



Yamphu: A Sociolinguistic Survey

Holly J. Hilty and Jessica R. Mitchell

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Abstract

This report presents the results of sociolinguistic research conducted among representatives of four Rai language communities of Sankhuwasabha and Dhankuta districts of Nepal: the Yamphu [ybi], Yamphe [yma], Northern Lorung [lbr], and Southern Lorung [lrr]. Linguistic and anthropological research has been conducted in these communities by van Driem, Hanßon, Hardman, Rutgers, and Forbes. All of these researchers have provided valuable information, but have not shed light on sociolinguistic realities. Given the unclear vitality of each language and the relationships between these languages, the results of the research show the following: Yamphe [yma] is shown to not be a unique linguistic entity. The Southern Lorung [lrr] community identifies themselves as Yamphu, but speaks a different variety than the Yamphu to the north and so will be called Southern Yamphu [lrr]; Because there is no Southern Lorung and because the autoglottonym includes /ho/, Northern Lorung [lbr] should be called Lohorung. While vitality varies by village, overall, it is strong enough to warrant further language development in all Yamphu communities. Each Yamphu community expressed desire for language-based development and should be supported in appropriate ways. Relatively low lexical similarity and intelligibility test scores, as well as reported language use and attitudes between Yamphu, Southern Yamphu, and Lohorung support the claims of this research. Strong ethnolinguistic identity and language use point towards high vitality and continued language use.

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Preface

This sociolinguistic survey of the Yamphu language of eastern Nepal was conducted in partnership with the Linguistic Survey of Nepal (LinSuN), Tribhuvan University, Kirtipur, Nepal. The data collection portion of this survey was carried out in April and May of 2011 in Sankhuwasabha and Dhankuta districts of Nepal. The purpose of the survey was to gather sociolinguistic information among Yamphu speakers with hopes that these assessments will be useful for giving input into further Yamphu language development.

We greatly appreciate the many people who contributed to the completion of this language survey. Our colleagues at Tribhuvan University offered timely encouragement and support along the way for which we are very grateful. The fieldwork would not have gone so smoothly without the leadership of our teammate and mentor, John Eppele. All photos were taken by Ben Hilty and used with his permission. We would also still be trying to construct our recorded text tests without Ben's adept computer skills. Before heading to eastern Nepal we had the opportunity to meet Roland Rutgers who offered valuable linguistic and logistical help. He promised us that we would have a wonderful time with the Yamphu people. He was right. Additionally, we had the joy of being in Hedangna village at the same time as Roland. His helpfulness and encouragement in numerous ways will not be soon forgotten. We also offer our sincere thanks to Ted Bergman for his keen editing eye and Skype consultations!

We are grateful to all the Yamphu people of Sankhuwasabha and Dhankuta districts who so warmly welcomed us and offered us their homes, food, and time. There are too many people to mention by name, but each of you who guided us down a trail, helped us translate stories, and answered our questions had a part in this report coming to completion. We are grateful for your consent to use the material for this survey report. This report is for you.

It is our hope that this report will be a useful tool for Yamphu language development. We trust that this report accurately reflects the data we collected. However, comments and suggestions are welcomed.

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1 Purpose and goals

The purpose of this research is to provide sociolinguistic information to Tribhuvan University as part of the Linguistic Survey of Nepal. This information will inform and support language policy and planning as well as language development in the Yamphu communities. Additionally, the data will clarify the relationships between Yamphu [ybi], Yamphe [yma], Northern Lohorung [lbr], and Southern Lohorung [lrr].

The four goals of this research are as follows:

- Understand the Yamphu community's desires for language development.
- Investigate vitality of the Yamphu language.
- Understand lexical similarity, comprehension, and attitudes between Yamphu [ybi], Yamphe [yma], Northern Lohorung [lbr], and Southern Lohorung [lrr] communities.
- Investigate variation among Yamphu varieties.

2 Introduction

Certain members of the Yamphu community have expressed interest in Yamphu language development and are ready to move forward. Given the unclear linguistic relationships and attitudes between Yamphu, Yamphe, Northern Lohorung, and Southern Lohorung, a better understanding of the language situation is necessary before proceeding with development programs.

2.1 Terms of reference

Yamphu is known by several names, both inside and outside the language community. Internally, Yamphu refer to themselves as Yakkhaba and their language as Yakkhaba khap, but when speaking Nepali, they call themselves Yamphu or Yamphu Rai. Both Rutgers (1998:4) and Hanßon (1988:9) use the term Yamphe to refer to the Yamphu. In Hanßon (1991:107), Yamphe is listed as Yamphu, Newahang Yamphe, Yakkhaba, Yakkha, Yamphe Kha, Yamphu Kha, Yakkaba Kha, and Yakkhaba Khate. Interestingly, he specifies Yamphe as a linguistic label for speakers in Makalu Village Development Committee (VDC).¹ Next, Hanßon proceeds to define the geographic boundaries of Yamphe much like Rutgers' description of the Yamphu area. We will show in section 6.1 that "Yamphe" is a term that the Yamphu find offensive, and that only outsiders use. For this reason, throughout this report we will use the term Yamphu.

In addition to the term Yamphu, we will discuss the terms "Northern Lohorung" and "Southern Lohorung." The Northern Lohorung live primarily to the north of Khandbari, the headquarters of Sankhuwasabha district and closely identify with Yamphu people. There are obvious language differences, which we will discuss in chapter seven, but ethnically they consider themselves descendants of the same peoples. Hanßon (1991) first used the term Southern Lohorung to describe the group of people living south and east (in Dhankuta district) of the Northern Lohorung and Yamphu speakers. The linguistic relationships between these groups will be described further in chapters six and seven. Based on our research, the group termed Southern Lohorung identifies most closely with the Yamphu. They do not use the term Southern Lohorung to identify themselves, but rather, use the term Yamphu. For this reason, we will refer to the current ISO code of Southern Lohorung [lrr] as Yamphu. Additionally, because we discovered that the Lohorung language is relatively uniform, it will be henceforth referred to as Lohorung rather than Northern Lohorung.

¹ Each of the 75 districts in Nepal is divided up into VDCs which act as local units of governance.

2.2 Geography

Nepal is divided into five development regions stretching from the far west of the country to the east. The communities of interest in this study lie in the eastern development region along the eastern and western sides of the Arun River of Sankhuwasabha district, and in southern Dhankuta district.

Figure 1 displays a map of the districts of Nepal. Sankhuwasabha and Dhankuta districts are highlighted.²



Figure 1. Map of Nepal.

Figure 2 and Figure 3 display the villages we visited for data collection in the Yamphu, Southern Yamphu and Lohorung language areas.³

² Base map from district map of Nepal, http://upload.wikimedia.org/wikipedia/commons/a/ae/Sankhuwasabha_district_location.png (Accessed 08 Dec 2010, red highlighting added by H. Hilty).

³ Maps in figures 2 and 3 are from Lewis, M. Paul (ed.). 2009. *Ethnologue: Languages of the world*. Sixteenth edition. Dallas, Tex.: SIL International. Online version: <http://www.ethnologue.com/>

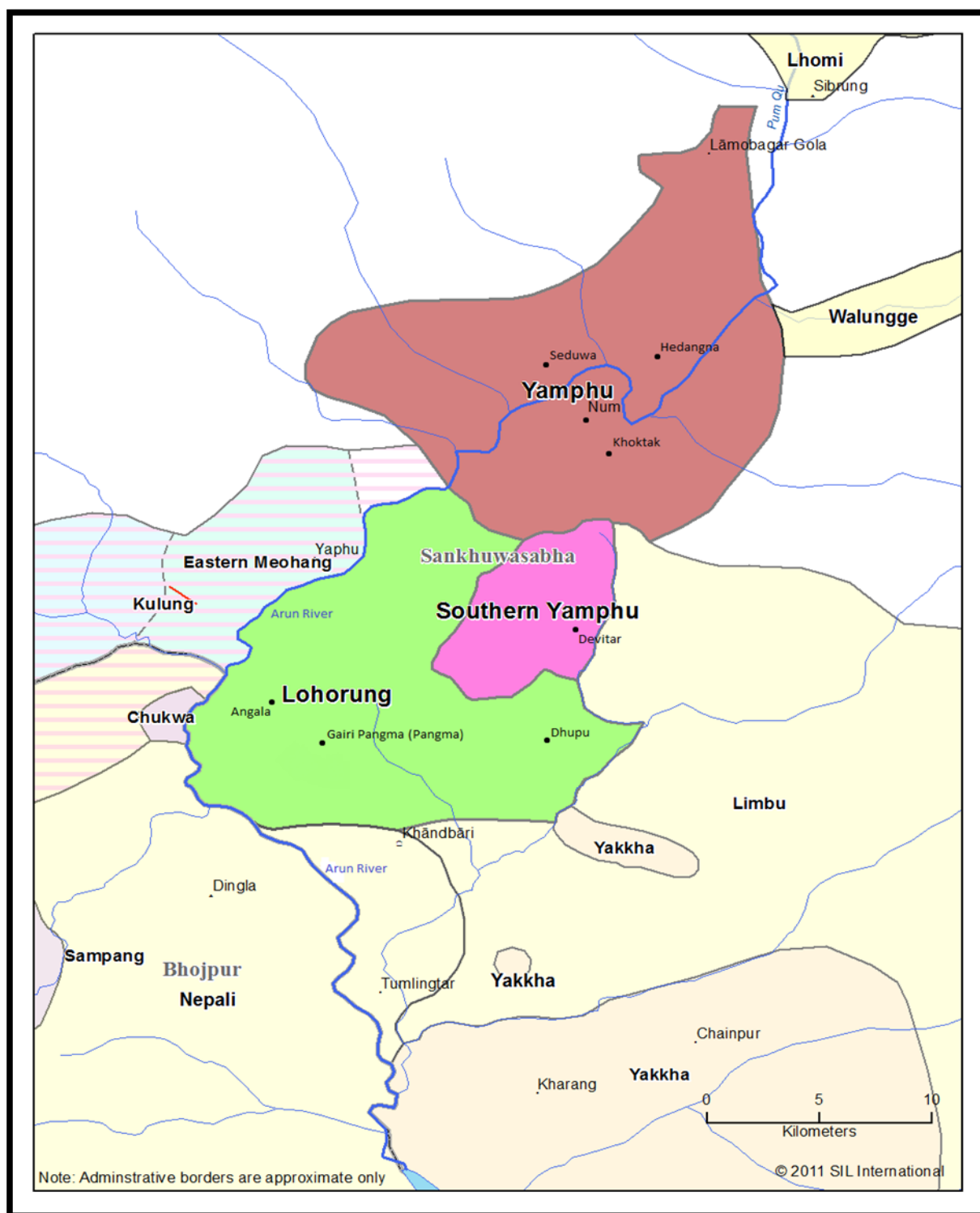


Figure 2. Sankhuwasabha district Yamphu, Southern Yamphu and Lohorung areas.

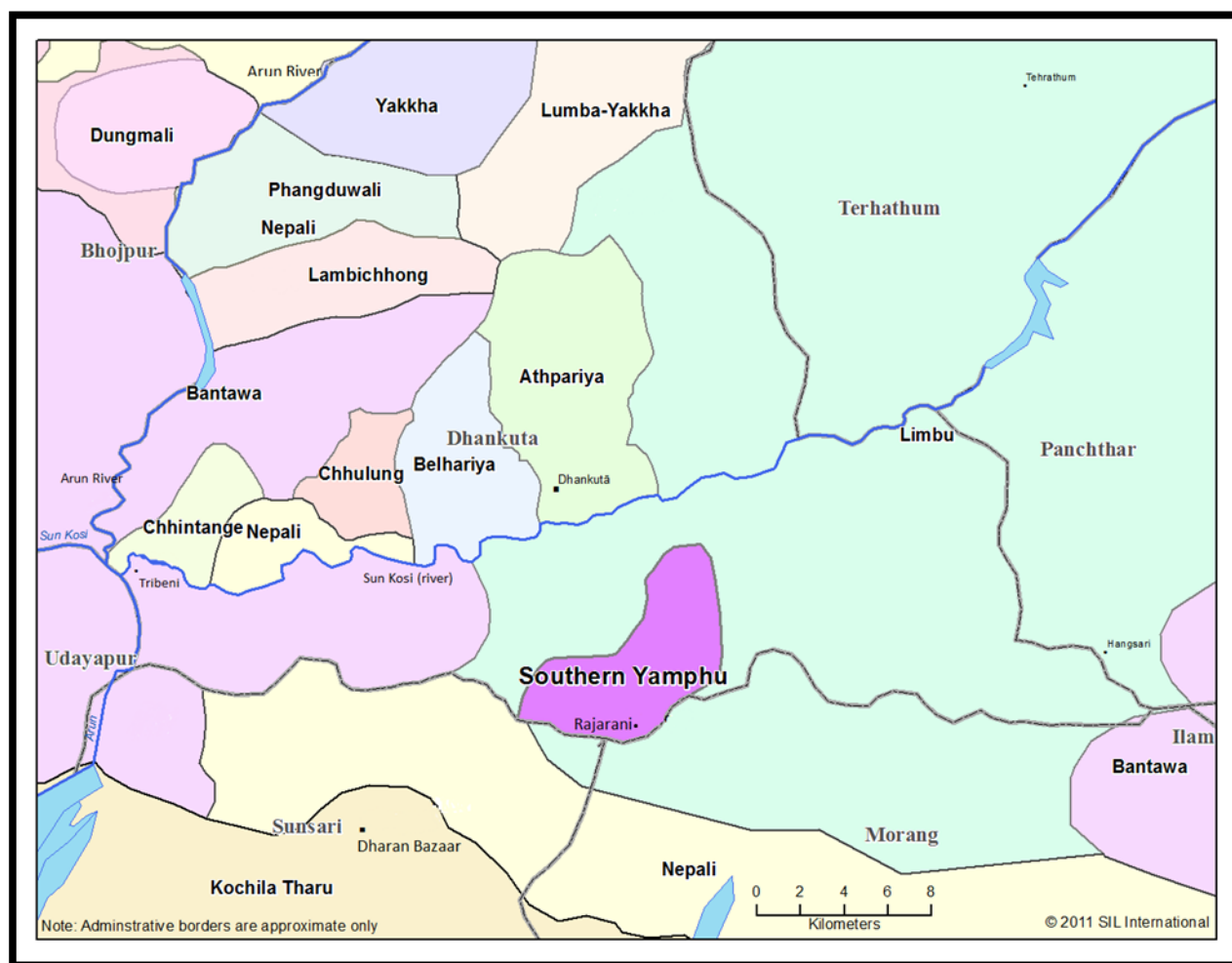


Figure 3. Dhankuta district Southern Yamphu area.

2.2.1 Yamphu locations

The largest Yamphu community lives in Hedangna, which is shown in figure 2. Hedangna, in Pathibhara VDC, is roughly a one-and-a-half day's walk northeast of Khandbari. Hanßon reports that the Yamphe [Yamphu] live at the highest average altitude and most rugged terrain of all Rai groups (1991:108).⁴ The other primary Yamphu villages are located in Num, Makalu, and Matsyapokhari VDCs of Sankhuwasabha district, and Bhedetar and Rajarani VDCs of Dhankuta district.

Because it has been ten years since the last census (2001), the available population figures for the Yamphu are a bit outdated. Nepal conducted a census in 2011 so more recent population figures should be forthcoming, though not included in this report. The 2001 census reports that there are 1,722 Yamphu (2002:32). According to Hanßon's estimations, there are between 3,000 and 5,000 Yamphe [Yamphu] speakers.

⁴ See 2.3.1. Yamphu people fall under the larger grouping of Rai people.

2.3 Peoples

2.3.1 *History of Yamphu Rai people*

The Yamphu people fall under the label Kirati Rai. Kirati generally refers to the inhabitants of the hill areas of Eastern Nepal. There are three primary subgroups with the larger Kirat grouping: the Sunuwar, Limbu, and Rai. The Sunuwar live the farthest west, in Ramechhap and western Okhaldhunga districts. The Limbu people live in the easternmost parts of Ilam and Panchthar districts. In the middle, or Near Kirat area, comprising many districts between the Sunuwar and Limbu populations, are the Rai people. The overall culture of Kirati people has been the subject of a growing number of publications over the last twenty years. Due to this growing field of Kirantology, the outside world knows more than ever about the languages, myths, and various aspects of Kirati cultures (Gaenzle 2000).

