



Multilingualism Among the Konda Dora

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PREFACE

This survey was initiated by Mr. Jacob George in order to discover the language in which the literacy needs of the Konda Dora may most effectively be met. It is the opinion of the researchers that this language will be the one which significant (e.g. uneducated, female, etc.) segments of the Konda Dora population control well enough to understand narrative material in that language. It will also be a language towards which the Konda Dora people have good attitudes and which they deem suitable for their people to read.

With this purpose in mind the survey concentrated primarily on the issues of bilingualism, language use and language attitudes among the Konda Dora, although the place of the Konda Dora language in the overall linguistic ecology of the area was also considered to be important.

The data upon which this report is based were gathered during the first few months of 1987 by Jacob and Susan George. For several weeks Frank Blair and Steve Watters assisted in the data collection. Our research was confined almost exclusively to the Konda Dora dwelling in the Araku region. We were not able to contact Konda Dora living at any great distance from the valley.

F. Blair
J. George
15 August 1987

1. INTRODUCTION

1.1 Geography

Araku is a hilly tract of land lying on the northern border of Andhra Pradesh. Araku falls almost entirely within the boundaries of Visakhapatnam district, although the northern part extends to Koraput district in Orissa. The following description is taken from Sridhar (1985:45).

...Araku...lies in the north western part of the (Visakhapatnam) district and is included in the Paderu taluka...Araku valley lies 3080 feet above the sea and is sheltered by hill ranges on all sides. To the north and west lies Orissa, to its east the Salur taluka and to its south Ananthagiri samithi, both in Andhra Pradesh. The largest village in the valley lends it its name - araku - meaning red clay.

The inhabitants of Araku consist of several ethnolinguistic communities which have immigrated to the valley at various times in the past. These include the Valmiki, the Kotia, and the Konda Dora. Perhaps the most recent immigrants are the Telugu, who have been coming to the valley in greater numbers as this previously remote area becomes better integrated into the rest of Andhra Pradesh. In spite of the recent influence brought to bear by Telugu-speaking peoples, the lingua franca of the region is known as Adivasi Oriya. It is widely regarded by the Telugu-speaking population as a corrupt version of standard Oriya.

1.2 People

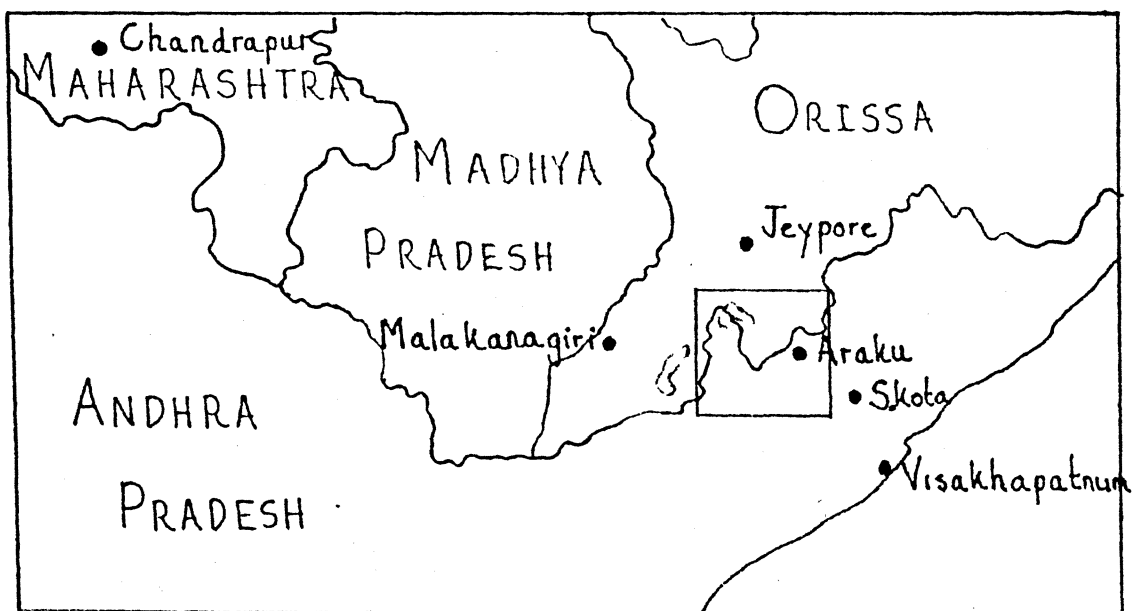
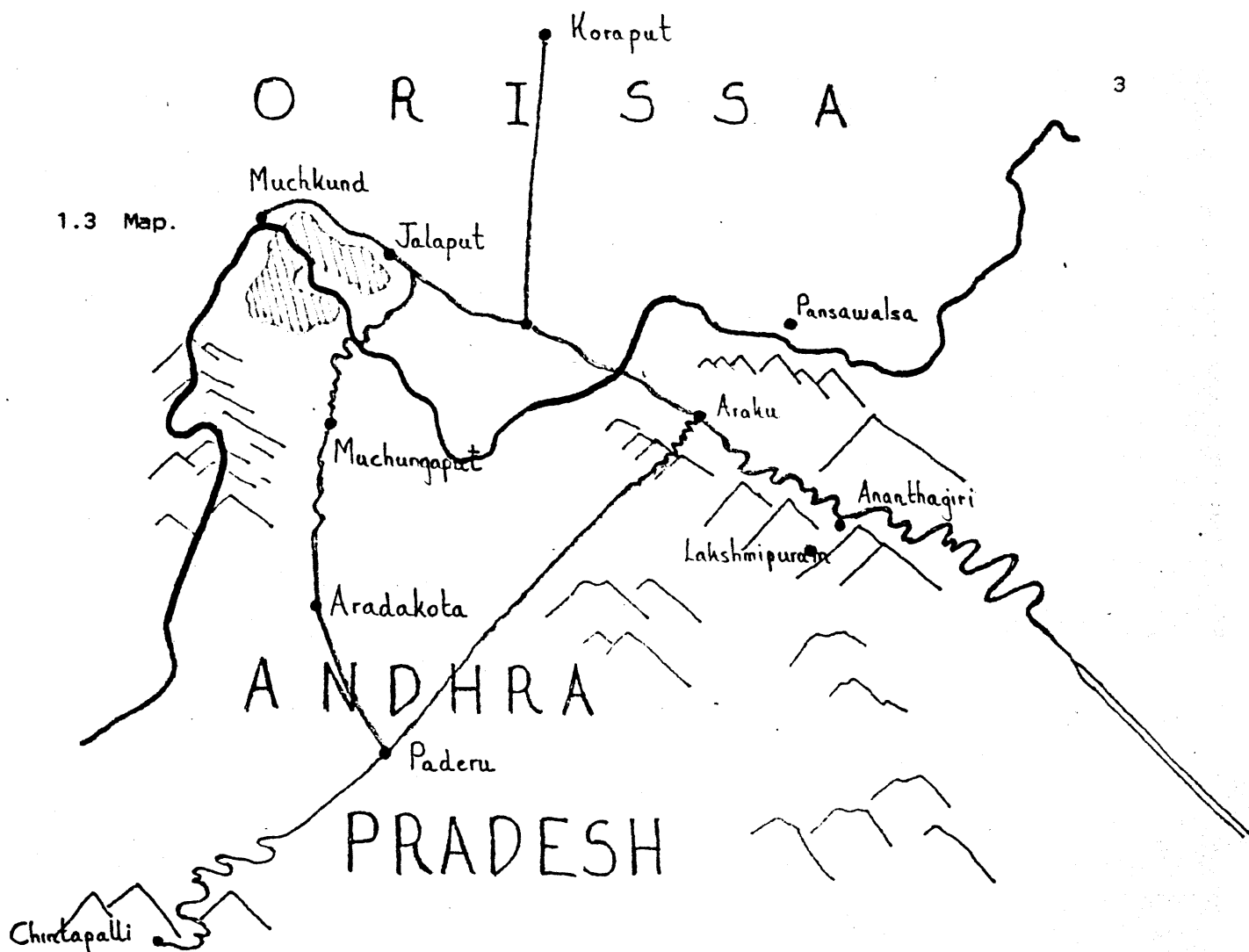
The Konda Dora are one of several ethnolinguistic communities inhabiting the Visakhapatnam and Srikakulam districts of Andhra Pradesh and Koraput district of Orissa. They number

about 15,000. The traditional mother tongue of these people is a Dravidian language. In Andhra Pradesh the Konda Dora call this language *Konda*. On the Orissa side of the border, the Konda Dora refer to their language as *Kubi*. *Kubi* is not the same as the *Kui* or *Kuvi* language, also spoken in the same region.

The Konda Dora live in small villages scattered throughout the three districts mentioned above. There is a large concentration of Konda Dora in the Araku Valley of Visakhapatnam district and the nearby regions. For the most part, the villages in which they live are composed entirely of Konda Dora. As with the other inhabitants of Araku, Adivasi Oriya is the language most frequently used to communicate with mother-tongue speakers of other local languages. Sridhar (1985:44) says:

The train line and the Visakhapatnam - Jeypore metal road form an important passage for new ideas and customs to percolate into the formerly remote area. But the hamlets in the hills are oblivious to the housing colonies and railway line a few kilometers away, depicting significantly that interaction between the two is infinitesimal. In time perhaps an interdependence will materialize.

As Sridhar mentions, the metalled road and the railway are the two biggest avenues for new ideas in Araku. They are not more than thirty years old. The rail line was built with Japanese help after the Second World War. I am not certain when the road was paved. Those villages which have sprouted up by the side of the road are markedly more acculturated than the hamlets in the hills. In this report, villages lying within a kilometer of either side of the Jeypore - Visakhapatnam road are referred to as on-road villages, while those lying further away are referred to as off-road villages.



ARAKU AND SURROUNDING AREAS

2. GOALS

2.1 Demographic Profile

To investigate the distribution of Konda Dora communities using Konda as the traditional mother tongue in the region of Araku Valley.

2.2 Linguistic Similarity

To discover the degree of linguistic similarity among the varieties of Konda spoken by the Konda Dora and to compare Konda with other Dravidian languages spoken in the area. The degree of linguistic similarity will be expressed as a percentage based on a comparison of equivalent words using a standard word list.

2.3 Dialect Intelligibility

Should any group of local languages appear to be similar to Konda on the basis of linguistic similarity, testing will be done to determine the degree of inherent intelligibility which exists among them. The degree of inherent intelligibility is expressed as a percentage. The percentage is based on the average of the scores on a simple language test administered as is described in section 4.2. The sample size and standard deviation are also stated.

2.4 Multilingualism

To discover what segments of the Konda Dora population are able to understand oral narrative texts in the Adivasi Oriya and Telugu. Bilingual ability will be investigated using self-evaluation questionnaires and simple language tests. Population segments are described in terms of the major social criteria which affect bilingualism.

For the purposes of this report, bilingual ability will be evaluated in terms of the continuum in Figure 1.

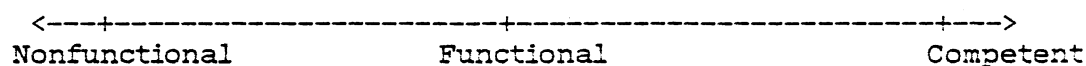


Figure 1. Bilingual Ability Continuum

If a community or individual is said to be competent in a language, it means that their ability to communicate in that language is nearly equivalent to that of a mother-tongue speaker. A competent speaker of a second language can and regularly does use that language in the same way and the same domains that it is used by mother-tongue speakers.

An individual or community described as having functional ability in a language may be sufficiently skilled in the language to use it regularly in certain limited domains, but does not have the ability to use the language for all purposes. For example, people with functional ability in a language may be able to understand oral narrative texts in that language, but use another language for everyday communication.

If an individual or community is described as nonfunctional in a language, it means that their ability to use that language is marginal or non-existent. Such people may know enough of the language to accomplish some simple tasks in the language, but it is not a language they regularly use.

2.5 Language Use and Language Attitudes

An investigation into the language use situation will be made in the Konda Dora communities. Particular attention will be paid to determining the language used in the home, traditional activities, and village pursuits. Attitudes towards the various languages spoken in Araku will also be investigated. Language use and language attitudes will be investigated using informal questionnaires and observations. The attitudes expressed will be described in terms of the continuum in Figure 2.

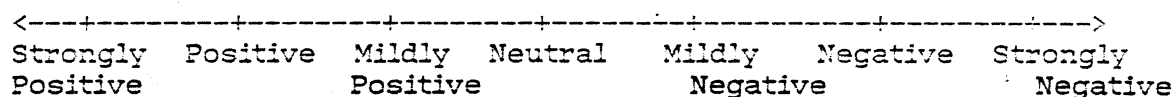


Figure 2. A Language Attitude Continuum

3. SUMMARY OF FINDINGS

3.1 Dialect Area Study .

The varieties of Konda used in Araku are inherently intelligible with each other. There are a few phonological differences between the varieties used in the southern and northern ends of the valley, but these do not seem to affect the ability of people to understand each other.

3.2 Multilingualism

The majority of Konda Dora are nonfunctional in Telugu, the state language of Andhra Pradesh. Many Konda Dora born and raised in the communities by the side of the road which runs through Araku are competent in Adivasi Oriya. Those living in villages some distance from the road are, at most, only functional in Adivasi Oriya.

3.3 Language Use and Language Attitudes

Attitudes towards their mother tongue vary somewhat from individual to individual and from community to community among Konda Dora. Attitudes toward the various regional languages vary similarly. Generally speaking Konda Dora attitudes toward their mother tongue range from mildly negative to mildly positive, depending of the domain in focus. The mother tongue is the language of choice for intracaste communication. In those domains which require intercaste communication, the regional language, Adivasi Oriya, is preferred. In some cases, the state language, Telugu, is the language of choice for those able to communicate in it, and Telugu is being increasingly recognized as a language necessary for pursuing non-traditional occupations. The most common domains for use of the mother tongue by the Konda Dora is at home with family and other Konda Dora, or at work, if the work is agricultural and the co-workers are also Konda Dora. The most common domain for the use of the regional language is at the bazaar; the regional language is also the usual choice for intercaste communication.

Attitudes toward the regional language, Adivasi Oriya, range from neutral to very positive. In most cases Adivasi Oriya is the language of wider communication. This has encouraged some individuals in some roadside villages to try to use Adivasi Oriya in every sphere of language use. This phenomenon appears to exist only in roadside villages, and in off-road villages attitudes towards Adivasi Oriya are more accurately described as neutral.

Attitudes towards Telugu range from neutral to mildly positive. Telugu is thought of as the language one must know in order to advance educationally or economically. With most, however, Konda is thought of as the appropriate language for the home, though some individuals encourage their children to acquire Telugu as a second language.

4. STUDY OF DIALECT AREAS

4.1 Linguistic Similarity

4.1.1 Procedures

Linguistic similarity was evaluated by comparing 210-item word lists collected in each community. The results are expressed as a percentage of phonologically similar lexical items. In doing so, it should be noted that a comparative analysis of these dialects has not been attempted, and that these are not percentages of cognate words. As Grierson (1909:7) says,

...it may sometimes happen that for the sake of brevity of language I employ words which are used elsewhere to suggest derivation.

It should be understood that no such comparative analysis has yet been done. The criteria used for determining lexical similarity are subjective ones based on presumed ease of communication.

The standard procedure called for collecting the entire 210-item word list from one speaker and then checking it with another. As the Konda word lists were elicited and recorded by researchers with a degree of familiarity with Dravidian languages in general and Konda in particular, the word lists themselves are fairly reliable. For a discussion of the standard problems involved in eliciting and comparing word lists, see Grimes, B.F. (nd.).

