kʰajo	खायो	tʃadʒi	tʃadzi	tʃadzi
209	eat (cmd, neg, inf.)	nəkʰau	नखाऊ	hadʒo	tʰatso	tʰatʒo
210	eat_hon	kʰanuhos	खानुहोस्	tʃəʰo	solo/solo	soldʒeto/solo
211	bite (past, 3rd, inf.)	təkjo	टोक्यो	tʃidʒi	tʰoktʃi	krapdʒi

Order	English Gloss	IPA	Nepali Gloss	Kashigaun	Jharlang	Sahugaun
212	bite (cmd, neg, inf.)	nətoka	नटोक	hadʒigo	tʰatoko	tʰakrabo
213	be_hungry	bʰok[x22]ləgnu	भोकाउनु	pʰotendʒi	hrendʒi	kʰrenʒi
214	drink (past, 3rd, inf.)	pijo	पियो	tʰuŋdʒi	tʰuŋtʒi	tʰuŋʒi
215	drink (cmd, neg, inf.)	nəpijə	नपिअ	hatʰuŋo	tʰatʰuŋo	tʰatʰuŋo
216	be_thirsty	tʰrkʰe ləʒjo	तिर्खा लाग्यो	pʰidʒi	jipʰdʒi	pʰidʒi
217	sleep (past, 3rd, inf.)	sutjo	सुत्थो	nudʒi	nudʒi	nudʒi
218	sleep (cmd, neg, inf.)	nəsutə	नसुत	hənuɡo	tʰanuko	tʰanugo
219	sleep_hon	sutnuhos	सुत्नुहोस्	nugo	simɔ	simdʒedo
220	sit (past, 3rd, inf.)	bəsjo	बस्यो	ɡəŋdʒi	tʰidʒi	tidʒi
221	sit (cmd, neg, inf.)	nəbəsə	नबस	həɡəŋo	tʰatʰu	tʰadʰu
222	sit_hon	bəsnuhos	बसुहोस्	tʰandʒæɡo	ɕiugo	ɕiudʒedo
223	stand (past, 3rd, inf.)	ubʰijo	उभियो	rəpdʒi	rəpdʒi	rəpdʒi
224	stand (cmd, neg, inf.)	nəubʰju	नउभिअ	hərabo	tʰarabo	tʰərəbo
225	get_up (past, 3rd, inf.)	utʰjo	उठ्यो	ʰredʒi	redʒi	redʒi
226	get_up (cmd, neg, inf.)	nəutʰjə	नउठ	harego	tʰarego	tʰərego
227	wake_up (past, 3rd, inf.)	biūdʒʰjo	बिउँड्यो	tɕʰagətədʒi	metʰadʒi	tɕiŋdʒi
228	wake_up (cmd, neg, inf.)	nəbiudʒʰə	नबिउँझ	tɕʰagahatʰo	tʰametʰo	tʰətɕiŋɡo
229	give (past, 3rd, inf.)	dijo	दियो	pindʒi	pindʒi	pindʒi
230	give (cmd, neg, inf.)	nədijə	नदेऊ	habino	tʰapino	tʰəpino
231	give_hon	dinuhos	दिनुहोस्	pino	naŋo	dodʒedo
232	burn (food) (past, 3rd, inf.)	dʌdʰajo	डढायो	tʰodʒi	lɔŋdʒi	krodʒi
233	burn (food) (cmd, neg, inf.)	nədʌdʰajə	नडढाऊ	haluŋo	tʰalɔŋo	tʰakroneɭo
234	burn (wood) (past, 3rd, inf.)	baljo	बाल्यो	lumdʒi	lumdʒi	lumdʒi
235	burn (wood) (cmd, neg, inf.)	nəbalə	नबाल	hamrako	tʰamrau	tʰamraʱ
236	light (fire) (past, 3rd, inf.)	dʒələʒjo	जलायो	tʰodʒi	krodʒi/lumjætɕi	kraŋdʒi
237	light (fire) (cmd, neg, inf.)	nədʒalə	नजाल	hataŋo	tʰalumo	tʰakraŋo
238	die (past, 3rd, inf.)	mərjo	मर्यो	ɕidʒi	ɕidʒi	ɕidʒi
239	die (cmd, neg, inf.)	nəmərə	नमर	haɕigo	tʰaɕʰu	tʰaɕiu
240	kill (past, 3rd, inf.)	mərjo	मार्यो	satdʒi	setɕʰi	setʒi
241	kill (cmd, neg, inf.)	nəmarə	नमार	hasatʰo	tʰaseto	tʰaɕedo
242	fly (past, 3rd, inf.)	udjo	उड्यो	pʰaŋjardʒi	pʰaŋʒi	pʰiandʒi
243	fly (cmd, neg, inf.)	nəudɕə	नउड	hapʰaŋo	tʰapʰaŋo/tʰarego	tʰapʰaŋo
244	walk (past, 3rd, inf.)	hīdʒo	हिँड्यो	bradʒi	bradʒi	bradʒi
245	walk (cmd, neg, inf.)	nəhīdɕə	नहिँड	habrago	tʰabraʱ	tʰabrʱu
246	play (past, 3rd, inf.)	keljo	खेल्यो	kʰiandʒi	ɬəŋdʒi	kʰandʒi
247	play (cmd, neg, inf.)	nəkelə	नकेल	hakʰaŋo	tʰalaŋo	tʰaklaŋo
248	run (past, 3rd, inf.)	dʌɡurjo	दगुर्यो	medʒi/tɕəŋdʒi	tɕʰəŋtɕi	tɕʰuŋdʒi
249	run (cmd, neg, inf.)	nədəɡurə	नदगुर	haneko	tʰatɕəŋo	tʰatɕiŋɡo
250	jump (past, 3rd, inf.)	uɸrajo	उफ्र्यो	mjodʒi	pʰaŋdʒi / redʒi	tɕuŋdʒi
251	jump (cmd, neg, inf.)	nəuɸrə	नउफ्र	hamjogo	tʰapʰaŋo	tʰatɕiŋɡo

Order	English Gloss	IPA	Nepali Gloss	Kashigaun	Jharlang	Sahugaun
252	go (past, 3rd, inf.)	gəjo	गयो	jardʒi	jɛrdʒi	jɛrdʒi
253	go (cmd, neg, inf.)	nədʒa	नजाऊ	hanju	tʰanju	tʰanju
254	go_hon	dzanuhos	जानुहोस्	kʰotʰo	ɕego/ɕedʒedo	sego/ɕedʒedo
255	come (past, 3rd, inf.)	ajo	आयो	kʰədʒi	hadʒi	kʰadʒi
256	come (cmd, neg, inf.)	nəau	नआऊ	hago	tʰahu	tʰakʰo
257	come_hon	-	आउनुहोस्	kʰo	bijenko/bijəŋko	bʰuŋkadʒedo/bijəŋko
258	speak (past, 3rd, inf.)	boljo	बोल्यो	basatdʒi	pʰəŋdʒi	pəŋdʒi
259	speak (cmd, neg, inf.)	nəbolə	नबोल	bathasatʰo	tʰapʰaŋo	tʰapʰaŋo
260	speak_hon	bolnuhos	बोलनुहोस्	batsatʰo	suŋo/suŋo	suŋdʒedo/suŋo
261	say (past, 3rd, inf.)	bʰaŋjo	भन्यो	pʰəŋdʒi	pʰəŋo/pəŋdʒi	ɕetʒi/pəŋdʒi
262	say (cmd, neg, inf.)	nəbʰənə	नभन	habaŋo	tʰapʰaŋo	tʰəpaŋgo
263	hear (past, 3rd, inf.)	suŋjo	सुन्यो	tʰedʒi/ŋeno	nʰentʒi/nʰendʒi	ŋendʒi
264	hear (cmd, neg, inf.)	nəsunə	नसुन	haŋeno/haŋeno	tʰaŋeno	tʰaŋeno
265	obey (past, 3rd, inf.)	maŋjo	मान्यो	ŋandʒi	nʰendʒi	ŋendʒi
266	obey (cmd, neg, inf.)	nəmanə	नमान	haŋano	tʰaŋeno	tʰaŋeno
267	see (past, 3rd, inf.)	dekʰjo	देख्यो	mrəŋdʒi	mrətʒi	mrəŋdʒi
268	look (past, 3rd, inf.)	herjo	हेर्‍यो।	tɕʰədʒi	tɕʰadʒi	tɕədʒi
269	look (cmd, neg, inf.)	nəherə	नहेर	hadʒʲago	tʰadʒago	tʰatɕʰhago
270	know (past, 3rd, inf.)	dʒaŋjo	जान्नु	radʒʲo/ɕedʒʲo	ɕedʒi	ɕedʒi
271	I	ma	म	ŋa	ŋa	ŋa
272	you_[sg_inf]	timi	तिमी	raŋ	tʰe	e
273	you_[sg_form]	təpɛi	तपाईँ	raŋ	nʰaŋ	nʰaŋ
274	he	u, ini, tini, uni	ऊ	tʰe	tʰe/utʃu	tʰe/udʒu
275	she	-	उनी	tʰe	tʰe	not elicited but same as 281?
276	we_[incl]	hemi həru	हामीहरु	ŋaŋ/ni ŋar	ŋaŋma dʒamba/dʒamba	ŋʲaŋma
277	you_[pl_many]	timihəru, təpɛihəru	तिमीहरु	raŋar	aʲma/aŋima	ɛŋima/aima
278	they_[many]	unihəru, inihəru, tinihəru	उहाँहरु	tʰeŋar	tʰemma	tʰeŋima
279	is_[ex/desc]	tsʰa	छ	mu	muba	muba
280	was_[has_been_v_for m]	tʰijo	थियो	mubla	mɯla	mubəla



## Appendix C: Informed Consent Scripts and Biodata Questions

### Appendix C-1: Informed consent scripts

#### Appendix C-1.1: Informal interview

My name is \_\_\_\_\_. What is your name? We are from Tribhuvan University. We are here to learn about how your language is used for speaking and writing. We will ask you questions about yourself and your language. We will give the information given by you to others. Can you give us help?

मेरो नाम \_\_\_\_\_ हो। तपाईंको नाम के हो? हामी त्रिभुवन विश्वविद्यालयबाट आएका हौं। हामी तपाईंहरूको भाषा कसरी बोलिने रहेछ कसरी लेखिने रहेछ भन्ने कुरा जान्नका लागि आएका हौं। तपाईं र तपाईंको भाषाका बारेमा हामी केही प्रश्नहरू सोध्छौं। तपाईंले दिनु भएको भाषासम्बन्धी जानकारी अरू मानिसलाई पनि देखाउने छौं। तपाईंले हामीलाई सहायता गर्न सक्नुहुन्छ?

#### Appendix C-1.2: Knowledgeable insider interview

My name is \_\_\_\_\_. What is your name? We are from the Central Department of Linguistics, Tribhuvan University. We are here to learn about your language and its situation. We have come to research the languages of this village. We will ask you questions about your village and the languages used in your village. We will give the information given by you to others. Can you give us help?

मेरो नाम..... हो। तपाईंको नाम के हो? हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट आएका हौं। हामी तपाईंहरूले बोल्ने भाषाको अध्ययन अनुसन्धान गर्न आएका हौं। तपाईंको गाउँ र तपाईंहरूले बोल्ने भाषाका बारेमा हामी केही प्रश्नहरू सोध्न चाहन्छौं। तपाईंले दिनु भएको भाषासम्बन्धी जानकारी अरू मानिसलाई पनि देखाउने छौं। तपाईंले हामीलाई सहायता गर्न सक्नुहुन्छ?

#### Appendix C-1.3: Hometown Test/Recorded Text Test

My name is \_\_\_\_\_. We are from Tribhuvan University. We are here to learn about your language and how it is used for speaking and writing. We will ask you a few questions about yourself and your language. Then we will listen to a story and ask you a few questions about that story. We will give the information given by you to others. Can you give us help?

मेरो नाम \_\_\_\_\_ हो। हामी त्रिभुवन विश्वविद्यालयबाट आएका हौं। हामी तपाईंहरूको भाषा कसरी बोलिनेरहेछ कसरी लेखिनेरहेछ सो जान्नुको लागि आएका हौं। हामीले तपाईं र तपाईंको भाषाको बारेमा थोरै प्रश्नहरू सोध्छौं। त्यसपछि कथा सुन्छौं र त्यो कथाको बारेमा थोरै प्रश्नहरू सोध्छौं। तपाईंले भनेको कुरा हामी अरू मानिससँग दिन्छौं। तपाईंले हामीलाई सहयोग दिनुसक्नुहुन्छ?

#### Appendix C-1.4: Recorded Text Test helper (story source)

My name is \_\_\_\_\_. We are from the Central Department of Linguistics, Tribhuvan University. We are here to learn about your language and its situation. We will ask you a few questions about you and your language. Then we will record your story. We will have other people from this village and other villages listen to this story. We will give the information and recordings given by you to other people as well. We will keep these recordings in a safe place and we will make these recordings available for many people to listen to (like on mobile phones, computers, radios, etc.) so they can learn about your language. Can you give us help?

मेरो नाम \_\_\_\_\_ हो। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट आएका हौं। हामी यस गाउँका भाषाहरूको अध्ययन अनुसन्धान गर्न आएका हौं। हामीले तपाईं र तपाईंको भाषाको बारेमा थोरै प्रश्नहरू सोध्छौं। त्यसपछि तपाईंले भनेको कथा हामीले record गर्नेछौं। यो कथा हामीले यो गाउँका र अरू गाउँका मानिसहरूलाई सुनाउनेछौं। तपाईंले हामीलाई सहयोग दिनुसक्नुहुन्छ?

#### Appendix C-1.5: Word list elicitation helper

My name is \_\_\_\_\_. We are from the Central Department of Linguistics, Tribhuvan University. We are here to learn about your language and its situation. We will ask you a few questions about you and your language. Then we will request you to pronounce certain words in your own language. We will write your words in our book with a special alphabet. We will also record you saying these words. We will give the information and recordings given by you to others. We will keep these recordings in a safe place and we will make these recordings available for many people to listen to (like on mobile phones, computers, radios, etc.) so they can learn about your language. Can you give us help?

मेरो नाम \_\_\_\_\_ हो। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट आएका हौं। हामी यस गाउँका भाषाहरूको अध्ययन अनुसन्धान गर्न आएका हौं। हामीले तपाईं र तपाईंको भाषाको बारेमा थोरै प्रश्नहरू सोध्छौं। त्यसपछि हामीले तपाईंलाई निश्चित शब्दहरू तपाईंको आफ्नो भाषामा उच्चारण गर्न अनुरोध गर्नेछौं। तपाईंले बोलेका शब्दहरूलाई हामीले एउटा किताबमा विशेषखालको अक्षर बनाएर लेख्नेछौं। अनि तपाईंले बोल्नुभएको हरेक शब्दलाई हामीले record गर्नेछौं। तपाईंले भनेको कुरा हामी अरू मानिससँग दिन्छौं। तपाईंले हामीलाई सहयोग दिनुसक्नुहुन्छ?

## Appendix C-2: Biodata questions

1. M1: INFORMED CONSENT (GIVEN AND RECORDED):

Y ☐

No ☐

M2. Subject Number

M3. Date

(DD-MM-YY)

M4. Village Name, Ward #, VDC, District

M5. Interviewer's Name

M6. Language of Elicitation

M7. Language of Response

M8. Interpreter's Name (if needed)

### BIODATA

1. Sex: Male Female

2. Full Name:

तपाईंको पूरा नाम के हो?

3. Age:

तपाईंको उमेर कति भयो?

4. Caste:

तपाईंको जात कुन हो?

5. What religion to you practice?

तपाईं कुन धर्म मान्नुहुन्छ?

6. What is your occupation?

तपाईं के काम गर्नुहुन्छ?

7. Have you ever been to school?

तपाईंले स्कूलमा पढ्नुभयो?

7a. If Y, up to what class?

कति क्लाससम्म (कक्षासम्म)?

8. What is your mother tongue?

तपाईंको मातृभाषा (आफ्नो भाषा) कुन हो?

9. Where were you born?

तपाईं कहाँ जन्मनुभयो?

10. Where do you live now?

तपाईं आजभोलि कहाँ बस्नुहुन्छ?

11. How long have you been living there/here?

तपाईं यो ठाउँमा कति वर्ष बस्नुभएको छ?

12. Have you lived anywhere else for more than a year?

तपाईं अन्य ठाउँमा एक वर्षभन्दा बढी बस्नुभएको छ?

12a. If Y, where?

कहाँ?

12b. If Y, when?

कहिले?

12c. If Y, how long did you live there?

कति समयसम्म?

### SCREENING CRITERIA #1 (for interviews):

Grew up here, lives here now, and, if they have lived elsewhere, it is not a 'significant' amount of recent time.

YES ☐ NO ☐

13. Where is your father from?

तपाईंको बुबाको खास गाउँ कुन हो?

14. What is his mother tongue?

उहाँको मातृ भाषा के हो?

15. What language did your father usually speak to you when you were a child?

तपाईं सानो हुँदा तपाईंको बुबाले तपाईंसँग कुन भाषा बोल्नुहुन्थ्यो?

16. Where is your mother from?

तपाईंको आमाको माइति घर कहाँ हो?

17. What is her mother tongue?

उहाँको मातृ भाषा के हो?

18. What language did your mother usually speak to you when you were a child?

तपाईं सानो हुँदा तपाईंको आमाले तपाईंसँग कुन भाषा बोल्नुहुन्थ्यो?

### SCREENING CRITERIA #2 (for interviews):

At least one parent from target MT.

YES ☐ NO ☐

### SCREENING CRITERIA #3 (for word lists and RTT):

At least one parent from target MT AND spoke Tamang with them. YES ☐ NO ☐

19. What language(s) can you speak?

तपाईं कुन कुन भाषा बोल्न सक्नुहुन्छ?

20. What language did you speak first?

तपाईंले कुन भाषा सबभन्दा पहिले बोल्नुभयो?

21a. Which language do you speak best?

ती भाषाहरूमध्ये तपाईं कुन भाषा सबै भन्दा राम्रो बोल्नुहुन्छ?

21b. Which language do you speak second best?

ती भाषाहरूमध्ये तपाईं कुन भाषा दोस्रो राम्रो बोल्नुहुन्छ?

- |      |  |  |
|------|--|--|
| 21c. | Which language do you speak third best?  | ती भाषाहरूमध्ये तपाईं कुन भाषा तेस्रो राम्रो बोल्नुहुन्छ?              |
| 21d. | Which language do you speak fourth best?   | ती भाषाहरूमध्ये तपाईं कुन भाषा चौथो राम्रो बोल्नुहुन्छ?                |
| 22.  | If MT was not listed as BEST language,<br>Please estimate how well you speak your MT:<br>(very well, OK, a little) | तपाईंको मातृभाषा (धेरै राम्रो, ठिक ठिकै, कि अलि अलि) बोल्न सक्नुहुन्छ? |
| 23.  | What language do you love the most?  | तपाईंलाई कुन भाषा सबभन्दा मन पर्छ?                                     |

**SCREENING CRITERIA #4 (for word lists and RTT):**

Speaks Tamang first AND best. YES ☐ NO ☐

- |      |  |  |
|------|--|--|
| 24.  | Are you married?   | तपाईंको विवाह भइसक्यो?                                     |
| 25.  | If yes, what is his/her MT?                                | तपाईंको श्रीमान/श्रीमतीको मातृभाषा कुन हो/                 |
| 25a. | Only if MT is different:<br>Can your spouse speak your MT? | तपाईंको श्रीमान श्रीमती तपाईंको मातृभाषा/बोल्न सक्नुहुन्छ? |



## Appendix D: Informal Interview

### Appendix D-1: Informal interview questions

#### Language Use and Vitality

2 Ho तपाईं तामाङ भाषा कत्तिको प्रयोग गर्नुहुन्छ ? (दिन दिनै, कहिलेकाहीँ, कहिल्यै गर्दिन)

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2 Ho तपाईं नेपाली भाषा कत्तिको प्रयोग गर्नुहुन्छ ? (दिन दिनै, कहिले काहीँ, कहिल्यै गर्दिन)

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2 Wh धेरै जसो तपाईंको हाजुरबा वा हाजुरआमासँग कुन भाषा बोल्नुहुन्छ ?

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2 Wh धेरैजसो तपाईं आफ्नो घरमा हुँदा बुबा आमासँग प्राय कुन भाषा बोल्ने गर्नुहुन्छ?  
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3 Wh धेरैजसो तपाईं आफ्नो घरमा हुँदा श्रीमान/श्रीमतीसँग गफ गर्दा कुन भाषा बोल्ने गर्नुहुन्छ?  
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 3 Wh धेरैजसो तपाईं आफ्नो घरमा हुँदा केटा केटीहरूसँग गफ गर्दा कुन भाषा बोल्नुहुन्छ?  
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 3 Wh गीतहरू सुन्दा, तपाईंलाई सबैभन्दा कुन भाषामा गीत सुन्न मजा लाग्छ?  
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3 Wh यो गाउँमा हुँदा, केटाकेटीहरू तामाङ साथीहरूसँग खेल्दा प्रायजसो कुन भाषा बोलेको सुन्नुहुन्छ?

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3 Wh तपाईं यो गाउँमा हुँदा, केटाकेटीहरू अरू जातका साथीहरूसँग खेल्दा प्रायजसो कुन भाषा बोलेको सुन्नुहुन्छ?

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3 Wh तपाईं यो गाउँमा हुँदा, केटाकेटीहरू तामाङ छिमेकीहरूसँग कुरा गर्दा प्रायजसो कुन भाषा बोलेको सुन्नुहुन्छ?  
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3 Do तपाईंका गाउँका जवानहरूले तामाङ भाषा जति राम्ररी बोल्नुपर्ने हो त्यति नै राम्ररी बोल्छन्?  
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3 Wh तपाईंको विचारमा, तपाईंको गाउँका केटाकेटीहरू हुर्केर उनीहरूका बालबच्चा भएपछि, तिनीहरूले तपाईंको भाषा बोल्छन्?