With the evolution of a Rai identity over the last several hundred years, what does it mean to be Rai? The Yamphu in this study fall under the ethnonym (name of people or ethnic group) Rai, but the term has only in recent history come to be an ethnonym. Originally, Rai was a “title conferred by Hindu rulers upon one segment of the tribal chieftains of East Nepal in recognition of their semi-autonomous status, but also with the idea of incorporating them into the state administrative system” (Gaenzle 2000:3). With the evolution of Rai from a title for chieftains to an ethnic identity, the term has come to encompass a fairly heterogeneous mix of groups. Gaenzle describes a Rai group as being “generally characterized by its linguistic and, to a certain extent, by its cultural distinctiveness, its ties to a traditional area of habitation, and a tendency to endogamy” (2000:3, 18). The historical narrative of the Rai people becoming many different groups involves three brothers who journeyed up the Barakhshetra Gorge from the Terai. One brother followed the Sun Koshi (river), one brother followed the Dudh Koshi, and the third brother followed the Arun Koshi. The descendents of these three brothers make up the various present-day Rai groups (McDougal 1973). The Yamphu people we describe in this report are descendents of the brother who traveled up the Arun Koshi.

2.3.2 *Cultural distinctives*

The majority of Yamphu people, like most people living in the hills of Nepal, are subsistence farmers. The events of the day and year are centered on the agricultural calendar involving planting and harvesting. Most Yamphu grow everything they need to eat and only buy oil, salt, and sugar when needed.

Yamphu homes are made of wood beams they cut from trees in the forest. The wood beams are covered with mud and dung. Their rooftops are usually made of grass and sometimes tin. A distinctive marker of a Yamphu homes is the mud painted designs. They find different colors of mud and create white, red, and black designs around the base of their home as can be seen in Figure 4.⁵

⁵ Photo courtesy of Ben Hilty.



Figure 4. Typical Yamphu home.

Another cultural distinction of the Yamphu, and wider Kirati society, is the traditional Kirati religion, often referred to as ‘Mundhum’ (Hardman 2000:104). This strong tradition of ancestor worship affects nearly every aspect of Yamphu daily life. Many Yamphu follow the Kirat religion, and special places of worship can be found in their homes. Some Yamphu are nominally Hindu. There is also a sizeable community of Yamphu Christians, especially in Seduwa of Makalu VDC.

There are other material indicators of Yamphu identity. Some of these evidences identify Yamphu people and others are representative of Rai people in general. Women wear a gold nose ring that is unique to the Rai people of the area. Unlike their Gurung neighbors, who wear mostly round nose rings, the nose rings of Rai women are a large gold ornament that can hang down over their mouth. One material difference between Yamphu and Lohorung is the way they construct their kitchen fireplace. Lohorung cooking fires are round and open with a metal stand on which to place pots over the burning wood. In Yamphu kitchens raised fireplaces are found—something like a mud oven—with a hole on the side for inserting the wood and a hole on top where the pot is placed.

Anne Forbes’ anthropological work among the Yamphu describes many interesting aspects of Yamphu culture, though much of it does not directly tie to the purposes of our sociolinguistic research. One of her most notable contributions has been in the area of kipat, the system of land tenure prior to the cadastral survey of 1994.⁶ She has produced several articles covering the subject (Forbes 1996; 1998).

2.3.3 Language development committees and organizations

The significant political changes in Nepal over the last 20 years have created a new space for the expression of ethnic identity. The Rai have founded many cultural organizations to strengthen cultures, languages, and ethnicity. Gaenzle notes the increase in publications on specific Rai communities as evidence of “the great interest and pride of contemporary Rai in their cultural traditions, but also to the concern that something has to be done to preserve them” (2000:xix).

⁶ “A survey made to establish property lines.” McGraw-Hill *Dictionary of Scientific and Technical Terms*. 2003. McGraw-Hill Companies, Inc

The *Yamphu Kirat Samaj (Society)* is one such organization. The society was formed in 2003, and has branches in Num, Dhankuta, Lalitpur, and elsewhere. The primary objectives of the Yamphu Kirat Society are “preserving, protecting and conserving Yamphu culture, language, and religion.” They also state that “this organization advocates against any forms of discrimination based on ethnicity and advocates for identity-based rights of the Yamphu community and others ethnic groups.”⁷

2.4 Language

Among the Rai a well-known saying is *jati rai uti kura*, i.e. ‘there are as many languages as there are Rai’ (Gaenszle 2000:18). The exact number and names of all the groups included under Rai is unclear. Bista’s *The People of Nepal* lists 18 different Rai “segments” (Bista 2000). The International Organization for Standardization (ISO 639-3) now lists designations for 31 living languages that could fall under the category “Rai.” The general consensus among most scholars is that the number of Rai languages lies somewhere between 20 and 30.

2.4.1 Genetic relationships

The Yamphu and Lohorung languages have been classified as Sino-Tibetan, Tibeto-Burman (Bodic), Himalayan, Kiranti (Bradley 1997:16, 19; 2002:81–82). Over the years different theories of classification have arisen. Rutgers (1998:6) simply classifies Yamphu as belonging “to the group of complex-pronominalising languages of the Tibeto-Burman branch of the Sino-Tibetan language family. The complex-pronominalising languages of eastern Nepal, also known as Kirati languages, comprise Benedict’s Bahing-Vayu group, which, among others, consists of the languages Limbu, Belhare, the more than thirty Rai languages, Sunwar, and Hayu (Benedict 1972:4–6),” (1998:6). In *Lohorung-Nepali-English: A basic dictionary*, Lohorung, Yamphu, and Mewahang occupy their own branch under Sino-Tibetan, Tibetan, Bodic, Himalayish, East Himalayish (Yadav 2004: no page number).

2.4.2 Yamphu linguistics

Dr. Roland Rutgers’ *Yamphu: Grammar, texts & lexicon* was published in 1998, providing a complete grammar of the language. In the introduction of his book he describes Yamphu as “an extensively suffixing language with a basic subject-object-verb word order for simple clauses” (Rutgers 1998:8). Rutgers provides an exhaustive linguistic picture of the Yamphu variety spoken in Hedangna. He does not, however, cover the sociolinguistic situation of the broader Yamphu community. His grammar focuses on Yamphu as it is spoken in Hedangna. The Hedangna variety is known to also be spoken in the Yamphu communities east of Kasuwa Khola (Uva, Pepuwa, Mansima, Ala, and Ulin). On the west side of Kasuwa Khola lays Makalu. Less is known about the variety of Yamphu spoken in Makalu and the surrounding communities (Roland Rutgers p.c., 2011). He describes the dialects spoken in Seduwa, Valun, and Num as differing from the Hedangna variety phonologically and morphologically (Rutgers 1998:7).

Additionally, Hanßon describes Yamphu as a “marginal dialect of ‘Southern’ Lorung.” He suggests that the locations and relationships between Yamphu, Yamphe, Northern Lohorung, and Southern Lohorung indicate relatively modern migrations. He proposed that these four varieties could represent a “Lohorung-Yamphe” unit, a subgroup of Eastern Kirati (Hanßon 1991:109).

⁷ (http://yamphuwanstate.blogspot.com/2010_06_01_archive.html)

2.4.3 *Language contact and multilingualism*

One of the biggest factors in language shift is language contact, when speakers of two different languages meet. Through language contact, multilingualism increases and the use of certain languages increases over the use of others, occasionally leading to language shift or even death. Considering modes and extent of language contact and multilingualism helps paint a clearer picture of the sociolinguistic condition of a language.

There is little contact between Yamphu speakers of the Hedangna region and Yamphu speakers of Dhankuta. Quota sampling was used in gathering the following data. The sampling methodology will be explained in more detail later. Among the Yamphu speakers in Hedangna that we interviewed, 27% of them have been to Rajarani, Dhankuta district. Among the Yamphu we interviewed in Rajarani, only one person out of 17 has been north to Sankhuwasabha district. People in the more remote northern villages do not often travel southward, and people from Dhankuta rarely travel northward to Sankhuwasabha district. Language contact between Yamphu speakers in Matsyapokari VDC and people in the areas to the south (Dhankuta and Ilam districts) is more frequent. Among Yamphu interviewed in Devitar village of Matsyapokari VDC, 57% have been south to Bhedetar VDC. The degree of contact between speakers of Lohorung and the Yamphu varieties is also moderate to high, given the geographic location of Lohorung on the main road to the district headquarters. Yamphu speakers in Hedangna travel frequently through the Lohorung areas in Pangma VDC (80% of respondents have been to Pangma). Conversely, 62% of respondents in Pangma have been to Hedangna. From Num VDC southward, contact with speakers of other languages is more frequent due to the presence of a road. A large hydroelectric power project is being built in Num VDC. This project brings numerous speakers of other languages into the area for work, creating an increase in language contact and multilingualism. In the near future, this contact will continue to increase as the project grows.

Another avenue of increased language contact and multilingualism is employment. A high number of young people, especially men, work or have worked abroad. While living in a foreign country a person usually needs to use languages other than the mother tongue. In addition to overseas work, many people have also spent time outside of their home area for work in places such as Dharan, Dhankuta or Kathmandu. Living for extended periods of time in more diverse environments leads to an increase in multilingualism.

Education systems and the medium of instruction are other key vehicles for language contact and multilingualism. All of the schools we visited in Sankhuwasabha and Dhankuta districts used Nepali as a medium of instruction. This provides a very high degree of contact with and exposure to Nepali for Yamphu-speaking children. In some villages, because the school only goes up to grade five, students in higher grades have to walk to nearby, larger villages. This creates more contact with Nepali speakers in the larger, mixed-ethnicity villages where the schools are located. Two examples of this are Num, where students from Khoktak attend school, and Rajarani bazaar, where students from surrounding wards in Rajarani VDC attend school. We were not able to collect data on what percentage of students study past grade five. In most Yamphu villages, several, if not all of the teachers are of Yamphu ethnicity and are interested in mother tongue education. In the village of Uling, the teachers teach some classes in Yamphu, though they do not have any written curriculum in Yamphu.

Access to health services, or lack of them, can also contribute to an increase in language contact. Because health posts are marginally staffed, when people encounter health challenges, they must walk great distances to major population centers or be carried on a stretcher. For the Yamphu people living in Sankhuwasabha, the nearest hospital is in the district headquarters of Khandbari. This is a one to two-day walk from most Yamphu villages. For those living in Bhedetar and Rajarani VDCs, they go to Dhankuta for major health issues. Spending time in Khandbari and Dhankuta would increase a patient's use of Nepali.

3 Methodology

3.1 Site selection

We chose the data collection sites for the field research based on background research and the goals of the survey. In the Yamphu area, we chose Hedangna because it is known as the most vital Yamphu-speaking community. The choice of the other sites (Seduwa, Num, and Khoktak) was based primarily on geographic criteria. Seduwa is the most western of the Yamphu villages. Num is central and Khoktak is the most southerly Yamphu community in that area. See Figure 5 and Figure 6 for the location of each site where we collected data.⁸ Figure 5 displays the data collection sites in Sankhuwasabha district. In the Lohorung language area, we collected data in Gairi Pangma, Angala, and Dhupu. In the Southern Yamphu area of Sankhuwasabha district, we collected data in Devitar. The language in Devitar was often described as distinct from the Yamphu spoken farther north.

Figure 5 shows the sites where data was collected during fieldwork in Sankhuwasabha district.

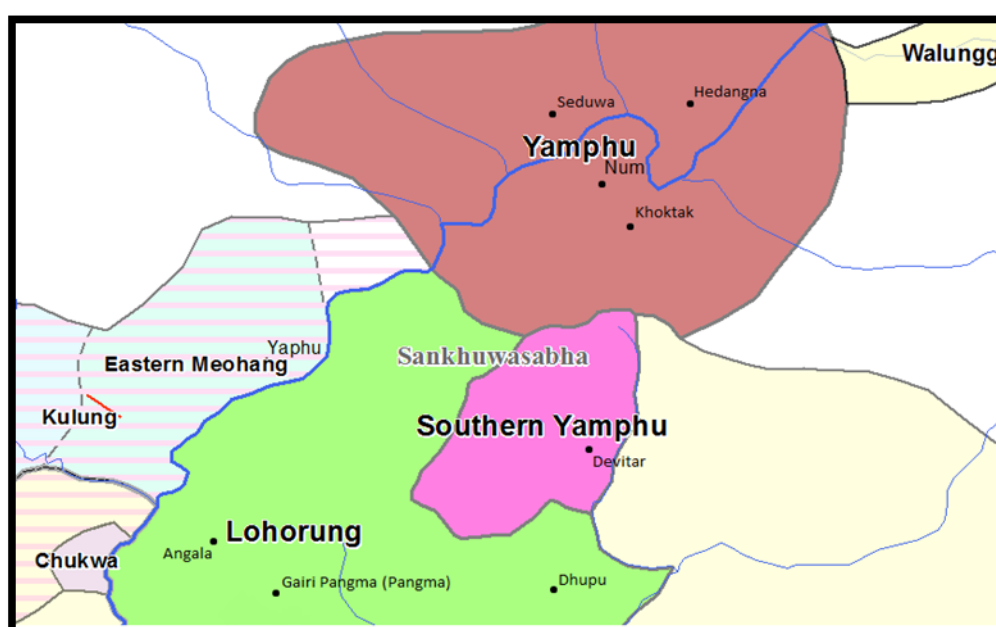


Figure 5. Data collection sites in Sankhuwasabha district.

Figure 6 displays the data collection site in Dhankuta district among the Southern Yamphu in Rajarani VDC. The literature we reviewed mentioned a Lohorung-speaking community in Rajarani VDC of Dhankuta district (Hanßon 1991:64). For this reason, we decided to collect data in Dhankuta as well.

⁸ Maps in figures 5 and 6 are from Lewis, M. Paul (ed.). 2009. *Ethnologue: Languages of the world*. Sixteenth edition. Dallas, Tex.: SIL International. Online version: <http://www.ethnologue.com/>

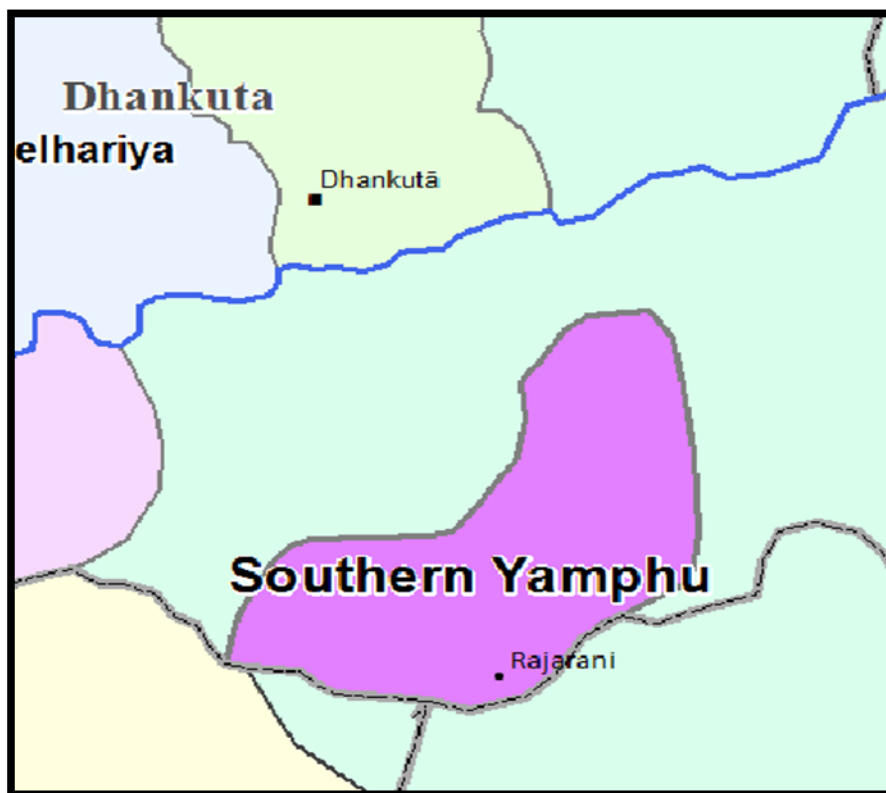


Figure 6. Data collection sites in Dhankuta district.

3.2 Subject selection

Quotas were used in this survey, based on a convenience sample. We focused on four demographic factors (gender, age, education, and geographic location), as these factors are known to influence language use and attitudes as they often influence levels of exposure to other languages.