4.1.2 Data

It was possible to collect word lists from only two locations in the course of the survey: Pansawalsa, in Orissa, just across the border from Andhra Pradesh; and Lakshmipuram, in Andhra Pradesh, near Ananthagiri at the southern end of the Araku valley. These two points, therefore, represent both ends of the valley. The Konda Dora of Orissa usually refer to their mother tongue as Kubi, while those of Andhra Pradesh use the word Konda in reference to their mother tongue. Adivasi Oriya and Telugu word lists were also collected. The Konda word lists were compared with the Telugu word list as they are both Dravidian languages. Figure 3 shows the results. No comparison was made with the Adivasi Oriya word list.

Percentage of similar words			Number of similar words			Number of comparisons		
Kubi			Kubi			Kubi		
83	Konda		155	Konda		187	Konda	
28	36	Telugu	52	66	Telugu	184	185	Telugu

Figure 3. Lexical Similarity - Konda, Kubi, and Telugu

4.1.3 Conclusions

Figure 3 shows that Konda and Kubi have a fairly high degree of lexical similarity. Many of the words on the word list are not only similar, they are often identical.

Neither Konda nor Kubi is very similar to Telugu. Konda is closer to Telugu than Kubi. An examination of the word lists shows that Kubi appears to have been more influenced by borrowing from Oriya (either standard or Adivasi), while Konda has been more influenced by borrowings from Telugu. If loan words could be eliminated from the Konda and Kubi word lists with surety, it seems likely that the percentage of similar words would be higher than 83 percent.

4.2 Dialect Intelligibility

4.2.1 Procedures

Intelligibility among Konda dialects was determined using the procedures set forth in Dialect Intelligibility Testing (Casad, 1974). In most ways we followed his procedures closely. The most significant departure concerns the method of formulating questions for the texts. Casad recommends that a group of mother-tongue speakers examine the text and create questions for it. Then the group chooses the best questions of those generated for use in the test. In our situation this approach was not

possible because of difficulties in convening a suitable group of native speakers. Instead the researcher formulated the questions after completing both a literal and an idiomatic translation of the text selected for testing. These questions were then translated into the local dialects. Because this procedure increases the likelihood of producing unusable questions while creating intelligibility tests, we always created substantially more than ten questions. Questions which were consistently misunderstood by mother-tongue speakers of the dialect were eliminated from the tests, and they did not count in figuring the percentage of intelligibility.

The places from which the researchers gathered stories and turned them into test tapes are called reference points. The stories from these reference points are then played for people at the various test points to see how well they are understood. Of course, every test tape is checked by testing it at the place where it was collected to make sure the people there can understand it. This is called the hometown or control test.

The ideal sample size for dialect intelligibility testing is ten people. In the charts which follow the sample sizes for each community are listed by the name of that community. The percentage that a community scored on a particular recorded text test is followed by the standard deviation. When analyzing the results of dialect intelligibility tests it is important to understand the role of standard deviation in interpreting the average percentage score listed. If the standard deviation is small, ten or less, then the spread of the scores is relatively

small. The spread of the scores is the difference between the highest score and the lowest score. If the standard deviation is small, then the test subjects generally scored close to the average given and one individual's score did not differ greatly from another individual's score. If the standard deviation is high, above fourteen or so, then some people understood the story on the test tape much better than others and so scored higher. This means that the spread of the scores was much greater.

Four analytical situations are reflected by the various combinations of average score and standard deviation. If the average is high, above 80 percent, and the standard deviation is low, under ten, then we can say the story on the test tape is fairly easily understood in that area. There is not much difference among the individual scores. If the average is low, below about 70 percent, and the standard deviation is also low, then it means that almost no one understood the story on the test tape. Anytime the standard deviation is high, no matter whether the average score is high or low, then we know that people's understanding of the story on the test tape varied widely from person to person. This is often the case when some people in a community have learned to speak another language, but others have not. This kind of understanding is different from that more uniform understanding which results from two languages being inherently similar. Figure 4 illustrates these situations.

STANDARD DEVIATION		
	High	Low
High	Situation 1 Many people understand the story on the test tape well, but some have difficulty.	Situation 2 Most people understand the story on the test tape.
AVERAGE SCORE		
Low	Situation 3 Many people cannot understand the story, but a few are able to answer correctly.	Situation 4 Few people are able to understand the story on the test tape.

Figure 4. Four Analytical Situations Involving Standard Deviations and Average Scores on Dialect Intelligibility Tests

4.2.2 Dialect intelligibility test scores

Intelligibility test were conducted in the same two locations as word lists were collected: Pansawalsa and Lakshmipuram. Figure 5 contains the intelligibility scores for these two locations. The standard deviation follows each score and is separated from it by a slash (/). The sample size (n) for each village is also given.

TEST POINTS	REFERENCE POINTS	
	Lakshmipuram	Pansawalsa
Lakshmipuram (n=10)	91/5.7	94/9.7
Pansawalsa (n=10)	96/5.2	97/4.8

Figure 5. Dialect Intelligibility Test Scores - Pansawalsa and Lakshmipuram

The Konda Dora of Pansawalsa travel to Araku occasionally and seem to relate to it as their major market town. According to them there are Konda Dora living to the north of them who do not travel to Araku. Although an attempt was made to contact these Konda Dora, it was unsuccessful. The researchers were not able to locate any such communities further into Orissa. Attempts to contact Konda Dora living in other parts of Paderu taluk besides the Araku valley were also unsuccessful, due to an unfortunate peace and order situation which arose at the time the survey was being conducted. According to reports, however, the only Konda Dora living outside of Araku have migrated there within the last forty years, so it seems unlikely that their dialect would differ too much from those in Araku.

4.2.3 Conclusions

As can be seen from Figure 5, the Konda dialect of Lakshmipuram is inherently intelligible to the Konda Dora of Pansawalsa, and the Kubi dialect of Pansawalsa is inherently intelligible to Konda Dora in Lakshmipuram. Both of these scores fall into situation one, since the standard deviation is relatively low on both. Most people in the community will understand each others dialects fairly well.

4.3 Integration of Dialect Area Conclusions

Konda and Kubi are closely related dialects with a high degree of inherent intelligibility between them. As the locations where they are spoken represent the extreme ends of the Konda Dora community in Araku, the Konda Dora of Araku may be said to consist of a single dialect area. The Konda Dora of

Ananthagiri are at the southern end of the territory inhabited by Konda Dora. There may be Konda communities further north in Orissa, in areas where the current survey did not extend. It remains to be seen whether they would form a part of the same dialect area as the Konda Dora of Araku.

According to information at hand, the Konda Dora communities that are near Chintapalli and Paderu are daughter colonies of villages in Araku. It seems likely therefore, that they would form a part of the same dialect area. As yet, this has not been confirmed.

5. BILINGUALISM

5.1 Procedures

It is generally thought that everyone in Araku is able to speak and understand Adivasi Oriya, and, to a certain extent, Telugu. Sridhar (1985:47) in a paragraph mentioning the Konda Dora, says:

A corrupted form of Oriya forms the medium of communication throughout the valley...Many people have learnt Telugu and some of them even Hindi.

To ascertain the degree to which such statements are true, the researchers decided to investigate the level of bilingualism among the Konda Dora of Araku. The first step in this study of bilingualism was to prepare a demographic profile of the community in question. The demographic profile was used in analyzing the scores on the recorded text tests used to measure bilingualism. In this project demographic information was gathered by visiting the various Konda Dora communities and

informally administering the demographic questionnaire in the appendix. These interviews were conducted in nearly every household of several villages. Some of these villages were off-road villages and some were on-road villages. As a consequence of this census we have a complete demographic profile of several Konda Dora communities.

The demographic questionnaire was designed to discover what social factors correlated with a high degree of self-reported bilingualism. The analysis of this questionnaire enabled us to determine the factors which proved to be important in creating a stratified sample: sex, age, proximity of place of birth to the road, and proximity of village of current residence to the road. Education was not considered an important factor affecting bilingual ability, language use patterns, or language attitudes, since very few Konda Dora have been to school.¹ On the basis of the demographic profile a set of apparently significant factors was designated for bilingualism testing. These appear in Figure 6. The researchers attempted to test five people in each of the twelve categories in the sample. This was not always possible. Figure 6 shows the actual number of people tested in each category. The final sample was composed of 51 people.

The second step in the bilingualism study is pilot testing of a Konda Dora community on Telugu and Adivasi Oriya narrative texts in order to get a rough index of the level of bilingualism. Recorded text tests were used to determine the level and extent

¹The demographic questionnaire was administered to the inhabitants of five villages. Less than a dozen people said that they had been to school.

of bilingualism in the Telugu and Adivasi Oriya. The procedures involved in recorded text testing are described in Casad (1974). See also the section on dialect intelligibility tests in this report. The results of the pilot testing determined that while bilingual ability among the Konda Dora in Telugu was quite low, many Konda Dora were at least functional in their ability to use Adivasi Oriya and that another method of evaluating bilingualism in Adivasi Oriya should be employed alongside recorded text testing.

		Young (15-30)	Middle-aged (31-45)	Older (46+)
ON-ROAD	Male	5	5	3
	Female	5	5	2
<hr/>				
OFF-ROAD	Male	5	5	4
	Female	5	5	2

Figure 6. Sample for Konda Dora Bilingualism Evaluation

Because the community mean was higher than seventy percent on the pilot test of bilingual ability in Adivasi Oriya, it was deemed necessary to conduct a more extensive bilingualism investigation. This is the third step of the bilingualism study. Three recorded text tests were administered to the sample.

The first was in the local Konda dialect and ensured that the sample was competent in the test taking procedure. If an individual did not score above seventy percent on the test in the local dialect, that one was excused from the sample and a replacement was found.

The second test was the Adivasi Oriya one used in the aforementioned pilot testing. This text was recorded by a mother-tongue speaker of Adivasi Oriya who belongs to the Kotiya community. The variety of Adivasi Oriya spoken by the Kotiya is being used as the standard for a successful literacy project among the different communities in Araku. This Adivasi Oriya text was control tested on a group of ten Kotiya people who are mother-tongue speakers of Adivasi Oriya.

The third recorded text test was in Telugu and was also control tested on a group of ten mother-tongue speakers of Telugu. Copies of each of the texts used may be found in the appendix.

In addition to recorded text testing, a self-evaluation questionnaire was administered to the same sample as took the recorded text tests. This self-evaluation questionnaire requires people to evaluate their ability to perform certain tasks of differing degrees of complexity using Adivasi Oriya. The use of self-evaluation questionnaires and the procedures for their construction are described in Grimes (1986a), Quakenbush (1986), and Blair (1987). A copy of the questionnaire used to evaluate people's bilingual ability in Adivasi Oriya is contained in the appendix.

5.2 Data

5.2.1 Recorded Text Tests

Recorded text tests are useful in evaluating bilingualism at lower levels. If bilingualism is assessed according to the metric used by the Foreign Service Institute (FSI), which assigns Level 0 to a person with no ability in a second language, and Level 5 to a person who is the equivalent of an educated mother-tongue speaker of the language, then it is doubtful whether recorded text tests accurately measure ability above Level 2. Findings from recent research (Radloff, C. 1987, personal communication) seem to indicate that recorded text tests do not adequately distinguish among the higher levels on the FSI metric. A person who scores 100 percent on a recorded text test may be at Level 2, 3, 4, or 5 on the FSI metric. Recorded text tests are most useful as a measure of bilingualism at lower levels, and as a pilot test to see whether or not a thorough investigation into bilingualism is needed. If a sample does well on recorded text tests, it means that many people are able to understand narrative texts in the second language. This would seem to correlate with the ability to use the language in certain limited domains. A good showing on recorded text tests does not mean that the sample has demonstrated competence in the second language.

Figures 7, 8, and 9 summarize the scores on the various recorded text tests administered to the Konda Dora of Ananthagiri samithi. The sample is that described in Figure 6. The standard deviation for each score follows the slash (/) separating it from the score on the recorded text test. If the score is not an

average of five subjects' scores, it has been placed in square brackets. If for some reason the number of people tested in a particular category is different from that given in Figure 6, the actual number of people tested is given in parentheses following the standard deviation.

5.2.1.1 Konda

		Young (15-30)	Middle-aged (31-45)	Older (46+)
ON-ROAD	Male	96/5.5	92/11	[92/12]
	Female	96/5.5	92/13	[95/7]
<hr/>				
OFF-ROAD	Male	94/5.5	96/8.4	[95/5.8]
	Female	100/0	92/8.4	[85/7.1]

Figure 7. Scores and Standard Deviations on Konda Recorded Text Test

Figure 7 shows that the Konda Dora of all ages and both sexes adequately understood the recorded text test in their own language. It does not appear that the proximity to the road affected understanding of the text in their mother tongue. These scores are significant because they demonstrate that the recorded text testing procedures formed no obstacle to the subjects' understanding of recorded text tests in a language they understand well.

The average score on the Konda recorded text test for the entire sample (n=51) is 94 percent. The standard deviation is 7.6.

5.2.1.2 Adivasi Oriya

		Young (15-30)	Middle-aged (31-45)	Older (46+)
ON-ROAD	Male	100/0	98/4.5	[100/0]
	Female	98/4.5	100/0	[95/7]
<hr/>				
OFF-ROAD	Male	92/8	98/4.5	[93/15]
	Female	88/13	96/5.5	[80/14]

Figure 8. Scores and Standard Deviations on Adivasi Oriya Recorded Text Test

Figure 8 shows that insofar as recorded text tests are able to measure bilingual ability, the Konda Dora are at least functional in Adivasi Oriya. The test is not sufficiently accurate to determine whether the Konda Dora are competent in Adivasi Oriya.

It is interesting to note that some off-road categories do not score as well on the Adivasi Oriya recorded text as their on-road counterparts. The standard deviations for the off-road women in the younger and older categories indicate that bilingual ability is not homogeneous within those categories. It seems likely that some individuals in off-road villages have had more exposure to Adivasi Oriya than others and acquired a greater degree of bilingual ability because of this.

The average score on the Adivasi Oriya recorded text test for the entire sample (n=51) is 96 percent. The standard deviation is 8.1.

5.2.1.3 Telugu

		Young (15-30)	Middle-aged (31-45)	Older (46+)
ON-ROAD	Male	78/29	68/22	[37/23]
	Female	[100/0](2)	[63/5.8](3)	[50/0](1)
<hr/>				
OFF-ROAD	Male	66/29	86/11	[43/31]
	Female	[33/29](3)	[45/26](4)	[50/14]

Figure 9. Scores and Standard Deviations on Telugu Recorded Text Test

Figure 9 shows that many Konda Dora are neither functional nor competent in Telugu. The researchers had some trouble persuading people to take the test. People would say that they did not understand Telugu and leave after completing the Adivasi Oriya test. This means that the scores reported for many of the categories are based on inadequate samples. The scores on the Telugu test would probably be even lower than those shown if it were possible for scores from the people who refused to be tested to be taken into account. The scores are so low that it was not considered necessary to pursue the matter of Telugu bilingualism any further.

The standard deviations of the average scores on the Telugu recorded text test are so high that it is impossible to correlate the scores with age, sex or proximity to the road. It is likely that bilingual ability in Telugu varies according to the different opportunities individuals have to acquire some knowledge of that language.

The scores of the younger women living in roadside villages are somewhat anomalous. It happens that these two women have a great deal more contact with mother-tongue speakers of Telugu than is usual for Konda Dora because of family contacts. Three other young women living in roadside villages declined to listen to the Telugu text on the grounds that they would not understand it. They would be more representative of this category as a whole than the two young women who were tested.

The average score on the Telugu recorded text test for the entire sample ($n=42$) is 62 percent. The standard deviation is 28.