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3 If बोलेभने तपाईंलाई कस्तो लाग्छ होला?  
6 Y. खुसी/राम्रो, केही जस्तो लाग्दैन/ठिकै, दुखः/नराम्रो)  
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7 No (खुसी/राम्रो, केही जस्तो लाग्दैन/ठिकै, दुखः/नराम्रो)  
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3 In तपाईंको बिचारमा तपाईंको गाउँका बच्चाहरूले कुन भाषा सबभन्दा पहिले बोल्नुपर्छ?  
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 3 Do तपाईंका छोराछोरी छन् कि छैनन्?  
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 3 If तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन्?  
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 4 Wh तपाईं गाउँमा हुँदा, तामाङ साथीहरूसँग, धेरैजसो कुन भाषा बोल्नुहुन्छ?  
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- 4 Wh तपाईं गाउँमा हुँदा, अरू जातका साथीहरूसँग धेरैजसो कुन भाषा बोल्नुहुन्छ?  
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- 4 If तपाईं आफ्नो घरमा हुँदा, धेरैजसो तपाईं कुन भाषामा पूजा/प्रार्थना गर्नुहुन्छ?  
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4 Wh केटाकेटीसँग स्कुलसम्बन्धी कुराकानी गर्दा, धेरैजसो तपाईं कुन भाषा प्रयोग गर्नुहुन्छ?  
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### Desires for Language Development

- |      |   |   |
|------|---|---|
| 46.  | What language do you prefer as the medium of instruction at the primary level for the children of your village? | गाउँका केटाकेटी स्कुल जाँदा, त्यहाँ कुन भाषामा उनीहरूलाई पढाएको तपाईं चाहनुहुन्छ?   |
| 47.  | Are you able to read and write?   | तपाईं पढ्न-लेख्न सक्नुहुन्छ?  |
| 48.  | If so, in what languages?   | कुन कुन भाषामा?   |
| 49.  | Are there other languages you would like to be able to read?  | तपाईंले अरू भाषाहरू पनि पढ्न चाहनुहुन्छ?  |
| 49a. | If Y, which other languages would you like to be able to read?  | तपाईं अरू कुन कुन भाषा पढ्न चाहनुहुन्छ?   |
| 50.  | If no, if you were going to learn to read and write, which languages would you want to read and write in?       | तपाईं पढ्न लेख्न र सिक्न चाहनुहुन्छ भने, कुन कुन भाषाहरू पढ्न र लेख्न चाहनुहुन्छ?   |
| 51.  | If your MT was written in magazines and books, would you want to learn to read it?                              | पत्रिका अथवा किताबहरू तपाईंको मातृभाषामा लेखिएको भए, तपाईं पढ्न र लेख्न चाहनुहुन्छ? |
| 52.  | In your opinion, would it be good for your MT to be written down?   | तपाईंको विचारमा, लिखित मातृभाषा भए राम्रो हुन्थ्यो?                                 |
| 52a. | If so, why?   | किन?  |

### Contact/Travel

- |      |  |  |              |
|------|--|--|--------------|
| 53a. | Have you spent more than one day in a Tamang community in Dhading? | एक दिनभन्दा बढी धादिङको कुनै तामाङ समाजमा बस्नुभएको छ?   | If Y, where? |
| 53b. | Have you spent more than one day in a Tamang community in Nuwakot? | एक दिनभन्दा बढी नुवाकोटको कुनै तामाङ समाजमा बस्नुभएको छ? | If Y, where? |
| 53c. | Have you spent more than one day in a Tamang community in Rasuwa?  | एक दिनभन्दा बढी रासुवाको कुनै तामाङ समाजमा बस्नुभएको छ?  | If Y, where? |

- |      |   |   |              |
|------|---|---|--------------|
| 53d. | Have you spent more than one day in a Tamang community in Makwanpur?  | एक दिनभन्दा बढी मकवानपुरको कुनै तामाङ समाजमा बस्नुभएको छ? | If Y, where? |
| 53e. | Have you spent more than one day in a Tamang community in Gorkha?     | एक दिनभन्दा बढी गोरखाको कुनै तामाङ समाजमा बस्नुभएको छ?    | If Y, where? |
| 53f. | Have you spent more than one day in a Tamang community in Chitwan?    | एक दिनभन्दा बढी चितवनको कुनै तामाङ समाजमा बस्नुभएको छ?    | If Y, where? |
| 53g. | Have you spent more than one day in a Tamang community in Kanchanpur? | एक दिनभन्दा बढी कनचनपुरको कुनै तामाङ समाजमा बस्नुभएको छ?  | If Y, where? |
| 54.  | In your opinion, where do you think Tamang is spoken most purely?     | तपाईंको बिचारमा शुध तामाङन्दासब्भ , कहाँ बोलिन्छ?         |              |



## Appendix D-2: Interview responses

Throughout the course of the informal interview data, the following abbreviations are used:

Languages	
Abbreviation	Description
Tm	Tamang
Gr	Gurung
Gh	Ghale
KLang.	Language Spoken in Kashigaun
GhGr	GhaleGurung (said as one word)
Nep	Nepali
MT	Mother Tongue
Hin	Hindi
Eng	English
L1	First language
Lg	Language
1Lg	Best Language
2Lg	Second Best Language
3Lg	Third Best Language
4Lg	Fourth Best Language
Rd	Read
Wr	Write
Diff	Different

Other	
Abbreviation	Description
Spk	Speak/Speaking
D/A	Didn't Ask
N/A	Not Applicable
N/R	No Response
w/	With
iH	In Home
iV	In Village
L	Language
Ch	Children
Rd	Read
Wr	Write
Diff	Different
Y	Yes

Locations	
Abbreviation	Description
Jh	Jharlang
Ka	Kashigaun
Sa	Sahugaun
Go	Gorkha
Dh	Dhading
Nu	Nuwakot
Ra	Rasuwa
Ktm	Kathmandu
Mak	Makwanpur

Appendix Table 15: Informl interview data questions 26-34

ID #	26. How often Tm		27. How often Nep		28. L w/gr& parent s		29. iH L w/parents		30. iH L w/spouse		31. iH L w/child		32. Enjoy songs in		33a. iV children w/Tm children		33b. iV children w/other castes		33c. iV children w/Tm neighbours		34. iV MT spoken well by young people?	
DB01	Every day		Rarely		Tm		Tm		Tm		Tm		Nep		Tm		Tm		Tm		Y	
DB02	Every day		Every day		Tm		Tm		Tm		Tm		Nep		Tm		Tm		Tm		Y	
DH01	Every day		Rarely		Tm		Tm		Tm		Tm		Tm		Tm		Nep		Tm		Y	
DJ01	Every day		Rarely		Tm		Tm		Tm		Tm		Tm		Tm		Tm "all people here are Tm, they speak a little Nep		Tm		Y	
DJ02	Every day		Rarely "when she meets people from outside, not very often at all"		Tm		Tm		Tm		Tm		Nep (first answer was christian music a little confusion over which language she enjoyed most-seems there are not Christian Tm songs)		Tm		Tm		Tm		"Some Spk well, some don't Spk well"	
DJ03	Every day		Rarely		Tm		Tm		Tm		Tm		Nep		Tm		Tm "only Tm" (in that they ONLY speak Tm)		Tm "only Tm" (in that they ONLY speak Tm)		Y	
DJ04	Every day		Rarely		Tm		Tm		N/A		Tm		Nep		Tm		Nep		Tm		Y	
DJ05	Every day	Never (but then he said sometimes)			Tm		Tm "only uses Nep in Ktm"		Tm		Tm		Nep		Tm		Nep		Tm		Y	
DS01	Every day		Rarely		Tm		Tm		Tm		Tm		Tm		Tm		Tm		Tm		Y	
DS02	Every day		Rarely		Tm		Tm-more foten, Nep-sometimes		Tm-more often, Nep-sometimes		Nep		Tm but more/most enjoy Nep songs		Tm		Nep		Tm		No not as good as they should	
DS03	Every day		Rarely		Tm		Tm		Tm		Tm		Nep		Tm		Nep		Tm		Y	
DS04	Every day		Rarely		Tm		Tm		Tm "wife doesn't Spk Nep"		Tm		Tm & Gr		Tm		Nep		Tm		Y	
DS09	Every day		Never "very little"		Tm		Tm		Tm		Tm		Nep		Tm		Tm		Tm		Y	
DS10	D/A		D/A		Tm		Tm		Tm		Tm		Tm		D/A		D/A		D/A		D/A	
DT04	Every day		Rarely		Tm		Tm		Tm		Tm		Tm		Tm		no other castes		Tm		Y	
KS01	Every day		Every day, only in school		MT		MT		MT		MT		Nep		MT		Nep		Nep (if they've gone to school)		Y	
KS02	Every day		Every day		MT		MT		MT-but also some Nep		MT		Nep		MT		Nep		MT-sometimes Nep		Y	
KS04	Every day		Rarely		Gr		Gr		Gr		Gr		Nep		Gr		Gr		Gr		Y	
KS05	Every day		Rarely		Gr		Gr		Gr		Gr		Gr (& Nep but not as much)		Gr		Nep		Nep		Y	
KS06	Every day		Rarely		Gr		Gr		Gr		Gr		Gr (& Nep but not as much)		Gr		Gr		Gr		Y	
KS07	Every day	Rarely, only if people don't know Gr			Gr		Gr		Gr		Gr		Gr		Gr		Nep		Gr		Y	
KS08	Every day		Every day		Gr		Gr		Gr		Gr		Nep		Gr		Gr		Gr		Y	
KS09	Every day		Every day		Gr		Gr		Gr		Gr		Nep		Gr		Both Gr & Nep		Gr		Y	
KS10	Every day		Once per day		Gr		Gr		Nep but also Gr		Gr but also Nep		Gr		Gr		Nep		Gr		Y	

ID #	26. How often Tm	27. How often Nep	28. L w/gr& parents	29. iH L w/parents	30. iH L w/spouse	31. iH L w/child	32. Enjoy songs in	33a. iV children w/Tm children	33b. iV children w/other castes	33c. iV children w/Tm neighbours	34. iV MT spoken well by young people?
KS11	Every day	Rarely	Gr	Gr	Nep	Gr	Nep	Nep	Nep	Gr	Y
KS12	Rarely	Every day	Gh	Nep	Nep	Nep	Nep	Gh	Gh	Gh	Y
KS13	Every day	Rarely, when Bahuns come only	Gr	Gr	Gr	Gr	Nep & Gr	Gr	Nep	Gr	Y
NDH01	Every day	Rarely	Tm	Tm	Tm	Tm	Nep	Tm	Nep	Tm	Y
NDH02	Every day	Rarely	Tm	Tm	Tm	Tm	Tm "they're all good, all types of songs"	Tm	N/A	Tm	Y
NDH03	Every day	Every day	Tm	Tm	Tm	Tm	Tm & Nep	Tm	Nep	Tm	No
NDH04	Every day	Rarely	Tm	Tm	N/A	Tm	Nep	Tm	Nep	Tm	Y
NDT02	Every day	Rarely	Tm	Tm	Tm	Tm	Eng	Tm & Nep	Nep	Tm	Y
NHH01	Every day	Rarely	Tm	Tm	Tm	Tm	Nep & Hin & Tm little	Tm	Nep	Tm	Y
NHH03	Every day	Rarely	Tm	Tm	N/A	Tm	Hin	Tm	Nep	Tm	No
NHH04	Every day	Rarely	Tm	Tm	Tm	Nep	Nep	Ne	Nep	Tm	Y
NHH05	Every day	Rarely	Tm	Tm	Tm	Tm	Nep	Tm & Nep	Nep	Tm	Y
NHT01	Every day	Every day	Tm	Tm	N/A	Tm	Nep	Tm	Nep	Tm	Y
NHT03	Every day	Rarely	Tm	Tm	Tm	Tm	Tm & Nep	Tm	Nep	Tm	Y
NHT04	Every day	Every day	Tm	Tm	Tm	Tm	Hin & Nep	Tm	Nep	Tm	Y

Appendix Table 16: Informal interview responses questions 35-43

ID #	35. Children's children Spk MT?	36. How feel if they do?	37. How feel if not?	38. Should Spk first?	39. Have Children?	39a. ChSp kMT?	40. iV What L w/Tm friends?	41. iV what L w/other caste friends?	42. Pray in home?	42a. iH what L for prayer?	43. temple/church: L for prayer?
DB01	Y	Good	N/A	Tm	Y	Y	Tm	Tm	Y	Nep	Nep
DB02	Y	Good	N/A	Tm	Y	Y	Tm	Nep	No	N/A	Tm
DH01	Y- both Nep & Tm	Good	N/A	Tm	Y	N/A-too small	Tm	Nep	Y	Nep	Nep
DJ01	Y	Good	N/A	Tm	Y	Y	Tm	Tm	Y	Nep	Nep
DJ02	Y	Good	N/A	Tm	No	N/A	Tm	Tm	Y	Nep	Nep
DJ03	Y "sometimes they'll Spk Tm sometimes Nep	Good	Sad	Tm	Y	N/A-too small	Tm	Nep	Y	Nep	Nep
DJ04	Y	Good	N/A	Tm	No	N/A	Tm	Nep	Y	Nep	Nep
DJ05	Y	Good	N/A	Tm	Y	Y	Tm	Nep	Y	Tm	Nep
DS01	Y	G-ood "can talk to didi/bahini"	N/A	Tm	Y	Y	Tm	Tm	Y	Both Tm & Nep	Nep
DS02	Y	Good	N/A	Tm	Y	N/A-too small	Tm	Nep	Y	Nep	Nep
DS03	Y "If in Ktm they won't Spk it, but if in village they will."	Indifferent	Indifferent	Tm	Y	Y	Tm	"No other castes here"	Y	Nep	Nep

ID #	35. Children's children Spk MT?	36. How feel if they do?	37. How feel if not?	38. Should Spk first?	39. Have Children?	39a. ChSp kMT?	40. iV What L w/Tm friends?	41. iV what L w/other caste friends?	42. Pray in home?	42a. iH what L for prayer?	43. temple/church: L for prayer?
DS04	Y	Good	N/A		Tm	Y	Y	Tm	Nep	Y	Nep
DS09	Y	Good	N/A		Tm	Y	Y	Tm	Nep	Y	"Mostly Nep, but also Tm"
DS10	D/A	D/A	D/A		D/A	D/A	D/A	Tm	Tm	D/A	D/A
DT04	Y	Good	N/A		Tm	Y	Y	Tm	Tm	Y	Tm
KS01	No they'll Spk Nep	N/A	Good		MT	Y	Y	Gh-Gr	Nep	Y	MT
KS02	Y but they'll Spk Nep too	Good	N/A		MT	No	N/A	MT	Nep	Y	Nep
KS04	Y	Good	N/A		Gr	Y	Y	Gr	Nep	No	N/A
KS05	Y	Good	N/A		Gr	Y	not old enough	Gr	Nep	No	N/A
KS06	Y	Good	N/A		Gr, they can learn Nep in school	Y	Y	Gr	Nep	Y	Gr
KS07	Y	Good	N/A		Gr	Y	Y	Gr	Gr	No	N/A
KS08	Y	Good	N/A		Gr	No	N/A	Gr	Gr	Y	Nep
KS09	Y	Good	N/A		Gr	Y	Y	Gr	whatever they know, Nep or Hin	Y	Gr
KS10	Y	Good	N/A		Gr then Nep	Y	Y	Gr	Nep	Y	Bota
KS11	Y	Good	N/A		Gr	No	N/A	Gr	Nep	No	N/A
KS12	Y	Sad-Spking Nep is needed to travel down	N/A		Nep	Y	not old enough	Nep	Nep	Y	Nep
KS13	Y	Good	N/A		Gr	Y	Y	Gr	Gr	Y	Gr
NDH01	Y	Good	N/A		Tm	No	N/A	Tm & Nep "same"	Nep	No	N/A
NDH02	Y "also Nep & Eng"	Good	N/A		Tm	Y	Y	Tm	Nep	No	N/A
NDH03	Y "If they live in village"	Indifferent	N/A		Eng	Y	Y	Tm	Nep	No	N/A
NDH04	Y	Good	N/A		Tm	No	N/A	Tm	Nep	No	N/A
NDT02	Y (I Rd the question poorly though)	Good	N/A		Tm	No	N/A	Tm	Nep	Y	Tm
NHH01	Y in the village	Good	N/A		Tm	Y	Y	Tm	Nep	No	N/A
NHH03	Y	Good	N/A		Tm	No	N/A	Tm	Nep	No	N/A
NHH04	Y	Good	N/A		Nep	Y	No	Tm	Nep	No	N/A

ID #	35. Children's children Spk MT?	36. How feel if they do?	37. How feel if not?		38. Should Spk first?	39. Have Childre n?	39a. ChSp kMT?	40. iV What L w/Tm friends?	41. iV what L w/other caste friends?	42. Pray in home?	42a. iH what L for prayer?	43. temple/churc h: L for prayer?
NHH0 5	N/R	N/A	N/A		Tm	Y	Y	Tm	Nep "only B/c nearby"	Y	Nep	Nep
NHT0 1	Y	good	N/A		Tm	No	N/A	Tm & Nep equally	Nep	No	N/A	lama uses tibetan
NHT0 3	Y	Good	N/A		Tm	Y	Y	Tm	Nep	Y	Nep	Nep
NHT0 4	Y	Good [although I checked good in 37, but I think that was a transcription error]		N/A	Nep	Y	Y	Tm	Nep	Y	Nep	Nep

**Appendix Table 17: Informal interview data questions 44-51**

ID #	44. non-Tm learning Tm?	44a. Where?	44b. Why?	45. Children/School matters: which lang?	46. Primary school lang preference?	47. Rd & Wr?	48a. Rd Tm?	48. Can Rd:	49. Other would like to Rd?	49a. Which L?	50. If learning to Rd/Wr, which L?	51. If MT written, want to learn?
DB01	Y	Dh Bessi	it's fun	Tm	Tm & Nep	Y	MT Rd	MT, Nep, Eng	Y	Eng	N/A	Y
DB02	No	N/A	N/A	Tm	Nep	No	N/A	N/A	N/A	N/A	Eng	Y
DH01	Y	Jh	living here	Tm	Nep	Y	No	Nep	Y	Eng	N/A	Y
DJ01	Y	Coming to church	Coming to church	Nep	Nep	No	N/A	N/A	N/A	N/A	"doesn't want to"	"doesn't want to learn"
DJ02	No	N/A	N/A	Tm	Nep	No	N/A	N/A	N/A	N/A	Nep, Eng	Y
DJ03	No	N/A	N/A	Nep	Nep	Y	MT Rd	MT, Nep, Eng	Y	MT, Nep, Eng	N/A	Y
DJ04	No	N/A	N/A	Tm	Nep	Y	MT Rd	MT, Nep	No	N/A	N/A	Y
DJ05	Y	Chetri, Bahun all Spk it	If they are here a Yr or two they learn	Tm	Nep	No	N/A	N/A	N/A	N/A	MT, Nep	Y
DS01	Y	Sometimes here	Visiting people	Both-Tm & Nep	Nep	No	N/A	N/A	N/A	N/A	Nep, Eng	No
DS02	No	N/A	N/A	Nep	Nep & Eng	Y	MT Rd	MT, Nep, Eng	Y	Hin, Eng	N/A	Y
DS03	Y	Kanchanpur	Tm Teachers	Nep	Nep	No	N/A	N/A	N/A	N/A	Nep, Eng	No
DS04	Y	Ktm	To talk to Tm people	Tm	Tm	Y	No	Nep	Y	Eng	N/A	Y
DS09	No	N/A	N/A	Tm	Tm – [Answers 46-50 were given by a little girl & the interviewee repeated what the girl said]		No	N/A	N/A	N/A	MT, Nep	No
DS10	D/A	D/A	D/A	D/A	Nep "since already know Tm we should learn Nep"		No	N/A	N/A	N/A	Nep, Eng	Y
DT04	No	N/A	N/A	Tm	Nep because there are Nep teachers		No	N/A	N/A	N/A	N/A	Y
KS01	Y	here	If they live here they learn	MT- they don't know Nep yet	Nep	Y	MT Rd	MT, Nep, Eng	Y	Eng, Korean	N/A	Y
KS02	Y	Here (rai, limbu)	if they marry someone from here	MT if they don't know Nep yet	Nep	Y	No	Nep, Eng	Y	Eng, Korean	N/A	Y
KS04	Y	here	so they know it	Gr	Gr	No	N/A	N/A	N/A	N/A	No	N/A
KS05	Y	Here	N/R	Gr	Nep	Y	No	Nep, "Eng Rd little"	Y	Eng	N/A	Y
KS06	Y	Here	they all learn Gr	Gr	Nep, otherwise they won't learn it		No	N/A	N/A	N/A	MT, Nep	No
KS07	D/A	D/A	D/A	Gr	Nep	No	N/A	N/A	N/A	N/A	Nep	Y
KS08	D/A	D/A	D/A	Nep	Nep	Y	No	Nep, Hin, "Eng Rd little"	Y	Eng	N/A	Y
KS09	D/A	D/A	D/A	Gr	Nep	Y	No	Nep (can Wr his name)	No /he's old/	N/A	nr /he's old/	Y

ID #	44. non-Tm learning Tm?	44a. Where?	44b. Why?	45. Children/School matters: which lang?	46. Primary school lang preference?	47. Rd & Wr?	48a. Rd Tm?	48. Can Rd:	49. Other would like to Rd?	49a. Which L?	50. If learning to Rd/Wr, which L?	51. If MT written, want to learn?
KS10	D/A	D/A	D/A	Nep	Gr because they understand it	Y	No	Nep	Y	Eng	N/A	Y
KS11	D/A	D/A	D/A	Gr	Nep	Y	No	Nep, Eng	No	N/A	N/A	Y
KS12	D/A	D/A	D/A	N/R	Nep	Y	Gh Rd	Gh, Nep, Eng	Y	Eng	N/A	Y
KS13	D/A	D/A	D/A	D/A	D/A	No	N/A	N/A	N/A	N/A	none	No
NDH01	Y	Sa	They learn what we Spk	Nep	Nep	Y	No	Nep	No	N/A	N/A	Y
NDH02	No	N/A	N/A	Tm	Nep	No	N/A	N/A	N/A	N/A	Nep	No
NDH03	Y	Sa- B,C, Kami	Living with Tm	Tm & Nep	Nep & Eng "useful everywhere"	No	N/A	N/A	N/A	N/A	Nep, Eng	Y
NDH04	Y	Sa- B,C, Kami	Living with Tm	Tm	Nep	Y	No	Nep	Y	Eng	N/A	no "very Diff to learn"
NDT02	Y	Sa	Because there are so many Tms	Tm (at home) & Nep(at school)	Nep	Y	No	Nep	Y	Eng	N/A	Y
NHH01	Y little	Sa	To make it easier	Tm	Nep & Eng	Y	MT Rd	MT, Nep, Hin, Eng	Y	Eng	N/A	Y
NHH03	Y	School	To understand	Nep	Nep	Y	No	Nep, Eng	Y	Eng	N/A	Y
NHH04	No	N/A	N/A	Nep	Nep	No	N/A	N/A	N/A	N/A	N/R	No
NHH05	No	N/A	N/A	Tm	Nep	No	N/A	N/A	N/A	N/A	eyes weak	Y
NHT01	Y	Sa	like it & want to learn it	Nep	Eng	Y	No	Nep, Hn, Eng	Y	Eng	N/A	Y
NHT03	Y	Sa (a few)	Interest, like it	Nep	Nep	No	N/A	N/A	N/A	N/A	Y	No, Tm script is Diff
NHT04	Y	Sa	Practical value	Tm	Nep	Y	MT Rd	MT, Nep, Hin	Y	Eng	N/A	Y