We required people who helped us with wordlists or took a Recorded Text Test (RTT) to meet four screening criteria. These criteria are as follows:

- (1) Subject has grown up in the village under study, lives there now, and if they have lived elsewhere, their time elsewhere was not more than five years.⁹
- (2) Subject has at least one parent from the target mother tongue.
- (3) Subject has at least one parent from the village under study and that parent spoke the variety with them.
- (4) Subject speaks the variety first and best.

The informal interview schedule requires that only criteria number one and two be met in order for a subject to be eligible for responding to the questionnaire.

⁹ This criterion was extended in a few cases to include subjects who had grown up in nearby villages, where the speech variety is still the same as the village where the interview took place. It is difficult to define a specific time period (e.g. more than the last five years) for “a significant amount of recent time.”. Thus, this criterion is intentionally subjective as it depends on how long the subject lived elsewhere and how long they have been back in the village relative to their age.

3.3 Instruments

We administered the following instruments using Nepali and/or the target language where possible. Questions used within each of these instruments were translated into Nepali and pilot tested prior to using them in fieldwork.

3.3.1 Wordlist comparisons

Description and Purpose: A comparison of wordlists is made to estimate the degree of lexical similarity between the speech varieties the wordlists represent.

Procedure: Wordlists were elicited in Nepali from mother tongue Yamphu and Lohorung speakers and were transcribed by the researchers using the International Phonetic Alphabet (IPA). In order to ensure that the wordlists represent the speech variety in each location, a group of at least three speakers was involved in the wordlist elicitation. A lexical similarity analysis was carried out on each pair of wordlists. See Appendix C-1 for a detailed description of the method.

Sampling: A group of at least three people participated in the wordlist elicitation in each village.

Advantages: Data collection is relatively efficient. Wordlists can provide some broad insights into possible dialect groupings.

Disadvantages: Above 60%, wordlist comparison is not conclusive regarding intelligibility between speech varieties.

3.3.2 Recorded Text Test (RTT)

Description and Purpose: Subjects listen to recorded stories, with comprehension questions asked at various intervals throughout the stories. This helps in the assessment of subjects' understanding of and attitudes toward actual samples of the language from various areas.

Procedure: A narrative story from a particular speech variety was recorded. It was then played for people, in other Yamphu and Lohorung communities, who were not told the story's place of origin. After listening to each story, subjects answered questions about their understanding of and opinions toward the speech variety used by the storyteller. The tests were administered first in the community the speaker was from to ensure we had a representative recorded text from that variety. This is referred to as the home town test. See Appendix D-1 for a full description of the RTT method.

Sampling: Using the four criteria listed in section 3.2, people of varying age, gender, and education level were chosen to take the RTT. At least ten people were tested in each site. The Lohorung RTT was used in Hedangna, and Rajarani. The Yamphu RTT was administered in Gairi Pangma, Hedangna, Seduwa, Devitar, and Rajarani.

Advantages: By using actual samples of selected speech varieties, an initial assessment of intelligibility and attitudes can be made.

Disadvantages: This test can be time consuming to develop. The type of RTT used in this survey only evaluates basic understanding of narrative texts. In addition it does not measure reading and writing ability in the second dialect.

3.3.3 Informal interviews

Description and Purpose: A prepared interview schedule (ours was based on the "Sociolinguistic Questionnaire A," used by the Linguistic Survey of Nepal) guided interaction in order to gather information regarding specific sociolinguistic issues, while allowing freedom to inquire or discuss issues further if it might provide additional information relevant to the research questions of the survey. See Appendix A-1 for a copy of the schedule we used. An additional interview schedule (dubbed the "Knowledgeable Insider Questionnaire") was used to investigate issues relevant to each village context, which are more factual in nature than individual patterns of language choice or attitudes. The Knowledgeable Insider Questionnaire and responses are in Appendix B.

Procedure: An example of this procedure would be asking, “What language do you usually speak with your children?”, as on the planned interview schedule. If the interviewee happened to respond with two or more languages, we followed up with questions such as “Do you speak one of these languages more often than the other?” This allowed the interviews to focus more on patterns of language use (and their impact on language vitality and shift) than on other topics, such as generalized trends of multilingualism.

Sampling: Using the screening criteria listed in section 3.2, people of varying age, gender, and education level were chosen for the informal interview. We conducted interviews with at least ten people in each site.

Advantages: Depending on the length of the interview schedule, the time in administration can be minimal, allowing for relatively large numbers of people to be interviewed. The informal nature of the interviews helps subjects feel comfortable and share openly, while allowing greater depth and context for their responses.

Disadvantages: Informal interviews are limited in that subjects may only report what they want the researcher to hear, or what they believe the researcher would like to hear.

3.3.4 Dialect mapping participatory method

Description and Purpose: This method initiates discussion of existing dialects, their geographic location, and perceived levels of comprehension between varieties.

Procedure: Participants were invited to describe their perception of their linguistic situation by identifying other locations where their language is spoken. They then identified how different other varieties of their language are from their own and how well they understand other varieties. They then identified which variety they use in conversation with people from each area, and which variety they believe has the greatest potential to be a written standard. This whole procedure involves manipulating strings and placing various colored markers to represent dialects areas, intelligibility, and language use. This method creates a clear visual representation of the insiders’ view. Appendix E-3A contains a detailed description of this method.

Advantages: This method provides a visual representation with which communities participants interact, and indicates how well participants understand other varieties, how their language may or may not be altered in these circumstances, and their attitudes towards each variety. The tool allows everyone to participate in generating the information.

Disadvantages: The dialect mapping method may seem complicated or redundant to participants. Although the results are a useful indicator, emic perspectives do not always match linguistic reality.

3.3.5 Domains of Language Use participatory method

Description and Purpose: This method aids the investigation of language vitality. Its purpose is to help participants from the language community describe the varying situations in which they use L1, the LWC, or other languages, and then identify the domains and languages that are used more frequently. The steps of this instrument are listed in Appendix E-1a.

Procedure: Groups of Yamphu people were asked to identify which languages they speak on a regular basis and then list a variety of domains in which each of those languages are used. The participants then categorized the domains by their frequency using a visual graphic that all could participate in creating.

Sampling: A group of 15 Yamphu speakers (seven ladies and eight men) in the village of Hedangna participated in this facilitation.

Advantages: This method helps community members describe their patterns of language choice, aiding investigation of language vitality.

Disadvantages: Categorizing domains may be confusing or difficult. Some people may not be comfortable making comparisons.

3.3.6 Bilingualism participatory method

Description and Purpose: This method helps language community members describe the demographics and patterns of multilingualism within their community.

Procedure: Participants listed the languages spoken most frequently in their community. They then described categories of people who speak each language well, the relative size of each category of speakers, and which categories may be increasing most quickly. See Appendix E-2a for the specific steps included in this method.

Sampling: A group of 15 Yamphu speakers (seven ladies and eight men) in the village of Hedangna participated in this facilitation.

Advantages: This method allows those participating to describe the linguistic situation in their community. Through discussion and interaction, it reveals the community's perception of bilingualism. An insider perspective can be very insightful, providing data that other methods may miss.

Disadvantages: This method is not very accommodating to multilingual situations exceeding the complexity of bilingualism. It does not help document or illustrate community attitudes towards their bilingual/multilingual context. The tool is exclusively descriptive and observational. It does not provide an opportunity for participants to evaluate the merits of various language use choices.

3.3.7 Appreciative Inquiry participatory method

Description and Purpose: The Appreciative Inquiry (AI) method helps community members discuss what they are proud of, what desires they have for their language, and begin planning for how to achieve those dreams. It shows what the community regards as priorities for their own language-based development.

Procedure: Participants discuss things in their L1 or culture that have made them happy or proud. They then consider how to build upon the good things they identified, or list their own dreams for their language. Next, they discuss which dreams might be accomplished sooner and which ones will take longer. Then, they identify which dreams are most important to them. Finally, participants choose a dream they would like to create a plan for, including first steps, who will be involved, and when the plan will be put into action. See Appendix E-4a for detailed steps on how to carry out this method.

Sampling: A group of 15 Yamphu speakers (seven ladies and eight men) in the village of Hedangna participated in this facilitation.

Advantages: AI is very adaptable. Its emphasis is on what the community can do now to work towards their dreams for language development.

Disadvantages: AI may raise false hopes of outside assistance in reaching their goals.

3.4 Overview of survey goals and methods

Goal #1	Understand each language community's desires for language development.
Research Questions	What goals do these communities express for future language development?
Methods Used	Informal Interviews Appreciative Inquiry participatory method
Goal #2	Investigate vitality of the Yamphu language.
Research Questions	<ul style="list-style-type: none"> • What languages are used in various domains of life? • To what degree is the mother tongue being passed on to the next generation? • Is the speech community located near, or do they have access to, a population center where its members would have contact with speakers of other languages? • What types of code switching are present? With what frequency?

	<ul style="list-style-type: none"> • What are the population and group dynamics? • Is it necessary for immigrants into each community to learn L1? • Is there a network of social relations supportive of the targeted vernacular? • Is there an internal or external recognition of the language community as separate and unique within the broader society? Is there material or non-material evidence of such a distinction? • Does the target language have prestige among other neighboring or regional languages? What is the relative prestige of the language within the speech community? • Is there an acceptable economic base supportive of continuing use of the target language?
Methods Used	Informal Interviews Domains of Language Use participatory method Bilingualism participatory method
Goal #3	Investigate variation among Yamphu varieties.
Research Questions	<ul style="list-style-type: none"> • What dialects exist within the language? • What is the lexical similarity between varieties? • What is the level of intelligibility between varieties? • Where are dialects located? • What are the attitudes between varieties?
Methods Used	Wordlists Recorded Text Tests Informal Interviews Dialect Mapping participatory method
Goal #4	Understand lexical similarity, comprehension, and attitudes between Yamphu [ybi], Yamphe [yma], Northern Lohorung [lbr], and Southern Lohorung [lrr] communities.
Research Questions	<ul style="list-style-type: none"> • Is Yamphe a separate language? • Is Southern Lohorung a separate language? • Where are the varieties located? • What is the lexical similarity between varieties? • What is the level of intelligibility between varieties? • What are the attitudes between varieties?
Methods Used	Wordlists Recorded Text Tests Informal Interviews

4 Desires for development

The research question we want to answer in this chapter is, “What goals do these communities express for future language development?” Several questions on the informal interview schedule dealt with this topic. Additionally, participatory methods were used in Hedangna to assess desires for language development.

4.1 Informal interview results

4.1.1 Learning to read and write Yamphu

One question we asked was, “Suppose someone started a class for learning how to read and write Yamphu, would you yourself want to attend?” Of those who responded, 80% said they would want to attend, including nearly all male and younger respondents (both male and female).

The degree of literacy among respondents made a difference in their answers. Among literate respondents (this was a self-reported ‘literacy’ which tends to correlate with education level), 37 out of 38 people said they would be interested in attending class. Among nonliterate respondents, 14 out of 26 said they would be interested.

It is also interesting to look at how respondents in different villages answered this question. Figure 7 displays the percentage of respondents from each village who answered “Yes.”

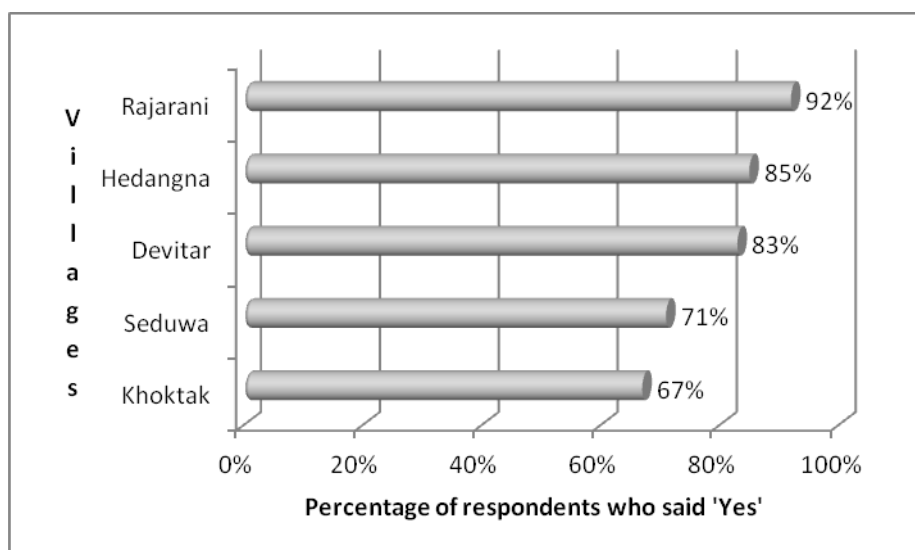


Figure 7. “Would you want to attend a class to learn to read and write Yamphu?”

The overall percentage of people who said “Yes” to this question was 80%. Compared to the cumulative percentage, Rajarani has a relatively high number of respondents who said they would be interested in attending a class (92%). The *Yamphu Kirat Samaj* (a cultural society for the Yamphu) has a very strong presence in Rajarani VDC, contributing to strong ethnic identity and possibly to a strong desire to see language development. The two villages which fall below the overall average of 80% are Seduwa (71%) and Khoktak (67%). Inter-marriage with other ethnic groups is more common in both of these villages, possibly reducing use of the Yamphu language, ethnic identity, and desire for language development.

If respondents said “Yes,” a followup question of “Why?” was asked. Answers to this question were grouped into categories. The results are displayed in Figure 8.

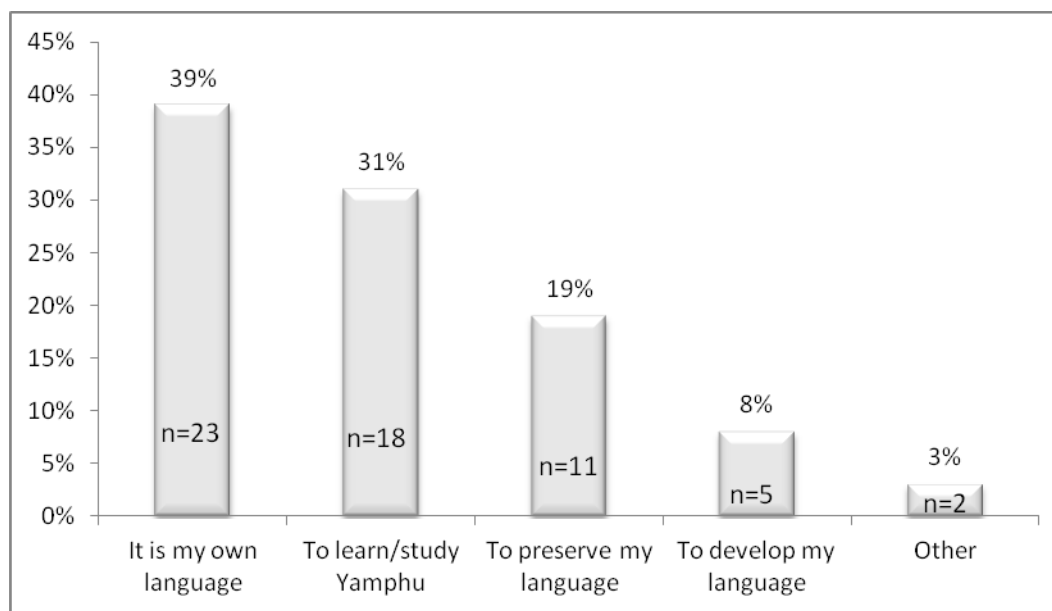


Figure 8. “Why would you want to attend a class to learn to read and write Yamphu?”

The most notable response to the question, “Why would you want to attend a class to learn to read and write Yamphu?” was “Because it’s my own language” (39%). The second most frequent response was “To learn or study my language” (31%). Of those who gave this response, five were young people and nine were old. Three of the young people only speak some Yamphu so their responses indicated a desire to learn to speak Yamphu. The old people primarily meant they would like to learn to read and write Yamphu. Both of these responses relate to the strong ethnic and linguistic identity that Yamphu people have. Their motivations for learning tied most strongly to the fact that Yamphu is their language. The other two most given responses were “To preserve my language” (19%) and “For language development” (8%). Both of these responses indicate a motivation to learn based on language preservation and development.