5.2.2 Self-evaluation Questionnaire

The bilingualism self-evaluation questionnaire consisted of twenty-three questions which asked people to assess their ability to use Adivasi Oriya in a variety of different situations. Some of the situations would require very little ability in Adivasi Oriya in order for them to be completed successfully. Other situations would require considerable ability in Adivasi Oriya in order for them to be successfully completed. The questions on the self-evaluation questionnaire were designed so that they asked about situations relevant to the everyday life of the Konda Dora.

Quakenbush (1986) demonstrates that responses to a self-evaluation questionnaire show a moderate correlation to bilingual ability as measured with an oral proficiency test. The questions on a questionnaire are ranked so that those which appear to require relatively little bilingual ability occur early in the

questionnaire. The questions about situations which require a greater knowledge of Adivasi Oriya come later. Each question requires a "yes" or "no" answer. Each answer indicates either a positive or a negative self-evaluation of bilingual ability.² It is assumed that a positive self-evaluation of bilingual ability correlates with actual bilingual ability.

5.2.3 Responses of On-Road and Off-Road Villages

Figure 10 presents the responses to each of the twenty-three situations requiring a measure of bilingual ability. These responses have been divided into on-road and off-road categories, since the proximity of place of residence to the road is the most important of the social characteristics correlating with bilingual ability. The sample is the same as that summarized in Figure 6.

Figure 10 shows that Konda Dora residing in off-road villages are consistently less confident of their ability to successfully interact in situations requiring ability in Adivasi Oriya than Konda Dora residing in roadside villages. The situations in the first half of the questionnaire are not perceived as being too difficult, and the difference between the on-road and off-road portions of the sample is not great at this

²This does not mean that a "yes" answer always signified a positive self-evaluation of bilingual ability. Because of the way questions twelve, fifteen, twenty, and twentyone are worded, a "no" response indicates a positive self-evaluation of bilingual ability.

point. In most of these situations, eighty percent or more of the off-road subjects express confidence in their ability to cope with the situation in Adivasi Oriya. Ninety percent or more of the on-road subjects have similar confidence in their ability to cope with these situations.

Question Number	Percentage of Positive Responses		Question Number	Percentage of Positive Responses	
	Off-Road	On-Road		Off-Road	On-Road
1.	81	96	12.	35	80
2.	81	96	13.	69	96
3.	81	100	14.	77	96
4.	85	100	15.	42	84
5.	85	100	16.	69	92
6.	85	96	17.	69	88
7.	77	96	18.	69	88
8.	85	100	19.	81	96
9.	58	100	20.	8	24
10.	89	96	21.	35	80
11.	85	92	22.	69	92
			23.	65	84

Figure 10. Summary of Responses to Self-evaluation Questionnaire

The situations in the second half of the questionnaire are perceived as being markedly more difficult by Konda Dora in both off-road and on-road villages. The percentage of Konda Dora residing in on-road villages expressing confidence in their ability to use Adivasi Oriya effectively drops below ninety percent for the first time. The confidence of Konda Dora residing in off-road villages decreases even more sharply. In most of the situations postulated in the second half of the questionnaire, less than seventy percent of the Konda Dora living off the road feel they are able to use Adivasi Oriya adequately.

5.2.4 Response of Men and Women in Off-road Villages

If the responses to the questions are analyzed according to sex as well as according to proximity of place of residence to the road, then it becomes clear that women, particularly those residing in off-road villages, are very much less confident of their bilingual ability than men. It may be that the questions posed situations for the use of Adivasi Oriya in which a Konda Dora woman would not find herself and that this accounts for the apparent expression of a lower degree of confidence in their bilingual ability on the part of women. Figure 11 shows the percentage of positive responses for men and women living in off-road villages. A similar figure for men and women living on-road is not presented since those figures closely resemble the scores presented for on-road subjects in Figure 10.

It can be seen once again from Figure 11 that the situations mentioned in the second half of the questionnaire are perceived as being more difficult than those in the first half. The percentage of women expressing confidence that their ability in Adivasi Oriya is adequate for a particular situation averages eighteen percent lower than the similar figure for men.

Question Number	Percentage of Positive Responses		Question Number	Percentage of Positive Responses	
	Men	Women		Men	Women
1.	93	67	12.	36	33
2.	93	67	13.	86	50
3.	93	67	14.	79	75
4.	93	75	15.	50	33
5.	93	83	16.	79	58
6.	86	83	17.	86	50
7.	86	67	18.	86	50
8.	86	83	19.	93	67
9.	64	50	20.	0	17
10.	93	83	21.	43	25
11.	86	83	22.	36	50
			23.	79	50

Figure 11. Off-road Responses to Self-evaluation Questionnaire

5.3 Conclusions

5.3.1 Adivasi Oriya

Most Konda Dora have at least a functional knowledge of Adivasi Oriya which enables them to use that language effectively in a few domains. Konda Dora living in roadside villages are, for the most part, not only functional in Adivasi Oriya, but also competent in the language. They are able to use it in whatever domains they choose, though not always with the same degree of effectiveness as a mother-tongue speaker of Adivasi Oriya. A language shift from Konda to Adivasi Oriya appears to be taking place among Konda Dora residing in roadside villages. The signs that such a shift is taking place are confined to roadside villages; they do not appear in off-road villages. Konda Dora residing in off-road villages are generally functional in Adivasi Oriya, but cannot be said to be competent.

5.3.2 Telugu

Konda Dora are not bilingual in Telugu. A few individuals, through unusual combinations of circumstances, have managed to acquire some knowledge of the language, but the vast majority of the community is not functional in Telugu.

6. LANGUAGE USE AND LANGUAGE ATTITUDES

6.1 Procedures

Two techniques were used to gather information on language use and language attitudes among the Konda Dora of Araku. The first was a questionnaire, administered while gathering information for the demographic profile or while administering recorded text tests. The second was observations made on the basis of many years of residence in Konda Dora communities.

6.1.1 Questionnaires

Informal questionnaires are a useful way of discovering information about the attitudes of people, about the way they think things should be. They are particularly useful in uncovering information about language posture, that is, about what people wish you to think that they do and think about various languages. A person who does not know Telugu may say that Telugu is the best language to use when trying to get a job. The fact that he does not know Telugu, and that he himself uses his Adivasi Oriya dialect on the job is irrelevant in this context; his statement shows a very good attitude toward Telugu in some economic situations.

6.1.2 Observation

The second technique used to gather information about language use and language attitudes is simply observation. By observing people speaking in a variety of different contexts one can usually determine which languages are considered appropriate in different situations. By listening to people as they talk to each other, an observer can often determine which languages are considered appropriate to talk about certain subjects. Observation is particularly useful in finding out what people actually do, assuming the observer has opportunity to observe language use in a wide variety of situations. As such it provides a way of verifying information gathered with questionnaires. If an observer sees several people applying for work and notes that Telugu is the language used when one speaks to an employer, then he has gained useful information about the situations in which Telugu is used.

6.2 Data

In the course of the survey two social characteristics appeared to correlate with language attitudes and to affect the domains in which different languages are used. Women differed from men in their patterns of language use and in their expressed attitudes toward speakers of other languages. The proximity of the road to the place of residence of the person responding to

the questionnaire also appeared to affect the attitudes that person expressed toward speakers of other languages and the domains in which languages were used. The sample for the language use and language attitude questionnaire is the same as that described in Figure 6 for the bilingualism questionnaire.

6.2.1 Language Use

OFF-ROAD					ON-ROAD			
	Daily	Weekly	Monthly	Never	Daily	Weekly	Monthly	Never
AO	43%	50%	7%		92%	8%		
MEN								
T	29%	64%	7%		8%	92%		
AO	8%	84%		8%	87%	12%		
WOMEN								
T		58%		42%	8%	50%		42%

Figure 12. Frequency of Use of Telugu and Adivasi Oriya - Men and Women, On-Road and Off-Road

Figure 12 summarizes the answers to questions one and two on the language use questionnaire. As can be seen from Figure 12, Konda Dora use Telugu much less frequently than Adivasi Oriya. This is only to be expected because Adivasi Oriya is widely recognized as the language of wider communication in Araku. The responses to other questions on the language use questionnaire confirmed this. For example, when speaking to people of different ethnolinguistic groups in the valley, such as the Kotiya or the Valmiki, 96 percent of the off-road Konda Dora sample and 100 percent of the on-road Konda Dora sample reported using Adivasi Oriya. (These data are drawn from the responses to questions seven and eight on the language use questionnaire.) Those who said they would not use Adivasi Oriya to speak to other

members of these communities said they never had opportunity to speak to them in any case. The traditional mother tongue of the Kotiya community is Adivasi Oriya, but the traditional mother tongue of the Valmiki is Kupia. It is significant that Konda use Adivasi Oriya in speaking to both groups for it demonstrates the role of Adivasi Oriya as the language of wider communication in the valley.

The only exception to the general use of Adivasi Oriya as a language of wider communication occurs when Konda Dora speak to Telugu people. The responses to questions four and nine on the language use questionnaire make it clear that those who know Telugu prefer to use it when speaking to a member of the Telugu community. For example, over three quarters of the sample of both the on-road and off-road villages reported using Telugu with the Telugu man who runs the government sponsored fair-price store. A similar response was given when asked what language was used with talking to any mother-tongue speaker of Telugu, though approximately fifteen percent of the sample said they never had opportunity to use Telugu in such a situation.

In light of the fact that Adivasi Oriya is the language of wider communication in Araku, Konda Dora use the language surprisingly little. Four percent of the total population (all of them women living in off-road villages) report never using Adivasi Oriya at all. The majority of Konda Dora report using

Konda on a weekly basis. Judging from comments made at the time the interviews were being conducted, this represents language use at the weekly market. For many Konda Dora, particularly those in off-road villages, the weekly market is the major domain for the use of Adivasi Oriya.

	OFF-ROAD				ON-ROAD			
	Daily	Weekly	Monthly	Never	Daily	Weekly	Monthly	Never
AO	27%	65%	4%	4%	88%	12%		
F	15%	62%	4%	4%	8%	72%		20%

Figure 13. Frequency of Use of Adivasi Oriya and Telugu - On-Road and Off-Road

Figure 13 shows that this market use of Adivasi Oriya is the primary use for people living in off-road villages. In on-road villages, however, use of Adivasi Oriya on a daily basis is much more widespread. As Figure 14 shows, Adivasi Oriya is being adopted by Konda Dora in on-road villages for use even in the home. Figure 14 is based on the responses to questions seventeen, nineteen, twenty-one, and twenty-five on the language use questionnaire.

From Figure 14 it is clear that language shift is taking place among the Konda Dora who live in road side communities. In these villages the use of Konda appears to be reserved primarily for speaking to older people, who, in many cases, are living in off-road villages. Even when Konda is used in speaking to a

spouse, it is often the case that the spouse is from an off-road village and has not yet had time to acquire Adivasi Oriya. If the spouse is from an on-road village, then Adivasi Oriya is the more usual language, if the family is living in an on-road village.

	OFF-ROAD		ON-ROAD	
	Konda	A. Oriya	Konda	A. Oriya
To Children	100%		24%	76%
To Spouse	96%	4%	30%	70%
To Parents	96%	4%	55%	44%
To Brothers	96%	4%	52%	54%

Figure 14. Frequency of Use of Konda and Adivasi Oriya with Relatives, On-Road and Off-Road

The situation could not be more opposite in off-road villages, where it seems likely that more Konda Dora live. Use of the traditional mother tongue is quite strong. The fact that all of the subjects interviewed reported using Konda with their children makes it seem likely that the use of Konda will continue for the foreseeable future.

6.2.2 Language Attitudes

One social characteristic appears to influence language attitudes more than any other: the proximity of the place of residence to the road. The sample interviewed with the language attitude questionnaire is the same as that described in Table 6 for the bilingualism questionnaire and the language use questionnaire.

Responses to most of the questions on the language attitude questionnaire indicated positive attitudes toward Konda, Adivasi Oriya, and Telugu in different domains. Each language appears to be considered good to know and helpful for those tasks which require a knowledge of that language. Everyone in the sample said that it would be good for their children to know Konda, Adivasi Oriya, and Telugu. The responses to questions one, two, three, fifteen, and sixteen, all of which dealt with having children learn different languages show that every Konda Dora thinks that a knowledge of other languages is a good thing. The responses to these questions were 100 percent positive.

Neutral or negative attitudes towards a language were only expressed if the domain was not considered an appropriate one for the language in question. The assignment of a particular language to a particular domain differed markedly between off-road and on-road communities. Figure 15 summarizes the responses to question four on the language attitude questionnaire, which concerned the appropriate language for a mother to speak to her children.

OFF-ROAD		ON-ROAD		
Konda	A. Oriya	Konda	A.Oriya	Telugu
88%	12%	28%	64%	8%

Figure 15. Appropriate Language for a Mother to Speak to Her Children

The numbers in Figure 15 clearly show a preference for Konda in the home domain on the part of Konda Dora living in off-road villages. It equally clearly shows a preference for Adivasi

Oriya in the same domain on the part of Konda Dora living in on-road villages. This reflects a very definite split in attitudes towards Konda and Adivasi Oriya between on-road and off-road communities. Since it seems likely that the majority of Konda Dora live in off-road villages, the preference for Konda in the home domain would appear to be widespread. The attitudes of Konda Dora in on-road villages are important, however, as these represent the acculturating edge of Konda Dora society. The fact that it is residence in an on-road village which is required to effect a change in preference from Konda to Adivasi Oriya in the home domain indicates that this shift is not spreading very quickly through the Konda Dora community. It will be some time before every Konda Dora village is exposed to the same pressures to acculturate as the roadside villages.

6.3 Conclusions

There is a definite split in patterns of language use and in language attitudes between Konda villages on the road and those some distance off of it. Off-road villages are much more conservative and have retained the use of Konda in the home domain. This does not seem likely to change in near future. Konda is preferred to Adivasi Oriya, and Adivasi Oriya is preferred to Telugu.

Konda Dora villages on the roadside are exposed to a multitude of incentives to acculturate and this appears to have caused a shift in language use patterns and language attitudes in these communities. In these villages Adivasi Oriya is preferred to Konda, and Konda is preferred to Telugu.

7. RECOMMENDATIONS

7.1 For Translation

- 1) Most Konda Dora hold positive attitudes towards their traditional mother tongue.
- 2) Patterns of language use among Konda Dora residing in villages are such that Konda seems likely to remain a viable language for the foreseeable future.
- 3) Most Konda Dora are not sufficiently bilingual to use valuable literature in Adivasi Oriya when that becomes available.
- 4) The Araku region forms a single dialect area as far as Konda is concerned.

In light of these four facts, there is every reason for viewing the Konda Dora of Araku as a single, definite translation need. It is possible that the Konda Dora living in close proximity to the Jeypore-Visakhapatnam road have acculturated to such an extent that they may be able to use literature in Adivasi Oriya. But as soon as villages any distance from the road are taken into account, it becomes clear that there is a need for written material in Konda if Konda Dora are going to be able to understand the message for themselves. It is worth noting that none of the villages visited in the course of the bilingualism portion of the survey were further than ten kilometers from the road. Villages even further from the road are even less likely to be able to use Adivasi Oriya literature. For this reason Konda materials are recommended.

7.2 For Literacy

The same facts cited in the previous section also indicate the need for a literacy program in Konda. It is true that the functional knowledge of Adivasi Oriya possessed by most Konda Dora living in close proximity to the road should enable them to

make elementary progress in an Adivasi Oriya literacy program. But the use of Adivasi Oriya appears to be confined to only a few domains for most Konda Dora - and education is not one of those domains.³ It seems likely that Konda Dora learning to read in Adivasi Oriya would quickly find themselves unable to cope with the demands placed on them by the Adivasi Oriya medium. This would lead to discouragement and a high drop-out rate in an Adivasi Oriya medium literacy program for Konda. Such an experience may in fact serve to convince people that because they cannot learn to read in Adivasi Oriya, they cannot learn to read at all.