**Appendix Table 18: Informal interview data questions 52-54**

ID #	52. Good for MT to be written?	52a. Why?	53a. Dh, spent more than 1 day in?	53b. Nu, spent more than 1 day in?	53c. Ra, spent more than 1 day in?	53d. Mak, spent more than 1 day in?	53e. Go, spent more than 1 day in?	53f. Chitwan, spent more than 1 day in?	53g. Kanchanpur, Spent more than 1 day in ?	54. Most Pure Where?
DB01	Y	to preserve our history & keep it from dissapearing	N/A	No	No	No	No	No	Y	Dh
DB02	Y	It is our own language	N/A	No	No	No	1 week	1 Mn	No	Jh
DH01	Y	because it's mother tongue	N/A	No	No	No	No	No	No	N/R
DJ01	Y	Only understand a little Nep, Tm easy to understand	N/A	Y- "doesn't understand"	No	No	No	No	No	Jh
DJ02	Y	In my own language I understand	N/A	No	No	No	No	No	No	Jh "people who live here"
DJ03	Y	We don't understand anything else	N/A	No	No	No	No	No	No	"Jh only"
DJ04	Y	We are Tm	N/A	No	No	No	No	No	No	Jh

ID #	52. Good for MT to be written?	52a. Why?	53a. Dh, spent more than 1 day in?	53b. Nu, spent more than 1 day in?	53c. Ra, spent more than 1 day in?	53d. Mak, spent more than 1 day in?	53e. Go, spent more than 1 day in?	53f. Chitwan, spent more than 1 day in?	53g. Kanchanpur, Spent more than 1 day in ?	54. Most Pure Where?
DJ05	Y	It is our own language	N/A	Y "little Diff, but good"	No	No	Y "same as here	Y "a little Diff	Y- they Spk Nep a lot	Dh, my village
DS01	Y	So didi/bahini can see it	N/A	No	No	No	No	No	No	This village
DS02	Y	Because it is pure as it is spoken- would keep it pure	N/A	No	No	No	No	No	Y- their language is same as here	Dharka (nearby village)
DS03	Y	b/c we can Spk but not Wr it	N/R	N/R	N/R	N/R	N/R	N/R	N/R	Dh
DS04	Y	We know it from birth	N/A	Y "little Diff, it's okay"	No	No	Y similar, same as here	No	No	This village
DS09	Y	D/A	D/A	D/A	D/A	D/A	D/A	D/A	D/A	D/A
DS10	Y	D/A	D/A	D/A	D/A	D/A	D/A	D/A	D/A	D/A
DT04	Y	happy	N/A	Y	Y-very Diff	Y didn't understand it	y-language milcha	y'these people are from Jh	y'these people are from Jh	Dh
KS01	Y	we like our own MT	Y	No	No	No	Here	Y	No	Ka
KS02	Y	Own L easy to learn to Rd	No	No	No	No	Here	Y	No	Here
KS04	No	Nep	No	No	No	No	Here	No	No	dk
KS05	Y	Own language	No	No	No	No	Here	No	No	dk
KS06	Y	it isn't now	No	No	No	No	Here	No	No	dk, here
KS07	I don't know cause it doesn't exist		dk	No	No	No	Here	No	No	dk
KS08	Y	if Rding is like Spking it's easy	No	No	No	No	Here	No	No	Go
KS09	Y	for kids learning at school, its our own, just like we Spk it	N/R	N/R	N/R	N/R	Here	N/R	N/R	lower is pure Gr, Pokhara
KS10	Y	It' not written now, I'd want to learn it	No	Y understood, a little diff, words are same	No	No	Here	No	No	Khaski, Lamjung
KS11	Y	own language, like it	Y same like ours	Y similar not very Diff	Y milcha	No	Here	Y sometimes similar	No	Pokhara or lamjung maybe
KS12	No	Nep is fine	Y understand, but it is dif, more Diff than Ra	No	Y understand, but diff	No	Here	No	No	Lamjung
KS13	Y	D/A	D/A	D/A	D/A	D/A	Here	D/A	D/A	dk
NDH01	Y	I understand Tm	No	N/A	No	No	No	No	No	Nu
NDH02	Y	It would be good to Rd & Wr	No	N/A	Y just like us	y- ali milcha, ali mildaina	No	Y	No	Nu
NDH03	No	Eng & Nep only useful	No	N/A	Y little Diff, especially their songs	No	No	No	No	Sindupalcho wk
NDH04	Y	It's our own caste	No	N/A	Y little bit Diff	No	No	No	No	dk
NDT02	Y	Own language	No	N/A	Y	No	y- same	No	No	Nu
NHH01	Y	It would be good to have our own language written	No	N/A	No	No	y- same	No	No	Nu
NHH03	Y	It would be easier	y-lildiff	N/R	n	n	n	n	n	Home
NHH04	Y	N/R	No	N/A	No	No	No	No	No	Nu
NHH05	Y	But what is it good for?	No	N/A	No	No	No	No	No	N/R



ID #	52. Good for MT to be written?	52a. Why?	53a. Dh, spent more than 1 day in?	53b. Nu, spent more than 1 day in?	53c. Ra, spent more than 1 day in?	53d. Mak, spent more than 1 day in?	53e. Go, spent more than 1 day in?	53f. Chitwan, spent more than 1 day in?	53g. Kanchanpur, Spent more than 1 day in ?	54. Most Pure Where?
NHT01	No	Nep is needed, Tm is hard to understand	Y- alittle Diff, hard to understand	N/A	No	No	No	Y- "didn't Spk much Tm there but a bit Diff"	Y mostly spoke Nep	No Sindupalcho wk
NHT03	Y	It would be good	No	N/A	No	No	No	Y	No	No Go
NHT04	Y	Our own language is good	No	N/A	Y	No	No	y- same	No	No Nu

## Appendix D-3: Knowledgeable insider interview questions

1.	Informed consent (yes or no)
2.	Subject number
3.	Date
4.	Village name
4a.	Ward number
4b.	VDC/Municipality
4c.	District
4d.	Zone
5.	Interviewer name
6.	Language of elicitation
7.	Language of response
8.	Interpreter name (if needed)

### Biodata

9.	Sex: Male Female	
10.	Full name	तपाईंको पूरा नाम के हो?
11.	Age	तपाईंको उमेर ?
12.	Caste	तपाईंको जात के हो?
13.	What is your mother tongue?	तपाईंको मातृ भाषा (आफ्नो भाषा) के हो?
14.	Where were you born?	तपाईं कहाँ जन्मनुभयो?
15.	Where do you live now?	तपाईं आजभोलि कहाँ बस्नुहुन्छ?
16.	How long have you been living here/there?	तपाईं यो ठाउँमा कति वर्ष बस्नुभएको छ?
17.	Have you lived anywhere else for more than a year?	तपाईं अरू ठाउँमा एक वर्षभन्दा बढी बस्नुभएको छ?
17a.	If so, where?	कहाँ?
17b.	If so, when?	कहिले?
17c.	How long did you live there?	कति समयसम्म?
18.	Where is your father from?	तपाईंको बुवाको खास गाउँ कुन हो?
19.	What is his mother tongue?	उहाँको मातृ भाषा के हो?
20.	Where is your mother from?	तपाईंको आमाको माइति घर कहाँ हो?
21.	What is her mother tongue?	उहाँको मातृ भाषा के हो?

### Language, Population, and Ethnicity in the Village

22.	What do you call your language?	तपाईंको भाषालाई के भनिन्छ?
23.	What names do non-native speakers give your language?	तपाईंको भाषा नबोल्ने मान्छेले तपाईंको भाषालाई के भन्छन्?
24.	Is there an official record about the population of this village?	के यो गाउँको जनसंख्याको आधिकारिक रेकर्ड छ?
24a.	If yes, where can we get it?	हामी कहाँ पाउन सक्छौं?
24b.	If yes, do you know what the official population record says?	आधिकारिक जनसंख्या रेकर्डले यहाँको जनसंख्या कति छ भन्छ, तपाईंलाई थाहा छ?
25.	Of the people living in your village, how many do you think speak Tamang well? (all, most, half, few)	तपाईंको गाउँमा तपाईंको भाषा ,राम्रोसंग बोल्ने मानिसहरु कतिजति होलान्? (सबैले बोल्छन्, धेरैजसोले बोल्छन्, आधाजतिले बोल्छन्, थोरैले मात्र बोल्छन्)
26.	How many homes are located in your village?	तपाईंको गाउँमा कति घरधुरी छन्?
27.	How many Tamang homes are located in your village?	तपाईंको गाउँमा तमाङ घरहरु कति छन्?
28.	What ethnic groups live in your village?	तपाईंको गाउँमा कुन कुन जाति बस्दछन्?
29.	What languages are spoken by those groups?	ति जातिहरुले कुन कुन भाषाहरु बोल्छन्?
30.	Which language is used the most between all the groups in this village?	यो गाउँका सबै जातिहरुको बिचमा, कुन भाषा सबभन्दाबढी बोलिन्छ?
31.	How common is inter-caste marriage in this village? (frequent, sometimes, rarely)	यो गाउँमा अन्तरजाति बिबाह कतीको हुने गर्दछ? (बेलाबेलामा, कहिलेकाही, त्यति धेरै हुदैन)

32. How common is it for non-Tamang speakers marrying a Tamang speaker to learn Tamang? (all people, most, few, none)
- तमाङ भाषा नबोल्ने व्यक्तिले तमाङ भाषा बोल्नेसंग बिबाह गरेभने उनिहरु कति जनाले तमाङ भाषा सिक्ने गरेकाछन्? (सबैजनाले, धेरैजनाले, थोरै, कतिले पनि सिक्ने गरेका छैनन्)

## Contact

33. Where is the nearest Tamang village that people from here go to often?
- यहाँका मान्छेहरु प्रायः नजिकको कुन तमाङ गाउँमा जाने गर्छन्?
34. Where is the nearest non-Tamang village that people from here go to often?
- यहाँका मान्छेहरु प्रायः नजिकको कुन तमाङ भाषा नबोल्ने गाउँमा जाने गर्छन्?
35. Where is the nearest airstrip?
- यहाँ नजिकको एअरपोर्ट कहाँ छ (बिमानस्थल)
36. Where is the nearest bus park?
- यहाँ नजिकको बसपार्क कहाँ छ?

## Education

37. Where do most children from this village go to primary school?
- यो गाउँको धेरैजसो बालबालिकाहरु कुन प्राइमेरी स्कूल जान्छन्?
38. Which ethnic group(s) are the teachers from?
- शिक्षक शिक्षिकाहरु कुन जातको हुनुहुन्छ?
39. In this school, what language(s) do teachers use with children in the classroom?
- उहाँहरु कक्षामा पढाउँदा कुन भाषा बोल्नुहुन्छ?
40. In this school, what language(s) do teachers use with children when they are explaining things?
- यो स्कूलमा, पढाइसकेपछि कुनै कुरा बुझाउनु पर्दा कुन भाषा प्रयोग गर्नुहुन्छ?
41. In this school, what language(s) do children use with other children?
- यो स्कूलमा, बालबालिकाले अरु बालबालिकासंग बोल्दा कुन भाषा प्रयोग गर्छन्?
42. How many children from your village go to secondary school (most, some, few)?
- तपाईंको गाउँका कतिजना बालबालिका हाइ स्कूल जान्छन् ?
- (धेरैजसो जान्छन्, केही जान्छन्, थोरै जान्छन्)
43. Where do most children from this village go to secondary school?
- यो गाउँका धेरैजसो बालबालिका हाइ स्कूल पढ्न कहाँ जान्छन्?
44. Which ethnic group(s) are the teachers from?
- शिक्षक शिक्षिकाहरु कुन जातको हुनुहुन्छ?
45. In this school, what language(s) do teachers use with children in the classroom?
- उहाँहरुले कक्षामा पढाउँदा कुन भाषा बोल्नुहुन्छ?

## Healthpost

46. Where is the nearest clinic/health post?
- नजिकको स्वास्थ्य चौकी कहाँ छ?
47. What ethnic groups are the doctor and/or staff?
- स्वास्थ्य चौकीमा काम गर्ने डाक्टर अथवा कर्मचारी कुन जातिको हुनुहुन्छ?
48. What language is used in the clinic/health post?
- स्वास्थ्य चौकीमा कुन भाषा बोलिन्छ?

## Vitality: Economy Base

49. How common is it for people to leave your village for the purpose of finding income? (frequently, some, rarely, never)
- तपाईंको गाउँका मान्छेहरु पैसा कमाउनको लागि कतिको बाहिर जानुहुन्छ?
- (धेरैजसो गइराख्नुहुन्छ, कहिलेकाहीँ जानुहुन्छ, अलिअलि जानुहुन्छ, कहिल्यै पनि जानुहुन्न)
50. How often do non-Tamang people emigrate to live in your village? (frequently, some, rarely, never)
- तमाङ भाषा नबोल्ने मान्छेहरु तपाईंको गाउँमा आएर कति धेरै बस्ने गरेका छन्? (धेरै मान्छे आएर बस्ने गरेकाछन्, केही मान्छे आएर बस्ने गरेकाछन्, थोरै मान्छे आएर बस्ने गरेकाछन्, कोही पनि आएर बस्ने गरेका छैनन्)
51. If anything other than 'never' was answered: For what purposes do these people come to live in your village?
- केका लागि/किन ति मान्छेहरु यो गाउँमा आएर बस्ने गरेका छन्?

## Vitality: Domains

52. What language is used for village meetings?
- गाउँको मितिङ (बैठक)मा कुन भाषा बोलिन्छ?
53. In this village, which language(s) is used for wedding ceremonies?
- यो गाउँमा बिहाबारी हुँदा कुन भाषा बोलिन्छ?

- |      |   |   |
|------|---|---|
| 54.  | What language is used for religious ceremonies that the whole village would attend? | गाउँका सबै मान्छे भेला हुने धार्मिक चाडपर्व अनि अरू संस्कारमा कुन भाषा बोलिन्छ? |
| 55.  | What language do you usually use for funerals?                                      | क्रिया कर्म गर्दा कुन भाषामा बोल्नुहुन्छ?                                       |
| 56.  | Do the people in this village write in Tamang very often? (texts, notes...)         | यस गाउँका मान्छे लेख्नको लागि तमाङ भाषा प्रयोग गर्नुहुन्छ? (चिठी, SMS)          |
| 56a. | If yes, what kinds of things do they write?   | के के लेख्नुहुन्छ?  |

## Social Outlook

- |      |  |   |
|------|--|---|
| 57.  | Has your community ever had any problem because of speaking Tamang?  | तमाङ भाषा बोलेकै तपाईंको समुदायलाई कहिल्यै कुनै समस्या परेको छ?                         |
| 57a. | If yes, what kinds of problems have you had?   | तपाईंलाई कस्तो खालको समस्या परेको छ?  |
| 58.  | What kinds of things distinguish Tamang people from other ethnic groups? Clothing? Homes? Music? Food? Profession? Sports? | कुन कुन कुराले-तमाङ जातिहरू अरू जातिहरूसँग भन्दा फरक छन्? (लुगाले/घरले/संगितले, खानाले) |

## Language Resources

- |      |  |   |
|------|--|---|
| 59.  | Are there any organizations doing work to help Tamang people?  | तमाङ जातिलाई सहायता गर्न संघसंस्थाले काम गरेका छन्? |
| 59a. | If yes, what are their names?  | नामहरू के हुन्?                                     |
| 60.  | What kind of work is being done? (cultural, linguistic, educational, political, religious, economic, other?) | तिनीहरूले के सम्बन्धी काम गर्दैछन्?                 |
| 61.  | Contact information  | सम्पर्क जानकारी                                     |

## Appendix D-4: Knowledgable insider interview responses

Note: Biodata is listed in Appendix A

**Appendix Table 19: Knowledgable insider interview questions M3-29**

ID #	M3. Date	M4. Village	M5. Interviewer	10. Name	22. Auto glottonym	23. Others call Lg	24. Pop. recorded	24a. Where available?	24b. What does record state?	25. In village, how many Spk Tm well?	26. How many homes	27. How many Tm homes?	28. What ethnic groups here?	29. What Lgs spoken by those groups?
<b>DT 06</b>	27/09/2013	Jh	SE/HH	Chok Bahadur Tm	Tamang only	language we don't understand	N/R	N/R	2,500	All	135 homes	135- down the mountain there are non-tamang homes	Tm	Tm
<b>KS 11</b>	21/01/2014	Khasigaun	SE	Chandra Bahadur Gr	Gr/just like Tm	Gr	Yes	Yes	2,200	90%	410	250 Gr, others Gh	Gh,Gr,Bis ekarma	Gr, Gr, Nep (respectively)
<b>NHT 04</b>	10/01/13	Sa, 5, Tupche, Nu, Bagmati	HH	Dhan Bahadur Tm	Tm	Tm	N/R	N/R	more than 3,000	All	20 Christian homes. More than 100 non-believers homes, 30-40 Christians in village	Nearly all	Tm, Chetri/Bahun-2 people	Nep only

**Appendix Table 20: Knowledgable insider interview questions 30-40**

ID #	30. What is most common LWC	31. Inter caste marriage?	32. Non-Tm. marrying in learn Tm?	33. Nearest Tm village that people from here go to often	34. Nearest non-Tm village	35. Nearest airstrip	36. Nearest bus park	37. Where primary school	38. Ethnic group of teachers	39. What Lg in classroom	40. Teachers with kids
<b>DT 06</b>	Tm	Rarely	All learn Tm, but only few non-Tms have married into village	Dharka	None	Ktm	Khjausung	Tasi Primary School	Tm and Bahun	Nep	Tm and Nep
<b>KS 11</b>	Gr	Few	All learn Gr, but it rarely happens	N/R	down, Arughat or Ktm	Helipad in this village, no airstrip	other VDC	here in Khasigaun	Gh, Gr, Bahun, Chetri	Nep	Teachers from here use Gr, but the Chettri & Bahun Spkrs don't know it so they use Nep
<b>NHT 04</b>	Nep	Rarely/ Never	N/A	Gokani, bamtang (for work) & many others	Rajmate	Ktm	Trisuli	Ratnaparasi-Tm	Bahun & Chetri only	Nep	Nep

**Appendix Table 21: Knowledgable insider interview questions 41-51**

ID #	41. In school kids w/kids	42. How many go to secondary	43. Where go to secondary school	44. Ethnic group of teachers	45. This school: teachers in classroom	46. Nearest clinic/health post	47. Ethnic group of staff	48. Lg in health post	49. How common to leave for work	50. How often non-Tm emigrate	51. Why come to village
DT06	Tm	few	Dh Bhesi	Bahun and Newar	Eng	Other side of the landslide	Tm	Tm	Frequently, every house has 2 or 3 people gone they go to malaysia, Kuwait, overseas	rarely	Work, engineer, teachers
KS11	Gr	All	Go, Arughat, manbu (Go being the primary)	Bahun, Chettri, Newar	Nep	Here	1. Nep 2 Gr	N/R	Very common	Never	N/A
NH T04	Tm with Tm friends, Nep with Nep friends	most	Tupche (up to class 10)	Baun	Nep	Sa	Tharu	Nep	Frequently, all males in Middle East or malaysia	Some	Bahun moved here for better farming

**Appendix Table 22: Knowledgable insider interview questions 52-57**

ID #	52. Lg for village mtgs	53. Lg for weddings	54. Lg for religious ceremonies	55. Lg for funerals	56. Wr in Tm often?	56a. What kinds of things/	57. Problems b/c of MT	57a What kind of problems?
DT06	Tm	Church: Tm for talking and Nep for preaching/officiating	Tm	Nep from bible also Tm	No, in Nep Eng	If they were educated some people might	No	N/A
KS11	1. Gr 2. Nep	Gr	Gr, for religious stuff people use their own or Tibetan	Lama will use tibetan	Nep, not in Gr	N/A	Yes	Nep is for Rding, not Gr
NH T04	Nep	Nep	Tm	Nep	No	N/A	No	N/A

**Appendix Table 23: Knowledgable insider interview questions 58-60**

ID #	58. Distinguishing Tm. traits	59. Organizations	59a. Names of organizations working with village	60. Type of work
DT06	Culture, clothing, food, Dhedo, masu	No	N/A	N/A
KS11	Diff language, the language from lower is different, otherwise the same	Yes	Pez Nepal (health) Newa Sangsta (water, toilet, electricity), LDCDB (money for the VDC), KAAA (agriculture)	Pez Nepal (health) Newa Sangsta (water, toilet, electricity), LDCDB (money for the VDC), KAAA (agriculture)
NH T04	Clothes-no topi, no lungi. Cholo tika. One or two women have a large nosering, most don't wear them	No	N/A	N/A

## **Appendix E: Observation Schedule**

1. *To what degree is the mother tongue being passed on to the next generation?*
  - a. *What language are children speaking?*
  - b. *What language are parents using with their children?*
2. *What languages are used in various domains of life?*
  - a. *School grounds.*
  - b. *On the road.*
  - c. *In the field.*
  - d. *Between different generations and genders.*
3. *Is the speech community located near, or do they have access to, a population center where its members would have contact with speakers of other languages?*
  - a. *Are there markets nearby?*
  - b. *Is the village ethnically mixed?*
4. *Is there an economic base that supports ongoing use of the target language?*
  - a. *What are the businesses in the area?*
  - b. *Where do they do business?*
5. *Is there an internal or external recognition of the language community as separate and unique within the broader society?*
  - a. *Is there material or non-material evidence of such a distinction?*  
*e.g. clothing, jewelry, housing, art.*
6. *Does the target language have prestige among other neighboring or regional languages?*
  - a. *What is the relative prestige of the language within the speech community?*
  - b. *Is the language used by outsiders?*
7. *Is it necessary for immigrants into each community to learn L1?*
  - a. *Do women who marry into the community learn L1?*
8. *Is there a network of social relations supportive of the targeted vernacular?*
  - a. *Are there any language/ethnic group development committees/center?*
9. *What is the religious atmosphere of the community?*
  - a. *What language is used in religious ceremonies?*
  - b. *What is the attitude toward other religious groups?*
  - c. *Is there a local place of worship (temple, stupha, church etc)?*





## **Appendix F: Recorded Text Test**

### **Appendix F-1: Recorded Text Test procedure**

The extent to which speakers of related linguistic varieties understand one another can be studied by means of recorded texts. Such studies investigate whether speakers of one variety understand a narrative text of another variety and are able to answer questions about the content of that text. The accuracy with which subjects answer these questions is taken as an index of their comprehension of that speech form. From the percentage of correct answers, the amount of intelligibility between speech varieties is inferred. The recorded text testing used in this survey is based on the procedures described in Casad (1974) and Blair (1990).