4.1.2 *Yamphu class for children*

Another question we asked during the informal interviews which also investigates desire for language development was, “Would it be good to have such a class (to learn to read and write in Yamphu) available to children?” Overall, 51 out of 58 respondents (88%) said “Yes” and seven out of 58 respondents (12%) said “No.” Of the seven who said a Yamphu class would not be good for children, four of them were from Khoktak, two from Devitar, and one from Rajarani.

4.1.3 *Importance of reading and writing Yamphu*

A final question we asked which also contributes to understanding desire for language development was, “Is knowing how to read and write Yamphu important to you?” Fifty out of 62 (81%) respondents said “Yes” and 12 out of 62 (19%) said “No.” Figure 9 shows the responses by village.

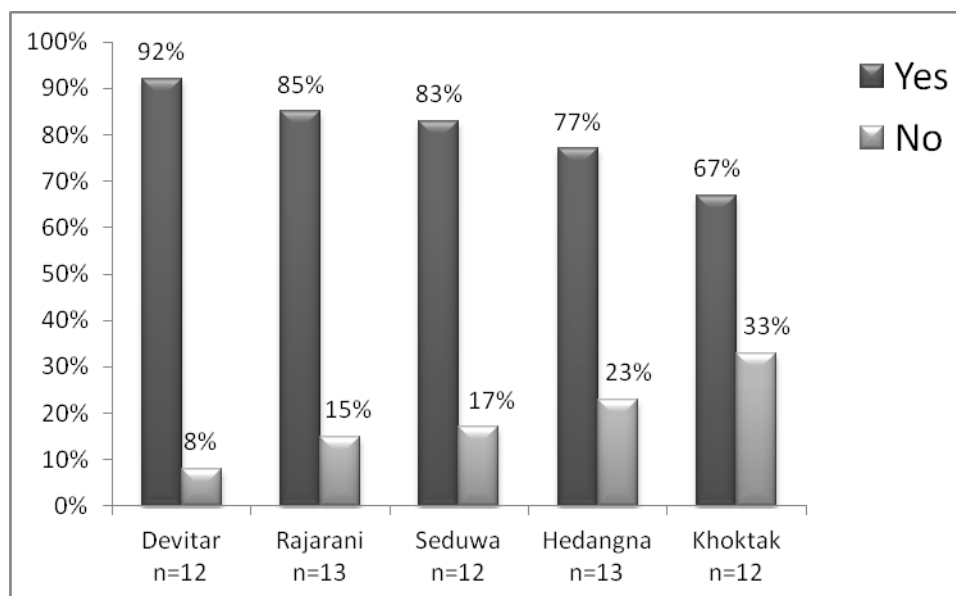


Figure 9. “Is knowing how to read and write Yamphu important to you?”

The lowest percentage of positive responses to this question came from Khoktak (67%), while the highest percentage of positive responses came from Devitar (92%). Even though language use in Hedangna is arguably the strongest in all of the Yamphu area (see chapter five), the three older women interviewed were uneducated and correlate with the “No” answers. After compiling all of the “No” answers (n=12) in all the villages, all but two of the respondents (both young, educated people in Khoktak) were old, uneducated females.

4.2 Appreciative Inquiry participatory method results

This tool provides insight into the hopes and dreams the Yamphu community, interviewed in Hedangna, has for their language. When asked to describe things in Yamphu they were proud of, the group listed a calendar, alphabet book, history book, and cassettes of folk songs. They hope that someday there will be a Yamphu FM radio station, song cassettes, stories, news in Yamphu, teaching in Yamphu, and books in Yamphu. They listed the radio station, song cassette, and stories as being harder while their goals for news, teaching, and books in Yamphu seemed easier to achieve.

4.3 Multilingual education desires

In nearly every Yamphu village we visited, we had contact with the headmasters or teachers of local schools, sometimes both. Quite often these were the people who offered their help when we needed translation assistance. As we interacted with those involved in education, we observed and recorded information that relates to the Yamphu people’s desire for language development in the education sector.

4.3.1 Presence of Yamphu teachers

In nearly every village we visited, there were Yamphu teachers who were interested in mother tongue education or multilingual education, using Yamphu as the medium of education and literacy in primary level classes. In some cases, these teachers are already engaged in using Yamphu in the classroom, despite the fact that they do not have any Yamphu curriculum. In Uling village (we only passed through this all-Yamphu village on the way from Hedangna to Seduwa), we met a Yamphu teacher who was highly motivated for multilingual education and who was already teaching in Yamphu. Additionally, in

Ghadi village, just a 30-minute walk southwest of Hedangna, we met all of the teachers at the local school. Every one of them is Yamphu and expressed interest in using Yamphu in the school.

The presence of Yamphu headmasters in many schools also is an advantage in gaining support for language development through education. In Hedangna, Seduwa, and Devitar, the headmasters are Yamphu and supportive of mother tongue use.

In Rajarani bazaar we visited the local school, which has classes up to plus-two. The head administrator there is Bantawa Rai. In the school, all students take a Limbu language class. We were also able to meet two Yamphu teachers who teach in the school.

4.3.2 *Belief in education as a vehicle for language maintenance and development*

One of the questions we asked on the sociolinguistic questionnaire was, “When the children of your village grow up and have children, do you think those children might speak your language?” Following their responses, there was also room for them to comment on their answer. Regardless of whether or not they said “Yes” or “No,” the comments they gave afterwards are interesting. Of those who commented, 57% (12/21) said that children will speak it only if they study or if they are taught Yamphu. Another question we asked was, “How would you feel if your grandchildren do not speak Yamphu?” Of those who commented, in addition to their answer, 4/6 respondents said that “We need to teach them” or “They should study.” We also frequently heard in the course of our observations, conversations, and interviews, that the reason children and young people are speaking less Yamphu than the previous generation is because they have to use Nepali in school, and once they begin going to school, they do not speak Yamphu anymore.

Based on the comments from our informal interviews and other observations, it seems that many Yamphu people make a strong connection between the medium of education and language vitality and use. We believe that based on this connection, Yamphu people see mother tongue or multilingual education as an important means to language development and maintenance, and thus their motivation and desire for development is high in this arena.

4.4 Summary of desires for development

Based on two questions from the informal interviews, the desire for language development among the Yamphu villages we visited is quite high overall. In general, more men than women, and more literate people than nonliterate, expressed interest and motivation toward language development. The desire for language development in certain villages correlates to the degree and strength of the ethnic identity in those places. The higher the ethnic identity, the higher the desire is to see language development. Participatory methods carried out in Hedangna revealed a high degree of interest in producing Yamphu materials. Teachers and headmasters in many villages expressed interest in increasing the use of Yamphu in schools and in incorporating Yamphu language curriculum.

5 Language use and vitality

In this chapter, we investigate language use by looking at what domains Yamphu is used in and who is using it in those domains. We also investigate Nepali language use. To better understand vitality, we considered several key factors, one of which is intergenerational transfer. One current measurement of both functional use and transmission patterns is the Expanded Graded Intergenerational Disruption Scale (EGIDS) (Lewis and Simons 2010). EGIDS is based on an elaboration of Fishman’s Graded Intergenerational Disruption Scale (Fishman 1991), and measures vitality on a scale of 0 (strongest vitality: International) to 10 (weakest vitality: Extinct). Lewis and Simons propose a series of questions (Appendix F) to be asked of any language in order to determine where it measures on the scale. The answers to these questions lead us to the conclusion that on the EGIDS scale, the Yamphu speech communities we visited fall between the categories of 7 (Shifting) and 6a (Vigorous). See Chapter 8 for recommendations on how to strengthen and develop a speech community from one level to the next.

In the data that follows, ‘n = ’ represents the number of subjects who responded. We have defined “young” as age 34 and below, and “old” as age 35 and above. Our definition of “educated” includes anyone who has studied through grade five or above; “uneducated” includes anyone who has not completed school through grade five.

First, we will look at frequency of Yamphu use among the respondents. Figure 10 displays how often respondents in each village use the Yamphu language.

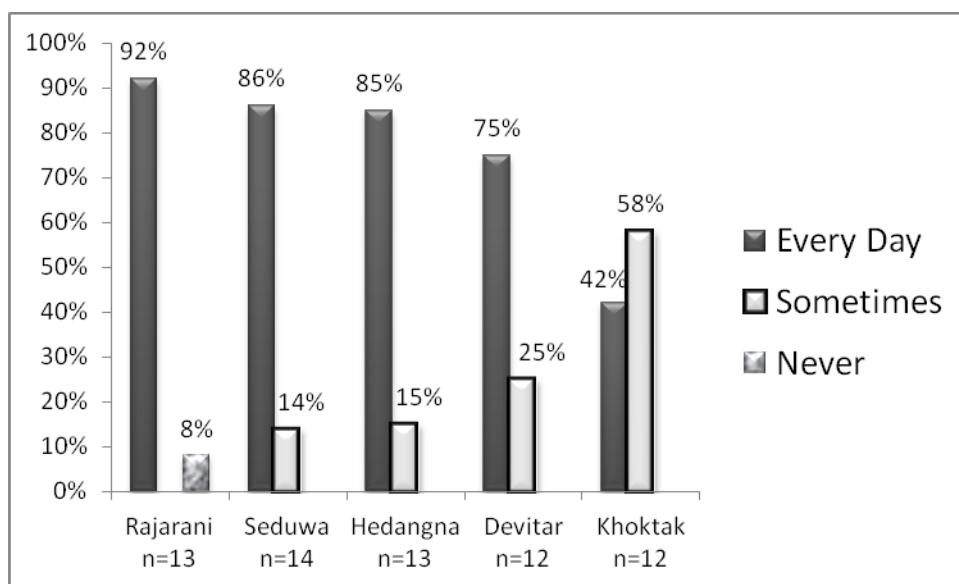


Figure 10. “How often do you use Yamphu?”

In every village but Khoktak, the majority of respondents reported they speak Yamphu every day. In Rajarani, there was one young, educated woman (representing 8% of respondents) who reported that she never uses Yamphu. Her answer was surprising given that both her parents are Yamphu and spoke Yamphu with her as a child. When asked how much Yamphu she speaks, she replied, “Some.” Between Seduwa, Hedangna, and Devitar, there were seven people who responded that they speak Yamphu “Sometimes.” All seven of these people are young, and six of the seven are educated. This could point to a trend that young, educated people are using Yamphu at declining rates.

Additionally, it is helpful to look at Nepali use among the respondents. Figure 11 displays the use of Nepali by village. We asked the question, “How often do you use Nepali?”

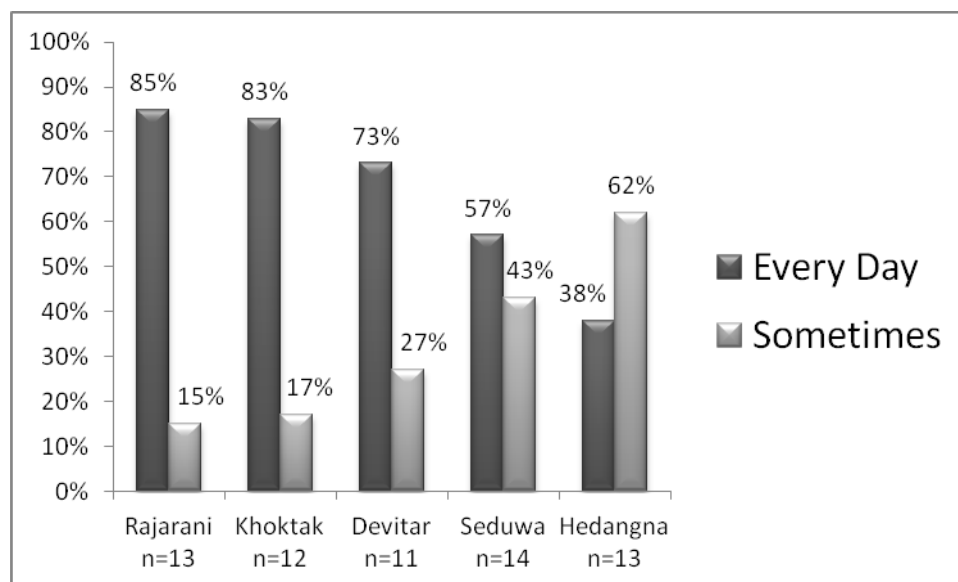


Figure 11. Nepali language use.

As you look at Figure 11 from the left to the right, you can see that the use of Nepali is highest in Rajarani (85% responded “Every day”) and Khoktak (83% responded “Every day”) and lowest in Hedangna (38% reported using Nepali every day). We also looked at the data by age for Nepali use but there was no significant difference between the frequency of Nepali use among older and younger people. Sixty-seven percent of young people reported using Nepali every day and 33% reported sometimes. Sixty-five percent of older people reported using Nepali every day and 35% reported sometimes. It is interesting to note that the highest percentage of respondents that reported using Yamphu every day (92%) and Nepali every day (85%) was in Rajarani. Possibly this indicates a stable bilingualism.

Based on the overall descriptions of language use among respondents in the villages by domain, we can conclude that Hedangna has the strongest use of Yamphu. Devitar, Seduwa, and Rajarani have moderate to high levels of Yamphu language use, with Devitar being slightly stronger than the other two. Respondents in Khoktak have the lowest level of Yamphu use.

5.1 Domains of language use

A study of language use patterns attempts to describe which languages or speech varieties members of a community use in different social situations or contexts, referred to as domains. The following sections will explore Yamphu language use in various domains.

5.1.1 Domains of language use overall

During the informal interviews, we asked respondents which language they most frequently use in thirteen domains of life. In Table 1 the domains of use are listed with the languages used in each domain. The domains are ordered with the higher percentages of Yamphu use at the top of the table. In some situations, respondents said that they use both Yamphu and Nepali equally.

Table 1. Domains of language use overall

Domain	n =	Yamphu	Both Y & N	Nepali
Family gatherings	64	78%	3%	19%
Puja/Prayer	62	60%	3%	35%
Joking	62	41%	24%	35%
Scolding children	64	41%	14%	45%
Telling stories to children	62	32%	18%	49%
Quarreling	63	29%	25%	46%
Debate	64	28%	16%	56%
Village meetings	64	20%	13%	67%
Counting	64	20%	6%	73%
Telling stories	63	20%	14%	67%
Singing at home	55	22%	12%	66%
Shopping	63	13%	15%	73%
Singing	62	5%	4%	91%

Looking at all the villages together, Yamphu is used most frequently in three primary domains among the respondents: family gatherings, puja/prayer, and joking. We can also see that Nepali is used most heavily in the domains of singing, counting, and shopping.

The most common domain for the use of Yamphu (78%) is family gatherings. Even though Nepali is used more frequently in most of the domains, the vitality of Yamphu is seen in the fact that for family gatherings, a high percentage of respondents use Yamphu. Traditionally, the home is thought to be the primary domain to observe in relation to vitality.

After family gatherings, Yamphu is used the second-most in the domain of puja/prayer (60%). Part of the reason for this may be the strong correlation between the Yamphu language and traditional Kirat religion. Even if Yamphu is not used frequently in some domains, it is necessary to use it while performing puja because the rituals are dependent on the language.

When respondents joke, 41% of them use Yamphu, 24% of them use both Yamphu and Nepali, and 35% of them use Nepali. Joking may be at the top of the list of domains for Yamphu language use because humor is best expressed in the language one knows best.

There were three domains where Nepali use in specific domains exceeded 70% of respondents: singing, counting, and shopping.

The domain with the highest Nepali use among respondents is singing. Ninety-one percent of respondents said they sing in Nepali. A possible explanation for this high percentage is that there is a lack of songs in Yamphu, leaving people with little choice but to sing in Nepali.

The domain with the second highest Nepali use is counting (73%). During the course of eliciting wordlists, we asked respondents for Yamphu numbers up to five. Often, people had difficulty thinking of the numbers beyond three because they reported using Nepali most of the time to count.

The third most common domain where Nepali is most frequently used is shopping (73%). Often shopping is done in a nearby village with a bazaar where there are people of other ethnicities, requiring one to speak Nepali for shopping.

In looking at language use by village in different domains, Figure 12 and Figure 13 show the distribution between languages in each village in these two domains.