A literacy project in Konda avoids most of these problems. It is true that Konda is not perceived as a language for use in the educational domain any more than Adivasi Oriya. This means that literacy promotion will play an important part in the literacy project, but this should not be an insurmountable obstacle. The advantages of using a Konda medium to teach Konda Dora to read are self-reinforcing. The more that people understand what they are learning to read, the more desirous they are of learning more. For this reason a literacy project using a Konda medium is recommended.

³Telugu is the language that most Konda Dora probably think of as being "proper" for education. Few Konda Dora have had access to education in this language, however, because most of them do not understand it. This does not appear likely to change anytime soon.

7.3 For Further Survey

Such information as is available indicates that the Konda Dora of Paderu and Chintapalli speak the same dialect as the Konda Dora of Araku. This has not yet been ascertained using dialect intelligibility tests. It would also be useful to investigate the dialect situation of Konda Dora living further north in Orissa than those included within the scope of the current survey.

The Araku region is teeming with ethnolinguistic communities. Little survey has been done among any of these groups. It would be interesting to investigate the extent of the area in which Adivasi Oriya is spoken. Similar investigations with regard to the Kupia-speaking community, the Gadaba, the Nuka Dora, etc. should be carried out.

8. REFERENCES

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4. Recommended Test Cases

The test cases for the program are as follows:

1. Test the program with a valid input file.

2. Test the program with an invalid input file.

3. Test the program with a file that contains only one record.

4. Test the program with a file that contains multiple records.

5. Test the program with a file that contains records of different lengths.

6. Test the program with a file that contains records with special characters.

7. Test the program with a file that contains records with non-printable characters.

8. Test the program with a file that contains records with trailing spaces.

9. Test the program with a file that contains records with leading spaces.

10. Test the program with a file that contains records with a mix of spaces and non-spaces.

9. APPENDICES

The following appendices are included in this document:

1. Appendix A: Glossary of Terms

2. Appendix B: List of Abbreviations

3. Appendix C: List of Acronyms

4. Appendix D: List of Symbols

5. Appendix E: List of Figures

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9.1 Recorded Text Tests

The following texts were used for recorded text tests in the course of the Konda Dora survey. Each text is followed by the questions that were asked about the text. The expected answer to each question is given in (parantheses), while the line of the text to which the question belongs is in [square brackets.]

Some texts were transcribed in Telugu characters. There is no phonetic transcription of these stories. This is also true of the introduction text and the cow story.

- Key: a. Phonetic transcription
b. Literal, or word-for-word translation.
c. Free, or idiomatic translation

9.1.1 Lakshmipuram Konda Text

1. a. na: pe:ru vi de:vada:su
b. my name Devadas
c. My name is Devadas
2. a. na:gi mu?e:r ko:ror mana:r
b. to-me three children there-are
c. I have three children
3. a. va:ru devu:nu deyaval:ada:n mari ba:gane mana:r
ga:ni idziriko:ro:di:n ma:tram dzabu ki:ta:d
b. they God grace-by ---- good they-are
but small-one-to alone disease happened
c. By God's grace they are good (healthy?) children, but the youngest child became sick.
4. a. aka elag ihi:ga mu:cala no:bu va:ta:d
b. that how it-is before fever came
c. That's how it was before the fever came.
5. a. a: nobu ta:gi:ti:n koki va:ta:d
b. that fever decreasing cough came
c. After the fever decreased, a cough came
6. a. koki ta:gie:n:da:ta soha:d
b. cough without-decreasing continued
c. Without decreasing, the cough continued
7. a. na:stivale koki ta:gie:d ihape esko:ta prava:tu
da:kta:ba:n o:ta:p
b. then cough no-go there-stay Skota private
doctor-to took
c. Then, the cough would not go away so I took him to a doctor who stayed in Skota.

8. a. a pravatu da:ktarban otiŋ vaŋdru maŋdu
ra:sťa siťa:n
b. that private doctor-to taking he medicine write
give-prescription
c. That private doctor that I took the child too, he wrote out
a prescription and gave it to us.
9. a. koki maŋdune idzi ra:sťa siťa:n
b. cough medicine that write give-prescription
c. He gave to us that medicine which he prescribed.
10. a. a maŋdu koťa taťape va:dupa kiťap ga:ni
ťaglie:ťa:d
b. that medicine buy bring-there used do but
not-come-down
c. I bought that medicine and used it but the cough would not
stop
11. a. ahe mahiŋ mari burad puťku aťe
b. Like-that staying then head-on sores came
c. The sickness continued but then sores came on the head.
12. a. a dzabu tag?ienđa a:dzina:d idzi mari
oťa:pe daktariŋ to:ristiŋ vaŋdru ma:yam ra:sťa
siťa:n
b. that sickness not-coming-down staying that again
taking doctor-to showing he medicine write
gave
c. Because the sickness was not healing, I again took him to
the doctor and showed the boy to him and the doctor gave a
prescription.
13. a. a paťkuba tag?iuťe
b. that sores did-not-come-down
c. The sores were not healed.
14. a. tag?iu:idzi elag kiťap ihiŋa na:ťu maŋdu
vaťupakiťiŋ a: burad puťku vidzu tagiťe sohe
b. not-coming-that-down how did that country medicine
use-doing that head-on sores all reduced gone
c. The sores were not healing, so I put some good old fashioned
country medicine on the sores and they healed and went away.
15. a. gani koki tagienđa:dzi ro:dzu ro:dzu vaniŋ
seťidzi sonsina:n vaŋdru
b. but cough without-reducing daily daily to-him
small go-he he
c. But the cough would not go away and day by day he began to
grow thinner and thinner.

16. a. sedidzi sonsimahiṅ бага sile:d iha:pe mari orne:ṇḍu
lakarakoṭa ḍa:kṭarba:nu oṭa:pi
b. small going good not being then one
Lakarakota doctor-to took-we
c. The boy growing thinner was not good so we took him to a
doctor in Lakarakota.
17. a. aḍi suṭṭa:ḍe in:ika ihaḍ ihiṅ eksraj lagisṭiṅa
poṭo lagisiṭiṅa бага mandzina:d idzi vehta:ḍ
b. she seeing what said is X-ray if-taken
X-ray if-taken good it-is like-this
said-she
c. Seeing the child, she said, "It would be a good thing if he
took an X-ray".
18. a. inka poṭo vandiṅ vidzajṇagaram oṭu ihiṅ mari
ḍabu sil:iṅ mahtavatape vidzajanagaram on:ibadlu
visakapaṭanam ba:bu veṭane oṭap
b. but X-ray about Vidzajanagaram take saying ?
money not returning Vidzajanagaram
taking-instead Viskh babu quickly took
c. But concerning the X-ray in Vidzajanagaram, we did not have
money so we left and went quickly to Visakh instead.
19. a. ota:pe poṭo lagisṭa ṭaṭa:p
b. taking X-ray took brought
c. After taking the X-ray we brought it
20. a. a: poṭo lagsni muṅala in:ika idzi vehta:r ihiṅ
tibi aspaṭriḍ oṭiṅ viniṅ poṭo ka:va:li idzi
vehta:r
b. that X-ray taking before what that said is
T.B. hospital-to taking to-him X-ray needed that
they-said
c. Before taking the X-ray, what they said was that in order to
take him to the T.B. hospital he needs an X-ray
21. a. andeṅe mari poṭo la:gisṭa:pe oṭape ṭo:ristiṅ
argent dzain ki?a idzi vehta:d
b. so ---- X-ray taking carrying showing
quickly join do that said-she
c. So, she said, "Quickly take the X-ray and come show it to
me.
22. a. a:hiṅa ḍakṭaram:a ra:sṭi siṭiṅ dza:in kiṭa:p
b. then lady-doctor writing giving joined we
c. The lady doctor joined us and gave us a prescription.

23. a. dzainkitiŋ aspaŋriɖu ka:li sile:ɖ
 b. Joining hospital-in place no
 c. She didn't come with us to the hospital.
24. a. sena lo:ku dzabuŋa:ŋu mana:r
 b. many people disease-with there-are
 c. There were many people with diseases in the hospital.
25. a. andeŋa aspaŋriɖu mahivale adzabuŋaŋe
 esonɖar sadzimaha:d
 b. thats-why hospital staying that-disease-with
 how-many dying
 c. Thats why so many people die in hospitals, because there are
 so many diseased people
26. a. kapaŋi ma: ajlikoŋodiŋ man?a idzi vehtiŋ tijel
 a:ta:ɖ
 b. so my wife you-stay that saying fear
 came
 c. So my wife said, 'You stay here', because she was scared
27. a. ibenu gopa lo:ku sadzina:r naŋi tijel va:dzina:d
 idzi vehta:d
 b. here many people dying to-me fear coming
 like-that she-said
 c. 'Here there are many people dying and I'm scared', she
 said.
28. a. nastivale daktar in:ika ihiga paɖihe:nu ro:sku man?a
 iha:n
 b. then doctor what said fifteen days stay
 said
 c. Then the doctor said we had to stay 15 days.
29. a. tijela:tiŋ paŋi:ɖu re?e:ɖ; mari koŋo ka:val ihiga
 koŋokokra ka:vala ihiga ela:g ana:d idzi
 vehta:n
 b. fear-if-come no use but child if
 needed child children if-needed how it-is
 like-this said
 c. 'The child needs us, and if we are scared it is no use to
 him', I said.
30. a. andeŋe a: paɖihe:nu mahi ŋarva:ŋa mari in:ika
 idzi vehta:ɖ ihiga inka muŋdri nelen
 maŋdre:ŋ vale
 b. so that fifteen after ? again what
 like-this said ? again three months stay
 need
 c. After fifteen days, the doctor said that we needed to stay
 another three months

31. a. i: dzabu tag?ie:d idzi dak?arin vehta:d
 b. this disease not-reduced like-that doctor told-she
 c. 'The disease has not healed', the doctor told my wife.
32. a. pa:hihe:nu ro:sku sohi tarva:ta sa:dzimahin su:udzi
 dajrjm ta:ta:de a: mun:ndri nelen ba:ne maha:d
 b. fifteen days going afterwards dying seeing
 braveness coming that three months there
 stayed-she
 c. After seeing dying people for fifteen days, she became brave
 and stayed for three months.
33. a. nastivale rodzu ko:idin gu:u pa:lu ro:dzu vanin
 na:lgi indze:fon si:dzi maha:d
 b. then daily to-child egg milk daily to-him
 four injection giving stayed
 c. Then during his stay they gave him eggs and milk daily and
 four injections daily.
34. a. a:he si:in a: dzabu inka tagi:ta:d
 b. like-that giving that disease somewhat reduced
 c. By giving these things the disease was somewhat healed.
35. a. run: nele:n a:ti tarva:ta mari un:ri nela
 man:ren idzi vehta:d
 b. two months finish afterwards again one month
 stay that said-she
 c. After two months had finished she said that we should stay
 for another one month
36. a. a:he un:dzi va:ndru a: dzabu pu:r:ti
 tagi:ta:d
 b. like-that eating he that disease all gone
 c. Eating in that manner the disease was healed
37. a. dzabu taginen:da ma:tram na:nu son:ren va:den
 a:dzi varin dabu avasaram mahi:na dabu osi
 si:den su:dzi va:den a:dzi maha:n
 b. disease reducing-not then I going coming
 doing to-them ? money if-needed ? money
 taking giving seeing coming ? did
 c. During the time that the disease was healing, I was going
 and coming seeing the child and bringing money if needed
38. a. e:na:ndin ihi:na dzabu tagi:ta:do na:ndin
 da:k?arne varin po:kta:d
 b. why became disease when-reduced that-day doctor
 them sent-away
 c. On the day that the disease was healed the doctor sent them
 away

39. a. andeja:n de:vuŋu da:ja:da:n va:ru ba:gane mari
 nege:ŋne manar
 b. from-then God's grace they good again good
 stay-are
 c. From then on, by God's grace they have stayed healthy.

QUESTIONS FOR LAKSHMIPURAM, KONDA "SICK BOY" TEXT

Questions 7,12 deleted from final version.

1. a. How many children does he have? (Three) [1+2]
2. a. Which child became diseased? (Smallest child) [3]
3. a. What happened after the fever decreased? (Cough came)
[4+5]
4. a. To whom did he take the child in S. Kota? (Private doctor) [6+7]
5. a. What kind of medicine did he write (prescribe)?
(Cough medicine) [8+9]
6. a. What happened to the child's head? (Sores came)
[10+11]
7. a. Why did he use country medicines? (Sores not healed with doctor's medicine) [12,13,14]
8. a. Even though taking medicine what happened to the boy?
(Boy becoming thinner) [15+16]
9. a. What did the doctor suggest? (Take an X-ray) [17]
10. a. Why did they not go to Vidzanagaram for the X-ray?
(They didn't have money) [18]
11. a. What did the she-doctor say when she saw the photo?
(Admit quickly) [19,20,21]
12. a. Who stayed with the boy in the hospital? (The mother) [22-26]

9.1.2 Adivasi Oriya Text

1. a. amor la:s i:ise amor de:s dzonam kola
b. our Lars here our country born was
c. Lars was born in our country
2. a. pi:la mendamon take dekhladze gopa jak mon
b. boy sheep ? seeing much to-him like
c. He used to be very happy seeing sheep
3. a. sa:n sa:n mendamon dekhladze take gopa mon
b. small small sheep seeing ? much like
c. He liked to see small sheep
4. a. mon koladze babuke ka:jta patsa:ria moke misa.
bo:l kajinki boli babuke patsaria
b. like coming to-father what asked to me
good like this to-father asked
c. He thought it would be good if father bought me (a sheep)
so he said like this to his father
5. a. babuke kojladze o:j bolake go:te ga: kamp
dzajrojlun
b. to-father asked-then yes said one village visit
went
c. Having asked his father, his father agreed and one day he
went to visit another village
6. a. kamp gale go:tek bikbarlok ani e:ta
bikbiboli kojlake te babuke dabu rojla
b. visit going one selling-people bring this to-sell
when-said there to-father money had
c. While visiting the village, merchants brought (goat) and
father had money with him
7. a. se menda go:teke bol bol sundorta dekhi pi:l:a
sarga ojla
b. that sheep one much much good seeing son
happy became
c. It was a good sheep, the son was very happy seeing it
8. a. aba e:ta nejboli la:su bolai kajla
b. father this taking-so Lars like-this said
c. 'Father, take one', said Lars
9. a. kojlake oj boli sobulok
b. Saying-when yes said all-people
c. All people (also) said yes