Short, personal-experience narratives are deemed to be most suitable for Recorded Text Testing in that the content must be relatively unpredictable and the speech form should be natural. Folklore or other material that is widely known is avoided. A three to five-minute story is recorded from a speaker of the regional vernacular, and then checked with a group of speakers from the same region to ensure that the spoken forms are truly representative of that area. The story is then transcribed and a set of comprehension questions is constructed based on various semantic domains covered in the text. Normally, a set of fifteen or more questions is initially prepared. Some of the questions will prove unsuitable -- perhaps because the answer is not in focus in the text, or because the question is confusing to native speakers of the test variety. Unsuitable questions are then deleted from the preliminary set, leaving a minimum of ten final questions for each RTT. To ensure that measures of comprehension are based on the subjects' understanding of the text itself and not on a misunderstanding of the test questions, these questions must be recorded in the regional variety of the subjects to be tested. This requires an appropriate dialect version of the questions for each RTT for each test location.

In the RTTs, test subjects hear the complete story text once, after which the story is repeated with test questions and the opportunities for responses interspersed with necessary pauses in the recorded text. Appropriate and correct responses are directly extractable from the segment of speech immediately preceding the question, such that memory limitations exert a negligible effect and indirect inferencing based on the content is not required. Thus the RTT aims to be a close reflection of a subject's comprehension of the language itself, not of his or her memory, intelligence or reasoning. The average or mean of the scores obtained from subjects at one test location is taken as a numerical indicator of the intelligibility between speakers of the dialect represented.

In order to ensure that the RTT is a fair test of the intelligibility of the test variety to speakers from the regions tested, the text is first tested with subjects from the region where the text was recorded. This initial testing is referred to as the hometown test (HTT). The hometown test serves to introduce subjects to the testing procedure in a context where intelligibility of the dialect is assumed to be

complete since it is the native variety of the test subjects. In addition, hometown testing insures that native speakers of the test dialect could accurately answer the comprehension questions used to assess understanding of the text in non-native dialect areas. Once a text has been hometown tested with a minimum of ten subjects who have been able to correctly answer the selected comprehension questions, with an average score of 90% or above, the test is considered validated.

It is possible that a subject may be unable to answer the test questions correctly simply because he or she does not understand what is expected. This is especially true with unsophisticated subjects or those unacquainted with test-taking. Therefore, a very short pre-test story is recorded in the local variety before beginning the actual testing. The purpose of the pre-test is to teach the subject what is expected according to the RTT procedures. If the subject is able to answer the pre-test questions, it is assumed that he or she would serve as a suitable subject. Each subject then participates in the hometown test in his or her native variety before participating in RTTs in non-local varieties. Occasionally, even after the pre-test, a subject fails to perform adequately on an already validated hometown test. Performances of such subjects are eliminated from the final evaluation, the assumption being that uncontrollable factors unrelated to the intelligibility of speech forms are skewing such test results. Normally, subjects performing at levels of less than 80% on their hometown test are eliminated from further testing.

When speakers of one linguistic variety have had no previous contact with the variety represented by the recorded text, the test scores of the ten subjects from the test site tend to be more similar -- especially when the scores are in the higher ranges. Such consistent scores are often interpreted to be closer reflections of the inherent intelligibility between speech varieties. If the sample of ten subjects accurately represents the speech community being tested in terms of the variables affecting intelligibility, and the RTT scores show such consistency, increasing the number of subjects should not significantly increase the range of variation of the scores.

However, when some subjects have had significant previous contact with the speech form recorded on the RTT, while others have not, the scores usually vary considerably, reflecting the degree of learning that has gone on through contact. For this reason, it is important to include a measure of dispersion which reflects the extent to which the range of scores varies from the mean -- the Standard Deviation. On an RTT with 100 possible points (that is 100 percent), standard deviations of more than 12 to 15 are considered high. If the standard deviation is relatively low, say 10 or below, and the mean score for the subjects from the selected test site is high, the implication is that the community as a whole probably understands the test variety rather well. This might occur either because the language being tested has high inherent intelligibility with the speakers' own language, or because this variety has been acquired rather consistently and uniformly throughout the speech community. If the standard deviation is low and the mean RTT score is also low, the implication is that the community as a whole understands the test variety rather poorly and that regular contact has not facilitated learning of the test variety to any significant extent. If the standard deviation is high, regardless of the mean score, one

implication is that some subjects have learned to comprehend the test variety better than others. In this last case, inherent intelligibility between the related varieties may be mixed with acquired proficiency, which results from learning through contact.

The relationship between RTT scores and their standard deviation can be seen in the following table.

**Appendix Table 24: Relationship between RTT scores and standard deviation**

		<i>STANDARD DEVIATION</i>	
		<b>HIGH</b>	<b>LOW</b>
<b>AVERAGE SCORE</b>	<b>HIGH</b>	<b>Situation 1</b> Many people understand the story on the test tape well, but some have difficulty	<b>Situation 2</b> Most people understand the story on the test tape.
	<b>LOW</b>	<b>Situation 3</b> Many people cannot understand the story, but a few are able to answer correctly.	<b>Situation 4</b> Few people are able to understand the story on the test tape

High standard deviations can result from many causes, such as inconsistencies in the circumstances of the test administration and scoring or differences in attentiveness or intelligence of the subjects.

Researchers involved in recorded-text testing need to be aware of the potential for skewed results due to such factors, and to control for those factors as much as possible through careful test development and administration.

Interviews administered at the time of testing can help researchers discover which factors are significant in promoting contact that facilitates acquired intelligibility. Travel to or extended stays in other dialect regions, intermarriage between dialect groups, or contacts with schoolmates from other dialect regions are examples of the types of contact that can occur.

In contrast to experimentally controlled testing in a laboratory or classroom situation, the results of field-administered methods such as the RTT cannot be completely isolated from potential biases. Recorded texts and test questions will vary in terms of the clarity of the recording. Comparisons of RTT results from different texts need to be made cautiously. It is therefore recommended that results from RTTs not be interpreted in terms of fixed numerical thresholds, but rather evaluated in light of other indicators of intelligibility such as lexical similarity, dialect opinions, and reported patterns of contact and communication. In general, however, RTT mean scores of around 80% or higher with accompanying low standard deviations are usually taken to indicate that representatives of the test site dialect display adequate understanding of the variety represented by the recording. Conversely, RTT averages below 60% are interpreted to indicate inadequate intelligibility.

Responses to questions about the language of the RTT asked after the administration of an RTT can reflect attitudes held toward the test dialect. These opinions can then also help the researcher interpret the scores obtained on the tests.

### **Administering the RTTs in this survey**

Initially each story had more than twenty questions. After the the process of validating the questions, the number of questions was limited to between ten and sixteen.

The answers to the comprehension questions were rated as follows:

- 1 = correct answer
- 0.5 = partly correct answer
- 0 = wrong answer

The maximum score of a test is ten or sixteen. The scores are then converted to percentages.

The participants were tested on their comprehension of recorded texts with questions in their own dialect inserted at various points in the texts (see Appendixes F-5, F-6 and F-7 for all the stories with the questions inserted). Before the actual HTT and RTTs, the participants were given a short practice test (Appendix F-3) for which the scores have been disregarded in the analysis. Each participant was then tested first on the HTT (i.e. on the test text of his/her own language variety) and they had to score at least 80% on that story, and only then on the RTT (i.e. on the test text of the speech variety being tested).

## Appendix F-2: Post-Recorded Text Test questions

Appendix Table 25: Post-RTT questions

POST-RTT QUESTIONS		
Q #	Question	Answer
1.	Which village do you think the storyteller is from? यो कथा भन्ने मान्छेको गाउँ कुन(कहाँ) होला?	
2.	How did you like their speech? उहाँले बोलेको भाषा कस्तो लाग्यो?	
2a.	Why? (What is/ is not good about it?) किन होला? (के राम्रो छ / छैन?)	
3.	How much of the story did you understand? (all, most, half, less than half) यो कथा कति बुझ्नुभयो?	पुरा (all) <input type="checkbox"/> एउटा दुईटा कुरा बुझ्नुभएन (most) <input type="checkbox"/> आधा (half) <input type="checkbox"/> आधा भन्दा कम (less than half) <input type="checkbox"/>
4.	Is the language in this story the same, a little different, or very different from the language spoken here? यहाँ बोलिएको भाषा कथामा उस्तै छ कि अलिअलि फरक छ, वा धेरै फरक छ?	उस्तै छ (same) <input type="checkbox"/> अलिअलि फरक छ (a little different) <input type="checkbox"/> धेरै फरक छ (very different) <input type="checkbox"/>
5a.	<b>If different</b> , In what way is it different? (pronunciation, words, style) केमा फरक छ?	उच्चारण (pronunciation) <input type="checkbox"/> शब्द (words) <input type="checkbox"/> बोल्ने तरिका (speaking style) <input type="checkbox"/> Other _____
6.	Did he speak Tamang purely? उहाँले शुद्ध तामाङ भाषामा बोल्नुभयो?	Y <input type="checkbox"/> No <input type="checkbox"/>
6a.	<b>If no</b> , In what way is his speech not pure? उहाँको तामाङ भाषा कसरी शुद्ध छैन?	

### Appendix F-3: Cow practice story and questions

	English	Nepali	English Answer	Nepali Answer
1.	When I was a child, my father bought a cow.	म सानो छँदा मेरो बुबाले गाई किन्नुभयो।		
Q1.	What did the father buy?	उसको बुबाले के किन्नुभयो ?	a cow	गाई
2.	He bought a cow because we needed milk.	हामीलाई दुध चाहिएकोले गाई किन्नुभयो।		
Q2.	Why did he buy a cow?	किन गाई किन्नुभयो?	they needed milk	दुध चाहियो
3.	He paid Rs. 600 for it.	यसलाई छ सय पऱ्यो।		
Q3.	How much did the cow cost?	गाईलाई कति पऱ्यो?	Rs. 600	६ सय
4.	One day as I was milking the cow a bee bit the cow.	एक दिन मैले गाईको दुध दुहिरहँदा एउटा मौरीले गाईलाई टोक्यो।		
Q4.	What bit the cow?	गाईलाई केले टोक्यो?	bee	मौरी
5.	The cow got upset and kicked the milk pail,	गाईलाई रिस उठ्यो र दुधको बाल्टीनलाई लात्तीले हान्यो।		
Q5.	What did the cow do?	गाईले के गर्‱यो?	kicked/kicked the milk pail	लात्तीले हान्यो
6.	and all the milk was spilled.	सबै दुध पोखियो।		
Q6.	What happened to the milk?	दुध के भयो?	it spilled	पोखियो
7.	Because my mother would be angry, I was afraid.	आमा रिसाउनुहुन्छ भनेर मलाई डर लाग्यो।		
Q7.	How did the speaker feel?	बोल्ने मान्छेलाई कस्तो लाग्यो?	afraid	डर लाग्यो
8.	I tried to borrow milk from the neighbors, but they had none to spare.	मैले छिमेकीबाट पैँचो लिने कोशिस गरेँ तर उनीहरूसँग दुध थिएन।		
Q8.	How much milk did the neighbors give?	छिमेकीले कति दुध पैँचो दियो?	none	कति पनि दिएन
9.	When my mother found out about the spilled milk, she scolded me.	जब आमाले दुध पोखिएको कुरा थाहा पाउनुभयो मलाई गाली गर्नुभयो।		
Q9.	What did the mother do?	आमाले के गर्नु भयो?	scolded	गाली गर्नुभयो
10.	As a punishment, I had to go without milk for one week.	सजायको रूपमा मैले एक हप्तासम्म दुध खान पाइँनँ।		
Q10.	How long did the speaker have to go without milk?	बोल्ने मान्छेले कति समयसम्म दुध खान पाएन?	one week	एक हप्ता

## Appendix F-4: Introduction and transition sentences

### Introduction

I1. We are language researchers from Tribhuvan University in Kirtipur.

हामी भाषाको अध्ययन गर्न त्रिभुवन विश्वविद्यालयबाट आएका हौं।

I2. We have recorded some stories on this machine and would like you to listen to them.

हामीसँग केही रेकर्ड गरिएका कथाहरू छन्। यी कथाहरू तपाईंलाई सुनाउन चाहन्छौं।

I3. You will hear each story two times. The second time, the story will also contain some questions.

तपाईंले प्रत्येक कथा दुई पटक सुन्नु हुनेछ। दोस्रो पटकमा केही प्रश्नहरू हुनेछन्।

I4. Please listen to the stories and questions carefully.

कथा र प्रश्नहरू ध्यान दिएर सुन्नुहोला।

I5. When you hear a question, we will stop the tape.

तपाईंले प्रश्न सुनेपछि हामी टेप बन्द गर्छौं।

I6. When we stop the tape, please answer the question.

टेप बन्द गरे पछि उत्तर दिनुहोला।

### Transitions

Transition #1: “Do you understand?”

तपाईंले बुझ्नुहुन्छ?

Transition #2: “Can you hear the sound clearly?”

आवाज प्रष्टसँग सुनिन्छ?

Transition #3: “Here is the first story.”

पहिला कथा सुन्नु होस्।

Transition #4: “Now you will hear this story again with questions. When you hear a question, please answer it.”

अब अर्को कथा र प्रश्नहरू सुन्नुहोस्। प्रश्न सुने पछि उत्तर दिनुहोला।

Transition #5: “Now you will hear a longer story.”

अब लामो कथा सुन्नुहोस्।

Transition #6: “Now you will hear another story.”

अब अर्को कथा सुन्नुहोस्।

Transition #7: “For this section of the story there is no question. Please listen carefully. A question is coming.”

यस भागको लागि प्रश्न छैन। अब राम्रोसँग सुन्नुस्। प्रश्न आउँदैछ।

## Appendix F-5: Nuwakot Recorded Text Test story

Language name: Northwestern Tamang [tmk]  
 Storyteller: Nandu Kumari Tamang (NHT07)  
 Backtranslator: Dhan Bahadur Tamang  
 Sources: Personal Event

T=Tamang (as spoken in the narrative)  
 NL=Nepali literal translation  
 NF=Nepali free translation  
 EF=English free translation

1. **T** तिरेत डला अमचे डता गोठालो डिउँ पङ्चि ।  
**NL** एक दिन मेरो आमाले मलाई गोठालो जानु भनिन्  
**NF** एक दिन मेरी आमाले मलाई गोठालो जानु भनिन्।  
**EF** ONE DAY MY MOM SENT ME TO GO PASTURE THE ANIMALS.

QUESTION 1		ANSWER
NF	आमाले तिनलाई के काम गर्न लगाउनुभयो?	गोठालो जानु
EF	WHAT DID HER MOM TELL HER TO GO DO?	GO PASTURE THE ANIMALS

2. **T** अनि डता गोठालो निबै लागिरी आमाचे ग्लाप पिपिरची ।  
**NL** अनि मलाई गोठालो जानको लागि आमाले गोरु फुकाईदिइन्।  
**NF** अनि मलाई गोठालो जानको लागि आमाले गोरु फुकाईदिइन्।  
**EF** SHE SENT ME OUT TO PASTURE THE OX.

QUESTION 2		ANSWER
NF	आमाले के फुकाईदिनुभयो?	गोरु
EF	WHAT DID HER MOTHER SEND HER OUT TO PASTURE?	THE OX

3. **T** अनि ड ग्लाप ड षोर्चिम गोठालो निबै लागिरी यर्चि ।  
**NL** अनि म गोरु पाँच लगेर गोठालो जानको लागि गएँ।  
**NF** अनि म पाँचवटा गोरु लगेर गोठालो जानको लागि गएँ।  
**EF** SO I TOOK THE FIVE OXEN OUT TO PASTURE.

QUESTION 3		ANSWER
NF	तिनले कतिवटा गोरु चराउन लगेर गई?	५ वटा
EF	HOW MANY OXEN DID SHE TAKE TO PASTURE?	5 OXEN

- 4.1 **T** अनि ड गोठालो अनि ग्याम्टो बनमाएनो अनि होमायनो मुपल ।  
**N** अनि म गोठालो अनि बाटोमा वनहरु पनि अनि साथीहरु पनि थियो  
**L** यर्चि । मुपल ।  
 गएँ। थियो  
**N** अनि म गोठालो गएँ । बाटोमा बन पनि थियो। अनि साथीहरु पनि थिए ।  
**F** AND I WENT TO THERE WAS JUNGLE MY FRIENDS WERE ALSO THERE.  
**F** PASTURE. AROUND THE ROAD.  
 4.2 **T** अनि वरिपरी बन खनम् पङ्खनम् बु अनि डिमाचहिँ जेप्पा पङ्गेरी ग्लाप  
**N** अनि वरिपरी वन कतै चौर कतै खेत अनि हामी चाहिँ ठुलो चौरमा गोरु  
**L** मुपल । मुपल । छपमुपल।  
 थियो थियो चराउँदै थियो  
**N** अनि वरिपरी वन कतै चौर कतै खेत थियो। अनि हामी चाहिँ ठुलो चौरमा गोरु चराउँदै थियो।  
**F** थियो।  
**E** ALL AROUND THERE WERE LOTS OF WE PASTURED THE OXEN AT A BIG  
**F** THERE WAS FIELDS AROUND FIELD.  
 JUNGLE



QUESTION 4		ANSWER
NF	तिनीहरूले गोरुहरू कहाँ चराउँदै थिए?	ठूलो चौरमा
EF	WHERE DID THEY PASTURE THE OXEN?	IN A BIG FIELD

5. **T** ग्लाप छचिम् अनि जम्मनो ग्लाप छचिम् डिचि । दिनगिनो होमातेङ्ग डिचि ।  
**NL** गोरु चराउँदै अनि सबैजना गोरु चराउँदै बस्यौं दिनभरी साथीहरुसंग बसें  
**NF** गोरु चराउँदै, अनि सबैजना गोरु चराउँदै बस्यौं। दिनभरी साथीहरुसंग बसें।  
**EF** EVERYONE WAS PASTURING THEIR OXEN. I STAYED WITH MY FRIENDS ALL DAY LONG

QUESTION 5		ANSWER
NF	तिनी दिनभरी कोसंग बिसिन्?	साथीहरुसंग
EF	WHO DID SHE STAY WITH ALL DAY LONG?	WITH FRIENDS

6. **T** अनि होमा चडिँ ओन्डेम् खचि । ड चडिँ चेक् अबेल सम्म छरिची ।  
**NL** अनि साथीहरु चाहिँ अगाडि आए म चाहिँ अलिकती अबेलासम्म चराउँदै बसे  
**NF** अनि साथीहरु चाहिँ अगाडि आए । म चाहिँ अलिकती अबेलासम्म चराउँदै बसें।  
**EF** MY FRIENDS WENT HOME A LITTLE EARLY WHILE I STAYED PASTURING UNTIL EVENING.

QUESTION 6		ANSWER
NF	तिनले कति बेला सम्म गोरु चराईन्?	अबेलसम्म
EF	HOW LATE DID SHE STAY PASTURING THE OXEN?	UNTIL EVENING

- 7.1. **T** अनि लित्यम मुपल ड । अनि ड ग्लाप छरिपल खरिपल मुपल । अनि बखैँ बेलो मुपल ।  
**NL** अनि पछाडी थिएँ म अनि म गोरु चराएर आउँदै थिएँ अनि वर्षयामको समय थियो  
**NF** अनि म पछाडी थिएँ । अनि म गोरु चराएर आउँदै थिएँ । अनि वर्षयामको समय थियो।  
**EF** I WAS IN THE BACK, AND AS I WAS COMING WITH THE OX, IT WAS DURING THE MONSOON.
- 7.2. **T** ग्याममाणो प्लाप मुपल ।  
**NL** बाटोहरु पनि चिप्ला थिए  
**NF** बाटाहरु पनि चिप्ला थिए।  
**EF** THE ROAD WAS ALSO SLIPPERY.

QUESTION 7		ANSWER
NF	बाटो कस्तो थियो?	चिप्लो
EF	WHAT WAS THE ROAD LIKE?	SLIPPERY

8. **T** अनि युङ्पमाणो प्लचिम स्यबल् छचापल मुपल ।  
**NL** अनि ढुङ्गहरु पनि चिप्लो थियो लेऊ लागेको थियो  
**NF** अनि ढुङ्गहरु पनि लेऊलागेकोले चिप्ला थिए।  
**EF** THE STONES WERE SLIPPERY BECAUSE OF THE MOSS ON THEM.

QUESTION 8		ANSWER
NF	ढुङ्गहरुमा के लागेको थियो?	लेउ
EF	WHAT WAS ON THE STONES?	MOSS

9. **T** होलपचेम् ड ग्लाप् दङ्पै लागिरी एले यर्प म्हैपलमी ड युङ्परी प्लाची ।  
**NL** त्यसोभएकोले म गोरु धपाउनको लागि यसरी जान लागेको त म ढुङ्गमा चिप्लें  
**NF** त्यसोभएकोले म गोरु धपाउनको लागि यसो जान लागेको त चिप्लें ।  
**EF** BECAUSE OF THAT, AS I WAS BRINGING BACK THE OXEN I SLIPPED ON A STONE.

QUESTION 9		ANSWER
NF	तिनी कसरी लडिन्?	ढुङ्गमा चिप्लेर
EF	WHAT DID SHE SLIP ON?	SHE SLIPPED ON A STONE.