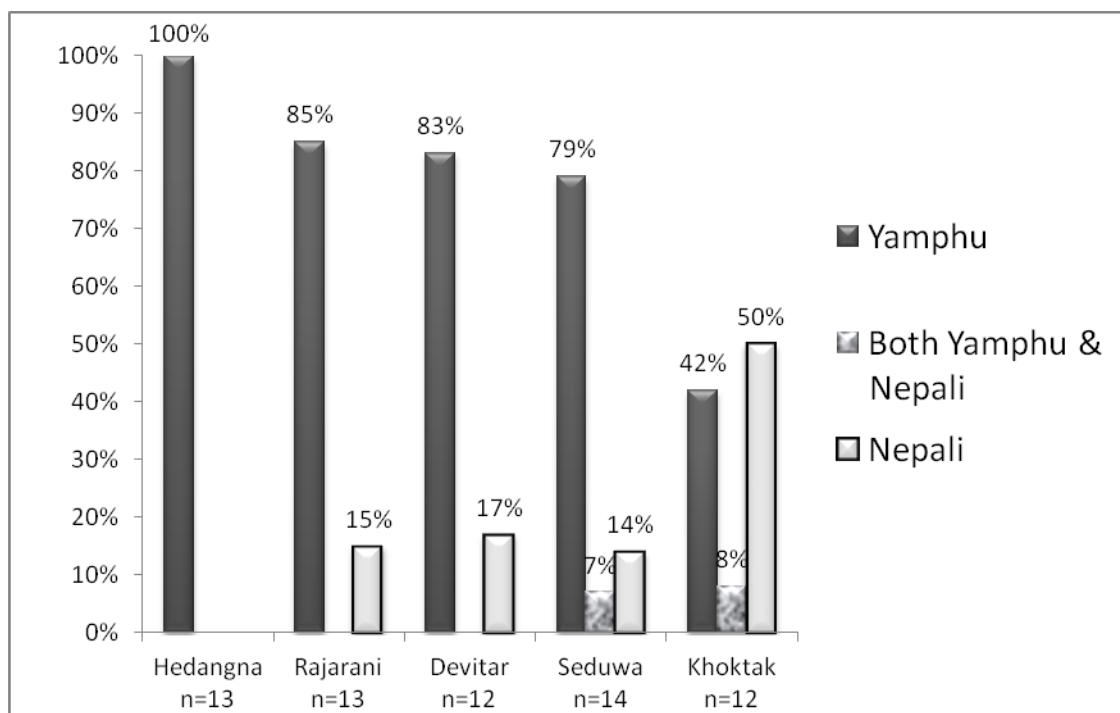


Figure 12. Language use in the domain of family gatherings.

Yamphu language use is higher than Nepali during family gatherings in every village but Khoktak (50% reported Nepali use). Especially notable is that 100% of respondents in Hedangna said that they use Yamphu during family gatherings.

Figure 13 displays the language use by village in the domain of puja/prayer.

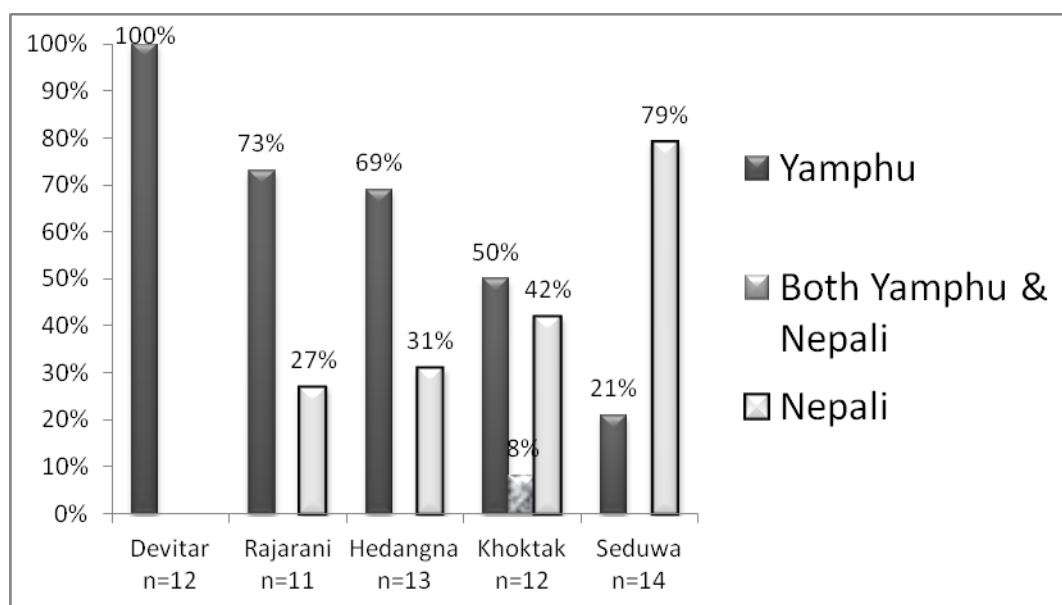


Figure 13. Language use by village in the domain of prayer/puja.

In the domain of puja/prayer, all the villages but Seduwa had a higher reported Yamphu use than Nepali. The reason that 79% of respondents in Seduwa reported using Nepali for puja/prayer is probably because the Christian population Seduwa is quite high, possibly a majority of the village. Because the church is made up not only of Yamphu people, but also of speakers of other languages, they use Nepali

for prayer. Yamphu language use is high in this domain because of the strong relationship with Yamphu and the Kirat religion which is dominant in the other villages.

5.1.2 Language use in the home

The domain of the home is an important one related to language use and vitality. We investigated what language respondents use with different people in their family on different topics. During the interview respondents were asked, “In your home, what language is most frequently used when discussing education matters with the following people (grandfather, grandmother, father, mother, spouse, and children)?” The general trend is that a higher percentage of respondents speak Yamphu with the older generations (75%–80%) such as grandparents and parents. The percentage of respondents speaking Yamphu declines when they speak to their spouse (64%) or children (46%) on education topics.

A related question was also asked: “In your home what language do you use when discussing social events and family matters with the following people: grandfather, grandmother, father, mother, spouse, and children?” The results of language use in Yamphu are similar to the previous results: Yamphu use is highest with the older generations (80%–82% of respondents) and decreases with the spouse (72%) and children (54%). The percentages for this question are a bit higher than the percentages for the previous question, showing that language use in Yamphu is stronger among respondents on familial topics and social matters than on educational topics. This is understandable because Nepali is the medium of education in most situations.

5.2 Language use by age, education, and gender

5.2.1 Domains of language use by age

We stratified each of the domains of language use by young people (age 15–34), and old people (age 35 and above). Among older people, their reported Yamphu use was higher in five out of 13 domains while their reported Nepali use was higher in eight out of 13 domains. Among younger respondents, Yamphu use was higher in two domains (puja/prayer, and family gatherings) and their Nepali use was higher in 11 out of 13 domains. Table 2 displays the percentage of old and young respondents who reported using different languages in different domains. The language with the highest percentage in each domain is highlighted.

Table 2. Domains of language use by age

Domains	Young (age 15–34)			Old (age 35 +)				
	n =	Yamphu	Both	n =	Nepali	Yamphu	Both	Nepali
Singing	29	6%	3%	33	90%	0%	3%	97%
Joking	30	44%	28%	32	28%	40%	17%	43%
Shopping	27	16%	22%	32	69%	11%	7%	82%
Storytelling	30	21%	18%	33	61%	17%	10%	73%
Debate	30	38%	12%	34	50%	17%	20%	63%
Puja/Prayer	29	67%	0%	33	33%	55%	3%	41%
Quarreling	29	26%	29%	34	44%	31%	21%	48%
Scolding	30	47%	12%	34	41%	33%	17%	50%
Stories to kids	30	44%	25%	32	31%	20%	10%	70%
Singing at home	28	22%	7%	27	70%	18%	11%	71%
Family gatherings	30	82%	6%	34	12%	73%	0%	27%
Village meetings	30	18%	21%	34	62%	23%	3%	73%
Counting	30	18%	9%	34	74%	23%	3%	73%

In addition to the categories of “Yamphu” and “Nepali,” people also responded that they use both Yamphu and Nepali in some domains. While the percentage of reported use of “Both” languages was never higher than either single language, there are some domains where a relatively high percentage of people reported using Yamphu and Nepali equally. Among old people, the highest reported use of both Yamphu and Nepali were in the domains of quarreling (29%), joking (28%), and telling stories to children (25%). Among young people, the highest reported domains for dual language use were debate (20%), quarreling (21%), joking (17%), and scolding (17%).

In comparing language use between old and young people, old respondents reported a higher percentage of Yamphu use in five of 13 domains. In contrast, young respondents reported higher use of Yamphu than Nepali in two of 13 domains (puja -55%; family gatherings -73%). Between the young and old demographics, a higher percentage of young people than old people reported speaking Nepali in 12 of the 13 domains. Only in the domain of counting did a higher percentage of old people report using Nepali (74%). In contrast, a higher percentage of old people than young reported using Yamphu in ten of 13 domains. Young people reported higher percentages of Yamphu use in the domains of quarreling, village meetings, and counting.

It is also interesting to look at frequency of Yamphu language use by age.

Figure 14 shows the difference in use between young people (ages 15–34) and older people (age 35 and above).

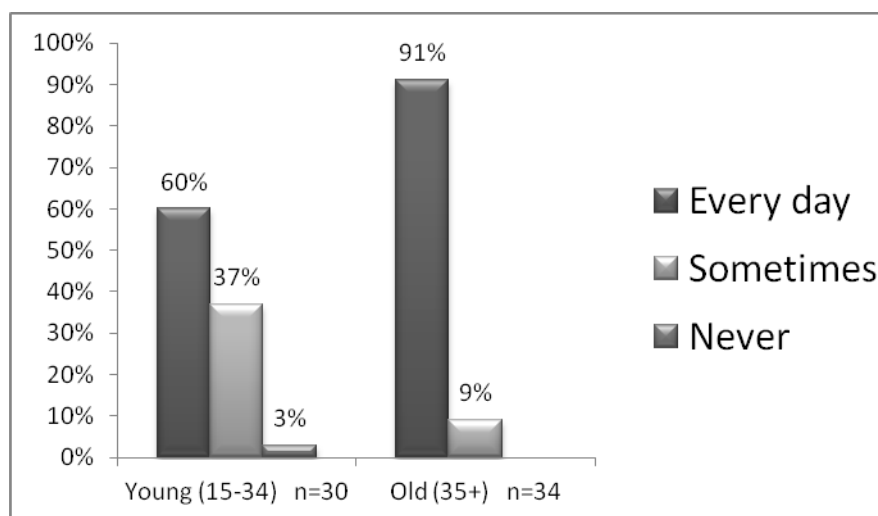


Figure 14. “How often do you use Yamphu?”

Of the older respondents to the question, “How often do you use Yamphu,” ninety-one percent (31/34) reported using Yamphu every day and 9% (3/34) reported using it sometimes. Among the young respondents, a lower percentage (60%) reported using Yamphu every day. A Of the older respondents to the question, “How often do you use Yamphu,” ninety-one percent (31/34) reported using Yamphu every day and 9% (3/34) reported using it sometimes. Among the young respondents, a lower percentage (60%) reported using Yamphu every day. A higher percentage of young people reported using Yamphu sometimes (37%) and never (3%).

From this data we can see that among the respondents old people are using Yamphu more frequently than young people.

5.2.2 Domains of language use by education

For the purposes of our research, we defined “uneducated” as anyone who has not been to school, or has studied through class four. “Educated” is defined as anyone who has studied from class five or above. The rationale for this divide between class four and five is that by class five, students are usually able to read and write, and would be considered literate. We divided interview respondents into ‘uneducated’ and ‘educated’ groups to compare their language use in the 13 different domains.

The medium of education in all the village schools is Nepali. For this reason, we might expect that those who are educated would use Nepali more frequently in different domains of life than uneducated people. Our data confirms this hypothesis. Of the 13 domains, a higher percentage of educated people than uneducated reported using Nepali most frequently in eight domains. The domains where a higher percentage of uneducated than educated people reported using Nepali were: puja/prayer (42%), family gatherings (19%), scolding (50%), quarreling (46%), and village meetings (69%).

Looking at which languages these groups most frequently choose, among educated respondents, a higher percentage reported using Nepali in every domain but three. The three domains where Yamphu use was higher were: joking (42% Yamphu), puja/prayer (63% Yamphu), and family gatherings (79% Yamphu).

Similarly, among uneducated respondents, a higher percentage of people reported using Yamphu in the same three domains: joking (39% Yamphu), puja/prayer (54% Yamphu), and family gatherings (77% Yamphu). In the same three domains, Yamphu use exceeds Nepali use for both educated and uneducated respondents.

In addition to the Yamphu and Nepali categories, many respondents also reported using Nepali and Yamphu equally in some domains. In comparing educated and uneducated respondents, a higher percentage of uneducated than educated, in eight domains, reported using both languages. Among educated, the domains with the highest percentage of respondents in the 'both' category are: quarreling (26%), joking (18%), debating (18%), and scolding (18%). Among uneducated, the most frequently reported domains are joking (27%), telling stories to children (27%), and quarreling (23%).

Even though Nepali use percentages were higher among educated people, the differences were not great (average of 10% difference). Both uneducated and educated reported more Yamphu use in the same domains: joking, puja/prayer, and family gatherings. These three domains are significant in terms of language vitality.

5.2.3 Domains of language use by gender

We looked at the language use data by gender. The males we interviewed reported using more Yamphu than Nepali in four domains (joking -45%, puja/prayer -71%, scolding -45%, and family gatherings -84%). Among women we interviewed, they reported using more Yamphu than Nepali in only one domain: family gatherings (73%).

Many respondents, both male and female, reported using Yamphu and Nepali equally in some domains. Among men and women, the most frequently reported domain where both languages are used was quarreling (men -23%, women -27%). Twenty-three percent of men also reported using both languages in the domain of telling stories to children. The next highest reported domain among women for both Yamphu and Nepali use was joking (21%). A domain that was most infrequently reported for using both languages was singing (men -3%, women -2%).

It is interesting that overall frequency of Yamphu language use is higher among men than women. Among men, 84% reported using Yamphu "Every day" while 70% of women reported using Yamphu "Every day." We investigated other bio-data factors that may be influencing language use. More men than women in our sample are educated (64% of men are educated, 36% of women are educated), so it doesn't seem that education is influencing the difference in language use between men and women. A slightly higher percentage of our sample consisted of older males (29%) than older females (24%). As old people generally speak more Yamphu than young people, it is possible that some of the difference between language use between men and women is because we have a higher percentage of older males in our sample.

5.3 Intergenerational transfer

Another way to evaluate language vitality is to investigate to what degree Yamphu is being passed on to the younger generation. If children are using Yamphu, it is a good indicator of strong language vitality.

5.3.1 Language use by children

Figure 15 displays what languages parents reported that their children speak. The data is displayed by village. It is helpful to look at the percentage of respondents who reported that their children speak Yamphu.

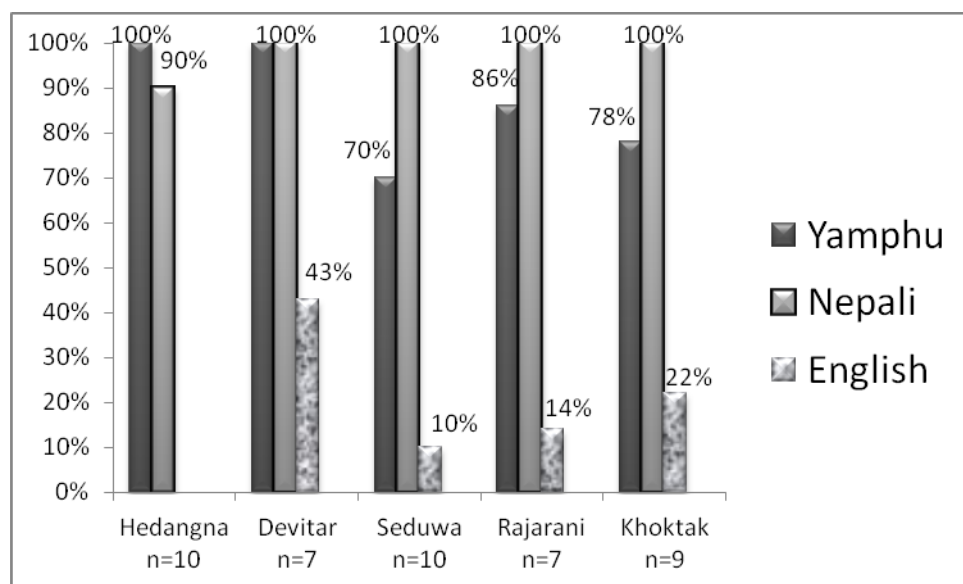


Figure 15. Language proficiency of children.