10. a. mo:nkori ʃa:ke genlungdze dzi:p ʃe puraj kori anlun
 b. like that buying jeep in putting brought
 c. So he bought (it) and brought and put in the jeep
11. a. anbake a:rkeʃedin gala keʃeden dzibake a:rgoʃek
 genle bo:lkajŋke bolike babuke la:s kojla
 b. bringing many-day going many-day finish
 another-one to-buy is-good saying to-father Lars
 said
 c. Many days after bringing (the goat) Lars said to his father
 'It is good to bring another one.'
12. a. kojbake oj boli sobulo:ke e:ʃkolun goʃeki
 ajbaki misa seʃa oje naj
 b. said-when yes said all-people thinking me
 to-come ? that will not
 c. When he spoke he said yes. Everyone agreed that one should
 not stay by itself.
13. a. seʃi menʃa bole biʃuke biʃorsi a:r goʃek
 ginlung genbake duij mu:nʃ ojlaʃ
 b. that sheep ? fear fear another one
 bought buying-after two pair become
 c. That sheep will be afraid to stay alone, so buy another one.
 After they bought one more they had two.
14. a. duj mu:nʃ ojake ka:j ojla teʃebol
 gouduʃe ʃinke gouduke dekhbake ʃake boldekhbar
 boli gouduke babu kojla
 b. two pair become-after what happened then
 shepherd daily shepherd watching that-to
 nicely-look-after like-that to-shepherd babu said
 c. When they had a pair father asked a shepherd to look after
 the (animals) carefully
15. a. arla:s kojla muji kojli soblok kojlung
 and-Lars said my said all-people said
 c. Lars and all people said (the same)
16. a. kojbake seʃi oj babu boli bolʃake dekhbar
 after-saying to-him yes babu that nicely must-see
 b. Father said to be sure and watch carefully
17. a. a:r koj bingan gale te ar dzaysi
 boli kojle dzagraʃa dekhbar
 b. ? where other-village if-go there ? go
 like saying careful watch
 c. If the goat goes to another village, watch carefully and
 bring it back

18. a. temot ogle keke din gotek soma:s gale
 b. like this some day some six-months passed
 c. So six months passed
19. a. somas dzibake dujta a: agtu ginlata gotek
 pakajla peniti a pakajla
 b. six-months passing two that before bought one
 small-delivered female ? delivered
 c. After six months the first female of the two bought before
 delivered a female sheep
20. a. oj boli sabu loku sarda ojluj potse
 peniti pakajla
 b. yes like-that all people happy become female ?
 delivered
 c. Everybody said yes, and was happy because a female was born
21. a. a:r ebe datam ojbaj boli sabu lok sarda ojlon
 b. ? now more become say all people happy
 become
 c. Everybody was happy
22. a. a: emot boli sobu lok sarda ojlon
 b. ? like-that saying all people happy become
 c. Everybody was happy
23. a. agutuse non:i pakajla boli sarda
 ojluj
 b. first-time-itself female delivered like-that happy
 become
 c. Because female was born, everyone was happy
24. a. sarda ogle a:ru keke din dzibake ti:n ma:s
 dzibake potse genlata a:rgote pakajla
 b. happy becoming ? some day passing three months
 passing afterwards buying another-one delivered
 c. After three months the (second) other sheep also delivered
25. a. tedebol sari mu:nd ojla
 b. then four two-pair became
 c. Then there were four sheep
26. a. sarimund ojbake gotedin sa:nda go:ru mujse tajar
 koli
 b. two-pair became some-day small house me-only ready
 make
 c. After there were four I made a small house (for sheep)

27. a. mujse tajar koli tajar kole tejse purajte
rojluḡ
b. me-only ready make ready making there tied-up put
c. I myself made the house and tied up (the animals) (in it)
28. a. tejse purajte rojle keṭe din a:r keṭe ḡin
dzibake goteke duj boros dzibake a:r aḡu
pakajtaṭa a:rgoṭek pakajla
b. there keeping-tying ? some days ? some
days passing one two year passing ?
first-born sheep one deliver
c. We kept them there two years and again the first born sheep delivered
29. a. pantf mu:ṇḡ ojlaḡ
b. five number become
c. We had five sheep
30. a. pantf muṇḡ ojbake a:r e:ṭan oje naj boli
ar ke:mp ḡabu babu eṭkola
b. five number to-stay this house not possible like
again camp money babu thought
c.
31. a. eṭkoladze seṭa goṭek kapi poṭi boli ṭa:ke bonṭ
tajar kolaḡ
b. thinking that one coffee book that about much
ready make
c.
32. a. babu eṭ kori se goverment lo:k or songe oj
iṭkori kapi poṭi boli bonṭ ṭajar kola
b. babu thinking ? government people with ? ?
thinking coffee book ? many make ready
c.
33. a. seṭa sobu lokuke ajadzana loke a:ri meṭter
monke ḡeluḡ
b. that-to all people coming-going people that leader
? giving
c.
34. a. ḡela babu se ḡabu keṭek ḡabu ojlake a:r
babu ḡenuḡ boli a:r e:ṭ kola
b. gave babu this money so-much money coming again
babu will-buy ? that again thought
c.

35. a. e:t kori a:rketekt gotunra gotek dos mu:nd anluŋ
 b. thinking ? once-more ? ten number
 brought
 c. ?
36. a. a:r goŋe umra sa:t mu:nd anluŋ
 b. ? another time seven number bought
 c. ?
37. a. emoŋu genle se go:r oje naj boli
 a:r sobu lokse e:t koluŋ
 b. like-this buy that house not sufficient ?
 then all people ? thought
 c. ?
38. a. oj boli goteku se: godutej rojle e:
 mendaŋon nosidzibaj nosigale e dabu udzese boli
 sobuloku etkoluŋ
 b. ? said some this village-shepherd stay there
 sheep will-die if-die this money waste
 said all-people thought
 c. ?

QUESTIONS FOR ADIVASI ORIYA SHEEP STORY

- Key: a. Free translation
 b. Phonetic transcription of Adivasi Oriya question
 c. Phonetic transcription of Konda question
1. a. Where was Lars born? (our country, this place) [1]
 b. las koj dzanam kola
 c. embe las puṭṭa:n
 2. a. What did the boy like to see? (sheep) [2]
 b. kajṭake ḍekhḷe ṭake mon
 c. in:īḍaniṅ suṭṭiṅa vaniṅ nandō iṣṭam
 3. a. What kind of sheep did he like to see? (small one) [3]
 b. kemṭaṭake ḍekhḷe mon
 c. elag maḥṭi mendḍeṅa suṭṭiṅa vaniṅ iṣṭam
 4. a. Where did his father go? (to visit one village, village) [4,5]
 b. babu koj dzaj rojla
 c. aposi em:e sohra makan
 5. a. Where did he put the sheep? (in jeep) [6,7,8,9,10]
 b. koj songoj anlaj
 c. gore koṭṭaṅḍre em:e idṭa:ṅḍre ṭaṭa:n
 6. a. How many sheep did they have? (two) [11,12,13]
 b. keṭe mu:ṅḍ asoṭ
 c. esodu gore vanrj mane
 7. a. Whom did the father tell to watch the sheep carefully? (shepherd) [14]
 b. menḍake ḍekhḷoli kake kojla
 c. ejengu goreṅa negreṅḍ suḍḍu idzi vehṭa:n
 8. a. How many months passed? (six) [15,16,17,18]
 b. keṭe mas gala
 c. es:o nelerg soha:ḍ
 9. a. What happened after six months? (delivered, female goat born) [19]
 b. somas gale kajṭa ojla
 c. aru nelerg sohi venika in:ika aṭa:d
 10. a. When a female goat was born, how did people react? (happy) [20,21,22]
 b. peṅṭi pakajbake sobuloku kajṭa ojluṅ
 c. paṇapiḷa polaṭiṅ va:ru vidzere elag a:ṭa:r

9.1.3 Questions for Pantsavalsa Konda 'Hunting Story'

(Questions 3,10, 11 deleted from original test)

1. a. What did he want to buy? (gun) [1]
b. va:ndru ini a:losanam kiṭa:n
2. a. How much did he pay to the court? (Rs. 1000) [2,3]
b. ko:rṭuḍu es:o siṭide:r
3. a. To whom did he pay Rs. 200? (police station) [4]
b. ruṇḍivandeṇ eme siṭide:r
4. a. Where did he go to buy the gun? (Visak) [4,5,6,7]
b. ṭupajki koṇḍeṇ eme sohiḍe:r
5. a. What did they do after bringing the gun from Visak? (went hunting) [8,9]
b. ṭupajki ṭaṭideṇ inika kiṭide:r
6. a. What was the name of the forest where they went hunting?
(Surda) [10,11]
b. ve:ṭa eme soha:r
7. a. What came from the forest? (goat) [12,13,14,15]
b. roṭṭiṇ inika niṇiṭa:d
8. a. What did he do when the goat came? (shot it)
[16,17,18,19]
b. goriṭa va:ṭiṇ inika kiṭa:n
9. a. What kind of goat did he shoot? (male) [20]
b. eṇiṭmari ḍaniṇ ḍakṭa:n
10. a. Who asked, Who shot the goat? (Dora people) [21,22]
b. eye:ru goriṭa ḍakṭa:n idzi eḷe:ru venbaṭa:r
11. a. After seeing, what did they do with the goat? (carried it)
[23,24,25,26,27,28]
b. goriṭaḍiṇ suṭṭi venuka inika kiṭa:r
12. a. How long did they dance and sing? (all night)
[27,28,29,30,31]
b. esivale sarga kiṭide:r
13. a. After dancing and singing, what did they do? (ate)
[32,33]
b. sarga kiṭi venuka inika kiṭide:r

9.1.4 Questions for Telugu "Three Axes" Text

1. a. What kind of work did Ramaya do? (cutting wood, selling wood) [1,2]
b. ramaja ini paṇi kudzi mahan
2. a. What happened to his axe? (fell in river/water) [3]
b. vani goḍeli in:ika aṭa:d
3. a. What happened when he was crying? (devata appeared) [4,5]
b. vaṇḍru aḍaba:dzi baṣṭimahin in:ika dzarigiṭa:d
4. a. What did the devata ask? (Why are you crying?) [6]
b. ḍe:jan va:dzi in:ika venbaṭa:d
5. a. What did the devata do? (went into water; gave gold axe) [7,8,9]
b. aḍi in:ika kiṭa:d
6. a. What did Ramaya say? (not mine) [10]
b. ramaja in:ika idzi vehṭa:n
7. a. What was the second axe made of? (silver) [11]
b. riḍza ṭaṭi goḍeli ini goḍe:li
8. a. Which axes did the devata give Ramaya? (gold, silver, iron; all three) [12,13,14,15]
b. akarḍin dejam ini ini goḍelin ramajin siṭa:d
9. a. Who wondered about Ramaya's luck? (Subbaya) [16,17]
b. ramaja aḍuṣṭamvaṇḍin ejeru bamaṭa:r
10. a. What did Subbaya do? (threw axe in river) [18]
b. subaja in:ika kiṭa:n

9.2 Recorded Text Test Responses

This appendix contains the responses to the various recorded text tests administered in the course of the survey. The following abbreviations are used:

F - Female
M - Male
Y - Yes
N - No
Yg - Young (under 30)
Md - Middle (30-45)
Ol - Older (over 45)
* - indicates no response
Q1 - Question 1

In the responses to the questions on the recorded text tests, a zero (0) indicates an incorrect response and a one (1) indicates a correct response.

The number given in the education category indicates the number of years of education the respondent said he or she had completed.

A "Y" in the mother-tongue category indicates that the person is a mother-tongue speaker of Konda; an "O" indicates Oriya, and a "T" indicates Telugu

A "Y" in the hometown category indicates that the person was born in the place where the test is administered.

A "Y" in the road category indicates that the person is from a village that is near the road.

Note: Questions 3,10,11 were deleted from Pansavalsa RTT.

9.2.5 Recorded Text Test Data for BILINGUALISM TESTS, ON-ROAD VILLAGES

	T	S
	e Q Q Q Q Q Q Q Q Q Q o	c
	s 0 0 0 0 0 0 0 0 0 0 1 r	
28. K. S.	t 1 2 3 4 5 6 7 8 9 0 e	
	L 1 1 1 1 1 1 1 1 1 1 0 9	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 0 0 0 1 0 0 0 0 0 0 0 1	
29. P. J.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 1 1 1 1 1 1 1 1 1 1 10	
30. J. C.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 0 0 1 1 1 1 0 0 1 6	
31.	L 1 1 1 1 1 1 1 1 1 1 0 9	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 0 0 1 1 1 1 1 0 0 6	
32. P. B.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 0 0 1 1 1 0 1 0 0 5	
33. K. V.	L 1 1 1 1 1 1 1 1 1 1 0 9	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 0 0 0 1 1 1 0 0 0 0 3	
34. K. Su.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 1 1 1 1 1 1 1 1 1 1 10	
35. P. C.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 0 1 0 1 1 0 1 0 0 5	
36. K. L.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	(does not understand Telegu)
37. P. V.	L 1 1 1 1 0 1 1 1 1 1 1 9	
	O 1 1 1 0 1 1 1 1 1 1 1 9	(does not understand any Telegu)
38. K. C.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	(did not take Telugu test)
39. V. A.	L 1 1 1 1 1 1 1 1 1 1 0 9	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 1 1 1 1 1 1 0 0 1 8	
40. K. S.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 1 1 1 1 1 1 1 1 1 1 10	
41. V. R.	L 1 1 1 1 1 1 1 1 1 0 0 8	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 0 1 0 1 1 1 1 0 0 6	
42. K. P.	L 1 1 1 1 1 1 1 1 1 1 1 10	
	O 1 1 1 1 1 1 1 1 1 1 1 10	
	T 1 1 0 1 1 1 1 1 0 0 7	

9.2.6 Recorded Text Test Data: HOMETOWN TEST SCORES FOR ORIYA SHEEP STORY

[illegible]

Note: Questions 4,6 deleted from original test

9.2.7 Recorded Text Test Data: HOMETOWN TEST SCORES FOR TELUGU TEST

[illegible]

Note: Questions 3,10 deleted from original test

9.3 Questionnaires

9.3.1 Bilingualism Questionnaire

- KEY: a. Original Question
 b. Pre-Pilot Test Question
 c. Post-Pilot Test Question
 d. Back translation of question
 e. Phonetic Transcription
 f. Gloss

LEVEL ONE

1. a. Can you tell someone how to get from here to the nearest school or church?
 b. If someone asks you where the post office is, can you explain how to get there in Adivasi Oriya language?
 c. If a person asks you where the store is, can you explain how to get there in Oriya?
 d. If someone asks you, "How is the way to the store?" can you tell him in Oriya or not?
 e. niŋi oreŋu s̥toridu son̥dren̥ sari emen̥iŋ manaq̥ idzi venbaṭiŋa oṛijaḍa:n veh̥teŋ vanāḍa
 f. you-to one store-to go way how is
 that ask Oriya-in tell come-or-not

2. a. Can you ask and tell the time of the day, day of the week, date?
 b. Can you ask and tell the time of the day and day of the week in Adivasi Oriya language?
 c. Can you ask and tell the time of day and day of the week in Oriya?
 d. Can you ask and tell the time of day and day of the week in Oriya?
 e. neŋḍru ini ro:dzu ta'mu es:o idzi venabatiŋa oṛijaḍa:n veh̥teŋ vanāḍa
 f. today what day time what that ask
 Oriya-in to-tell come-or-not

3.
 - a. Can you buy food in the market at a just price?
 - b. Can you buy salt and chili at a fair price at the market from an Adivasi Oriya speaker?
 - c. Can you buy salt and chili at the bazaar from someone who speaks only Oriya without being cheated?
 - d. There is one Oriya-speaking merchant. He speaks only Oriya. If you go to him for salt and chili can you pay the correct amount, without giving too much?
 - e. orenu be:ramkini o:ijavarsinika:n manan. vanin o:ijane vanad vaniba:n sonsi so:ru miramku nanđo dab:u si?enđa vanukan sana:ti dabune si:dzi tanida
 - f. one merchant Oriya-speaking is him-to Oriya-only comes him-to going salt chili much money not-giving it-to correct money-only giving bring-can-you

4.
 - a. Can you buy a needed item of clothing or a bus or train ticket?
 - b. Can you buy clothing at a fair price at the market from an Adivasi Oriya speaker?
 - c. Can you buy clothing at the bazaar from someone who speaks only Oriya without being cheated?
 - d. There is a cloth merchant. He speaks only Oriya. Can you go to him and buy cloth for the correct price, without giving too much money?
 - e. pa:en pornikan oren manan vaninba o:ijane vanad vaniban sonsi pa:en nanđo dab:u si?enđa saria:i dab:une sidzi tanida
 - f. cloth merchant one is him-to Oriya-only comes him-to go cloth much money not-giving correct price giving can-get-or-not