- 10.1 **T** अनि प्लचिम डला डोंरी मग ताची । ठोकचीम युङ्परी ठोकचीम पोर् ताची ।  
**NL** अनि चिप्लेर मेरो निधारमा घाउ भयो ठोक्किएर दुङ्गमा ठोक्किएर घाउ भयो  
**NF** अनि चिप्लेर मेरो निधारमा घाउ भयो दुङ्गमा ठोक्किएर घाउ भयो।  
**EF** AS I SLIPPED I FELL AND HIT MY FOREHEAD ON A STONE AND GOT CUT.
- 10.2 **T** अनि बेस्ले काःएनो युची । अनि का युचीम ड क्राहपल मुपल।  
**NL** अनि बेस्सरी रगत पनि आयो (झरेर) अनि रगत आएर(झरेर) म रूंदै थिएँ  
**NF** अनि बेस्सरी रगत पनि आयो (झरेर)। अनि रगत आएर(झरेर) म रूंदै थिएँ।  
**EF** MY HEAD STARTED TO BLEED PROFUSELY AND I BEGAN TO CRY A LOT.
- 10.3 **T** अनि मिस गि खरिपरीम् । मिसचे डता , " ए ता तपल ?" पङ्ची ।  
**NL** अनि मिस एक आउँदै थिई मिसले मलाई तिमी के भयौ भनिन् (सोधिन्)  
**NF** अनि एकजना मिस आउँदै थिई। मिसले मलाई, "तिमीलाई के भयो?" भनिन् (सोधिन्)।  
**EF** A TEACHER PASSED BY AND ASKED, "WHAT HAPPENED TO YOU?"
- 10.4 **T** डचे " ड ब्लिङ्चिम डला ठोक्पल " पङ्ची  
**NL** मैले म लडेर मेरो ठोकेको भने  
**NF** मैले "म लडेर ठोकेको" भने ।  
**EF** I TOLD HER I FELL AND HIT MY HEAD.
- 10.5 **T** अनि मिसचे डता , " ब्रे अना , डेङ्डी हेल्थपोटथे यर्पा पाङ्ची ।  
**NL** अनि मिसले मलाई जाओँ दिदी हामी दुई हेल्थपोस्टमा जान्छौ भनिन्  
**NF** अनि मिसले मलाई, " जाओँ दिदी, हामी दुई हेल्थपोस्टमा जाओँ" भनिन् ।  
**EF** SHE SAID, "OKAY LET'S THE TWO OF US GO TO THE HEALTHPOST."
- 11 **T** डिमै नाम्सरी हेल्थपोस्ट गी मुपल ।  
**NL** हाम्रो गाउँमा हेल्थपोस्ट एक थियो  
**NF** हाम्रो गाउँमा एउटा हेल्थपोस्ट थियो।  
**EF** THERE WAS ONE HEALTHPOST IN OUR VILLAGE.

QUESTION 10		ANSWER
NF	गाउँमा कतिवटा हेल्थपोस्ट थियो?	एक वटा
EF	HOW MANY HEALTHPOSTS WERE IN THE VILLAGE?	ONE

- 12.1 **T** हुचु ड ब्लिङ्पै ग्लाचे आधी घण्टा थारेङ्गः मुपल । अनि ड यर्ची। अनि मिसचे डता बोर्ची ।  
**NL** त्यो म लडेको ठाउँबाट आधा घण्टा टाढा थियो अनि म गएँ। अनि मिसले लगे  
**NF** त्यो म लडेको ठाउँबाट आधा घण्टा टाढा थियो। अनि म गएँ। अनि मिसले मलाई लगे।  
**EF** IT WAS HALF AN HOUR FROM WHERE I FELL, I WENT THERE WITH THE TEACHER.
- 12.2 **T** अनि हेल्थपोस्थे बोर्ची  
**NL** अनि हेल्थपोस्थ लगे  
 । हुचुये चाडिँ डाक्टर गी मुपल । डाक्टरचे डता , " ता तापला ए ?"  
 त्यहाँ चाहिँ डाक्टर एक जना थियो डाक्टरले मलाई सोधे के भयो तिमी  
**NF** अनि हेल्थपोस्थमा लगे। त्यहाँ चाहिँ एक जना डाक्टर थियो। डाक्टरले मलाई सोधे, " के भयो तिमीलाई?"  
**EF** SHE BROUGHT ME TO THE HEALTHPOST WHERE THERE WAS A DOCTOR WHO ASKED ME WHAT HAPPENED TO ME.
- 12.3 **T** पङ्ची । " ड ब्लिङ्चिम ठोकचीम पोर् ताची " पाङ्ची ।  
**NL** भने म लडेर ठोकेर घाउ भयो भने  
**NF** । "म लडेर ठोकेर घाउ भएको" भने।  
**EF** I TOLD HIM I FELL AND HIT MY HEAD.

- 13 **T** डाक्टरचे डता , " अनम् एता टाँका लाहेयिपिम्प " पडची ।  
**NL** डाक्टरले मलाई त्यसोभए तिमीलाई टाँका लगाईदिन्छु भने  
**NF** डाक्टरले मलाई," त्यसोभए तिमीलाई टाँका लगाईदिन्छु" भने।  
**EF** THE DOCTOR TOLD ME, "OKAY I WILL GIVE YOU SOME STICHES FOR YOUR CUT."

	QUESTION 11	ANSWER
NF	डाक्टरले के भने?	"तिमीलाई टाँका लगाईदिन्छु"
EF	WHAT DID THE DOCTOR SAY?	I WILL GIVE YOU SOME STITCHES

- 14 **T** अनि डाक्टरचे डला पोर् सफा लची , टाँका लाहेयिपिम्प । अनि मेनेनो पिन्ची ।  
**NL** अनि डाक्टरले मेरो घाउ सफा गरे टाँका लगाइदिए अनि औषधी पनि दिए  
**NF** अनि डाक्टरले मेरो घाउ सफा गरेर टाँका लगाइदिए। अनि औषधी पनि दिए।  
**EF** THE DOCTOR CLEANED MY WOUND, PUT IN STITCHES AND GAVE ME SOME MEDICINE.

	QUESTION 12	ANSWER
NF	डाक्टरले तिनलाई के दिए?	औषधी
EF	WHAT DID THE DOCTOR GIVE HER?	SOME MEDICINE

- 15.1 **T** "एचे देरेम हुचु जेले सफा लो।  
**NL** तिमीले अब त्यो राम्ररी सफा गर  
**NF** " तिमीले अब त्यो राम्ररी सफा गर।  
**EF** "KEEP THAT WOUND VERY CLEAN,"
- 15.2 **T** फेरेनो ३ दिन पछि हुचु टाँका सफा लपरी फेरी हेल्थपोस्त् खो " पड्ची डचे तब पड्चि ।  
**NL** फेरि ३ दिन पछि त्यस टाँका सफा गर्न फेरी हेल्थपोस्त् आउ भने मैले हुन्छ भने  
**NF** "फेरि ३ दिन पछि त्यस टाँका सफा गर्न फेरी हेल्थपोस्त् आउ" भने, मैले "हुन्छ" भनें।  
**EF** "AND IN THREE DAYS COME TO THE HEALTHPOST TO GET THE WOUND CLEANED," SAID THE DOCTOR. I SAID "OKAY."
- 15.3 **T** अनि मिसचे , " ब्रे देरेम धिमरी यर्प "।  
**NL** अनि मिसले जाओ अब घरमा जान्छौं  
**NF** अनि मिसले," जाओ अब घरमा जान्छौं" भनिन्।  
**EF** THE TEACHER THEN SAID, "OKAY LET'S GO HOME."

	QUESTION 13	ANSWER
NF	मिसले कहाँ जाओ भने?	घरमा
EF	WHERE DID THE TEACHER SAY TO GO?	HOME

- 16.1 **T** अनि डचै धिमरी खचि । थेएनो धिमरी यार्ची ।  
**NL** अनि म घरमा आएँ उनी पनि घरमा गई  
**NF** अनि म घरमा आएँ। उनी पनि घरमा गई।  
**EF** I ARRIVED AT HOME. SHE ALSO WENT HER HOME.
- 16.2 **T** अनि डला हुचु पोर् चाडि पन्ध्र दिन लग्दीची टाँका लैदिची पिन्चीम् ।  
**NL** अनि मेरो त्यस घाउ चाहिँ पन्ध्र दिन लाग्यो टाँका लगाईदिए पछि  
**NF** अनि त्यस घाउ टाँका लगाईदिएको पन्ध्र दिन भयो ।  
**EF** THE STITCHES HAD TO STAY IN THE WOUND FOR 15 DAYS.

	QUESTION 14	ANSWER
NF	घाउको टाँका कति दिन सम्म राख्नुपर्छ?	१५ दिन सम्म
EF	FOR HOW MANY DAYS DID THE STITCHES HAVE TO STAY IN THE WOUND?	FOR 15 DAYS

- 17 **T** अनि सफाएनो निरीजी ।  
**NL** अनि सफा पनि गईरहे  
**NF** अनि सफागर्न पनि गईरहे।  
**EF** WE ALSO KEPT CLEANING THE WOUND.

QUESTION 15		ANSWER
NF	के गर्नकोलागी गईरहिन्?	सफा गर्नलाई
EF	WHAT DID THEY KEEP DOING?	CLEANING THE WOUND

- 18 **T** अनि टाँका लाईदिचीम हुचु पोर्एनो ज्याचि ।  
**NL** अनि टाँका लगाएर त्यस घाउ पनि निको वा राम्रो भयो  
**NF** अनि टाँका लगाएर त्यस घाउ पनि निको भयो वा राम्रो भयो ।  
**EF** BECAUSE WE HAD PUT IN STITCHES, THE WOUND EVENTUALLY HEALED WELL.

QUESTION 16		ANSWER
NF	घाउलाई के भयो?	निको भयो (राम्रो भयो)
EF	WHAT HAPPENED TO THE WOUND?	IT HEALED WELL

Appendix F-5.1: Nuwakot Story Test responses

**Appendix Table 26: NST HTT responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Total Score	Total Percent
NHH01	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
NHH02	1	1	1	0	1	0	1	1	1	0	1	1	1	1	1	0	12	75%
NHH03	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
NHH04	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
NHT01	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
NHT02	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
NHB01	1	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	15	94%
NHB02	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
NHT04	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	1	15	94%
NHT05	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
Sample Size: 10										St. Dev. = 8					Average Overall Score: 96%			

**Appendix Table 27: NST HTT post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Understood?	Q4 Different?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
NHB01	Near	Good	Very good	All	Same	N/A	Yes	N/A
NHB02	Sahugaun	Good	Own language	All	Same	N/A	Yes	N/A
NHH01	Sahugaun	Good	Clean/pure	All	Same	N/R	Yes	N/A
NHH02	Highland (लेखको)	Good	Very good	All	Same	N/A	Yes	N/A
NHH03	Sahugaun	Good	N/R	All	Same	N/A	Yes	N/A
NHH04	DK	Good	Fun story	All	Same	N/A	Yes	N/A
NHT01	Sahugaun	Good	N/R	All	Same	N/A	Yes	N/A
NHT02	KTM	Good	N/R	Less than Half	Same	N/A	No	Nepali Mix
NHT04	Dhading	Good	Fits with ours	All	Same	N/A	Yes	N/A
NHT05	Sahugaun	Good	Understood all	All	Same	N/A	Yes	N/A

**Appendix Table 28: NST Dhading responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Total Score	Total Percent
DJ06	1	1	1	0	1	1	1	1	1	0	1	0	1	1	1	1	13	81%
DHJ05	1	1	1	0	1	1	1	1	1	1	1	1	1	0	1	1	14	88%
DT03	1	1	0	0	1	1	1	1	1	1	1	1	1	0	1	1	13	81%
DS04	1	1	1	1	1	1	1	0	1	0	1	0	1	1	1	1	13	81%
DJ03	1	1	1	0	1	1	1	1	0.5	1	0	1	0	1	1	1	12.5	78%
DJ04	0	1	1	0	1	0	1	1	0	1	1	1	1	1	1	1	12	75%
DS07	1	1	1	0	1	1	1	0	1	1	1	1	1	1	1	1	14	88%
DS03	1	1	1	0	1	1	1	1	1	1	1	1	0	1	1	1	14	88%
DS06	1	1	1	0	0	1	1	1	1	1	1	1	1	1	1	1	14	88%
DS08	1	1	1	0	1	1	1	1	1	1	0	1	0	0	1	1	12	75%
DT01	1	1	1	0	1	1	1	1	0	1	1	1	1	1	1	1	14	88%
Sample Size: 11										St. Dev. = 5					Average Overall Score: 83%			

**Appendix Table 29: NST Dhading post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Underst and?	Q4 Different ?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
DJ06	The road to Trishuli (Nuwakot)	Good	Because it's tamang	Most	Little Different	Pronunciation, words, speaking style	Yes	N/A
DHJ05	Don't know	Good	Spoke slowly	Most	Little Different	Speaking style	Different	N/R
DT03	Dhading bessi (far)	Good	Tamang	All	Little Different	Pronunciation	Yes	N/A
DS04	Nuwakot	A little different only by a few words	A little different, only by a few words	All	Little Different	Pronunciation	Yes	N/A
DJ03	N/R	Good	Tamang was good	Less than half	Little Different	"Theirs is different than ours"	Yes	N/A
DJ04	Jharlang	Good	N/R	Half	Little Different	Words	Yes	N/A
DS07	Jharlang	Good	Spoke clearly	All	Little Different	Pronunciation, words, speaking style	Yes	N/A
DS03	Jharlang	Good	Like my own language	Half	Same	N/R	Yes	N/A
DS06	Jharlang	Okay	Didn't ask	Half	Little Different	Words, speaking style	Yes	N/A
DS08	Other place	Okay	Good story	Half	Little Different	Speaking style	Yes	N/A
DT01	Rhee (Dhading)	Good	Because could listen to it	Most	Little Different	Pronunciation	Yes	N/A

**Appendix Table 30: NST Kashigaun responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Q12	Q13	Q14	Q15	Q16	Total Score	Total Percent
KS17	1	1	1	1	1	1	1	1	1	1	1	1	0	1	1	1	15	94%
KT06	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	15	94%
KT04	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	15	94%
KS14	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	15	94%
KS16	1	1	1	0	1	1	1	1	1	1	1	1	1	1	1	1	15	94%
KT01	1	1	1	0	1	1	1	1	1	0	1	1	1	1	0.5	1	13.5	84%
KT03	0	0	1	0	1	0	1	1	1	1	1	1	1	1	1	1	12	75%
KT02	1	1	1	0	1	0	1	1	1	1	1	1	1	1	1	1	14	88%
KS15	1	1	1	0	0	0	1	1	1	0	0	1	1	0	1	1	10	63%
KT05	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	16	100%
										Sample Size: 10			St. Dev. = 11			Average Overall Score: 88%		

**Appendix Table 31: NST Kashigaun post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Underst and?	Q4 Different ?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
KS17	Don't know	Good	Our own, it's similar	Most	Little Different	Speaking style	Yes	N/A
KT06	Don't know	Almost okay	Because it's similar	All	Same	N/A	No	One or two things aren't similar with ours
KT04	Dhading	Okay	Good questions	All	Little Different	Words	Yes	N/A
KS14	Don't know	Similar	N/R	All	Same	N/A	Yes "tamang and gurun is the same thing"	N/A
KS16	Don't know	Good	Good style	All	Little Different	Speaking style	No	N/R
KT01	Dhading-not here	Good	People here won't understand	all	Little Different	Words	Yes	N/A
KT03	Dhading	Good	Similar	Most	Little Different	Words	Yes	N/A
KT02	Manbu	Good	Good	Most	Little Different	Words	N/R	N/R
KS15	Trisulu	Ticke	My own, good story	Most	Little Different	Pronunciai ton	No	It's like tamang
KT05	Rasuwa/ Nuwakot	Good	Because it's similar	All	Same	N/A	Yes	N/A

## Appendix F-6: Nuwakot Recorded Text Test story

Language name: Northwestern Tamang [tmk]

Reader: Nandu Kumari Tamang (NHT07)

Backtranslator: Dhan Bahadur Tamang

Tamang Text Source: Karna Bahadur Tamang and Doreen Taylor New Testament Translation ©1973

English Free Translation Source: Acts 27:33-39a, 43-44, 28:1-10 ©New Living Translation<sup>1</sup>

T=Tamang (as in the text)

NL=Nepali literal translation

NF=Nepali free translation

EF=English free translation

1. T फेरिम स्थोःरि मी म्रडपचेम पावलचे जम्मनो म्हिमाचे केन चथोःप पडचि , " एडिचमा  
NL फेरि बिहान आँखा देखेपछि पावलले सबै मानिसहरूले खाना खानुपर्छ भने तपाईंहरू  
T लोडचिम दुख्खचे ताएःनो असोल्नले फोइतेन स्थूजेत्तिम तिडिचि चौन दिन तचि ।  
NL डराएर दुःखपाएर केही पनि नखाई भोकै बस्नु भएर आज चौध दिन भियो  
NF फेरि बिहान उज्यालो भएपछि पावलले सबै मानिसहरूले खाना खानुपर्छ भने, "तपाईंहरू डराएर दुःखपाएर  
केहिपनि नखाई भोकै बस्नुभएको आज चौध दिन भयो ।  
EF Just as day was dawning, Paul urged everyone to eat. "You have been so worried that you haven't  
touched food for two weeks," he said.
- 2.1 T डचे एडिचमात एले पडप , बड खचिम थर्पि लाकिर ता पडले सोल्पि स्हेः  
NL मैले तपाईंहरूलाई यसरी भन्छु बल पाउनको बाँच्नको लागि के (जे) भने जनि खानेकुरा  
सोल्जेतो ।  
खानुहोस् ।  
NF मैले तपाईंहरूलाई यसरी भन्छु, बल पाएर बाँच्नकोलागि जे भनेपनि खानेकुराहरू खानुहोस् ।  
EF "Please eat something now for your own good."
- 2.2 T ताले पडसम एडिचमा देरेम लोडअथोः खलतएःनो ताएःनो अत , " बि पडचि ।  
NL किनभने तपाईंहरू अहिले डराउनु पर्दैन कसैलाईपनि केही हुँदैन भनि भने  
NF किनभने तपाईंहरू अहिले डराउनु पर्दैन कसैलाई पनि केही हुँदैन" भनि भने ।  
EF "For not a hair of your heads will perish." (it is an idiom, not exact translation in Nep and Tmg.)
- 3.1 T स्मिम थेचे ग्येड थोःचिम जम्मनो म्हिकि डोन्मड परमेश्वरत होछेः पडचिम हुचु ग्येड  
NL र उसले रोटी लिएर सबै मानिसको सामु परमेश्वरलाई धन्याद भनेर त्यो रोटी  
स्योइचिम चपरि थाल्तिचि ।  
भाँचेर खान शुरु गरे  
NF अनि उनले रोटी लिएर सबै मानिसको सामु परमेश्वरलाई धन्यवाद भनि त्यो रोटी खानथाले ।  
EF Then he took some bread, gave thanks to God before them all, and broke off a piece and ate it.
- 3.2 T स्मिम हुचु ल्होःलो म्हिमाचेएःनो पावलकि तमचे आँट खचिम चप चपरि थाल्तिचि ।  
NL र त्यो अरू-(अरू) मानिसहरूले पनि पावलको कुराले आँट आएर खानेकुरा खान थाले  
NF अनि ती अरू मानिसहरूले पनि पावलको कुरालेगर्दा आँट आएर खानेकुरा खान सुरुगरे ।  
EF Then everyone was encouraged and began to eat—
- 4.1 T हुचु जेप्प दोडकरि डिचिमा जम्म सय ड्यही(दुइ) स्थि खल सोम स्थि सोह म्हिमा मुपल ।  
NL त्यस ठुलो ठुङ्गामा हामी सबै सय र बिस तीन र सोह मानिसहरू थिए  
NF त्यस ठुलो ठुङ्गामा हामी जम्मा दुइसय र तीन बीस र सोह मानिसहरू थियौं ।  
EF all 276 of us who were on board.

<sup>1</sup> Because of variance in translation the English free translation of the text does not always exactly correlate with the translation of the questions and answers. However, the general idea is communicated.



- 4.2 T अस्थिम जम्मचेनो ग्रेनले चचिम दोडक तेप यडन लपि लाकिर व्हइ बोरामा समुन्द्रि  
NL अनि सबैले अगाउन्जेल खाएर दुङ्गा अझ हलुका गर्नको लागि गहुँको बोराहरु- समुन्द्रमा  
हुर्लाचि ।  
फालिदिए  
NF अनि सबैले अगाउन्जेल खाएपछि दुङ्गा अझ हलुका पार्नकोलागि गहुँको बोराहरु समुन्द्रमा फालिदिए ।  
EF After eating, the crew lightened the ship further by throwing the cargo of wheat overboard.
5. T फेरिमि स्थोःरि मंि म्रडचिमएः नो दोडक चल्लिपि म्हिमाचे ज्यतडकि खर्पि ग्ला था  
NL फेरि बिहान आँखा देखे पछि पनि दुङ्गा चलाउने मानिसहरुले नजिकको सुर्खा ठाउँ थाहा  
यडप अखम ।  
पाउन सकेनन्  
NF फेरि विहान उज्यालो भएपछि पनि दुङ्गा चलाउने मानिसहरुले नजिकको सुर्खा ठाउँ थाहा पाउन सकेनन् ।  
EF When morning dawned, they didn't recognize the coastline, but they saw a bay with a beach and wondered if they could get to shore by running the ship aground.
- 6.1 T कप्तानचे पावलत असेप्पि सेम लचिम स्थिपाईमात म्हिमा सेतअपुड ।  
NL कप्तानले पावललाई नमार्ने मन गरेर सिपाहीहरुलाई मानिसहरु मार्न दिएन  
NF कप्तानले पावललाई नमार्ने मन गरेर सिपाहीहरुलाई मानिसहरु मार्न दिएन ।  
EF But the commanding officer wanted to spare Paul, so he didn't let them carry out their plan.
- 6.2 T स्थिम पोःरि पुडप खम्प जोत्तिद दोडकचे छचोडचिम पोःरि यरि य्हरो पडचिम हुकुम लचि ।  
NL अनि पौडी खेलन सक्ने जनि दुङ्गाबाट भागेर पौडी पारी जाउ भनेर हुकुम गरे  
NF अनि पौडी खेलन सक्नेजति दुङ्गाबाट भागेर पौडेर किनारमा जाने हुकुम गरे ।  
EF Then he ordered all who could swim to jump overboard first and make for land.
7. T स्थिम पोःरि पुडप अखम्पि म्हि जोत्तिद कोइ फलेकचे य्हरो , कोइ दोडककि ता  
NL अनि पौडी खेलन नसक्ने मानिस जति कोही फल्याकबाट जाउ कोही दुङ्गाको के  
T तडतडमारि य्हरो , बि कप्तानचे पडपचेम जम्मनो म्हिमा य्हक्कोनो दुखले पोःरि पुडचिम  
NL चिजहरुमा जाउ भनि कप्तानले भनेर सबै मानिसहरु धेरै दुःख पौडी खेलेर  
समुन्द्रकि यरि दोःचिम थर्चि ।  
समुन्द्रको पारी पुगेर बाँचे  
NF अनि “पौडी खेलन नसक्ने मानिस जति कोही फल्याकबाट जाऊ, कोही दुङ्गाको चिजहरुमा (सामानहरुमा)  
जाऊ” भनि कप्तानले भनेर सबै मानिसहरु धेरै दुःखसंग पौडी खेलेर समुन्द्रको किनारमा पुगेर बाँचे ।  
EF The others held onto planks or debris from the broken ship. So everyone escaped safely to shore.