Because respondents could list multiple languages for their children and answers were not mutually exclusive, the percentages in Figure 15 represent respondents whose children speak each language in each village. Only in two villages (Hedangna and Devitar) did 100% of respondents report that their children speak Yamphu. Only one subject (in Hedangna) in any of the villages said that their children do not at least speak some Nepali.

Another question we asked to help address intergenerational transfer was, “Do young people in your village speak Yamphu well?” While this is an attitudinal question, it also gives input into perceptions of respondents toward language use among young people. Figure 16 shows the results.

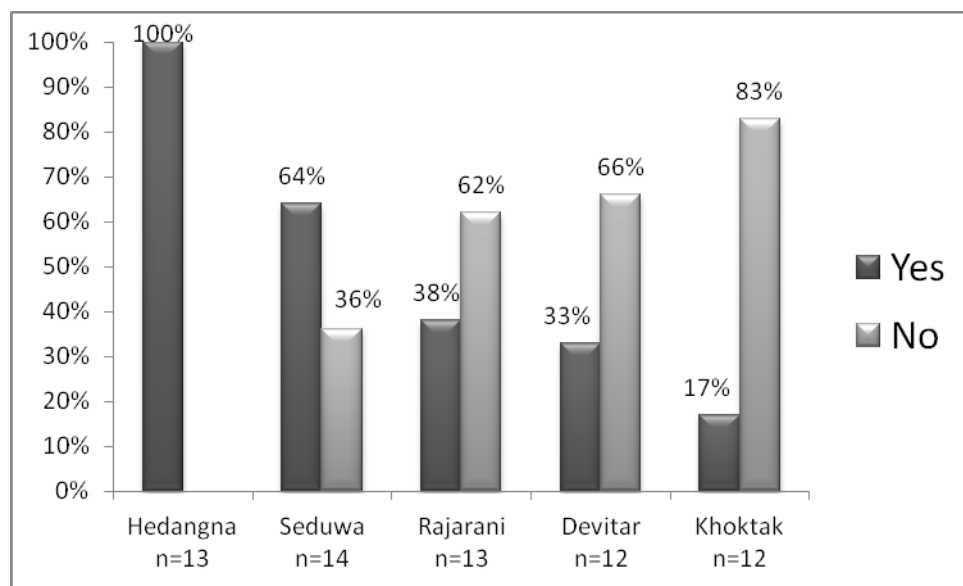


Figure 16. “Do young people in your village speak your mother tongue well, the way it ought to be spoken?”

In two villages (Hedangna and Seduwa) a higher percentage of respondents said that young people speak Yamphu as well as they should. In Hedangna, all respondents said “Yes” and in Seduwa, 64% said “Yes.” In Rajarani, Devitar, and Khoktak, more people (62%–83%) felt that children in their village do not speak their mother tongue as well as they should.

5.3.2 Language use across generations

We also asked parents, “What language do most parents in this village usually speak with their children?” The results by village can be seen in Figure 17.

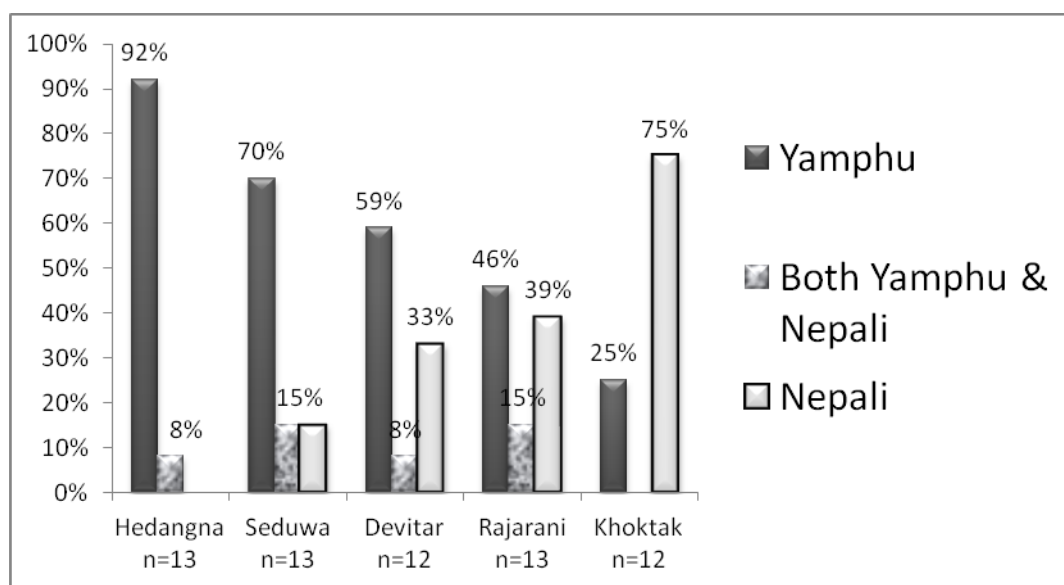


Figure 17. “What language do most parents in this village usually speak with their children?”

It was reported that most parents in Hedangna, Seduwa, and Devitar usually speak Yamphu with their children. In Khoktak 75% of respondents reported that parents usually use Nepali with their children.

An additional question we asked regarding language use among children was, “What language do your children speak while talking with neighbors?” Figure 18 shows the responses by village.

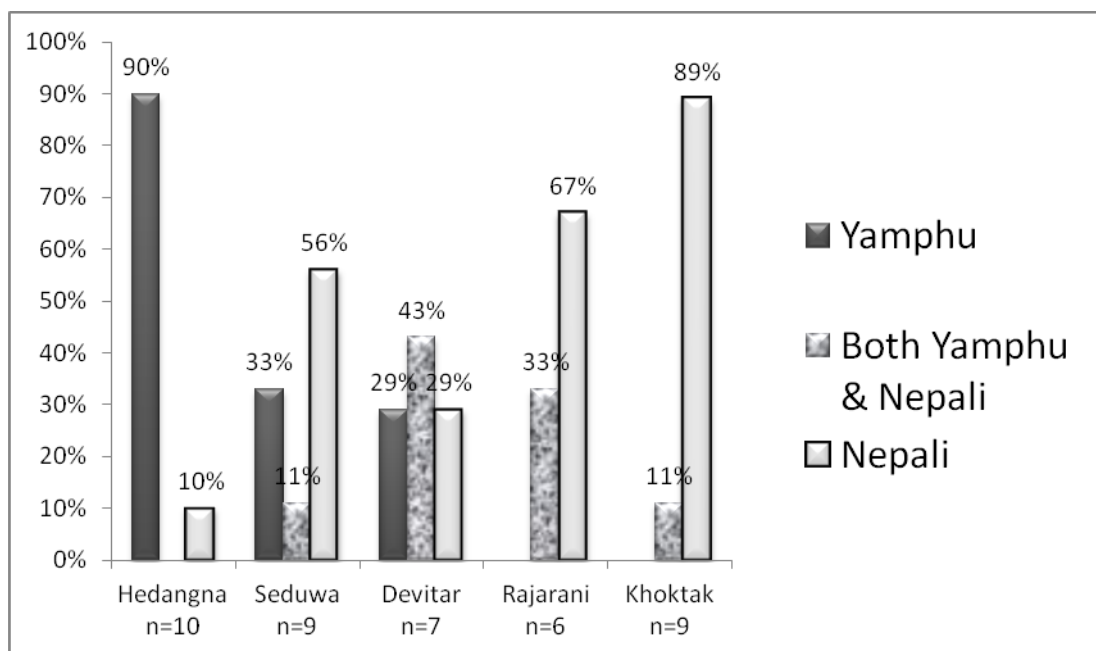


Figure 18. “What language do your children speak while talking with neighbors?”

Respondents in Hedangna overwhelmingly said that their children speak Yamphu with neighbors (9/10). In the other four villages, more respondents reported that their children use Nepali or a combination of Yamphu and Nepali to speak with neighbors (Seduwa: 5/8 Nepali; Devitar: 3/7 Nepali and Yamphu; Rajarani: 4/6 Nepali; Khoktak: 8/9 Nepali).

Figure 19 displays what language respondents report their children use while playing with other children. It is stratified by village.

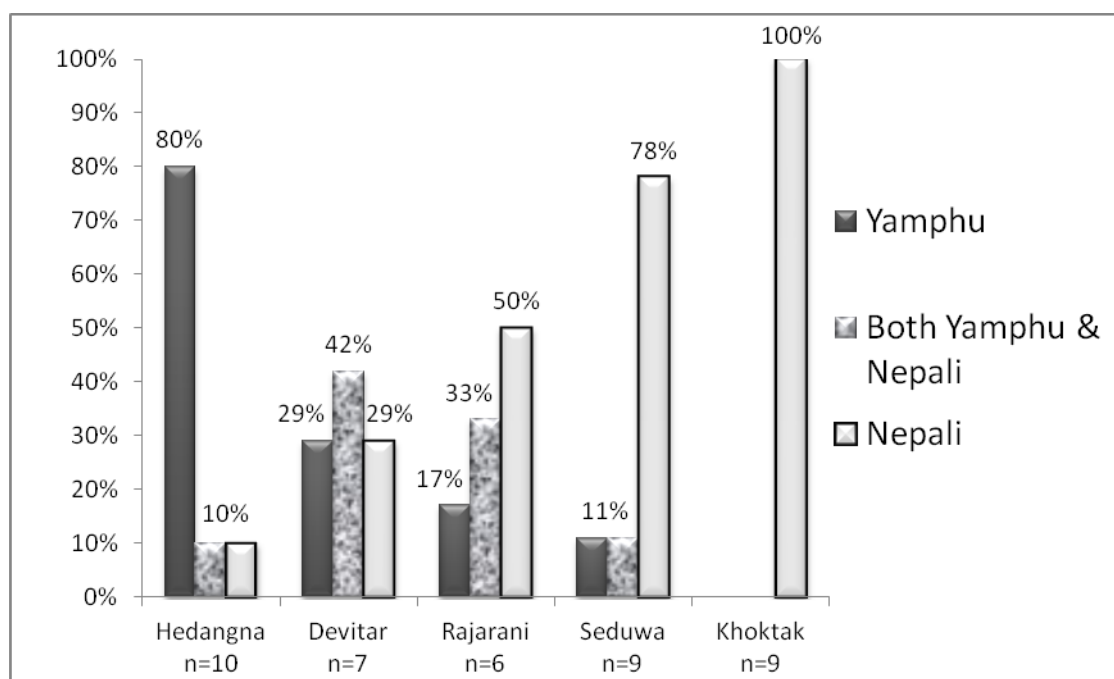


Figure 19. “What language do your children speak when playing with other children?”

In Hedangna, eight out of 10 respondents who have children reported that their children usually speak Yamphu while playing. In Devitar two out of seven respondents said their children speak either Nepali or Yamphu, while three out of seven respondents replied both Nepali and Yamphu. In Rajarani,

Seduwa, and Khoktak, more respondents reported that their children use Nepali while at play (Rajarani: 3/6; Seduwa: 7/9; Khoktak 9/9).

5.4 Vitality in Yamphu speech communities

Since there are varying degrees of language vitality in different villages, we will address the vitality of the various Yamphu speech communities we visited. One way to describe the level of vitality is through the EGIDS (Lewis and Simons 2010). For each village, we will describe the EGIDS level. The measurement of vitality in a speech community is primarily based on language function, language use, and patterns of intergenerational transfer. For this reason, Table 3 includes a summary of language use patterns in the home and degree of intergenerational transfer of Yamphu, as well as which EGIDS level describes these patterns. The Yamphu people primarily use their mother tongue as a language of their home and community. This defines the language function to that of the home. In the two columns about language use, we use pluses and minuses to indicate the strength. A plus indicates strength and a minus indicates weakness. These summaries are based on the data we collected on language use which is presented in the previous sections of this chapter.

Table 3. Vitality of Yamphu speech communities

Village	Yamphu language use in the home	Intergenerational transfer	EGIDS Level
Hedangna	++	++	6a-Vigorous
Devitar	+	+/-	6b-Threatened
Seduwa	+	+/-	6b-Threatened
Rajarani	+	+/-	6b-Threatened
Khoktak	+/-	-	7-Shifting

In the following sections, the factors that contribute to the vitality of these speech communities will be described in more detail.

First, we will make a few comments that apply to the vitality of all the communities we visited. The greatest social vehicle for supporting any Yamphu language development is the Yamphu Kirat Society. Based on our leader questionnaire, the society is present in Hedangna, Devitar, Rajarani, and Bhedetar. The headquarters of the society are in Num and Lalitpur (Kathmandu). There are also offices in Khandbari and Dhankuta. Their primary goals are preservation and development of the Yamphu culture, language, and religion. We were thankful in several cases for the strong support of the Yamphu Kirat Society toward the work we were doing. The presence of such a society is one indication of the interest in and support of Yamphu language vitality.

Nearly all Yamphu people are subsistence farmers. They do not generally have jobs where they work alongside speakers of other languages. For this reason, there is no substantial economic base that supports the use of Yamphu. The support for continuing to use Yamphu comes more from strong ethnic identity.

Sections 5.4.1–5.4.5 summarize the notable features of language vitality and related patterns of language use in each village.

5.4.1 Hedangna

The Yamphu community which is externally most recognized is Hedangna. Anywhere we went, while talking about Yamphu, people said we should go to Hedangna because that is where they are “most concentrated and pure”. There was also internal recognition in Hedangna that they are unique. We observed more traditional clothing and Rai nose-rings there than elsewhere. In Hedangna we also experienced a lot of pressure, even as outsiders visiting their village for a short time, to learn Yamphu. The language definitely holds prestige here as was evident that everyone wanted us to learn it and actively tried to help us learn it.

A majority of respondents in Hedangna reported using Yamphu more than Nepali in six domains ranging from 54% to 100%. In the domain of debate, an equal percent of respondents said they use Yamphu or Nepali (39%). In village meetings, 46% of respondents reported that they use both Yamphu and Nepali. In the remaining five domains, a higher percentage of respondents reported using Nepali than Yamphu (47% to 100%). The results from the Bilingualism Tool (See Appendix E2-b) were revealing in terms of language use and vitality in Hedangna. The data indicates that the Yamphu community in Hedangna feels that there are not many who are bilingual in Nepali. This is an indicator of healthy mother tongue language vitality. They reported that farmers, their family members, and even some mother tongue speakers of other languages speak Yamphu well. Because schooling is done in Nepali, the general thinking is that only school-age children know Nepali well, despite the fact that they can speak Yamphu.

Residents of Hedangna travel to Num for shopping or health-care needs. It is the nearest sizable population center. Among Hedangna respondents, 85% of them said they use Nepali when shopping.

Looking at the bio-data from the interviews we conducted, we can see that 100% of married people we interviewed in Hedangna are married to Yamphu spouses. Due to strong ethnic identity and strong language vitality, in Hedangna people reported that whenever there is marriage between a Yamphu person and a non-Yamphu person, the non-Yamphu person learns to speak Yamphu.

The Yamphu speech community of Hedangna is the only one in our study that is at an EGIDS level of 6a (“Vigorous”). All parents are transmitting it to their children and it is used almost exclusively in the home.

5.4.2 Devitar

Devitar is a strong Yamphu community, but there is also a sizable Gurung population in the upper part of the village. Internally and externally, Devitar is recognized as a Yamphu village, though people are quick to point out that there are other more “pure” or prestigious Yamphu villages.

In Devitar respondents reported using Yamphu more than Nepali in four domains (puja/prayer -92%; family gatherings -83%; scolding children -58%; and joking -50%). In the domains of quarreling and telling stories to children, an equal number of respondents reported using Yamphu and Nepali (33% for Nepali and Yamphu in both domains). A higher percentage of respondents reported using Nepali in the remaining seven domains (ranging from 50% to 83%).

People living in Devitar most often travel to Bharabise bazaar, a half-day’s walk southeast of Devitar, or to Khandbari for shopping. Among people interviewed in Devitar, 66% said they usually use Nepali for shopping; 25% use Yamphu and 8% said they use both.

Intermarriage between people groups occurs in all of the villages, though Devitar reported lower degrees of it in during our leader interview. The percentage of respondents married to Yamphu spouses in Devitar is 90%.

In Devitar, Yamphu is usually the language of the home (+). Some children are learning Yamphu, but others are not (intergenerational transfer: +/-). The youngest generation with some proficient speakers is the children. The combination of these two factors means Devitar is at an EGIDS level 6b, known as “Threatened” (see Appendix F).