5.
 - a. Can you understand and respond correctly to questions about where you are from, your marital status, occupation, date and place of birth?
 - b. If someone speaking Adivasi Oriya asks you where you live and who your father and spouse are, can you answer them?
 - c. If someone speaking Oriya asks you where you live and who your father is, can you answer him?
 - d. Can you tell where you live and who your father is in Oriya?
 - e. ni:mu embe mandzini ni bubu ejenu idzi o:ijada:n vehniđu
 - f. you where staying your father who that Oriya-in can-tell-or-not

LEVEL TWO

6. a. Can you describe your present or most recent job or activity in detail?
 b. Can you describe your last crop and harvest in Adivasi Oriya language?
 c. Can you tell about what crops you planted and how good they were in Oriya?
 d. Can you tell about what crops you planted and how good they were in Oriya?
 e. sohijendu inipaṇḍa kiṭi aka elag paṇḍa:ḍ idzi oṛijada:n vehniḍu
 f. last-year what-crop did that how happened that Oriya-in can-tell-or-not
7. a. Can you give detailed information about your family, your house, the weather today?
 b. Can you describe your family and house in Adivasi Oriya language?
 c. Can you tell about the members of your family and how you built your house in Oriya?
 d. Can you tell about the members of your family and how you built your house in Oriya?
 e. ni kutumḍi lo:kudiṅ mari elag illu tohṭi idzi oṛijada:n vehniḍa
 f. your family people and how house made that Oriya-in can-tell-or-not
8. a. Can you hire someone to work for you and arrange details such as salary, qualifications, hours, specific duties?
 b. If you wanted to go for work on the coffee plantations, could you speak enough Adivasi Oriya to talk about wages, duties, and how long you will work?
 c. If you wanted to go for work on the coffee plantations, can you speak enough Oriya to talk about wages, how long you will work and the instructions the supervisor gives?
 d. You are going for work on the coffee plantations. The supervisor is an Oriya man. If he does not pay you the correct amount, can you ask for it in Oriya? If he tells you to do some work in Oriya, can you understand him??
 e. kapiṭoṭaḍu paṇiḍu sohiṅ ba:n paṇi kibisnikan oṛija?en. vaṇḍru niṅi sarijaṭi ḍab:u si?iṭiṅa oṛijada:n losniḍa. elag paṇi kiḍeṅ idzi oṛijada:n vehṭiṅa arḍam a:naga
 f. coffee-plantation-on work going there work make-do-person Oriya-man he you-to correct money if-not-give Oriya-in can-you-ask how work do that Oriya-in if-tells-he meaning come-or-not

9.
 - a. Can you give a brief story of your life and tell of immediate plans and hopes?
 - b. Can you tell in Adivasi Oriya about the important things that have happened in your life?
 - c. Can you tell in Oriya about one of the important things that happened in your life?
 - d. Omitted?
 - e. Omitted
 - f. Omitted

10.
 - a. Can you describe your home area, giving climate, terrain, types of plants and animals, crops, products made there, peoples and languages?
 - b. Can you describe in Adivasi Oriya the different kinds of people who live in Araku, what work they do, and what their languages sound like?
 - c. Can you describe in Oriya the different kinds of people who live in Araku, what work they do, and what their languages sound like?
 - d. Can you describe in Oriya the different kinds of people who live in Araku, what work they do, and what their languages sound like?
 - e. ahkuvelimanika:r ini ini ba:sa varginar
varu ini ini paŋi kidzina:r idzi oŋijaða:n vehŋeŋ
vanaða
 - f. in-Araku-staying-people what what language
speaking-people they what what work doing that
Oriya-in say come-or-not

11.
 - a. Can you describe what types of leaders you have and what each one does in leading the people? Or can you describe the way children are taught what they need to know to become adults?
 - b. Can you describe in Adivasi Oriya what a child needs to know as he grows up?
 - c. Can you describe in Oriya what someone should do if they get a fever?
 - d. Can you tell in Oriya what someone should do if they get a fever?
 - e. orenvariŋ no:bu vaŋiŋa vaniŋ ini inika kiden
idzi oŋijaða:n vehniða
 - f. one-person-to fever coming him what what do
that Oriya-in can-tell-or-not

12. a. Can you describe why you do the job the way you do?
 b. Can you explain in Adivasi Oriya how you decide on which day to plant a crop and on which day to harvest?
 c. Can you explain in Oriya how you decide on which day to plant a crop and on which day to harvest?
 d. Can you tell in Oriya on which day to plant seeds and when to harvest?
 e. esen wiṭku pokṭen esen paṇḍa kojḍen idzi oṛijaḍa:n vehniḍa
 f. when seeds plant when harvest do that Oriya-in can-you-tell

LEVEL THREE

13. a. Do you sometimes find yourself not being able to say something in the language?
 b. Do you sometimes find yourself not being able to say something in Adivasi Oriya that you want to say?
 c. Do you sometimes find yourself not being able to say something in Oriya that you want to say?
 d. When you speak Oriya and (the language) is not coming, do you have to be quiet??
 e. esenba oṛija varginivale niṇi reʔenda:ṭiṇa ale:dziniḍa
 f. whenever Oriya speaking-then you-to not-coming-coming-then keeping-quiet-or-not
14. a. Do you find it difficult to follow and contribute to a conversation among native speakers who try to include you in their talk?
 b. If people who are not Konda Dora want to discuss something with you in Adivasi Oriya, are you able to?
 c. If people who are not Konda Dora want to discuss something with you in Oriya, are you able to?
 d. If Oriya-speaking people want to talk about politics with you, are you able to?
 e. oṛijavaniveṭa kudzi o:ṭuṇ pokṭen vargiḍen niṇi vanaḍa
 f. Oriya-speaking-one along-with vote giving talk you-to come-or-not

15. a. Are you afraid that you will misunderstand information given to you?
 b. If a doctor tells you in Adivasi Oriya what your child needs to become well again, are you afraid you might not understand him properly?
 c. Are you able to understand the doctor who tells you in Oriya what your child needs to become well again?
 d. If you take your child to an Oriya-speaking doctor and he tells you what medicine your child needs to become better and what food you should not give, can you understand him?
 e. ni: koḍoḍiŋ dakṭaruba:n oṭiŋ oṭijaḍa:n ini ini mandu siṭiŋ negenḍ anan mari ini ṭiṇḍi sima idzi vehṭiṇa niṇi arḍam anaḍa
 f. you child doctor-to take Oriya-in what what medicine giving better he-become and what food do-not-give that if-said you-to meaning come-or-not
16. a. Can you speak to a group of leaders about your work and be sure you are communicating what you want to without obviously amusing or irritating them by your use of the language?
 b. Do people sometimes laugh at how you speak Adivasi Oriya?
 c. Do people sometimes laugh at how you speak Oriya?
 d. If you make a mistake while speaking Oriya, do people laugh?
 e. ni:nu oṭija vargiṭivale ṭapu vehṭiŋ esenba sikṭa:ra
 f. you Oriya speaking-while mistake if-say anytime laugh-or-not-they
17. a. Can you defend your beliefs or those of your people against criticism from someone else?
 b. If someone speaking Adivasi Oriya begins to scold Konda Dora people, can you argue with them in Adivasi Oriya?
 c. If someone speaking Oriya begins to scold Konda Dora, can you fight with them in Oriya?
 d. If Oriya-speaking people (verbally) fight (with your people) can you return hard (words) in Oriya?
 e. oṭijavarginikar ṭaṇḍeŋ aṭiŋ mardzi ni:nu ḍaṭam vehṭeŋ oṭija vanaḍasilena
 f. Oriya-speaking-people fighting doing returnn you hard speak Oriya come-or-not

18. a. Can you cope as far as language is concerned with such difficult circumstances as a needed house repair, a mistaken encounter with a policeman, a serious social mistake by a friend?
- b. If your cow gets into the field of someone who speaks Adivasi Oriya, can you settle the issue?
- c. If your cow gets into the cornfield of an Oriya man, and if he asks for money for the crop eaten, can you settle the issue?
- d. If your cow gets into the cornfield of an Oriya man, and if he asks for money for the crop eaten, can you settle the issue?
- e. ni: koṛi oṛijavarginivanig guḍeḍu paṇṭa ṭihiga
aja ṭagu kideṅ
- f. your cow Oriya-speaking-person's land crop if-eat
that dispute do
19. a. Can you follow an argument on some social topic?
- b. If two Adivasi Oriya men are arguing about a land boundary, can you follow the argument?
- c. If two men are arguing in Oriya about a land boundary, can you follow the argument?
- d. If two men are arguing in Oriya about a land boundary, can you follow the argument?
- e. ri?er oṛijavarginikar vari bu:mi ṭaguḍ
variveṭa kuḍdzi oṛijaḍa:n ṭagu kideṅ
- f. two Oriya-speaking-people their land dispute
along-with-them together Oriya-in dispute do

LEVEL FOUR

20. a. Can you change the way you talk, depending on whether you are talking to educated people, close friends, those who work for you?
- b. Can you use the proper words to show respect to older people and to children in Adivasi Oriya?
- c. Can you use the proper words to show respect to older people and to children in Oriya?
- d. Can you speak to respected people, with ladies, and with children in Oriya?
- e. niṅi oṛijaḍa:n perivariveṭa ajlikoṛokveṭa
koṛorveṭa varigideṅ vanadaṣilena
- f. you-to Oriya-in respected-people-with ladies-with
children-with speak come-or-not

21. a. Can you serve as an informal interpreter for a leader from your mother tongue group who may not be able to speak the second language very well?
 b. If your panchayat elder wants to speak to an Adivasi Oriya person, can you interpret for them?
 c. If an Oriya man wants to speak to your panchayat elder, can you interpret for them?
 d. If an Oriya-speaking M.L.A. comes and speaks to you can you tell the meaning in Konda to all others?
 e. emele va:dzi o:ija:da:n ni:ni vargi:den ni:nu dani
 ardam vidzeri kon:da:da:n veh:ten ni:ni van:da:silena
 f. M.L.A. coming Oriya-in you-to speaking you-to its
 meaning all-to Konda-in tell you-to come-or-not
22. a. Do you almost never make a mistake?
 b. Do you ever make a mistake in Adivasi Oriya?
 c. Do you ever make a mistake when you speak Oriya?
 d. Do you ever make a mistake when you speak Oriya?
 e. ni:nu esenba o:ija:da:n tapu veh:ti:da
 f. you anytime Oriya-in mistake tell-or-not
23. a. In discussions on all subjects, are your words always appropriate and exact enough to enable you to convey your exact meaning?
 b. Can you use Adivasi Oriya words in exactly the proper way?
 c. Can you use Oriya words in exactly the proper way?
 d. Do you speak Oriya well?
 e. o:ija бага veh:ten ni:ni van:da
 f. Oriya well speak you-to come-or-not
24. a. Can you figure prices in your head in the language without slowing down?
 b. Can you figure prices in your head in Adivasi Oriya?
 c. Can you figure prices in your head in Oriya?
 d. Omitted?
 e. Omitted
 f. Omitted
25. a. Can you use as many words in the language as in your language?
 b. Do you know as many words in Adivasi Oriya as in Konda?
 c. Do you know as many words in Oriya as in Konda?
 d. Can you speak Oriya like an Oriya person?
 e. o:ijavan:dru vargi:ti:va:da ni:nu o:ija vargi:ni:da
 f. Oriya-person speaking-like you Oriya speak-or-not

9.3.2 Demographic Questionnaire

1. Number of Interview
2. Date of Interview
3. Location of Interview
4. Name
5. Age
6. Sex
7. Education
8. Occupation
9. Previous Occupation(s)
10. Religion
11. Place of Current Residence
12. Place(s) of Previous Residence
13. Caste or Social Class
14. Clan or Moelty
15. Marital Status
16. Number of Children
17. Number of People in Household
18. Mother Tongue
19. Other Tongue(s)
20. Literate in Which Scripts

9.3.3 Language Use Questionnaire

KEY: a. Pre-Pilot Test Question
 b. Post-pilot Test Question
 c. Phonetic Transcription
 d. Gloss

1. a. How often do you speak Oriya? Daily, weekly, monthly, never?
 b. Do you speak Oriya daily, weekly, monthly, or never?
 c. ro:dzudiŋ varamdiŋ neladiŋ eso:du suŋku oŋiʒa vargidzinde:r
 d. daily weekly monthly how many times Oriya speak
2. a. How often do you speak Telugu? Daily, weekly, monthly, never?
 b. Do you speak Telugu daily, weekly, monthly, or never?
 c. ro:dzudiŋ varamdiŋ neladiŋ eso:du suŋku tɛlugu vargidzinde:r
 d. daily weekly monthly how many times Oriya speak
3. a. What language do you speak to the merchants at the bazaar?
 b. When you go to the bazaar, what language do you speak with merchants?
 c. saʒa:ɖ sohiʒa be:ramkinivaniveʒa ini ba:sadʌn vargidziniger
 d. market going merchant-with what language-in talk
4. a. What language do you speak to the merchants at the stores?
 b. When you go to the store, what language do you speak with the salesman?
 c. sʈoruɖu sohiʒa selsmanveʒa ini ba:sadʌn vargidziniger
 d. store going salesman-with what language-in talk
5. a. When do you speak Oriya to Konda Dora?
 b. Do you speak Oriya with Konda Dora anytime? When?
 c. koŋɖeŋveʒa esenba oŋiʒa vargidzinigera koŋɖeŋveʒa esen
 d. Konda-Dora-with anytime Oriya do-you-speak
 Konda-Dora-with when
6. a. Do you ever speak Telugu to Konda Dora?
 b. Do you speak Telugu with Konda Dora anytime? When?
 c. koŋɖeŋveʒa esenba tɛlugu vargidzinigera koŋɖeŋveʒa esen
 d. Konda-Dora-with anytime Telugu do-you-speak
 Konda-Dora-with when

7.
 - a. What language do you speak to a Kotia person?
 - b. When you mix with Kotia people, what language do you speak with them?
 - c. oren koṭijavaniveṭa kudiṭiṅa ini ba:ṣada:n
vaniveṭa varṅinider
 - d. one Kotia-person-with mix what language-in
them-with speak
8.
 - a. What language do you speak to a Valmiki person?
 - b. When you mix with Valmiki people, what language do you speak with them?
 - c. oren karsiṇeniveṭa kudiṭiṅa ini ba:ṣada:n
vaniveṭa varṅinider
 - d. one Valmiki-person-with mix what language-in
them-with speak
9.
 - a. What language do you speak to a Telugu person?
 - b. When you mix with Telugu people, what language do you speak with them?
 - c. oren ṭeluguvaniveṭa kudiṭiṅa ini ba:ṣada:n
vaniveṭa varṅinider
 - d. one Telugu-person-with mix what language-in
them-with speak
10.
 - a. What language do you speak to someone you do not know?
 - b. If an unknown person comes to you, in what language do you speak?
 - c. niṅi nes?ikan niban vaṭiṅa ini ba:ṣada:n
vaniveṭa varṅini
 - d. you-to unknown-person you-to come what language-in
them-with speak
11.
 - a. Are there any Konda Dora who cannot speak Konda? If yes, where?
 - b. Are there any Konda Dora who cannot speak Konda? If yes, where?
 - c. koṇḍaba:sa ṭeli?ikan koṇḍavaṇḍru manandrasilena varu
em:e mana:r
 - d. Konda not-knowing Konda-person is-there-or-not
they where are
12.
 - a. Are there any Konda Dora who speak Konda differently from you? If yes, where?
 - b. Are there any Konda Dora who speak Konda differently from you? If yes, where?
 - c. koṇḍaba:sa ṭe:ḍa varṅinikar mana:ra em:a
 - d. Konda-speech different speaking-people are-there where