QUESTION 1		ANSWER
NF	तिनीहरु कहाँ पुगेर बाँचे?	समुद्रको किनारमा
EF	WHERE DID THEY ARRIVE AFTER ESCAPING?	ON THE OCEAN SHORE
8.	T होले ज्यपले थर्चिम डिचिमा समुन्द्रकि यरि दोःपचेम हुचु ग्लाकि मिन माल्टा पडपरिम , बि NL त्यसरी राम्ररी वाँचेर हामीहरु समुन्द्रको पारी पुगेर त्यस ठाउँको नाम माल्टा- भन्दो रहेछ भनि था यडचि । थाहा लाग्यो NF त्यसरी राम्रोसंग बाँचेर हामीहरु समुन्द्रको किनारमा पुगेपछि त्यस ठाउँको नाम माल्टा भन्दो रहेछ भनि थाहा पायौं । EF Once we were safe on shore, we learned that we were on the island of Malta.	
9.	T अस्थिम हुचु ग्लाकि म्हिमाचे डिचिमात य्हक्को म्होइचिम मे फुत्पिन्चि ताले पडसम नम NL अनि त्यस ठाउँको मानिसहरुले हामीलाई धेरै मायागरेर आगो फुकिदिए किनभने पानी T युचिम स्थिडार खचिम डिचिमात य्हक्कोनो खडटिपल मुपल । NL आएर (माथिबाट) हावा (चिसो) भएर हामीलाई धेरै जाडोभएको थियो NF अनि त्यस ठाउँका मानिसहरुले हामीलाई धेरै माया गरेर आगो फुकिदिए किनभने पानी परेर चिसो हावा लागेकोले हामीलाई जाडो भएको थियो । EF The people of the island were very kind to us. It was cold and rainy, so they built a fire on the shore to welcome us.	

QUESTION 2		ANSWER
NF	तिनीहरूले किन आगो फुकिदिए?	धेरै जाडो भएकोले
EF	WHY DID THEY BUILD A FIRE?	BECAUSE IT WAS VERY COLD
10.	T अस्थिम पावल चाडिचिचे जित स्यिडमा हुप्चिम NL अनि पावले चाहिँ सानो दाउराहरू जम्मागरेर NF अनि पावललेचाहिँ साना दाउराहरू बटुलेर EF As Paul gathered an armful of sticks...	
QUESTION 3		ANSWER
NF	पावलले के जम्मा गरे?	सानो दाउराहरू
EF	WHAT DID PAUL GATHER?	SMALL BRANCHES
11.	T मेरि यूपचेम मेरि यूपि स्यिड न्हडचे पुखि गी डोडचिम पावलकि यारि छाचिम NL आगोमा हलेर आगोमा हालने दाउरा भित्रबाट एउटा सर्प एक निस्केर पावलको हातमा ठुँगेर फ्योलोडले च्योचि । तुर्लुङ्ग झुण्डियो NF आगोमा हालेपछि, आगोमा हालेको दाउरा भित्रबाट एउटा सर्प निस्केर पावलको हातमा ठुँगेर तुर्लुङ्ग झुण्डियो । EF ... and was laying them on the fire, a poisonous snake, driven out by the heat, bit him on the hand.	
QUESTION 4		ANSWER
NF	आगोमा दाउरा हाल्दा के निस्क्यो?	सर्प
EF	WHAT CAME OUT WHEN HE PUT THE WOOD ON THE FIRE?	A SNAKE
12.1	T हुचु ग्लाकि म्हिमाचे पावलकि यारि पुखि च्योरिपल म्रडचिम थेडिचिमा न्हड तम NL त्यस ठाउँको मानिसहरूले पावलको हातमा एउटा सर्प झुण्डिएको देखेर तिनीहरू माझ कुरा T पडपरि थाल्तिचि , " चु म्हिमि पक्कनो म्हि सेप्पि म्हिनी य्हिनथो:प , NL गर्न थाले यो मानिस पक्कैपनि मानिस मार्ने मान्छे नै हुनुपर्छ NF त्यस ठाउँका मानिसहरूले पावलको हातमा एउटा सर्प झुण्डिएको देखेर तिनीहरूभित्र कुरा गर्न थाले, "यो मानिस पक्कैपनि मानिस मार्ने मानिस नै हुनुपर्छ , EF The people of the island saw it hanging from his hand and said to each other, "A murderer, no doubt!	
QUESTION 5		ANSWER
NF	यो मानिस उनीहरूको बिचारमा कस्तो हुनु पर्छ?	मान्छे मार्ने मान्छे
EF	WHAT KIND OF PERSON DID THE PEOPLE THINK HE WAS?	A MURDER
12.2	T थे समुन्द्रचेमि थर्चिम खपलमि हुचु पुखिचे थरअपुड," बि पडचि। NL ऊ समुन्द्रबाट त बाँचेर आएपनि त्यो सर्पले बाँच्न दिएन भनि भने NF ऊ समुन्द्रबाट बाँचेर आएपनि त्यस सर्पले बाँच्न दिएन" भनि भने । EF Though he escaped the sea, justice will not permit him to live."	
QUESTION 6		ANSWER
NF	उनी कहाँबाट बाँचेर आएको थिए?	समुद्रबाट
EF	WHERE DID HE ESCAPE FROM?	THE SEA
13.	T पावल चाडिचिचे हुचु पुखि मेरिनो खर्लाचिम , थेत ताए:नो अत । NL पावलले चाहिँ त्यस सर्प आगोमै टकटकाईदिएर उसलाई केही पनि भएन NF पावलले चाहिँ त्यस सर्पलाई आगोमै टकटकाईदिएर, उसलाई केहीपनि भएन । EF But Paul shook off the snake into the fire and was unharmed.	

14. T स्विम च्यापि म्हिमाचे चु म्हि चाडिचिम देरेम कि टडप कि य्हम्प गीरिनो रोकगुर्चिम स्विप  
 NL र हेर्ने मानिसहरुले यो मानिस चाहिँ अब की सुन्निएर कि एकै छिनमा ढलेर मर्छ  
 T पडचिम थेडिचिमा न्हड तम तचिम जम्मचेनो पावलत य्हक्को बेलो सम्मनो च्यारिमएःनो थे  
 NL भनेर तिनीहरु भित्र कुरा भएर सबैले पावललाई धेरै समय सम्म नै हेरेता पनि ऊ  
 अटड , अगुर , अस्वि ताएःनो अत ।  
 सुन्निएन ढलेन मरेन केही पनि भएन  
 NF अनि हेर्ने मानिसहरुले यो मानिसचाहिँ अब कि सुन्निन्छ कि एकछिन्मै ढलेर मर्छ भनेर तिनीहरु भित्र कुरा गरेर  
 सबैले पावललाई धेरै समय सम्म नै हेरिरहेता पनि उ सुन्निएन, ढलेन, अनि केहिपनि भएन ।  
 EF The people waited for him to swell up or suddenly drop dead. But when they had waited a long  
 time and saw that he wasn't harmed,  
 15.1 T स्विम थेडिचिमाकि सेम दोःचिम एप्पडपरि थाल्तिचि , " चु म्हिमि ता पडले थो गी  
 NL र तिनीहरुको मन फर्केर यसो भन्ने शुरु गरे यो मानिस त (जे) भने पनि किसीमको एक  
 लनोक टिम ।"  
 देवतानै रहेछ  
 NF अनि तिनीहरुको मन फर्केर यसो भन्न थाले, "यो मानिस त जे भनेपनि एक किसीमको देवता नै रहेछ ।"  
 EF they changed their minds and decided he was a god.  
 15.2 T बि पडचि ।  
 NL भनि भने  
 NF भनि भने ।  
 EF ---- [Literally "they said" but not necessary in English due to different sentence structure in  
 translation.]  
 16. T अस्विम हुचु ग्लाकि ज्यतड पब्लियस पडपि डत्छचड म्हिकि बुमा मुपल ।  
 NL अनि त्यस ठाउँको नजिक पब्लियस भन्ने ठूलो मानिसको खेतहरु रहेछ  
 NF अनि त्यस ठाउँको नजिक पब्लियस भन्ने ठूलो मानिसको खेतहरु रहेछन् ।  
 EF Near the shore where we landed was an estate belonging to Publius, the chief official of the island.

	QUESTION 7	ANSWER
NF	त्यस ठाउँमा पब्लियस भन्ने मान्छेको के थियो?	खेत
EF	WHAT BELONGED TO THE MAN NAMED PUBLIUS?	LAND (FIELDS)

17. T स्विम थेचे डिचिमात डोत्चिम सोम रेत सम्म थेडि दिमतटि टिचिम थेचे डिचिमात ज्यप्ले थेन्चि  
 NL र उसले हामीलाई बोलाएर तीन दिनसम्म उसको घरमा बसाएर उसले हामीलाई राम्ररी राख्यो  
 ।  
 NF अनि उनले हामीलाई बोलाएर तीन दिनसम्म उसको घरमा बसाएर उनले हामीलाई राम्ररी राखे ।  
 EF He welcomed us and treated us kindly for three days.

	QUESTION 8	ANSWER
NF	उनले उनीहरूलाई उनको घरमा कति दिन राखे?	३ दिन
EF	HOW LONG DID THEY STAY AT HIS HOME?	THREE DAYS

18. T अस्विम हुचु बेलोरि पब्लियसकि अप छवतेड फो नोडचिम नरिपल मुपल ।  
 NL अनि त्यस बेलामा पब्लियसको बुवा जरो (जरो र) पेट बिग्रेर दुखिरहेको थियो  
 NF अनि त्यस बेलामा पब्लियसको बुवा जरो र पेट बिग्रेर दुखिरहेका (विरामी भइरहेको) थिए ।  
 EF As it happened, Publius's father was ill with fever and dysentery.  
 19. T स्विम पावलचे थेडि कोठारि डिचिचिम हडकि या थेडि क्ररि थेन्चिम प्रर्थना स्हेडचिम थे  
 NL र पावलले उसको कोठामा गएर आफ्नो हात उसको टाउकोमा राखेर प्रार्थना गरेर ऊ  
 फेन्चि ।  
 निकोभयो  
 NF अनि उसको कोठामा गएर पावलले आफ्नो हात उसको टाउकोमा राखेर प्रार्थना गरेर ऊ निकोभयो ।  
 EF Paul went in and prayed for him, and laying his hands on him, he healed him.

QUESTION 9		ANSWER
NF	त्यस बिरामी मान्छेलाई के भयो?	निको भयो
EF	WHAT HAPPENED TO THE SICK MAN?	HE BECAME HEALTHY
20.	<p>T होतपचेम हुचु ग्लाकि नपि म्हिमा जम्मनो पावलतेड खचिम जम्मतनो फेन्न लचि ।</p> <p>NL त्योभएर त्यस ठाउँको बिरामी मानिसहरु सबै पावलकहाँ आएर सबैलाईनै निको पारे</p> <p>NF यस्तो भएर त्यस ठाउँका बिरामी मानिसहरु सबै पावलकहाँ आएर सबैलाई नै निको पारे ।</p> <p>EF Then all the other sick people on the island came and were healed.</p>	
21.	<p>T हुचु ग्लाकि म्हिमाचे डिचमातेड यहक्कोनो तडचिम यहक्कोनो स्हेस स्हेडचि ।</p> <p>NL त्यस ठाउँको मानिसहरुले हामीहरुसंग धेरैने खुशीभएर धेरै आदर गरे</p> <p>NF त्यस ठाउँका मानिसहरुले हामीसंग धेरैने खुशीभएर धेरै आदर गरे ।</p> <p>EF As a result we were showered with honors,</p>	
22.	<p>T स्थिम लित्क्यम हुचु ग्लाचे डोडम डिचमात तोःपि स्हेःमाणो पिन्चि ।</p> <p>NL र पछि त्यस ठाउँबाट निस्कँदा हामीलाई चाहिएको चीजहरु पनि दिए</p> <p>NF अनि पछि त्यस ठाउँबाट निस्कँदा हामीलाई चाहिएका चिजहरु दिए ।</p> <p>EF and when the time came to sail, people supplied us with everything we would need for the trip.</p>	
QUESTION 10		ANSWER
NF	उनीहरु त्यहाँबाट निस्कँदा त्यहाँका मानिसहरुले के दिए?	चाहिएका चिजहरु
EF	WHAT DID THE PEOPLE THERE GIVE THEM AS THEY LEFT?	EVERYTHING THEY NEEDED

Appendix F-6.1: Nuwakot Text Test responses

**Appendix Table 32: NTT HTT Responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total Score	Total Percent
<b>NHH01</b>	1	1	1	1	1	1	1	1	1	1	10	100%
<b>NHH02</b>	1	0	1	1	1	1	1	1	1	1	9	90%
<b>NHH03</b>	1	0	1	1	1	1	1	1	1	1	9	90%
<b>NHH04</b>	1	1	1	1	1	1	1	0	1	1	9	90%
<b>NHT01</b>	1	1	1	1	1	1	1	1	1	1	10	100%
<b>NHT02</b>	1	1	1	1	0	1	1	1	1	1	9	90%
<b>NHB01</b>	1	1	1	1	1	1	1	1	1	1	10	100%
<b>NHB02</b>	1	1	1	1	1	0	1	1	1	1	9	90%
<b>NHT04</b>	0	1	1	1	0	1	0	0	1	0.5	5.5	55%
<b>NHT05</b>	1	1	1	0	1	1	1	1	1	1	9	90%
Sample Size: 10							St. Dev. = 13			Average Overall Score: 90%		

**Appendix Table 33: NTT HTT post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Understand?	Q4 Different?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
<b>NHB01</b>	Near here	Good	N/R	All	Little Different	Speaking Style	Yes	N/A
<b>NHB02</b>	Sahugaun	Good	own lang	All	Little Different	Words	Yes (little different)	Few words different
<b>NHH01</b>	Sahugaun	Okay	N/R	Most	Same	N/A	Yes	N/A
<b>NHH02</b>	lowlander	Good	Good	Most	Same	N/A	Yes	N/A
<b>NHH03</b>	Sahugaun	Good	Good	All	Little Different	Speaking Style	Yes	N/A
<b>NHH04</b>	Didn't know	Good	N/R	All	Same	N/A	Yes	N/A
<b>NHT01</b>	Sahugaun	Good	N/R	Most	Same	N/A	Yes	N/A
<b>NHT02</b>	Nuwakot	Good	N/R	Half	Little Different	Speaking Style	Yes	N/A
<b>NHT04</b>	Dhading	Good	Everything good	All	Same	N/A	Yes	N/A
<b>NHT05</b>	Other	Okay	little understood	Half	Little Different	Speaking Style	Yes (of their town)	N/A

**Appendix Table 34: NTT Dhading responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total Score	Total Percent
<b>DHJ05</b>	1	1	1	1	1	1	1	1	1	1	10	100%
<b>DT03</b>	1	1	1	0	0	0	1	1	1	1	7	70%
<b>DS04</b>	0	1	1	1	1	1	1	0	1	1	8	80%
<b>DJ03</b>	0	1	1	0	1	1	0	1	0	0	5	50%
<b>DJ04</b>	0	0	1	0	0	0	1	0	0	0	2	20%
<b>DS07</b>	0	0	0	1	1	1	1	1	1	1	7	70%
<b>DS03</b>	0	1	1	0	1	1	1	1	1	1	8	80%
<b>DS06</b>	0	1	1	1	1	1	0	1	0	1	7	70%
<b>DS08</b>	1	0	0	0	1	1	0	0	1	1	5	50%
<b>DT01</b>	0	1	1	0	1	1	1	1	0	1	7	70%
Sample Size: 10							St. Dev. = 22			Average Overall Score: 66%		

**Appendix Table 35: NTT Dhading post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Understand?	Q4 Different?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
<b>DHJ05</b>	Don't know	Good	Spoke slowly	Most	Little different	Speaking style	Yes	N/A
<b>DT03</b>	Dharka [dhading]	Good	Because tamang	All	Little different	Speaking style	Yes	N/A
<b>DS04</b>	Nuwakot	Good	N/R	All	Same	N/A	Yes	N/A
<b>DJ03</b>	Don't know	Good	Nice voice	Less than half	Little different	Speaking style	Yes	N/A
<b>DJ04</b>	Jharlang maybe	Good	"It's about good things"	Half	Little different	Words	No	N/R
<b>DS07</b>	Here	Little didn't understand	Little didn't understand	Half	very different	Pronunciaiton, words, speaking style	No	Different than mine
<b>DS03</b>	Here	Good	Like my own language	Most	Same	N/A	Yes	N/A
<b>DS06</b>	Jharlang maybe	Okay	Good	Most	Little different	Words	Yes	N/A
<b>DS08</b>	Other town	Almost okay	Good story	Half	Little different	Speaking style	Yes	N/A
<b>DT01</b>	Dharka [dhading]	Good	New story	Most	Little different	Words	Yes	N/A

**Appendix Table 36: NTT Kashigaun responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total Score	Total Percent
KS17	0	1	1	0	1	1	1	1	1	1	8	80%
KT06	0	1	1	0	1	0	1	0	0	0	4	40%
KT04	0	1	1	0	1	1	0	0	1	1	6	60%
KS14	1	1	1	0	1	1	0	1	1	1	8	80%
KS16	Only "samundrae (first word) was said	1	1	0	1	1	0	0	1	1	6	60%
KT01	0	1	1	I-Q didn't know word for snake	1	1	0	1	1	1	7	70%
KT03	0	1	1	0	0	1	0	1	1	1	6	60%
KT02	1	1	1	0	1	0	0	1	1	1	7	70%
KS15	1	0	1	Didn't hear, distracted	1	1	0	1	1	0	6	60%
KT05	0	0	1	0	0	0	0	0	0	1	2	20%
Sample Size: 10								St. Dev. = 18		Average Overall Score: 60%		

**Appendix Table 37: NTT Kashigaun post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Understand?	Q4 Different?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
KS17	Dhading	Good	Similar	Most	Little Different	Words	Yes	N/A
KT06	Don't know	Okay	Similar	Half	Little Different	Words	N/R	N/R
KT04	Don't know	Good	Very good story	Half	Little Different	Language and words	Yes	N/A
KS14	Dhading	Okay	N/R	All	Same	N/A	Yes	N/A
KS16	Don't know	Almost good, hard to understand	N/R	Half	Very different	Pronunciaiton, words, speaking style	Gurung, yes	N/A
KT01	Far, not here	Not understood	Not understood	All	Very different	Speaking style	Yes	N/A
KT03	Dhading	Almost okay	Very similar	Most	Little Different	Speaking style	Yes	N/A
KT02	Trishuli (language like theirs)	Good	Most understood	Most	Very different 40%	Words	Yes	N/A
KS15	Towards Nuwakot	Okay	Understood much	Half	Little Different	Speaking style	No	Tamang
KT05	Dhading	Very Unclear	Difficult	Less than half	Very different	Words and speaking style	Yes, of there	N/A

## Appendix F-7: Dhading Story Text

Language name: Western Tamang [tdg]  
 Language Speaker: Man Bahadur Tamang  
 Backtranslator: Dhan Bahadur Tamang  
 Sources: Personal Event

T=Tamang (as in the text)  
 NL=Nepali literal translation  
 NF=Nepali free translation  
 EF=English free translation

1. T तिईं यकोत बर्सा डोन्की बात डिला चु  
 NL आज धेरै वर्ष अगाडीको कुरा हाम्रो यो  
 NF यो आजभन्दा धेरै वर्ष अगाडीको कुरा हो।  
 EF This story is about something that happened many years ago.

QUESTION 1		ANSWER
NF	यो कहिलेको कथा हो?	धेरै वर्ष अगाडी
EF	WHEN IS THIS STORY FROM?	MANY YEARS AGO

- 2.1 T डा जम्मा नौ बर्सा तबै बेलरी तबै घटना हिम्ब  
 NL म जम्मा नौ वर्ष भएको बेलमा भएको घटना हो  
 NF म नौ वर्षको हुँदा भएको घटना हो।  
 EF This story happened when I was nine years old.
- 2.2 T डा चाहिँ एकदम् जिता याङ्सेना कोला याङ्सेना गोरीन् डिपै बानी मुपल।  
 NL म चाहिँ एकदम् सानो देखिनै बच्चा देखिनै गोठमा बस्ने बानी थियो  
 NF म चाहिँ सानैदेखि, बच्चैदेखि नै गोठमा बस्ने थियो।  
 EF Since nine years old I've been pasturing flocks.
3. T हुचु बेलेन् चाहिने गोरीन डतेङ् डिला अच्येए डिबे मुपल  
 NL त्यस बेला चाहिँ गोठमा मसंग मेरो दाइ पनि बस्नु हुन्थ्यो  
 NF त्यतिबेला मेरो दाई पनि मसंग गोठमा बस्नुहुन्थ्यो।  
 EF At that time my older brother was also with me in the pasture.

QUESTION 2		ANSWER
NF	उसंग को बस्नुहुन्थ्यो?	दाई
EF	WHO WAS HE WITH?	OLDER BROTHER

4. T अनि होले डिमडिम अज्योम् चेक् डच्छेन् तजिम चाहिने ड हुर्तेन्जिम अज्यो चाहिने  
 NL अनि त्यसैगरी बस्द-बस्दा दाइ अलि ठूलो भएकोले चाहिँ मलाई छोडेर दाई चाहिँ  
 T नम्सेन् ल्खाडनिबेल डिम्प  
 NL गाउँमा खेलन जानु भएको थियो  
 NF त्यसरी बस्दैगर्दा दाइ चाहिँ अलि ठूलो भएकोले मलाई छोडेर गाउँमा खेलन जानुभएको थियो।  
 EF While we were there my brother, because he was bigger, left me and went to go play in the village.

QUESTION 3		ANSWER
NF	किन दाइले उसलाई छोड्यो?	गाउँमा खेलन
EF	WHY DID HIS BROTHER LEAVE HIM?	TO PLAY IN THE VILLAGE

5. T नम्सेन् ल्खाडनिचिस् चाहिने डम् डचीडचीम् दिनकी दिमीन् यरयुजो म्हेमेतेड मम्तेड  
 NL गाउँमा खेलन गएपछि चाहिँ म त डर लागेर एक दिन घरमा आएँ बाजेसंग बज्यूसंग  
 NF गाउँमा खेलन जानुभएपछि, म चाहिँ डर लागेर एक दिन बाजे-बजुसंग घरमा झर्ने/ गएँ।  
 EF After he went to play I got very scared and went home with a grandma and grandpa.