5.4.3 *Seduwa*

There seems to be external recognition of Seduwa as a predominately Yamphu society, though there are people from other ethnic groups living there as well (Dalit, Kulung Rai, Gurung, Sherpa, and Chettri).

The results for Seduwa display an interesting mix of language use. Yamphu was reported by 79% of respondents to be used more frequently than Nepali in the domain of family gatherings. In two domains (shopping and quarreling) many respondents said they use both Yamphu and Nepali often (50% in shopping and 43% in quarreling). In the domain of telling stories to children, an equal number of respondents reported using Nepali and Yamphu (43% in each domain). In the other nine domains, Nepali use was reported to be highest (43% to 93%). The domain of puja/prayer stands out among in Seduwa when looked at next to the other villages. Seduwa is the only village where Nepali was reported more frequently (78%) than Yamphu (21%) for the domain of puja/prayer.

Residents of Seduwa all travel to Num for shopping or health-care needs. It is the nearest sizable population center. Fifty percent of people interviewed in Seduwa responded that they use both Nepali and Yamphu when shopping. The reason for the lower percentage of reported Nepali use in Seduwa could be that it is a shorter distance to Num and also lies along the main trekking route for Makalu; therefore goods and services may be more likely to be brought to Seduwa, reducing the need to travel to Num and use Nepali.

The percentage of respondents married to Yamphu spouses in Seduwa is 83%. The non-Yamphu spouses that we met could understand Yamphu to some degree, though they did not speak it well. There did not seem to be a strong societal pressure for them to learn Yamphu as outsiders.

In Seduwa, Yamphu is usually the language of the home (+). Some children are learning Yamphu, but others are not (intergenerational transfer: +/-). The youngest generation with some proficient speakers is the children. The combination of these two factors means Seduwa is at an EGIDS level 6b, known as “Threatened” (see Appendix F).

5.4.4 *Rajarani*

Rajarani, ward seven, is known to be a nearly exclusive Yamphu community, though it is surrounded by many other Rai groups and Limbu in adjoining wards. In ward seven, where we conducted our research, in addition to the many Yamphu homes, there are also two Limbu homes, four Yakkha homes, and four Gurung homes. Interestingly, some people in these groups learn to speak Yamphu and no longer use their own mother tongue languages. People in the area expressed that they felt that Yamphu was a prestigious language to speak. In Rajarani VDC Limbu is also a relatively prestigious language. In the school in Rajarani Bazaar Limbu is taught in the classrooms.

Of the thirteen domains we inquired about, Nepali was used more frequently than Yamphu in ten domains in Rajarani. The percentage of Nepali use in each of these ten domains ranged from 39% to 85% of respondents. Yamphu was used to a high degree in the domains of family gatherings (85%) and puja/prayer (69%). In the domain of joking, 39% of respondents reported that they use Nepali and Yamphu about equally.

Yamphu living in Rajarani VDC first travel to Rajarani Bazaar for shopping needs. The bazaar is ethnically mixed. If their needs are not met in the bazaar they travel to Bhedetar or Dhankuta. For shopping, 85% of people interviewed in Rajarani said they use Nepali.

The percentage of respondents in Rajarani who are married to Yamphu spouses is 67%. Due to strong ethnic identity and possibly strong language vitality, people reported that whenever there is marriage between a Yamphu person and a non-Yamphu person, the non-Yamphu person learns to speak Yamphu.

In the speech community of Rajarani, Southern Yamphu is at an EGIDS level of 6b or “Threatened.” It is used as the language of the home and most parents are transmitting it to their children, though not all are.

5.4.5 *Khoktak*

Khoktak is the least externally and internally recognized Yamphu community. The village is very ethnically mixed, and there is little evidence to suggest they are uniquely Yamphu. People we interviewed recognize, internally, that they are Yamphu, but speaking Yamphu does not hold any special prestige. Khoktak was the only place where we witnessed code switching. We were walking into the village and heard children speaking Nepali. One of us asked them if they speak Yamphu and they immediately switched to speaking Yamphu.

Looking at language use in Khoktak in the thirteen different domains, Nepali use was higher than Yamphu in every domain but puja/prayer. The degree of difference between Yamphu and Nepali use was also higher than in other villages. Primary use of Nepali in the twelve domains where it dominates ranges from 50% to 92% of respondents.

Residents of Khoktak all travel to Num for shopping or health-care needs. It is the nearest sizable population center. Num is also located at the end of a newly-built road and offers a connection to the district headquarters of Khandbari. Num is an ethnically mixed village, partly due to the hydroelectric project which is being built, bringing in speakers of many different languages. For this reason, whenever Yamphu speakers go to Num, they most often use Nepali. We looked at the language use question on the informal interview schedule related to shopping/marketing. In Khoktak, 92% of respondents said they use Nepali when they shop.

Every Yamphu village we visited was ethnically mixed to some degree, based on the data we collected on community composition from village leaders. Inter-marriage between people groups also occurs in all of the villages. The most common castes to intermarry with are Limbu and other Rai groups. The percentage of respondents in Khoktak who are married to Yamphu spouses is 86%.

In Khoktak, Yamphu is not always the language of the home (+/-). Some children are learning Yamphu, but most are not (intergenerational transfer: -). The youngest generation with some proficient speakers is the parent generation. The combination of these two factors means Khoktak is at an EGIDS level 7, known as “shifting” (see Appendix F).

5.5 Summary

While Nepali use is high in many domains, in all the villages except Khoktak, Yamphu use remains high in the important domain of family gatherings. Yamphu use is also high in the domain of puja/prayer and joking. The highest levels of Nepali use occur in the domains of education, singing, shopping, and counting. Hedangna overwhelmingly has the strongest patterns of Yamphu language use and vitality, while Khoktak has the weakest patterns. The other three villages differ in their use and vitality, but most frequently Devitar is the second strongest after Hedangna. In general, old people use Yamphu more frequently than young people. The language is being passed on to children, though at varying levels dependent on the village. In Hedangna and Devitar, all the respondents reported that their children know and use Yamphu. In Khoktak, the use and vitality among children was quite weak. Some parents in Khoktak reported that their children do not speak Yamphu.

6 Language variation and attitudes

One of the primary questions this sociolinguistic research tries to answer is: What are the relationships between Yamphu [ybi], Yamphe [yma], Southern Lohorung [lrr], and Northern Lohorung [lbr]. These were the existing ISO codes and language names before our research. Based on lexical similarity percentages, recorded text testing (RTT), attitudinal questions, and observations, we have made several conclusions. Yamphu [ybi] refers to the language as spoken in Num, Seduwa, and Hedangna. We have requested that ISO 639-3 retire the Yamphe ISO code [yma], as it does not exist as a separate language. Southern Lohorung [lrr] should be renamed as Southern Yamphu which includes the varieties spoken in Matsyapokhari VDC (Devitar), and Dhankuta district. The people who live in these areas, formerly called “Southern Lohorung,” identify themselves as Yamphu. Additionally, their language is lexically more

similar to Yamphu. Northern Lohorung [lbr] refers to the language spoken to the north of Khandbari and has been renamed simply “Lohorung,” because there is no reason to differentiate between a Southern and Northern Lohorung. There is very little variation within the Lohorung-speaking area, so the new ISO code is now simply called Lohorung [lbr]. Henceforth, these new language names will be used.

In order to test comprehension between varieties we used two Recorded Text Tests (see Appendix D-1 for a description of this tool): one Yamphu (see Appendix D-5) and one Lohorung (see Appendix D-4).

Chapter 6 is divided into sections that address the status of each language by examining the relationships between varieties. The relationships are investigated using lexical similarity, the degree of comprehension between the varieties, as well as attitudes expressed on questions before and after the recorded text test.

6.1 Yamphe [yma]

“Yamphe” is not used as a term by anyone inside the Yamphu community. The speakers we interviewed do not like or use the term “Yamphe.” This term was taken from Hanßon (1988; 1991). In his 1988 work he states, “Yamphe is spoken in the north of Sankhuwasabha district, around the upper Arun valley...” (1988:9). Hanßon is considered by some scholars, like van Driem, to have made dubious choices for terms of reference in this region (van Driem 2001:623). We did not find references to “Yamphe” in any other scholarly works. In our interviews with community leaders and members, we did not find that anyone uses the term “Yamphe” in self-reference, nor to denote anything separate from “Yamphu.”

Additionally, on the Knowledgeable Insider Questionnaire, we asked leaders the following two questions: “What names are given by non-native speakers for your language?” and “What other names are used for your language?” In response to these questions, only in Khoktak did the leaders say that some other Rai groups call the Yamphu “Yamphe.” No respondents mentioned the term “Yamphe.” After hearing the responses, we asked the leaders if they had heard of the term “Yamphe.” Of those who had heard the term, none of them expressed an affiliation with or liking of the term. The leaders in Devitar said, “‘Yamphe’ is impure Yamphu language. It is a wrong pronunciation of ‘Yamphu.’” For these reasons, the “Yamphe” [yma] ISO code will be retired and the people previously considered to be “Yamphe” will be subsumed under the ISO code of Yamphu [ybi].

6.2 Yamphu [ybi]

In this section we will give supporting evidence for the ISO 639-3 classification of Yamphu [ybi] as a distinct language from Lohorung [lbr] and Southern Yamphu [lrr].

6.2.1 Lexical similarity results

Figure 20 displays the lexical similarity percentages between wordlists collected in the villages listed.

Hedangna (Yamphu)			
79%	Devitar (Southern Yamphu)		
76%	89%	Rajarani (Southern Yamphu)	
65%	65%	66%	Pangma (Lohorung)

Figure 20. Lexical similarity percentages.

The lexical similarity between the Yamphu spoken in Hedangna and the Lohorung spoken in Pangma is 65%. This is a rather low percentage of lexical similarity, showing that the two varieties may be separate languages. This assumption is based on Blair’s statement regarding lexical similarity

percentages and intelligibility, “If wordlists are less than sixty percent similar, then the speech varieties are referred to as ‘different languages.’ As a rule of thumb, no dialect intelligibility testing need be done between different languages” (1990). This rule of thumb was also affirmed¹⁰ among sociolinguistic practitioners and scholars who attended the International Language Assessment Conference (ILAC) and can be found in “Language Assessment Criteria” (SIL 1989). The lexical similarity percentage (65%) falls beneath the 70% upper confidence limit stated at ILAC. Because this lexical similarity percentage is inconclusive with regard to intelligibility, we conducted Recorded Text Testing (RTT) between Lohorung and Yamphu to further clarify the relationship between the two varieties.

The lexical similarity between wordlists elicited in Hedangna and Rajarani (76%) as well as Hedangna and Devitar (79%) are inconclusive, providing evidence that the Yamphu in Hedangna may be similar to or distinct from the language varieties to the south. The recorded text test (RTT) results below will help evaluate the intelligibility of Yamphu (Hedangna) in the Southern Yamphu areas of Devitar and Rajarani.

The highest lexical similarity in Figure 20 is between Rajarani and Devitar (89%). This high lexical similarity provides evidence that the language in Rajarani and Devitar is very similar.

6.2.2 Recorded Text Test results

In order to interpret RTT results properly, three pieces of information are necessary. The first is average score, which is the mean or average of all subjects’ individual scores on a particular story at a particular test site. Another important piece of information is a measure of how much individual scores vary from the average, which is known as standard deviation. The third important component of the data is the size of the sample of people tested on each story.

Blair (1990:25) has written about the relationship between test scores and their standard deviation, as seen in Figure 21.

		Standard Deviation	
		High	Low
Average Score	High	Situation 1 Many people understand the story well, but some have difficulty.	Situation 2 Most people understand the story.
	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.

Figure 21. Relationship between test averages and standard deviation.

The higher the standard deviation, the more spread out the range of scores was on the test. RTT average scores lower than 60 percent are interpreted to indicate inadequate comprehension. There are limits to what RTT data can tell us. Our sample size for testing the RTTs used during this fieldwork were quite limited (10–12). Additionally, the samples were not randomly chosen. Additionally, in most situations in Nepal it is difficult to find people for whom contact with speakers of other languages is not frequent. Despite all of these limitations, we believe the following RTT data, when corroborated with the other data collected, helps create a clearer picture of language relationships and intelligibility.

Table 4 displays the average RTT scores and standard deviations for people we tested on the Yamphu (Hedangna) RTT. Also listed are the hometown (pilot) test results for the Hedangna story. According to Blair, for a hometown test (HTT) to be usable, it should have an average score of 90% or better among participants (1990:81). The average score on the Hedangna HTT was 91%. This is on the

¹⁰ More precisely, the conference statement is that they are different languages when lexical similarity is less than 70% at the upper confidence limit.

lower side for an average score on the HTT. Due to logistical constraints, we were not able to develop a new HTT, but went ahead and used the HTT story knowing that the results would be less than ideal. Despite this limitation, we believe the data we gathered still provides valuable insight into the intelligibility issue.

Table 4. RTT results for the Yamphu RTT

		Test Location			
		Hedangna (Yamphu)	Pangma (Lohorung)	Devitar (Southern Yamphu)	Rajarani (Southern Yamphu)
Yamphu (Hedangna) Story	Average Score	91%	44%	58%	44%
	Standard Deviation	9.6	17.8	20.8	14.0
	Sample Size	10	10	12	10

The average score on the Yamphu (Hedangna) RTT for people who took the test in Pangma was 44%. The standard deviation among the scores was 17.8. The combination of these two statistics tells us that most people do not understand the Hedangna Yamphu story, though some score higher than others.

The combination of the average score (58%) and the standard deviation (20.8) in Devitar on the Yamphu RTT means that many people who took the test cannot understand the story, but a few people who took the test were able to answer correctly. With a high standard deviation like 20.8 it is probable that language contact plays a part in the wide range of scores. See Figure 22 for a plot of the scores in Devitar on the Yamphu RTT.

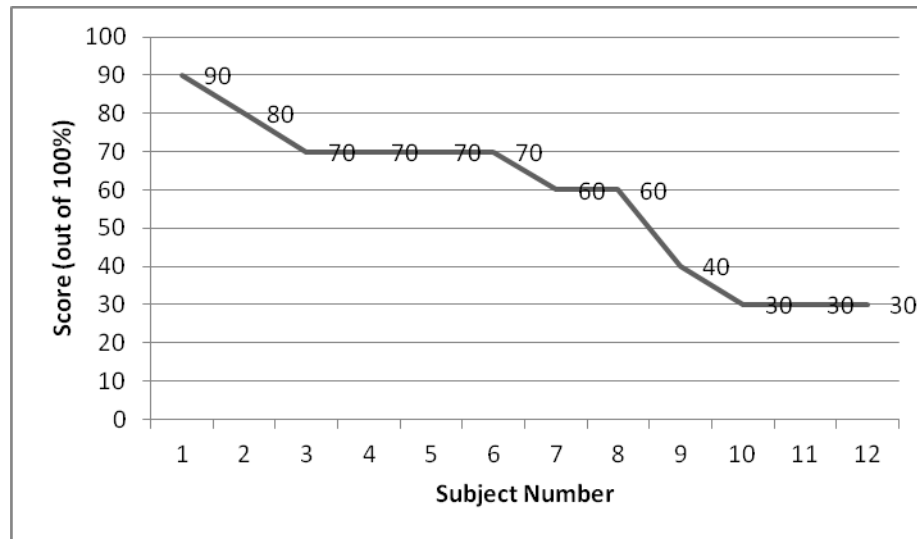


Figure 22. Plot of Devitar subject scores on the Yamphu RTT.

When administering the RTT we asked if those taking the test had been to Hedangna. While most of them had, their travel there did not correlate with their test scores. Measuring language contact is more complex than asking if a person has been somewhere or not, so it is still likely that varying levels of contact plays a role in the results we found. With that in mind, the people who scored lowest (30%) are probably more representative of the intelligibility of Yamphu in Devitar, as they had not had any contact with Hedangna.

The results of the Southern Yamphu speakers in Rajarani on the Yamphu RTT are quite clear. The combination of an average score of 44% and a lower standard deviation of 14.0 means that few people who took the test were able to understand the story adequately. Unfortunately, we did not do RTT testing of Southern Yamphu in Hedangna. Figure 23 displays a plot of the scores of those who took the Yamphu RTT in Rajarani.