13.
 - a. What language will a Konda Dora pujari use to conduct the ceremony?
 - b. In what language is a fertility ceremony conducted?
 - c. *ṭuhpanivale* *ini* *ba:sada:n*
ṭuhpanan
 - d. fertility-ceremony-while-doing what language-in
fertility-ceremony-does
14.
 - a. If you want an Oriya pujari to perform a ceremony for you, in what language do you discuss the matter (with him)?
 - b. If you want an Oriya pujari to come and chant mantras for healing, in what language will you call him?
 - c. *oṛija guru?en* *kuksi* *ṭasi* *kibisṭeṅ* *ini* *ba:sa*
varginder
 - d. Oriya pujari call bring mantra-chant what language
does-he-speak
15.
 - a. What language will a Oriya pujari use to conduct the ceremony?
 - b. In what language will an Oriya pujari chant the healing mantras?
 - c. *majam* *sinivale* *maṭisṭeṅ* *ini* *ba:sada:n*
maṭrisna:n
 - d. medicine while-giving mantras-say what language
will-he-say-mantras
16.
 - a. In what language(s) do you speak to your spouse?
 - b. In what language(s) do you speak to your spouse?
 - c. *ni:* *boḡelveṭa* *ini* *ba:sa* *vargini*
 - d. your spouse-with what language do-you-speak
17.
 - a. In what language(s) does your spouse speak to you?
 - b. In what language(s) does your spouse speak to you?
 - c. *ni:* *boḡeli* *ni:veṭa* *ini* *ba:sa* *vargini*
 - d. your spouse you-with what language do-you-speak

18.
 - a. In what language(s) do you speak to your parents?
 - b. In what language(s) do you speak to your parents?
 - c. ni: jajabubaveṭa ini ba:sa vargini
 - d. your parents-with what language do-you-speak
19.
 - a. In what language(s) do your parents speak to you?
 - b. In what language(s) do your parents speak to you?
 - c. ni: jajabuba ni:veṭa ini ba:sa varginider
 - d. your parents you-with what language do-they-speak
20.
 - a. In what language(s) do you speak to your children?
 - b. In what language(s) do you speak to your children?
 - c. ni: koṛoveṭa ini ba:sa vargini
 - d. your children-with what language do-you-speak
21.
 - a. In what language(s) do your children speak to you?
 - b. In what language(s) do your children speak to you?
 - c. ni: koṛoru ni:veṭa ini ba:sa varginider
 - d. your children you-with what language do-they-speak
22.
 - a. In what language(s) does your spouse speak to your children?
 - b. In what language(s) does your spouse speak to your children?
 - c. ni: boḡel ni: koṛoveṭa ini ba:sa varginider
 - d. your spouse your children-with what language do-they-speak
23.
 - a. In what language(s) do your children speak to your spouse?
 - b. In what language(s) do your children speak to your spouse?
 - c. ni: koṛoru ni: boḡelveṭa ini ba:sa varginider
 - d. your children your spouse-with what language do-they-speak
24.
 - a. In what language(s) do you speak to your brother(s)?
 - b. In what language(s) do you speak to your brother(s)?
 - c. ni: aṇ:aḡamuluveṭa ini ba:sa vargini
 - d. your brothers-with what language do-you-speak
25.
 - a. In what language(s) do you speak to your sister(s)?
 - b. In what language(s) do you speak to your sister(s)?
 - c. ni: ṭaṇikaveṭa ini ba:sa vargini
 - d. your sisters-with what language do-you-speak

9.3.4 Language Attitude Questionnaire

1. a. Should your children be able to speak Konda?
 b. Is it good for you children to understand Konda?
 c. ni koṛor koṇḍa neṣṭiṇa negeḍa
 d. your children Konda understanding good-or-not
2. a. Should your children be able to speak Oriya?
 b. Is it good for you children to understand Oriya?
 c. ni koṛor oṛija neṣṭiṇa negeḍa
 d. your children Oriya understanding good-or-not
3. a. Should your children be able to speak Telugu?
 b. Is it good for you children to understand Telugu?
 c. ni koṛor t̪elugu neṣṭiṇa negeḍa
 d. your children Telugu understanding good-or-not
4. a. What language should a mother speak to her children?
 b. What language is good for a mother to speak to her children?
 c. ajsi koṛorveṭa ini ba:sāḍa:n veḥṭeṇ negeḍ
 d. mother children-with what laguage-in saying good
5. a. What language do children learn to speak first?
 b. What language do children learn to speak first?
 c. ni koṛor muḡala iniba:sa neṣṭa:r
 d. your children first what-language learn-will
6. a. What language do children learn to speak second?
 b. And afterwards, what language?
 c. venuka iniba:sa
 d. afterwards what-language

7.
 - a. What language do children learn to speak third?
 - b. And after that, what language?
 - c. dani venuka inib:asa
 - d. that afterwards what-language

8.
 - a. What language would you like to know better?
 - b. There is one Oriya, one Telugu, and one Konda language school. To which language school will you send your children?
 - c. unḍri oṛija unḍri t̥elugu unḍri koṇḍa muṇḍri
ba:seṇmani baḍiṇ mane iniba:sa vargini
baṇḍu dzajinkini
 - d. one Oriya one Telugu one Konda three
language schools are what-language speaking school
will-they-join

9.
 - a. None?
 - b. There is one Oriya and one Konda language school. To which language school will you send your children?
 - c. unḍri oṛija unḍri koṇḍa ba:seṇmani baḍiṇ mane
iniba:sa vargini baṇḍu dzajinkini
 - d. one Oriya one Konda language schools are
what-language speaking school will-they-join

10.
 - a. None?
 - b. There is one Telugu and one Konda language school. To which language school will you send your children?
 - c. unḍri t̥elugu unḍri koṇḍa ba:seṇmani baḍiṇ mane
iniba:sa vargini baṇḍu dzajinkini
 - d. one Telugu one Konda language schools are
what-language speaking school will-they-join

11.
 - a. None?
 - b. There is one Oriya and one Telugu language school. To which language speaking school will you send your children?
 - c. unḍri oṛija unḍri t̥elugu ba:seṇmani baḍiṇ mane
iniba:sa vargini baṇḍu dzajinkini
 - d. one Oriya one Telugu language schools are
what-language speaking school will-they-join

12.
 - a. Should your children be able to read Konda?
 - b. Is it good your children to read Konda?
 - c. nī koṇor koṇḍa nerskoṇḍeṇ бага managa
 - d. your children Konda learning well is-it

13.
 - a. Should your children be able to read Oriya?
 - b. Is it good your children to read Oriya?
 - c. ni koṇor oṇija nerskoṇḍeṇ бага manaḍa
 - d. your children Oriya learning well is-it
14.
 - a. Should your children be able to read Telugu?
 - b. Is it good your children to read Telugu?
 - c. ni koṇor t̥elugu nerskoṇḍeṇ бага manaḍa
 - d. your children Telugu learning well is-it
15.
 - a. Will you marry a woman who speaks only Oriya? (to man)?
 - b. Do you like to marry a Konda woman who speaks only Oriya (to man)?
 - c. oṇijane vargini koṇḍabodeḍḍiṇ peṇliadeṇ iṣtam manaḍa
 - d. Oriya-only speaking Konda-woman marry do
you-like
16.
 - a. Will you marry a man who speaks only Oriya?
 - b. Do you like to marry a Konda man who speaks only Oriya?
 - c. oṇijane vargini koṇḍajen peṇliadeṇ iṣtam manaḍa
 - d. Oriya-only speaking Konda-man marry do
you-like
17.
 - a. Will you marry a woman who speaks only Telugu?
 - b. Do you like to marry a Konda woman who speaks only Telugu?
 - c. t̥elugune vargini koṇḍabodeḍḍiṇ peṇliadeṇ iṣtam manaḍa
 - d. Telugu-only speaking Konda-woman marry do
you-like
18.
 - a. Will you marry a man who speaks only Telugu?
 - b. Do you like to marry a Konda man who speaks only Telugu?
 - c. t̥elugune vargini koṇḍajen peṇliadeṇ iṣtam manaḍa
 - d. Telugu-only speaking Konda-man marry do
you-like

9.4 Questionnaire Responses

This appendix contains the responses to the various questionnaires administered in the course of the survey. The following abbreviations are used:

F - Female
M - Male
Yg - Young (under 30)
Md - Middle (30-45)
Ol - Older (over 45)
* - indicates no response
Q1 - Question 1

In the responses to the questions on the questionnaires, a zero (0) indicates an incorrect response and a one (1) indicates a correct response.

The number given in the education category indicates the number of years of education the respondent said he or she had completed.

Everyone reported being a mother-tongue speaker of Konda.

9.5 Word Lists

This appendix contains the word lists used in the course of this survey. A number appears before each Dravidian word in the word lists. These numbers indicate how similar words were grouped together for analysis. For each item in the word list, those words which are prefixed by the numeral 1 were assigned to the same similarity group. The principles by which words were assigned to a particular similarity group is given in the main text of the report. The groupings indicated here are in accordance with those principles, though doubtless some inconsistencies have arisen. As Adivasi Oriya is an Indo-Aryan language, it was not included in this analysis. The Adivasi Oriya word list is included in this appendix as some Konda words appear to have been borrowed from this language.

The researchers attempted to elicit three forms of the verb: 1) 3rd person past, 2) imperative, and 3) an infinitive. They are listed in this order in the word lists, separated by a slash (/). It was not always possible to obtain all three forms.

In some cases two words were elicited for the same item. For example, the gloss *fruit* sometimes elicited the words for both ripe and unripe fruit. In such cases, both words are listed with a slash (/) separating them.

Some of the phones of the some items are surrounded by parentheses. This indicates that the transcriber was uncertain as to the exact nature of the sound, either as to its phonetic representation or its morphological status.

Description of Word Lists

LIST: KORAPUT KONDA

AKA: KuBi

SPEAKER: Pa:nidasu, Male, 40

RECORDED BY: J. George

DATE: February 1987

LOCATION: Pansawalsa, Potanji
Koraput Dt, Orissa

LIST: VISAKH KONDA

AKA: KuBi

SPEAKER: Devadas, Male, 35

RECORDED BY: J. George

DATE: January 1987

LOCATION: Lakshmipuram, Paderu
Visakh Dt, A.P.

LIST: TELUGU

SPEAKER: ----

RECORDED BY: J. George

DATE: January 1987

LOCATION: Visakh Dt, A.P.

LIST: ADIVASI ORIYA

AKA: Kotia Oriya

SPEAKER: ----

RECORDED BY: J. George

DATE: January 1987

LOCATION: Visakh Dt, A.P.

ENGLISH	KORAPUT KONDA	VISAKH KONDA	84
1. body	1oɽol	1oɽol	
2. head	1ɬala	1ɬala	
3. hair	1kukɬi	2kopu	
4. face	1mokom	----	
5. eye	1kaŋaka	1kaŋaka	
6. ear	1giɬoni	2gibi	
7. nose	1mu:ndzi	1mu:ndzi	
8. mouth	-veju	----	
9. teeth	1palku	1palku	
10. tongue	1na:lika	1na:lika	
11. breast	----	----	
12. belly	1poɬa	1poɬa	
13. arm	1kiju	1kiju	
14. elbow	1kilomunɖi	1kilomunɖi	
15. palm	-dabi	----	
16. finger	1ɾeska	1ɾeska	
17. nail	1go:ru	1go:ru	
18. leg	1ka:lu	1ka:lu	
19. skin	1ɬo:lu	1ɬo:lu	
20. bone	1ɖumu	1ɖumu	
21. heart	1gunɬakaja	1munɬa gunɬakaja	
22. blood	1nal:a/neɬir	1nal:a/neɬir	
23. urine	----	----	
24. feces	----	----	
25. village	1na:ru	1na:ru	

ENGLISH	KORAPUT KONDA	VISAKH KONDA
26. house	1il:u	1il:u
27. roof	1rekam	1rekam
28. door	1sehla	1sehla
29. firewood	1vehku	1vehku
30. broom	1siperi	1siperi
31. mortar	----	----
32. pestle	1ko:lu	1ko:lu
33. hammer	1suṭe	1suṭe
34. knife	1ku:ḍam	1ku:ḍam
35. axe	1parsī	2goḍeli
36. rope	1na:su	1na:su
37. thread	1nu:lu	1nu:lu
38. needle	1suṭi/dopanam	1suḍi/depanam
39. cloth	1vaṭi	2pa:ṭa
40. ring	1bonṭu	1bonṭu
41. sun	1ve:ḍa	2poḍu
42. moon	1le:ndzu	2ṇela
43. sky	1a:ka:sam	1a:ka:sam
44. star	1suka	1suka
45. rain	1piru	1piru
46. water	1e:ru	1e:ru
47. river	1gaḍ:a	1gaḍ:a
48. cloud	1baḍoḍ	2mosop
49. lightning	1merṣṭeṇ	1merṣṭeṇ
50. rainbow	1koler	2kuruveli

ENGLISH	KORAPUT KONDA	VISAKH KONDA
51. wind	1ga:li	1ga:li
52. stone	1kal:u	2paŋuku
53. path	1sari	1sari
54. sand	1sikla	1iska
55. fire	1sisu	1sisu
56. smoke	1go:ju	1go:ju
57. ash	1ni:ru	1ni:ru
58. mud	----	----
59. dust	1ɖu:li	1ɖu:li
60. gold	1baŋa:ram	1baŋa:ram
61. tree	1maran	1maran
62. leaf	1a:ku	1a:ku
63. root	1vel:a	1vel:a
64. thorn	1sa:mu	1sa:mpu
65. flower	1pu:ŋu	1pu:ŋu
66. fruit	1paŋɖu/ka:ja	1paŋɖu/ka:ja
67. mango	1mahka	1mahka
68. banana	1ʈa:ɖi	2aŋʈi
69. wheat (husked)	----	----
70. millet (husked)	1ɖe:ra	1ɖe:ra
71. rice (husked)	1dza:va	1dza:va
72. potato	1al:ukuŋi	1baŋlaukuŋi
73. eggplant	1serga	2vahkaɟ
74. groundnut	-bumi ka:ʈoliŋ	----
75. chili	1miramku	1miramku

ENGLISH	KORAPUT KONDA	VISAKH KONDA
76. turmeric	1geraka	2pasin
77. garlic	1lasona	2telau:i
78. onion	1u i:i	1u i:i
79. cauliflower	----	----
80. tomato	1bedza	1bedza
81. cabbage	-kobi	----
82. oil	1niju	2nu:ne
83. salt	1so:ru	1so:ru
84. meat	1kanqa	1kanqa
85. fat	1konuves	2konuvu
86. fish	1minku	2mojen
87. chicken	1kohku	2koru
88. egg	1guq:u	1guq:u
89. cow	1kod:i	1kori
90. buffalo	1ko:v:i	2potu
91. milk	1pa:lu	1pa:lu
92. horns	1kom:u	1kom:u
93. tail	1to:ka	1to:ko
94. goat	1gore	1gure
95. dog	1nukuq:i	1nukuq:i
96. snake	1sarasu	1sara:s
97. monkey	1kondza	1kondza
98. mosquito	1qoma	1qoma
99. ant	1si:ma	1si:ma
100. spider	1gondzoru	1gondzor:i