QUESTION 4		ANSWER
NF	किन घरमा गयो?	डर लाग्यो
EF	WHY DID HE GO HOME?	BECAUSE HE WAS SCARED



6. T अनि म्हेमेनेड मम्तेड यरयूपनेड नम्स्योशडले स्यो:मुन्जे डिमीन् अज्यो चहिने एकदम् सिक्किस्तले  
 NL अनि बाजेसंग बज्यूसंग आएपछि भोलिपल्ट बिहानै जाँदा दाई चाहिँ एकदमै सिक्किस्त नाईडिम  
 विरामी रहेछ (दुखेछ)  
 NF अनि बाजे बज्यूसंग आएपछि भोलिपल्ट बिहानै दाइ चाहिँ एकदमै सिक्किस्त विरामी भएछ  
 EF After coming back home with the grandma and grandpa, the next day my older brother became seriously ill.
7. T नबिबिस्याम डा चहिने एकदम अतेतिजी कोला गी हिम्ब  
 NL बिरामी भएपछि म चाहिँ एकदम आतिउँ बच्चा एक भएकोले (हो)  
 NF (दाइ) बिरामी भएपछि म सानो बालक भएकोले एकदम आतिउँ।  
 EF Because I was small I became very nervous when my older brother got sick.
8. T हुचुबेलन अतेतिजीम् चहिने डचे अर्कु गुहारकी लागिन् खिम्से होमा च्यजी  
 NL त्यस बेला आतिउँ चाहिँ मैले अर्को गुहारको लागि छिमेकी साथीहरु हेरेँ  
 NF त्यतिबेला आतिउँ मैले चाहिँ गुहारकोलागि छिमेकी साथीहरु खोजेँ (हेरेँ)।  
 EF Because I was so nervous I was looking for a neighbor who could pasture the flocks for me.

QUESTION 5		ANSWER
NF	गुहारको लागी के हेज्यो?	छिमेकी साथीहरु
EF	WHO WAS HE LOOKING FOR?	FOR HIS NEIGHBOUR FRIENDS

9. T गोर डि दोजीम् चहिने हुचु म्हिमातड गोर ग्याम्से अज्योतड दिमीन् नाबेईजी  
 NL एक दुई जनालाई भेटेर चाहिँ त्यस मानिसहरुलाई गोठ बाटोबाट दाइलाई घरमा बोकेर ल्यायौ  
 NF एक दुई जनालाई भेटेपछि ती मानिसहरुसंग दाइलाई गोठबाट घरमा बोकेर ल्यायौ।  
 EF One man who I met later carried my older brother home from the pasture.

QUESTION 6		ANSWER
NF	कसरी दाइलाई घरमा ल्यायो?	बोकेर
EF	WHAT MEANS OF TRANSPORTATION BROUGHT HIS BROTHER HOME?	SOMEONE CARRYING HIM.

- 10.1 T अनि नाबेइजीम चहिने हुचु बेलेन् अस्पताल हनैनो अरेपल ।  
 NL अनि बोकेर ल्याएर चाहिँ त्यस बेला अस्पताल कहीं पनि थिएन  
 NF अनि बोकेर ल्याएपछि चाहिँ त्यतिबेला अस्पताल कहीं पनि थिएन।  
 EF After he was carried back there was no hospital to bring him to.
- 10.2 T अस्पतालकी हिसाबेन् एकदम् थारिङ्ग डियोपेल् हिम्प अज्यो सिक्किस्त तबै बिस्याम् चार पाँच  
 NL अस्पतालको हिसाबमा एकदमै टाढा जानु पर्ने थियो दाई सिक्किस्त भएको (पछि) चार पाँच  
 T दिन , पाँच छिनकी लिप्से दिन डै लिप्से चहिने अज्योतड सल्यान बोर्पे लागिन् म्हि  
 NL दिन पाँच दिनको पछि दिन पाँच पछि चाहिँ दाइलाई सल्यान लैजानको लागि मानिस  
 T म्हेजो म्हि नम्सै ख्याकप गीजे पोर्पल  
 NL खोज्यो मानिस गाउँको बुढो एक जना लगेको  
 NF अस्पतालको सम्बन्धमा (लागि) एकदम टाढा जानुपर्ने थियो। दाइ सिक्किस्त भएपछि चार पाँच दिन, पाँच दिनपछि चाहिँ दाइलाई सल्यान लैजानकोलागि मानिस खोज्यौं। गाउँको एकजना बुढो मान्छेले लगेको।  
 EF We had to go very far to get to a hospital. After 4-5 days when my older brother had become very sick we looked for someone to take him there. One of the grandpas in the village took him there.
11. T जम्मा हुचु बेलरी होटेलकी बेबस्था हनैनो अरेपे कारण हुचिन् अज्यो चहिने हुचु म्हिसे  
 NL जम्मा त्यस बेला होटलको व्यवस्था केही पनि नभएको कारण त्यहाँ दाई चाहिँ त्यो मानिसले नाजि  
 बोक्यो  
 NF त्यसबेला होटलको व्यवस्था केही पनि नभएको कारण दाइलाई त्यो मानिसले बोक्यो।  
 EF Because there was no hotel/restaurant business there that old man carried my brother.

QUESTION 7	ANSWER
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NF	होटेलको व्यवस्था कस्तो थियो?		होटेलनै नैथएन
EF	WHAT WAS THE HOTEL BUSINESS LIKE?		THERE WERE NO HOTELS.
12	T	डा चहिने रासन ब्रा नाजी ब्रा जम्म मन	ब्ली नाजीम , ए पथी ब्ली
	NL	मैले चाहिँ रासन पिठो बोके पिठो जम्मा माना	चार बोकेर ए पाथी चार
		Ration 8 mana = pati	measuring unit
	T	नाजीम तेमेन् प्यन्डी नाजीम चिन्से भोक्टेनी पङ्पै ल्हाई ज्याहीजी	
	NL	बोकेर आलु दुईपाथी बोकेर यहाँबाट भोक्टेनी भन्ने ठाँउमा बास बस्न पुग्यौं	
	NF	मैलेचाहिँ रासनकोलागि पीठो बोकेँ। पीठो जम्मा चार माना बोकेर, ए , चार पाथी बोकेर आलु दुइपाथी बोकेर त्यहाँबाट भोक्टेनी भन्ने ठाउँमा वास बस्न पुग्यौं।	
	EF	I carried flour for our rations on the trip. I carried about four “mana” of flour. I also carried four “pati” of potatoes, two “pati” of _____ [incomplete] to “Bokdani” and spent the night there.	
13.	T	भोक्टेनी पङ्पल चिन्से एक कोस थारेङ्गो मुपल अनि नाम्स्यो रङ्गले स्यो मुन्से चहिने डि	
	NL	भोक्टेनी भन्ने यहाँबाट एक कोस टाढा नै थियो अनि भोली पल्ट बिहानै रिम्रिम्रै चाहिँ हामी	dawn
		सोम्नो रेजिम् फेरि ग्याम् म्हेजी	
		तिनै जना उठेर फेरि बाटो खोज्यौं	
	NF	भोक्टेनी भन्ने यहाँबाट एक कोस टाढा नै थियो। अनि भोलिपल्ट बिहान मिर्मिरै हामी तीनैजना उठेर बाटो खोज्यौं।	
	EF	He said he carried him for one “kos”. And at dawn the next morning the three of us left to go there.	
14.	T	ग्याम् म्हेपे क्रमिन् फेरि चलेनो रिङने फेज्यम्बे ल्हारी एकदम् हुचुबेलन् असार साउनकी भल्	
	NL	बाटो खोज्ने क्रममा फेरि यसरीनै रिङ्ने पुग्न लागेको ठाउँमा एकदम् त्यसवेला असार साउनको भल हिम्प	
		थियो	
	NF	बाटो खोज्ने क्रममा फेरि यसरी नै रिङ्ने पुग्न लागेको ठाउँमा त्यसवेला एकदम असार साउनको भल थियो।	
	EF	Because of trying to find the road it was hard to get there. It was also in monsoon season.	
15.	T	असार साउनकी भल् एकदम् स्योङ् मुन्थुक् स्योङ् मुपल सगु स्योङ् मुपल	
	NL	असार साउनको भल एकदमै खोला अध्यरो खोला थियो धमिलो खोला थियो	
	NF	असार साउनको भलले खोला अध्यरो थियो। खोला धमिलो थियो।	
	EF	While looking for the road, nearly getting to a place called “ringne.” It was the flooding time of the year, during Asaar Saawan [during the rainy].	
16.	T	हुचिन् चहिने तारतिपै क्रमिन् डा नापे बबु ख्येक्प गीसे चहिने डनडे चुङ्जी तर हले	
	NL	त्यहाँ चाहिँ तर्ने क्रममा म बोक्ने बुबा बाजे (बुढा) एकजना चाहिँ मलाई समात्यो तर कसरी तजी-जजी हुचु सगु न्हाङ् युङ्पजोई पादेजीम् डी कङ् चिप्लेतियरनेम प्लायनेम्	
		भयो-भयो त्यस धमिलो भित्र दुङ्गामाथि परेर मेरो खुट्टा चिप्लेछ	
	NF	त्यहाँ तर्ने क्रममा मलाई बोक्ने एक जना बाजेले मलाई समात्यो तर कसरी भयो-भयो त्यस धमिलो भित्र दुङ्गाको टुप्पमा परेर मेरो खुट्टा चिप्लेछ।	
	EF	Because it was dangerous one old man grabbed be but, as it happened, as we were trying to cross my foot slipped on top of the rock.	
		QUESTION 8	ANSWER
NF		उसको खुट्टा के भयो?	चिप्ल्यो
EF		WHAT HAPPENED TO HIS FOOT?	IT SLIPPED
17.	T	अनि ड चहिने दुई कोस जति मोर् स्योङ्चे नापोर्जी	
	NL	अनि मलाई चाहिँ दुई कोस जति तल खोलाले बगाएर लग्यो	
	NF	अनि मलाई खोलाले दुइकोस जति तल बगाएर लग्यो।	
	EF	And the creek carried me for about two “kos” downriver.	

18. **T** अनि नाबोर्पे क्रमिन् हुचुबेलेन् मोर्चे होतेबेलोरी तेमेत्तेडकी म्ल्हा देप्पीन् धादिडबेसेकी  
**NL** अनि बगाएर लाने क्रममा त्यस बेलामा तल देखि त्यति बेला आलु र धान साट्न धादिड बेसीको मोडपे ल्हामो हुचुईमो निपै म्हिमा चहि दोजीम हुचुमाजे चहि न्हजिम् हतार-हतार डनङ् तलको ठाउँतिर गएको मानिसहरु फर्केर तिनीहरुले चाहिँ बिसाएर हतार-हतार मलाई उठाईटिनेम् डचे हुचु चिप्लेतिप प्लायर्पा छोर्जी ।  
 उठाएछन् मैले त्यो चिप्लेको थाहा पाए  
**NF** अनि त्यसरी बगाएर लैजाने बेलामा त्यतिबेला तलदेखि आलु र धान साटेर धादिड बेसीको तल्लको ठाउँतिर त्यतातिर गएका मानिसहरु फर्की तिनीहरुले चाहिँ बिसाएर हतार हतार मलाई उठाएछन्। मैले चिप्लेको थाहा पाएँ।  
**EF** And as I was going downstream there were also some people who happened to be carrying potatoes and rice down to Dhading Bhesi. They hurried to get me as I kept slipping.
19. **T** तर हुचु प्लायर्पत छोर्बेबिसेम् फेरी ड बेहोस अवस्थाई याजी  
**NL** तर त्यसरी चिप्लेको थाहा पाएपछि फेरी म बेहोस अवस्थामा गाएँ  
**NF** तर चिप्लेको थाहा पाएपछि फेरि म बेहोस भएँ।  
**EF** But even though I realized I slipped, again I went unconscious.
20. **T** डचा त्यएनो पत्ता अयाड मोर्नो फेत्नेम्  
**NL** मैले केही पनि पत्तै पाएन तलै पुगेछु  
**NF** मैले केही पनि पत्तैपाएन। तलै पुगेछु।  
**EF** I had no idea what happened. Somehow I arrived downstream.

QUESTION 9		ANSWER
<b>NF</b>	कहाँ पुग्यो?	तलै
<b>EF</b>	WHERE DID THEY ARRIVE?	BELOW

21. **T** अनि डनाङ् ता-तालजीम् होमासे बजाईतिजी  
**NL** अनि मलाई के-के गरेर साथीहरुले बचाए  
**NF** अनि मलाई साथीहरुले के-के गरेर बचाए।  
**EF** All my friends did something and saved me.

22. **T** अनि हुचिन बजाईतिजीम् फेरि एनो ड बेहोसीनो होमासे नाबोर्नेम् होतेबे डचासे चहिने हुचु  
**NL** अनि त्यहाँ बचाएर फेरि पनि म बेहोसमै साथीहरुले बोकेर लगेछ त्यस बेलुका चाहिँ त्यस दिन एकदम् दिनकीनो ( तनम् ) तजीम् , मोर् सल्यानीन् फेत्जी  
 दिन एकदमै दिनभरिनै यस्तो-यस्तो भएर तल सल्यान्मा पुग्यौं  
**NF** अनि त्यहाँ बचाएर फेरिपनि मलाई बेहोसमै साथीहरुले बोकेर लगेछ। त्यस दिनको बेलुकीचाहिँ एकदमै दिनभरिनै यस्तो-यस्तो भएर तल सल्यान पुग्यौं।  
**EF** And after they saved me I again went unconscious and my friends carried me. That day at night after a full day we reached Salyan below.

23. **T** अनि सल्यानीन् हले फेत्जी पताअरे डा चाहिने ।  
**NL** अनि सल्यान्मा कसरी पुग्यौं थाहा छैन म चाहिँ  
**NF** अनि सल्यान कसरी पुग्यौं मलाईचाहिँ थाहा छैन।  
**EF** I didn't know how we had finally arrived in Salyan.

24. **T** तर अज्योड नबेल् मुपल थेन्डीनो भर्ना लनेम् नम्सै म्हिसे ।  
**NL** तर दाइ पनि बिरामी थियो दाजु-भाइलाईनै भर्ना गरेछन् गाउँका मानिसहरुले  
**NF** तर दाइ पनि बिरामी हुनुहुन्थ्यो, गाउँका मानिसहरुले दाजु-भाइलाईनै भर्ना गरेछन्।  
**EF** But my older brother was also sick, and the people from the village took my older brother to the clinic and filled out the registration.

QUESTION 10		ANSWER
<b>NF</b>	कसले भर्ना गर्यो?	गाउँका साथीहरुले
<b>EF</b>	WHO WENT TO FILL OUT THE REPORT?	VILLAGE FRIENDS

25. **T** अनि हुचु भर्ना लचिम् चहिने हुचिन् फेरी डि अस्याङ्मा युचीमे पैसा पिन्जेमे पैसा  
**NL** अनि त्यसरी भर्ना गरेर चाहिं त्यहाँ फेरी मेरो मामाहरु आउनुभएर भात्रै पैसा दिएर पैसा  
फाजिमे डानड बजाईतिनेम्  
तिरेर मलाई बचाएछन्  
**NF** अनि त्यहाँ भर्ना गरेपछि मेरा मामाहरु आउनुभएर पैसा तिरेर मलाई बचाउनु भएछ।  
**EF** And after registering there my uncles (relatives) arrived to pay and save us.

QUESTION 11		ANSWER
<b>NF</b>	कसले पैसा तिर्यो?	मामाहरुले
<b>EF</b>	WHO PAID THE MONEY?	THE UNCLES

26. **T** डोन्नम्मी भर्नागीए अगिम्बे अवस्थाई मुपलिम् अज्योताडै डानडै  
**NL** पहिलेचाहिं भर्ना पनि नलिने अवस्थामा रहेछन् दाइलाई पनि मलाई पनि  
**NF** पहिलेचाहिं भर्ना पनि नलिने अवस्थामा रहेछन्; दाइलाई पनि मलाई पनि।  
**EF** Before the uncles came both me and my brother were in a situation where we couldn't register or pay [at the clinic.]

Appendix F-7.1: Dhading Story Test responses

**Appendix Table 38: DST HTT responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Total Score	Total Percent
DH02	1	1	1	1	1	1	0	1	1	1	1	10	91%
DS11	0	1	1	1	1	1	0	1	1	1	1	9	82%
DT03	0	1	1	1	1	1	1	1	1	1	1	10	91%
DT0X	0	1	1	1	1	1	0	1	1	1	1	9	82%
DT07	1	1	1	1	0	1	1	1	1	1	1	10	91%
DH01	1	1	1	1	1	1	1	1	1	1	1	11	100%
DH03	1	1	1	1	1	1	1	1	1	1	1	11	100%
DS04	1	1	1	1	1	1	0	1	0	1	1	9	82%
DJ04	1	1	1	1	0.5	1	1	1	1	1	1	10.5	95%
DS06	1	1	0	1	1	1	1	1	1	1	0	9	82%
DT01	1	1	1	1	1	1	1	1	1	1	1	11	100%
DT06	1	1	1	1	1	1	1	1	1	1	1	11	100%
Sample Size: 12								St. Dev. = 8			Average Overall Score: 91%		

**Appendix Table 39: DST HTT post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Understand?	Q4 Different?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
DH02	Here	Good	Good story	All	Same	N/A	Yes	N/A
DS11	Younger brother	Good	Didn't ask	All	Same	N/A	Yes	N/A
DT03	Here	Good	Know speaker	All	Same	N/A	Yes	N/A
DT0X	Nearby	Good	Tamang, our own language	All	Same	N/A	Yes	N/A
DT07	Here	Good	Understood all	All	Same	N/A	Yes	N/A
DH01	Here	Good	N/R	All	Little Different	Didn't understand Q. one about cow story	Yes	N/A
DH03	Here	Very good	Very clear	Half	Same	N/A	Yes	N/A
DS04	Here	Very good	Tamang, our own language	All	Same	N/A	Yes	N/A
DJ04	Here	Good	Good story	Half	Little Different	Speaking style	Yes	N/A
DS06	Here	Okay	Spoke well	Most	Same	N/A	Yes	N/A
DT01	Here	Good	Same as ours	All	Same	N/A	Yes	N/A
DT06	Here	Okay	Spoke life story well	All	Same	N/A	No	Mixed with a bit of nepali

**Appendix Table 40: DST Nuwakot responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Total Score	Total Percent
NDH04	1	1	0	1	1	0	1	1	0	1	1	8	73%
NDH05	0	1	1	0	0	1	0	1	0	0	1	5	45%
NDH06	1	1	1	0	0.50	1	1	1	0	1	1	8.5	77%
NDT01	1	1	0	0	1	0	1	1	1	1	1	8	73%
NDT02	1	1	1	0	0	1	1	1	1	1	1	9	82%
NDT03	0	1	1	0	1	1	1	1	0	0	1	7	64%
NHB02	1	1	0	1	1	1	0	1	1	1	1	9	82%
NHH01	1	1	0	0	1	0	1	1	1	1	1	8	73%
NHH04	1	1	1	0	1	1	1	1	1	1	1	10	91%
NHT01	1	1	0	1	1	0	1	1	1	1	1	9	82%
NHT02	0	1	1	1	1	1	1	1	1	1	1	10	91%
NHT04	1	1	1	0	0	0	1	1	0	1	1	7	64%
Sample Size: 12							St. Dev. = 13				Average Overall Score: 75%		

**Appendix Table 41: DST Nuwakot post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Understand?	Q4 Different?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
NDH01	Don't Know	Good	It's tamang	Half	Little Different	Isn't quite similar	Yes	N/A
NDH02	Dhading	Very good	Similar	Most	Little Different	Words	Yes	N/A
NDH04	Up a bit from here	Good	Tamang, our own language	All	Little Different	Mixed with Nepali	Yes	N/A
NDH05	Dhading	Good	His speech was good	Half	Little Different	Words	Yes	N/A
NDH06	Dhading	Good	Similar	All	Little Different	Speaking style "they speak in a roundabout way"	Yes	N/A
NDT01	Sahugaun? Don't know	Okay	Understand most not All	Most	Little Different	Speaking style	Yes	N/A
NDT02	Don't Know	Very good	Really similar	All	Little Different	Speaking style	Yes	N/A
NDT03	Far	Bit different	N/R	All "but forgot"	Little Different	Words	N/R	N/R
NHB02	Dhading	Little bit different	Little bit different	Half	Little Different	Words	Yes	N/A
NHH01	Dhading	Okay	One or two different	Most	Little Different	Proncunciation	Yes	N/A
NHH04	Just like here	Good	Speaks similar	Most	Little Different	Words	Yes	N/A
NHT01	Sahugaun	Good	Same as ours	Most	Little Different	Speaking style	Yes	N/A

**Appendix Table 42: DST Kashigaun responses**

Subject #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Q11	Total Score	Total Percent
KS17	1	1	1	0	1	1	1	1	1	1	1	10	91%
KT06	0.5	1	1	0	1	1	1	1	0	1	1	8.5	77%
KT04	1	1	0	1	1	0	1	1	1	1	1	9	82%
KS14	1	1	1	0	0	1	0	1	0	Didn't hear	1	6	55%
KS16	0	1	1	0	1	1	1	1	0	1	1	8	73%
KT01	1	0	0	0	1	1	1	0	0	1	1	6	55%
KT03	1	1	0	1	1	1	1	1	0	0	NR	7	64%
KT02	1	1	1	0	1	1	1	1	1	1	1	10	91%
KS15	1	1	0	NR	1	1	1	1	0	0	1	7	64%
KT05	0	1	1	0	1	1	1	1	1	0	1	8	73%
KS17	1	1	1	0	1	1	1	1	1	1	1	10	91%
KT06	0.5	1	1	0	1	1	1	1	0	1	1	8.5	77%
Sample Size: 10									St. Dev. = 13			Average Overall Score: 72%	

**Appendix Table 43: DST Kashigaun post-test responses**

Subject #	Q1 Storyteller From	Q2 How like speech	Q2a Why?	Q3 Understand?	Q4 Different?	Q4a What different?	Q5 Pure?	Q5a What way not pure?
KS17	Towards Labre	Good	Spoke well	Most	Little Different	Words	Yes	N/R
KT06	Don't know	Okay	Similar	"80%"	Little Different	language	N/R	N/R
KT04	Dhading	Good	Good reader	Most	Little Different	Words	Yes	N/A
KS14	Dhading	Similar	N/R	All	Same	N/A	Yes	N/A
KS16	Don't know	Good	Understood	Half	Little Different	Pronunciation, words and speaking style	No	N/R
KT01	Dhading (knew from language)	Okay	Doesn't	All	Very different	Speaking style	Yes	N/A
KT03	Don't know, Nuwakot?	Okay	Doesn't mix	Most	Little Different	Words	Yes	N/A
KT02	Dhading (knew from language)	Good	Voice good	Most	Little Different	Words	Yes	N/A
KS15	Laba VDC Dhading	Very good	Pure and clear	All	Little Different	Words, one or two only	No	Tamang Bhasa
KT05	Dhading/Dharka	A little clear	N/R	Half	Little Different	Speaking style	Yes, for them	N/A
KS17	Labe tira	Good	Spoke well	Most	Little Different	Words	Yes	N/R
KT06	Don't know	Okay	Similar	"80%"	Little Different	language	N/R	N/R





## Appendix G: Dialect Mapping

The purpose of this tool is to assist speakers of a specific dialect in discussing information they already know about the dialects and levels of comprehension between dialects. Another purpose is to encourage them to think about which varieties of their language could use a single set of written or oral materials.