ENGLISH	KORAPUT KONDA	VISAKH KONDA
101. name	1do:ru	2pe:ru
102. man	1me:mer koʁor	2mogavandru
103. woman	1ajli koʁo	1ajli koʁok
104. child	1piɭ:a/koʁor	1piɭ:a/koʁor
105. father	1aposi	1aposi
106. mother	1ajsi	1ajsi
107. older brother	1ɖatsi	1ɖaɖsi/aŋ:asi
108. younger brother	1toɖa:si	2tambersi
109. older sister	1bibsi	1bibsi
110. younger sister	1taŋisi	1taŋisi
111. son	1marisi	1marsi
112. daughter	1ga:ɽsi	1ga:ɽsi
113. husband	1ma:si	1ma:si
114. wife	1a:ɽsi	1a:lsi
115. boy	1koʁo	1koʁo
116. girl	1ajli	1ajli
117. day	1ɖinam	2ro:dzu
118. night	-mil:i	----
119. morning	1saldɪ	2penda:l
120. noon	-ve:ɖa	----
121. evening/afternoon	----	1podoɟ
122. yesterday	1iʔen	1iʔen
123. today	1ne:ŋɖru	1ne:ŋɖru
124. tomorrow	1viɣehiŋ	1viɣehiŋ
125. week	1va:ram	1va:ram

ENGLISH	KORAPUT KONDA	VISAKH KONDA
126. month	1ne:ndzu	2nela
127. year	1je:ŋɖa	1je:ŋɖaɖ
128. old	1paɖajika	1paɖajika
129. new	1pu:nika	2koɖa:ka
130. good	1negika	1negika
131. bad	1seʔika	1seʔika
132. wet	1u:ɖiɖika	1u:ɖiɖika
133. dry	1vahɖika	1vahɖika
134. long	1nirika	1nirika
135. short	1kurika	1kurika
136. hot	1usum	2vesnika
137. cold	1salanika	1salanika
138. right	1uŋer	1uŋer
139. left	1ɖebra	1ɖebra
140. near	1ɖagru	1ɖagru
141. far	1ako	2ɖu:ram
142. big	1perika	1perika
143. small	1idzirika	1idzirika
144. heavy	1baru	1baru
145. light	1suɭukaŋ	1suɭkaŋ
146. above	1musku	1musku
147. below	1aɖgi	1aɖgi
148. white	1orinika	2ɖela:ŋ
149. black	1karnika	1karnika
150. red	1eranika	1eraŋ

ENGLISH	KORAPUT KONDA	VISAKH KONDA
151. one	1uṇḍre	1uṇḍre
152. two	1ruṇḍi	1ruṇḍi
153. three	1muṇḍri	1muṇḍri
154. four	1nal:gi	1nal:gi
155. five	1ajḍu	1ajḍu
156. six	1a:ru	1a:ru
157. seven	1e:ru	1e:ḍu
158. eight	1enimidḍi	1enimidḍi
159. nine	1ṭom: idḍi	1ṭomidḍi
160. ten	1paḍi	1paḍi
161. eleven	1paḍakonḍu	1paḍokonḍu
162. twelve	1panenḍu	1pan:enḍu
163. twenty	1irvaj	1irvaj
164. one hundred	1nu:ru	1nu:ru
165. who?	1eje:ru	1ej:eru
166. what?	1inika	1in:ika
167. where?	1embe	1embe
168. when?	1ese:ṇ	1es:eṇ
169. how many?	1es:o:ḍ	1es:o
170. what kind?	----	----
171. this	1ja:ka	1ja:ka
172. that	1aja:ka	1aja:ka
173. these	1ja:ke:ṇ	1ja:ke:ṇ
174. those	1aja:ke:ṇ	1aja:ke:ṇ
175. same	-uṇḍre rakam a?eḍ	----

ENGLISH	KORAPUT KONDA	VISAKH KONDA
176. different	----	----
177. whole	----	----
178. broken	----	----
179. few	-idzrika	----
180. many	-nanqo	----
181. all	1vidzu	1vidzere
182. eat	1uʃa:n/uŋʔa/uŋdeŋ	1uʃa:n/uŋʔa/uŋdeŋ
183. bite	1kaʃʃa:d/kaʃʔa/kaʃʃeŋ	1kaʃʃa:d/kaʃʔa/kaʃʃeŋ
184. be hungry	----	----
185. drink	1uʃa:n/uŋʔa/uŋdeŋ	1uʃa:n/uŋʔa/uŋdeŋ
186. be thirsty	----	----
187. sleep	1sundziʃa:n/sudzʔa/-----	2-----/-----/niɖrakideŋ
188. lie down	1gu:riʃa:n/gu:rʔa/-----	1gu:riʃa:n/gu:rʔa/-----
189. sit down	1basino:n/basʔa/basʃeŋ	1basino:n/basʔa/basʃeŋ
190. give	1siʃa:n/siʔa/sideŋ	1siʃa:n/siʔa/sideŋ
191. burn	----	----
192. die	1saʃa:n/saʔa/sa:deŋ	1saʃa:n/saʔa/sa:deŋ
193. kill	1sapʃa:n/sapʔa/sapʃeŋ	1sapʃa:n/sapʔa/sapʃeŋ
194. fly	1egriʃa:d/-----/egrideŋ	1egriʃa:d/-----/egrideŋ
195. walk	1bu:laʃa:n/bu:lʔa/-----	2-----/-----/ɳaɖideŋ
196. run	1uhkʃa:n/uhkʔa/uhʃeŋ	1uhkʃa:n/uhkʔa/uhʃeŋ
197. go	1soha:n/sonʔa/sonɖreŋ	1soha:n/sonʔa/sonɖreŋ
198. come	1vaʃa:n/vaʔa/va:deŋ	1vaʃa:n/vaʔa/va:deŋ
199. speak	1vehʃa:n/vehʔa/vargideŋ	1vehʃa:n/vehʔa/vargideŋ
200. hear	1venʔe:n/venʔa/venɖreŋ	1venʔe:n/venʔa/venɖreŋ

ENGLISH	KORAPUT KONDA	VISAKH KONDA
201. see	1suɽʈa:n/suɽʔa/sudɖeŋ	1suɽʈa:n/suɽʔa/sudɖeŋ
202. I	1na:nu	1na:nu
203. you (informal)	1ni:nu	1ni:nu
204. you (formal)	-----	-----
205. he	1va:ŋdru	1va:ŋdru
206. she	1aɖi	1aɖi
207. we (inclusive)	1ma:ʈu	1maʈu
208. we (exclusive)	1ma:pu	1mapu
209. you (plural)	1mi:ru	1mi:ru
210. they	1va:ru	1va:ru
211. chest	1boka	2eduram
212. liver	-----	-----
212. foot	1pa:ɖam	1pa:ɖam
213. which?	1eme:ka	2en:i:ka

ENGLISH	TELUGU	ADIVASI ORIYA
1. body	2sari:ram	gagoṛ
2. head	1ṭala	mu:ṇḍ
3. hair	3dzṭu	seṇḍi
4. face	----	----
5. eye	1kaṇu	anki
6. ear	3tṣevi	ka:n
7. nose	2muku	na:k
8. mouth	----	----
9. teeth	1paḷ:u	da:nṭ
10. tongue	1naluka	dzi:b
11. breast	----	----
12. belly	1poṭa/kaḍupu	pe:t
13. arm	2tṣej	a:t
14. elbow	----	----
15. palm	----	----
16. finger	2vrelu	anki
17. nail	1go:ru	no:k
18. leg	1ka:lu	go:d
19. skin	2tṣarmamu	sa:m
20. bone	2emuka	a:d
21. heart	1guṇḍe	koḡoli ḍuṇḍi
22. blood	2raktamu	bon: i
23. urine	----	----
24. feces	----	----
25. village	2gramamu/u:ru	ga:ṇ

ENGLISH	TELUGU	ADIVASI ORIYA
26. house	1il:u	go:r
27. roof	----	sani
28. door	2dwaramu	kopaṭ
29. firewood	2kalapa	----
30. broom	1tḥi:puru	baḍni
31. mortar	----	----
32. pestle	2ro:kal	musol
33. hammer	1suṭi	----
34. knife	2tḥa:ku	kaṭra
35. axe	2goḍeli	ṭengiḥa
36. rope	2ṭraḍu	ḍori
37. thread	2daramu	suṭa
38. needle	1su:ḍi	sudza
39. cloth	3baṭa	luga
40. ring	2uḥaram	muṇḍi
41. sun	3surjuḍu	be:l
42. moon	3tḥaṇḍruḍu	dzon
43. sky	1a:ka:sam	sorog
44. star	1tḥuka/tara/nakshtram	1ṭara
45. rain	2varḥam	pani
46. water	1ni:ru	pani
47. river	2naḍi	ga:ḍ
48. cloud	3me:kam	baḍol
49. lightning	1merupu	biḍzul
50. rainbow	3iṇḍraḡanasu	----

ENGLISH	TELUGU	ADIVASI ORIYA
51. wind	1ga:li	pobon
52. stone	3ra:ji	pakna
53. path	2da:ri	ba:t
54. sand	1isuka	bali
55. fire	2maṇṭa	dzo:j
56. smoke	2poka	ḍuṇa
57. ash	2bu:ḍiṭa	sa:r
58. mud	----	----
59. dust	2ḍumu	----
60. gold	1baṇa:ram	sona
61. tree	2tfeṭu	gotf
62. leaf	1a:ku	1poṭor
63. root	1ve:ru	se:r
64. thorn	2muḷ:u	kaṇṭa
65. flower	1pu:vu	pu:l
66. fruit	1paṇḍu	po:l
67. mango	2mamiḍa	a:mb
68. banana	3araṭi	kogli
69. wheat (husked)	----	----
70. millet (husked)	2tfo:ḍi	maṇḍija
71. rice (husked)	2bi:jam	ba:t
72. potato	2bangala ḍumpa	baṇlakaṇḍa
73. eggplant	2vankaj	----
74. groundnut	----	----
75. chili	2merapa	moris

ENGLISH	TELUGU	ADIVASI ORIYA
76. turmeric	2pasupu	----
77. garlic	3vel:u :i	loson
78. onion	1u :i	u :i
79. cauliflower	----	----
80. tomato	2tomato/sima vanka	bedza
81. cabbage	----	----
82. oil	2nu:ne	sikon
83. salt	2up:u	----
84. meat	2ma:msam	maus
85. fat	3kovu	balosla
86. fish	3tfa:pa	matf
87. chicken	2ko:di	kukca
88. egg	1guq:u/gruq:u	qi:m
89. cow	2a:vu	ga:j
90. buffalo	3gun:a	puqra
91. milk	1pa:lu	gu:q
92. horns	1kom:u	si:q
93. tail	1to:ka	le:ndz
94. goat	2me:ka	sel:i
95. dog	2kuka	kukur
96. snake	2pa:mu	sa:p
97. monkey	2ko:ti	----
98. mosquito	2do:ma	bursunqi
99. ant	1tfi:ma	----
100. spider	2sa:le purugu	pat makci

ENGLISH	TELUGU	ADIVASI ORIYA
101. name	2pe:ru	na:v
102. man	3manufi	non:a
103. woman	2a:qamanufi	non:i
104. child	1pil:a	----
105. father	2ṭaṇḍri	----
106. mother	2ṭaḷ:i/am:a	----
107. older brother	1aṇ:a	----
108. younger brother	3tamudu	----
109. older sister	2ak:a	----
110. younger sister	2ṭfeḷ:i	----
111. son	2koḍuku	----
112. daughter	2kuṭru	----
113. husband	2barṭa/moguḍu	----
114. wife	2bharja/peḷam	----
115. boy	2ba:luḍu	----
116. girl	2ba:lika	----
117. day	2ro:dzu/dinamu	ḡi:n
118. night	----	----
119. morning	3uḍajamu/poḍuna	saka:l
120. noon	----	----
121. evening/afternoon	2sa:jamka:lam	so:ndz
122. yesterday	2nin:a	kali
123. today	2i:ḡinamu	adzi
124. tomorrow	2re:pu	kaliḷe
125. week	1va:ramu	a:t

ENGLISH	TELOGU	ADIVASI ORIYA
126. month	2nela	mase:k
127. year	2savaṭṣaramu	boros
128. old	2pa:ṭa	porna:ṭa
129. new	2koṭa	nua:ṭa
130. good	2mantṣi	bo:l
131. bad	2tṣeḍa	bo:lnaj
132. wet	2ṭaḍi	ḍaṭambidzila
133. dry	2poḍi	sukla
134. long	2poḍavu	----
135. short	2poṭi	----
136. hot	2ve:ḍi	ṭop
137. cold	1tṣal:ani	kakor
138. right	2kuḍi	udza
139. left	2eḍamu	ḍeba
140. near	1ḍagra	loge
141. far	2du:ramu	ḍu:r
142. big	2peḍa	----
143. small	2tṣin:a	saṇṭa
144. heavy	1baru	----
145. light	2te:lika	----
146. above	2eṭuna/pajna	----
147. below	2kinda	----
148. white	2telupu	ḍobla
149. black	2nalupu	kalja
150. red	2erupu	ro:ṇ

ENGLISH	TELUGU	ADIVASI ORIYA
151. one	2okaṭi	goṭek
152. two	1raṇḍu	ḍujṭa
153. three	2mu:ḍu	ṭi:n
154. four	1na:lugu	sari
155. five	1ajdu	pa:ntʃ
156. six	1a:ru	so
157. seven	1e:ḍu	sa:ṭ
158. eight	1enimidi	a:ṭ
159. nine	1ṭomidi	no
160. ten	1paḍi	ḍo:s
161. eleven	1paḍakonḍu	ega:ro
162. twelve	1pan:eṇḍu	ba:ro
163. twenty	1irvaj	koḍe
164. one hundred	1nu:ru/vaṇḍa	soje
165. who?	2evaru	ko:n
166. what?	2e:mi	ka:jaṭa
167. where?	2ekaḍa	ko:j
168. when?	2epuḍu	kebe
169. how many?	2en:i	keṭek
170. what kind?	----	----
171. this	2idi	e:ṭa
172. that	2aḍi	se:ṭa
173. these	2ivi	e:ṭamon
174. those	2avi	se:ṭamon
175. same	----	----

ENGLISH	TELUGU	ADIVASI ORIYA
176. different	----	----
177. whole	----	----
178. broken	----	----
179. few	----	----
180. many	----	----
181. all	2an:i	sobu
182. eat	2t̥inu	kajbar
183. bite	2kuruku	sabʔar
184. be hungry	----	----
185. drink	2ta:gu	kajbar
186. be thirsty	----	----
187. sleep	2nidra po:vu	sojbar
188. lie down	2paɾuko	ɖulbar
189. sit down	2ku:tʃo	bosbar
190. give	2itʃu/ij:i	ɖebar
191. burn	----	----
192. die	2tʃavu	morbar
193. kill	2tʃampu	morajbar
194. fly	1eguru	uɖbar
195. walk	2naɖatʃu	iɳɖbar
196. run	2paɾigiɽu	palajbar
197. go	2veɭ:u	dzɪbar
198. come	2ra:	ajbar
199. speak	2tʃepu	katojbar
200. hear	2vinu	sunbar

ENGLISH	TELUGU	ADIVASI ORIYA
201. see	2tʃu:tʃu	dekhbar
202. I	1ne:nu	mui
203. you (informal)	1ni:vu	tui
204. you (formal)	----	----
205. he	2aʃanu	seɟi
206. she	2a:me	se
207. we (inclusive)	2manamu	amu
208. we (exclusive)	2me:mu	amu
209. you (plural)	1mi:ru	tumu
210. they	1va:ru	se lo:k
211. chest	3tʃʰaʃi	bu:k
212. liver	----	----
212. foot	----	----
213. which?	3e:	kojtʃe