### Appendix G-1: Dialect Mapping procedures (English)

- 1) What is the name of your language? What is the name of your people? (write all the language names on one piece of paper and all the names of the people on another. If there is more than one name for the people or language, then ask) Which name is the one you prefer?
- 2) Please name all the Districts/Villages where [L1] is spoken (Write each on a separate piece of paper. In some situations, rather than district or village one could ask for the names of all the dialects, clans, rivers, or other feature where [L1] is spoken.)
- 3) Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
- 4) You have just shown the places where the different varieties of [L1] is spoken. We now want to think about languages that are just a little different from your own language. What other languages are so similar to [L1] that when they speak, you can understand at least some words? (Write the names of these languages on pieces of paper and add them to the “map” on the ground)
- 5) Do any groups of villages all speak [L1] in the same way? If so, place a small loop of string around each such group.
- 6) Which variety do you understand best? Second best? (Place the appropriate number written on cardboard next to each municipality, language or group of municipalities)
- 7) Now we want to show which of these varieties you understand completely, which you don’t understand most, which you understand about half, and which you only understand a little. In which of these villages can you understand the way they speak completely? (Place the Key with complete, most, half, a little. Show them the smiley faces and explain the meaning of each. Have them place the faces for “completely” first. Repeat for each other category of comprehension.)
- 8) Now we want to think about what you and the people from these places speak to each other. (Show the key for “we each speak our own variety”, “we use ours, they use another variety” “We use another variety, but they use their we use own” and “we each use another variety”. Use a different color or coin to symbolize each usage pattern)
- 9) Some people have said they want to start writing books\* in [L1]. If books were written in [L1], which villages would be able to use those books? (have them put a long string around those varieties) (\*If they do not think books can or should be written in their language, then you may say they want to start making CDs using [L1])
- 10) Out of all these you have grouped together, which variety should be used as the one for writing (or recording) [L1] so that all the others will understand it well? (have them place letter A) If that one could not be used, then which one? (use B and C written on cardboard)

This tool should be adapted to the local geographic terms such as municipality, district. Labels should usually refer to “[L1] spoken in [place name]”. Some aspects of this tool may seem redundant, but each step contributes to a fuller picture of the local perception of the language situation.

## Appendix G-2: Dialect Mapping procedures (Nepali)

### भाषिका रेखाङ्कन विधि

यो विधिको उद्देश्य भाषा बोल्नेहरूलाई आफ्नो भाषामा रहेको भाषिकाको बारेमा जानकारीको बारेमा छलफल र कति राम्ररी बोलाईमा सबैले सहमत भइ एकरूपता ल्याउन सक्छन भन्ने बारेमा सोचन प्रोत्साहन दिन हो। यसले शाक्षरता कार्यकर्ताहरूलाई कुन ठाउँमा फरक तरिकाले बोलिन्छ र सामाग्रीहरूलाई त्यहाँ जाँचन सकिन्छ त्यसै गरी आवश्यकता अनुसार पाठ छान्न सकिन्छ।

### रूपरेखा

१. तपाईंहरूको भाषाको नाउ के हो? <भाषाको नाम सबै लेख्नुहोस्> तपाईंहरूले आफ्नो जाती समुहलाई के भन्नुहुन्छ? त्यो नाउँहरू सबै कागजमा लेख्नुहोस्। यदि एउटा भन्दा बढी नाम आएमा त्यसो भए उनीहरूलाई मन परेको नाम छान्न लगाउनुहोस्।
  २. थाहा भएका L1 बोलिने सबै जिल्ला/गाउँहरूको नाउ सोध्नुहोस्। हरेकलाई भिन्न भिन्न कागजमा लेखी भुइमा राख्नुहोस्। <कुनै परिस्थितिमा यसको अलावा तपाईंले भाषिका, जाती, खोलाहरू, वा अन्य चरित्रहरू जसले L1 भाषाको बारेमा देखाउँछ।>
  ३. यि सबै गाउँ/जिल्लाहरूलाई भौगोलिक रूपमा मिलाइ राख्नुहोस्।
  ४. तपाईंहरूले L1 कहाँ भिन्दा भिन्दै प्रकारले प्रयोग गरिन्छ भनी देखाउनु भयो। अब L1 भन्दा केहि फरक तरिकाले बोलिने (शब्दहरू केहि बुझिन्छ) भाषाहरूलाई कता बोलिन्छ भनी सोच्नुहोस् र यसलाई पन्नामा लेखी भुइमा राख्नुहोस्। भुइमा भएको नक्सामा सोचिकन ठिक ठाउँमा राख्ने। पन्नाहरूको छेउमा L लेखी उल्लेख गर्नुहोस्।
  ५. के कुनै गाउँहरूले L1 उस्तै प्रकारले बोल्छन त? यदि बोल्छन भने त्यो गाउँहरूलाई डोरीले घेरा लगाउनुहोस्। <डोरीहरू उनीहरूलाई नै राख्न दिनुहोस्।>
  ६. अब हामी बुझाइको हिसाबले, कहाँ बोलिने भाषा सबैभन्दा राम्ररी बुझिन्छ, दोस्रो राम्ररी, आदि भनी छुट्याउँदै अङ्कहरू राखी सोचन थाल्ने। हरेक गाउँ/ जिल्ला इत्यादिहरूमा बुझाइको आधारमा अङ्क राख्न लगाउनुहोस्। <उँहाहरूलाई अङ्कहरू भएको मार्करहरू दिनहोस्>
  ७. अब हामीले अनुहार भएका चित्र चलाइ कुन ठाउँका भाषाहरू पुरै, प्राय, आधा र केहि बुझिन्छ भनी छुट्याउनेछौं। <पुरै, प्राय, आधा, केहि भएका चिन्हहरू। हरेक अनुहारहरूको अर्थ बुझाइदिनुहोस्। पहिले पुरै सङ्केत गर्ने अनुहारलाई राख्न लगाउने। त्यसपछि अरु अनुहारहरूको लागि पनि त्यस्तै गर्ने।>
  ८. अब तपाईंहरूले र तपाईंहरूले राख्नुभएका यी ठाउँमा भएका मानिसहरूले एक-अर्काहरूसँग के बोल्छन भनी सोच्नुहोस्। हामीले ४ओटा छनौट गर्न सक्छौं: हामी दुवै पक्षले एउटै प्रकारले बोल्छौं, हामी आफ्नै प्रकारले बोल्छौं र उनीहरूले उनीहरूको प्रकारमा बोल्छन, उनीहरू आफ्नै बोल्छन र हामी हाम्रो बोली परिवर्तन गर्छौं, हामी दुवै अर्कै भाषामा परिवर्तन गर्छौं। <जसै तपाईं बोल्नुहुन्छ ति सङ्केत गर्ने मार्करहरू देखाउनुहोस्। उनीहरूलाई कुन रङ्गले कुन वर्ग चिनाउँछ छान्न दिनुहोस् र त्यसलाई त्यही अनुसारले राख्नुहोस्।>
  ९. कति मानिसहरूले L1मा किताब लेख्न चाहन्छन। यदि L1मा किताब लेखियो भने कुन-कुन गाउँहरूले यो प्रयोग गर्न सक्छन? सबै गाउँहरू जसले यो किताब प्रयोग गर्न सक्लान त्यसलाई लामो डोरीले घेरा लाइदिने। <लामो डोरी दिई, घेरा लाउन दिने। राख्न दिनुहोस्।> (\* यदि उनीहरूले आफ्नो भाषामा किताब लेख्ने बारेमा सोचन चाहनन् भने, “कोहि मानिसहरूले L1मा CD बनाउन चाहनुहुन्छ भनेर छलफल अगाडि बनाउन सकिन्छ)
  १०. यदि यो घेरा लाइएको समुहले एउटै किताब प्रयोग गर्न सक्छन भने, यी मध्य पनि कुन भाषा प्रकारलाई लेख्न (रेकर्ड गर्न)प्रयोग गर्न सकिन्छ ताकि सबैले बुझ्नेछन्? ‘क’, ‘ख’, ‘ग’ लेखिएको मार्कर दिई तिन छनौटलाई क्रमवद्ध रूपमा राख्ने। <‘क’”‘ख’”‘ग’” मार्करहरू दिनुहोस् चिन्हो लगाउनुलाई।>
- यो विधिलाई सन्दर्भ अनुसार भौगोलिक, वा सांस्कृतिक शब्दहरू जस्तै त्यहाँका नगरपालिका, गा.वि.स., खोला, प्रान्त, जाती, आदिका ठिक नाउँ प्रयोग गर्दै परिमार्जन गर्न सकिन्छ। “L1 ०००० ठाउँमा प्रयोग गरिन्छ” भनेर लेखे सजिलो हुनसक्छ। कति पाइलाहरू दोहोरीएको जस्तो लाग्न सक्छ तर त्यस समुदायको आफ्नो भाषा स्थिति प्रति भएको पूरा चित्र बुझ्न सहयोग मिल्छ।

**Appendix Table 44: Legend for Dialect Mapping analysis**

Research Component	Description		
1,2,3 etc	Understandability ranking		
:-D	Completely understand		
:-)	Mostly understand		
:-	Half understand		
:-(	Not much understand		
Grouping	Circle 1	Circle 2	Circle 3
A, B, C, D etc	Preferred variety for materials development.		

### Appendix G-3: Jharlang DM analysis

**Village Name:** Jharlang **Ward No.:** 1

**VDC/Municipality:** Jharlang

**District:** Dhading **Zone:** Bagmati

**GPS:** N 28 7' 25.6" E 85 2' 12.1"

**Date:** September 27, 2013

Place	U	:-?	Grouping	Materials
Dhading	1	☹		A
Kanchanpur	2	☹		B
Gorkha	3	☹		
Tanahu	4	☹		
Nuwakot	5	☹		
Chitwan	6	☹		
Lamjung	7	☹		
Kaski				
Nawalparasi		☹		
Rasuwa		☹		
Dhankuta		☹		
Kavre		☹		
Makwanpur		☹		
Okhaldhunga		☹		
Sarlahi				
Simaru				
Sindhupalchowk		☹		
Solukhumbu		☹		
Jumla				
Kathmandu				

**Observer:** Ian Cunningham

**Setting:** Meeting inside the church. Dark lights hung from rafter directly over the cards.

**Time:** Evening, around 6pm

**People:**

15 young men

15-20 women

15 kids

5 older women

**Bystanders:** Jessi, Timothy, Ben, Stephanie

**Facilitators:** Holly Hilty, helped by Dhan & Prem

#### Summarized Notes:

- People never went to Gorkha via the route that is now part of the great Himalayan trail
  - People don't often go to Tipling
  - Dhading is *the* Tamang district, Lapa, Rhee, Tipling, Sertung are key places.
  - People in Maidi moved from Jharlang
  - If we live with people from Makwanpur it would be possible to learn their language
- Later comment from Stephanie who was told this by the same girl who recorded the cow story:
- "I was the first kid who went to school in KTM, now all the kids go to school there."

#### Discussion Notes:

Meeting inside the church. Dark lights hung from rafter directly over the cards. Young voices dominated language location so far. Holly led, Dhan facilitated with Prem. Men giving 75% of answers so far. People seem to understand. Holly, Dhan, Prem, Prem adding input. One about 20yr old woman seems to be only female contributor. A lot of discussion amongst themselves but not much to facilitators. Young man adding cards, Sherpa & Gurung added. Argument over Sherpa. Another area added, two men dominate discussion (one is Prem?).

Extensibility of resources tool: (क, ख, ग, घ test). Only made it to ख, old men still only ones directly participating with two appearing to be spokesmen. No language of interest. Discussion between Dhan and old man 2-3 minutes. Old men discussing 3 min & counting. Dhading appears as an answer. Prem helping lead the participants. Young kids starting to distract the women. Dhan, Old man & Prem dominate the discussion. Finished after photo.

## Appendix G-4: Kashigaun DM analysis

**Village Name:** Kashigaun **Ward No.:** 5

**VDC/Municipality:** Kashigaun

**District:** Gorkha **Zone:** Gandaki

**GPS:** 28°11'30.40"N 84°53'54.14"E

**Date:** January 22, 2014

Place	:-?	Grouping	Materials
Dhading	:-D		A
Gorkha	:-D		A
Nuwakot	:-D		
Rasuwa	:-D		
Kaski	:-)		
Lamjung	:-)		
Chitwan	:-)		
Kavre Palan Chowk	:-)		
Kathmandu	:-)		
Sinduli	:-)		
Kanchanpur	:-)		
Palpa	:-)		
Tanahu	:-)		
Makwanpur	:-)		
Nawalparasi	:-)		
Okhaldhunga	:-)		

**Observer:** Timothy Lipp

**Setting:** Meeting inside a home.

**Time:** 8 pm

### **People:**

#### **Attendees:**

Village secretary, old man (former teacher) and his wife, our host, other middle-aged man and Lok Bahadur. Another middle-aged man came near the middle and is in the photo as well.

**Facilitators:** Stephanie Eichentopf, Dhan Tamang (translating)

#### **Notes:**

They acknowledge that their language could be some mix of Tamang, Gurung and Ghale.

The old man is hard of hearing so our host often repeats what's said loudly to him.

VDC's that this language is similar to are Manbu, Kerajaun, Kashigaun, Arughat and Tandrang.

## Appendix G-5: Kathmandu DM analysis

**Location:** SIL Nepal office, Sanepa, Kathmandu

**Districts Represented:** Nawalparasi, Dhading, Lamjung

**Date:** May 25, 2013

<u>Place</u>	<u>U</u>	<u>:-?</u>	<u>Grouping</u>	<u>Materials</u>
Dhading	1	:-D		A
Kanchanpur	1	:-D		A
Gorkha	1	:-D		A
Kaski	1	:-D		A
Chitwan	1.1	:-D		
Nawalparasi	1.5	:-D		A
Tanahu	2	:-)		
Lamjung	2	:-)		
Nuwakot	3	:-)		
Rasuwa	3	:-)		

**Observer:** Timothy Lipp

**Setting:** Meeting inside Taka Sera Hall at the SIL Nepal office. Environment was comfortable, relaxed and free of distractions.

**Time:** 1-2 pm. After lunch, Chiyya was served afterwards.

**People:**

**Attendees:**

5 Men 30-50 years old.

**Bystanders:** Holly Hilty, Stephanie Eichentopf

**Facilitator:** Rohit Sunuwar

**Discussion Notes:** The five men were from different Tamang areas but went to the same school in Sarlahi.

## Appendix H: Expanded Graded Intergenerational Disruption Scale (EGIDS)<sup>2</sup>

### Appendix H-1: Description of EGIDS

In this edition of *Ethnologue* we introduce a new category of information to summarize the status of each language in each country where it is used. The *Status* element of a language entry includes two types of information. The first is an estimate of the overall development versus endangerment of the language using the EGIDS scale (Lewis and Simons 2010). The second is a categorization of the Official Recognition given to a language within the country.

The EGIDS consists of 13 levels with each higher number on the scale representing a greater level of disruption to the intergenerational transmission of the language. Table 1 provides summary definitions of the 13 levels of the EGIDS.

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<sup>2</sup> This appendix (except for the last table) is taken directly from <http://www.ethnologue.com/about/language-status>. The resource is continually updated there so please refer to the website for further updates.

### Expanded Graded Intergenerational Disruption Scale

Level	Label	Description
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.
1	National	The language is used in education, work, mass media, and government at the national level.
2	Provincial	The language is used in education, work, mass media, and government within major administrative subdivisions of a nation.
3	Wider Communication	The language is used in work and mass media without official status to transcend language differences across a region.
4	Educational	The language is in vigorous use, with standardization and literature being sustained through a widespread system of institutionally supported education.
5	Developing	The language is in vigorous use, with literature in a standardized form being used by some though this is not yet widespread or sustainable.
6a	Vigorous	The language is used for face-to-face communication by all generations and the situation is sustainable.
6b	Threatened	The language is used for face-to-face communication within all generations, but it is losing users.
7	Shifting	The child-bearing generation can use the language among themselves, but it is not being transmitted to children.
8a	Moribund	The only remaining active users of the language are members of the grandparent generation and older.
8b	Nearly Extinct	The only remaining users of the language are members of the grandparent generation or older who have little opportunity to use the language.
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community, but no one has more than symbolic proficiency.
10	Extinct	The language is no longer used and no one retains a sense of ethnic identity associated with the language.

The EGIDS levels are designed to largely coincide with Fishman's Graded Intergenerational Disruption Scale, or GIDS (Fishman 1991). We refer users to Fishman's work for an orientation to this approach to evaluating endangerment and to the original work on EGIDS (Lewis and Simons 2010) for the rationale behind the development of the expanded framework. The descriptions of the levels used in this edition of the Ethnologue have been adjusted to take into account significant feedback on the scale that has been received since its initial development. Most notably, the EGIDS level descriptions have been reworded to take into account signed languages. Like the GIDS, the EGIDS at its core measures the level of disruption of intergenerational transmission. Therefore, stronger, more vital languages have lower numbers on the scale and weaker, more endangered languages have higher numbers.



In comparison to GIDS, the EGIDS includes some additional factors at both the stronger and weaker levels of the scale and thus adds some levels not included in the original scale. As a result, the EGIDS can be applied to all of the languages of the world. In addition, two of the levels in the GIDS (6 and 8) have been split (6a, 6b, 8a, 8b) in the EGIDS in order to allow for a finer-grained description of the state of intergenerational transmission in the presence of language shift (or revitalization). We have used letters to distinguish these divided levels in order to maintain numbering alignment with Fishman's better-known GIDS. Each number on the EGIDS has also been assigned a one or two word label that summarizes the state of development or vitality of the language. The labels are intended to provide mnemonics for those who prefer to use words rather than numbers. In a few cases, alternative labels are assigned to a level in order to distinguish significantly different situations that are associated with the same level on the scale. Table 2 lists the alternative labels that are used.

## **Appendix H-2: How the EGIDS works**

The EGIDS is a multi-dimensional scale which focuses on different aspects of vitality at different levels. Like Fishman's GIDS, the EGIDS, at its core, measures disruption in use. At the weakest levels of vitality, EGIDS 9 (Dormant) and EGIDS 10 (Extinct) the primary factor in focus is the function of the language as a marker of identity. If no one still associates the language with their identity, the language can be considered to be Extinct. If there is an ethnic group that associates its identity with the language but uses the language only for symbolic purposes to remind themselves of that identity, the language can be categorized as Dormant (EGIDS 9).

At EGIDS levels 6a (Vigorous), 6b (Threatened), 7 (Shifting), 8a (Moribund), and 8b (Nearly extinct) the primary factor in focus is the state of daily face-to-face use and intergenerational transmission of the language. Each successively weaker level on the scale represents the loss of use, generation by generation.

EGIDS 4 (Educational) and EGIDS 5 (Developing) bring into focus the degree to which the ongoing use of the language is supported and reinforced by the use of the language in education. This largely focuses around issues of standardization and literacy acquisition and the degree to which those are institutionally supported and have been adopted by the community of language users.

EGIDS 3 (Wider Communication) focuses primarily on the notion of vehicularity. If a language (whether written or not) is widely used by others as a second language and as a means of intergroup communication, it has greater vitality than a language with a smaller number of users and which is seen as being less useful by outsiders. Where we have data, we report the use of each language by speakers of other languages.

EGIDS 2 (Provincial) and EGIDS 1 (National) focus on the level of recognition and use given to the language by government. Beyond purely official use, however, the focus includes the widespread use of the language in media and the workplace at either the provincial (sub-national) or national levels. EGIDS 0 (International) is a category reserved for those few languages that are used as the means of communication in many countries for the purposes of diplomacy and international commerce. Because the Ethnologue organizes the language entries by country, EGIDS 1 (National) is the strongest vitality level that we report.

The EGIDS levels are hierarchical in nature. With only one exception, the scale assumes that each stronger level of vitality entails the characteristics of the levels below it. Thus, for example, a language cannot be characterized as EGIDS 5 (Developing) if it cannot also be characterized as being at EGIDS 6a (Vigorous). A language with written materials which is not used for day-to-day communication by all generations and which is not being passed on to all children cannot be categorized as EGIDS 5 (Developing). The one exception to this principle is EGIDS 3 (Wider Communication) where the vehicularity of languages of wider communication is counted as being weightier than the existence of an

orthography and the use of the language in education. Some languages that are widely used for intergroup communication are not used in formal education and have no written materials. Were these languages to lose that vehicularity, they would drop directly to EGIDS 6a (Vigorous).

### **Appendix H-3: Methodology**

The EGIDS levels reported in this edition of the *Ethnologue* were initially arrived at by inspecting our database and analyzing the factors that we categorized as indicators of vitality. In many cases, we had sufficient data to allow an initial EGIDS evaluation. Where the data were not sufficient, we set the EGIDS default value at EGIDS 6a. The initial estimates were then distributed to a large number of correspondents who were asked to review the data and make corrections based on their knowledge of specific countries, regions, language families and individual languages. This review process resulted in a large number of corrections and revisions. Any remaining unreviewed or uncertain estimates were more closely scrutinized by the editors and, after soliciting additional commentary from knowledgeable sources, decisions made as to how best to evaluate the EGIDS level in each case. The EGIDS estimates, though based on the best information available to us, are preliminary and the review process is ongoing. We encourage users of the *Ethnologue* to provide us with comments and corrections that will lead to a more accurate assessment for inclusion in future editions.

In a few cases, there is real doubt as to whether the language actually exists as a distinct variety. Although an ISO 639-3 code has been assigned, data on the existence of the language is not convincing. In such cases, we do not report an EGIDS level but identify the language status as “Unattested”.

The existence of an EGIDS estimate for every known language in every country provides a useful new resource for the assessment of language vitality globally, regionally, and country-by-country. For instance, this site includes histograms that use this information to plot summary profiles of the language situation in each of the major geographic areas, UN regions, and countries of the world. The existence of such data opens up the possibility for other kinds of analysis, such as the evaluation of the vitality of language families (see, for example, Whalen and Simons 2012).

## Appendix H-4: Extended GIDS diagnostic decision tree

(Taken from *Making EGIDS assessments for the Ethnologue*)

Gary Simons and Paul Lewis

6 December 2010

Last revised: 10 Feb 2011