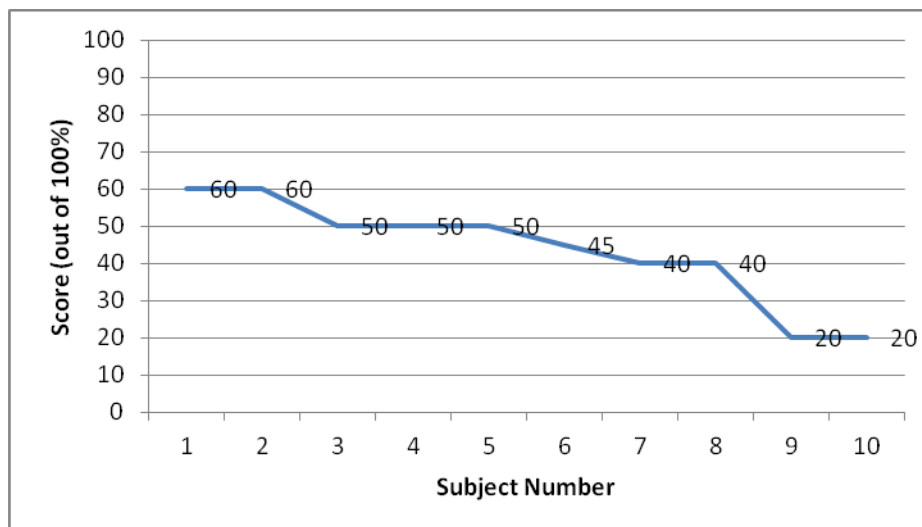


Figure 23. Plot of Rajarani subject scores on the Yamphu RTT.

In Table 5 the scores for Hedangna on the Lohorung test are displayed.

Table 5. RTT results for Hedangna on the Lohorung RTT

		Test Location	
		Hedangna (Yamphu)	Pangma (Lohorung)
Lohorung (Pangma) Story	Average Score	61%	89%
	Standard Deviation	24.6	10.9
	Sample Size	11	10

The average score among people in Hedangna who took the Lohorung (Pangma) RTT was higher (61%) than the average score of people in Pangma who took the Yamphu (Hedangna) RTT (44%). The standard deviation of the scores in Hedangna was also higher (24.6) suggesting that the average was probably greatly increased by some who had encountered the Pangma way of speaking previously and learned it at least to some degree.

In cases of high standard deviation, patterns of contact usually correlate with higher scores. However, in this case our limited data presented no obvious correlation between contact and score.

Based on the scores from our small sample at both sites, we can see that, among those tested, the comprehension between Yamphu (Hedangna) and Lohorung (Pangma) is directional. The participants in Hedangna understood Lohorung more easily than the participants in Pangma understood Yamphu (Hedangna). The reason for this could be related to travel. People from Hedangna may be more exposed to Lohorung when they travel south; whereas people from Pangma may rarely have contact with Yamphu speakers because they are geographically more remote.

According to Blair, for a hometown test (HTT) to be usable, it should have an average score of 90% or better among participants (1990:81). The Lohorung HTT had an average score of 89%. This is less than ideal. The relatively low standard deviation (10.9), however, adds some validity to the test. Due to

logistical constraints, we were not able to develop a new HTT, but went ahead and used the HTT story knowing that the results would be less than ideal. Despite this limitation, we believe the data we gathered still provides valuable insight into the intelligibility issue.

6.2.3 Pre- and post-RTT question results

After Lohorung people in Pangma listened to the Yamphu story, we asked them a series of questions related to the language they heard in the story. All Lohorung people who were tested recognized that the story was told by someone from Hedangna (Yamphu). When asked, “How did you like their speech?” only one Lohorung subject said they didn’t like the storyteller’s speech. Figure 24 lists the specific responses of those who listened to the Yamphu story.

“How did you like their speech?”	“Why was it OK/Good/Bad?”	Contact (Have you been to Hedangna?)	RTT Score
“OK”	“It was fine but I didn’t understand.”	No	10
	“It is the same as my own language.”	No	60
	“It is my own language.”	Yes	40
	“It’s Yamphu.”	Yes	60
“Good”	“It’s pure, no Nepali mixing.”	Yes	60
	“My own language.”	No	20
	“I didn’t understand a lot but knew it was Yamphu.”	No	40
	“About half of it is the same as Lohorung.”	No response	50
	“It’s my own language”	Yes	40
“Bad”	“It is strange. Doesn’t mesh with Lohorung. Haven’t heard it much. He speaks quickly.”	Yes	60

Figure 24. Post-RTT answers (Pangma).

It is interesting to note that even though all respondents recognized the speech as from Hedangna, some respondents thought of it as their own variety (Lohorung). It could be that the insider distinctions between language and identity are more complex than we realize. Despite the fact that many people scored quite low on the RTT, they still said the speech was “Good,” or “OK.” There is a slight correlation between people we tested who have been to Hedangna and their scores. The average score of those who have been to Hedangna is 52% and the average score of those who have never been there is 33%. Due to a small sample size for this RTT, it is possible that this difference in average score was due to chance. However, it is also possible that the lower scores (33%) are a more accurate representation of the intelligibility of Yamphu among the Lohorung people sampled because they’ve had less contact with Yamphu speakers and thus less chance to “learn” Yamphu.

When asked “How much of the story did you understand?”, none of the respondents said they understood all of it. Only two said they understood most, and eight said they understood half or less than half of the story. When asked whether the language in the story was the “Same,” “A little different,” or “Very different” from the language spoken in Pangma, the majority (7/10) said it was “A little different.”

Looking at the post-RTT questions for the Yamphu respondents on the Lohorung RTT, no strong patterns emerged. Two things, however, are clear: there is a high degree of contact with speakers of Lohorung in Pangma (8/10 have been to Pangma), and there is a higher degree of comprehension of Lohorung among Yamphu speakers who were tested than there is of Yamphu among Lohorung speakers who were tested.

Of those tested on the Yamphu RTT in Devitar, all had been to Hedangna. Additionally, all respondents recognized the language in the story as coming from Hedangna. When asked “How much of the story did you understand?”, 7/12 said they understood “most” of the story. When asked whether the

language in the story was the “Same,” “A little different,” or “Very different” from the language spoken in Devitar, 100% reported that it was “A little different.”

None of the respondents in Rajarani had been to Hedangna. After listening to the Yamphu story, when asked, “How much of the story did you understand?”, 40% of respondents (4/10) said they understood “Less than half.” An additional 40% said they understood “most.” Seventy percent of respondents said that the language of the story was “a little different” than the language in Rajarani. Thirty percent said it was “very different.” These responses correlate quite strongly with the lowest scores on the RTT among Rajarani respondents.

6.2.4 Summary

Among the people we tested, there is a distinct difference between the Yamphu spoken in Hedangna and the Lohorung spoken in Pangma. Based on low lexical similarity percentages and low average RTT scores, the two varieties are distinctly different languages. Many of the post-RTT comments, however, reflect the strong ethnic identity of the Lohorung and Yamphu being brothers historically.

The lexical similarity between wordlists elicited in Hedangna and Devitar (79%) as well as between Hedangna and Rajarani (76%) is on the lower side, providing evidence that the Yamphu in Hedangna may be a distinct language from the Southern Yamphu in Devitar and Rajarani. The RTT results in Rajarani on the Yamphu test were very low (average 44%), giving additional evidence that Southern Yamphu is a distinct, though related language to Yamphu.

6.3 Southern Yamphu [Irr]

6.3.1 Lexical similarity

The lexical similarity between wordlists elicited from Southern Yamphu in Rajarani and Lohorung in Pangma is 66%. Based on this low lexical similarity percentage, Southern Yamphu and Lohorung are likely separate languages.¹¹ The RTT data in 6.3.2 will provide additional support for this hypothesis.

In the previous subsections we have discussed data showing that Southern Yamphu is a distinct language from Yamphu.

Even though Devitar and Rajarani are distant geographically, the Yamphu language in these two locations is 89% similar. The word list in Rajarani was taken from a group of men that included representatives from Bhode, Manoboduk, and Rajarani. They insisted that the language is the same in these three areas and were always in agreement on the entries for the words.

Because there is little variation between the percentages of lexical similarity, and the people consider the Yamphu language in these areas to be very similar, we would suggest that these areas represent the same language variety, Southern Yamphu. Intelligibility testing between Yamphu in Rajarani and Devitar would verify this assumption.

6.3.2 RTT results

In Table 6 the average score and standard deviation for those who took the Lohorung RTT in Rajarani are displayed.

¹¹ See rationale in section 6.2.3.

Table 6. RTT results for Rajarani on the Lohorung RTT

Test Location Rajarani (Southern Yamphu)		
Lohorung (Pangma) Story	Average Score	61%
	Standard Deviation	19.3
	Sample Size	10

The average score for people in Rajarani who took the Lohorung RTT was 61%. The standard deviation was rather high at 19.3. This average score is slightly high enough that more information is needed in order to conclusively determine the level of comprehension of the story's hearers. Based on the high standard deviation, however, it is likely that a large percentage of those tested in Rajarani would have trouble understanding the Lohorung variety. Usually contact is a primary factor in high standard deviation. However, the data does not show if contact with Lohorung speakers is a factor in the variation of scores. None of the RTT participants reported having ever been to Sankhuwasabha district.

6.3.3 *Pre- and post-RTT question results*

When we asked, "Which village do you think the storyteller is from?", fifty percent of the respondents said "Sankhuwasabha", indicating that many of them recognized the district where the language is spoken even though none of them have been to Pangma. It does show, however, that those people had heard the Sankhuwasabha variety often enough to recognize it accurately.

When asked, "How much of the story did you understand?", the responses were varied, reflecting a correlation with the high standard deviation of the scores. There is a large spread among respondents of how much of the story they felt they understood. The majority (40%) said they understood "most" of the story, while 30% said they understood "less than half." Twenty percent said they understood "half" and only 10% said they understood "all" of the story.

The answers to another question, "Is the language in this story the same, a little different, or very different from the language spoken here?" give insight into people's perception of the differences between Southern Yamphu and Lohorung. Of those who took the Lohorung RTT in Rajarani, 70% said the language in the story was "A little different" and 30% said it was "Very different." While people in Rajarani recognized the differences in the language of Pangma, views varied regarding the degree of difference.

6.3.4 *Emic (insider) perspectives*

While we lack intelligibility data between the language in Devitar and Rajarani, we do have supporting data from emic perspectives. Many of the observations we made and interviews we conducted supported the theory that Devitar and Rajarani could be grouped together. The insider view in Devitar is that they are a large, pure Yamphu village. Some people referred to themselves as "central to the Yamphu in the south," or even as the "Hedangna of the south." Respondents in Devitar expressed uniformity with the culture and language of Yamphu people living in the south as well as in Ilam district. Many people in Devitar have lived or spent time in Ilam district. Not only does the perceived similarity run from Devitar to Rajarani, but also from Rajarani north to Devitar. Our host in Rajarani informed us that their "language is very similar to the language in Devitar."

6.3.5 Southern Yamphu identity

Hanßon (1991) first used the term “Southern Lohorung” to describe the group of people living south and east (in Dhankuta district) of the Lohorung and Yamphu speakers. When we traveled to this area of Dhankuta we were quite surprised to find that none of the people living there referred to themselves as “Lohorung.” Rather, they all called themselves “Yamphu.”

Interestingly, quite a few people who call themselves “Yamphu” have clan names that are historically Lohorung clan names. A study of the history of migration and intermarriage patterns needs to be conducted to better understand the factors that have led to the present-day language and ethnic identity of the people who speak Southern Yamphu. We spoke with one leader of the *Yamphu Kirat Samaj* in Rajarani who told us that migration history varies by family. Some of the families in Rajarani migrated four generations ago from Sankhuwasabha, while others migrated as far back as ten generations ago. In our conversations with leaders it was unclear from where exactly the migration occurred. It is quite probable that there was a mixing through marriage and migration of the people from northern Sankhuwasabha who speak Yamphu with those who speak Lohorung. We hypothesize that this migration and intermarriage is in part responsible for the interesting relationships between identity and language among the Southern Yamphu.

Based on our research, speakers in Dhankuta and Devitar do not necessarily view their language as separate from the Yamphu in Sankhuwasabha. They identify quite closely with the Yamphu in northern Sankhuwasabha, though they do acknowledge that their language is somewhat different. The term “Southern Yamphu” has been applied to linguistically distinguish their language from the Yamphu in northern Sankhuwasabha. They do not, however, use this label for their language.

6.3.6 Summary

The lexical similarity between Southern Yamphu (Rajarani) and Lohorung (Pangma) is rather low (66%) and the average score on the RTT was also low (61%). Fifty percent of respondents reported that they understood half or less than half of the Pangma story. Additionally, speakers of Southern Yamphu in Rajarani identify more strongly with Yamphu speakers than with Lohorung speakers, even though they recognize that the languages are related. We conclude, based on these factors, that these two language varieties are distinct enough to require separate literature to meet their language development needs.

7 Yamphu dialect variation and attitudes

We gathered data in the same Yamphu-speaking areas in Sankhuwasabha district mentioned previously: Hedangna, Seduwa, Khoktak (Num VDC, ward 3), and Num village (Num VDC). This chapter will propose dialect groupings within Yamphu in order to clarify variation within the Yamphu language. Our proposal is that the language in Seduwa represents a different Yamphu dialect than the language spoken in Hedangna, Num village, and Khoktak. Two sociolinguistic tools that help define dialect boundaries are lexical similarity comparison and testing levels of intelligibility. In addition to these two methods, we have data from previous research, language attitudes, and the dialect mapping participatory method tool.

7.1 Lexical similarity results

Figure 25 displays the lexical similarity percentages between Hedangna, Num village, Seduwa, and Khoktak (Num VDC).

Num			
90%	Khoktak		
88%	84%	Hedangna	
88%	84%	85%	Seduwa

Figure 25. Yamphu lexical similarity percentages.

The lexical similarity between these four locations in the Yamphu area is relatively high (84–90%). Lexical similarity alone does not show that the language in Seduwa is distinct from the other locations. Blair (1990) states a lexical similarity of 60% or below may indicate that the two are different languages. Lexical similarity above 60% needs to be correlated with intelligibility testing to give a clearer picture of the relationship between the two varieties. Hedangna and Seduwa were chosen for intelligibility testing, as Hedangna has historically been considered the central area and language variety of Yamphu, while Seduwa is the most distinct and vital of the other varieties in that region. The lexical similarity between Num and Khoktak is so high (90%) because they are very close geographically and are part of the same dialect area. The word list collected in Num was not double checked and thus has a lower rate of reliability than the other wordlists.

7.2 Recorded Text Test results

The RTT results for Seduwa on the Yamphu (Hedangna) RTT are displayed in Table 7.

Table 7. RTT results for Seduwa on the Yamphu RTT

		Test Location
		Seduwa
Yamphu (Hedangna)	Average Score	62%
Story	Standard Deviation	22.5
	Sample Size	11

The average score of 62% for those who took the Yamphu (Hedangna) RTT in Seduwa was marginally in the range of what is considered “adequate comprehension” (60% and above). The standard deviation was quite high (22.5), telling us that the spread of scores was large. We looked at the factors of age, education, travel, and sex to see if we could account for the high standard deviation, but we found no correlation with any of these factors. Overall, the RTT scores and standard deviation in Seduwa tell us that among those tested, some people understood the story but some had difficulty. When we look at the 85% lexical similarity between the language in Seduwa and Hedangna in conjunction with the average RTT score of 62%, we can conclude that the language in Seduwa represents a different dialect than the language in Hedangna. The possibility also exists that Seduwa’s language could be a separate language from Hedangna, though more conclusive data would be required to make that conclusion.

7.3 Pre- and post-RTT question results

Before and after listening to the RTT story, we asked participants in Seduwa several questions to investigate their attitudes toward Yamphu as spoken in Hedangna. Before the RTT, when asked, “Where is the purest Yamphu spoken?” the majority of respondents in Seduwa (64%) replied that the purest Yamphu is spoken in Hedangna. Seventy percent of respondents in Seduwa have been to Hedangna. This contact, resulting in exposure to the language in Hedangna, is probably why the standard deviation is quite high.

After listening to the story, we asked respondents where they thought the storyteller was from, 100% replied “Hedangna.” Their ability to correctly identify the location the speaker is from tells us there are identifiable differences between locations and that there is extensive exposure or contact with Hedangna speech.

Participants in Seduwa also reported a generally positive attitude towards the Yamphu spoken in Hedangna. In response to the question, “How do you like their speech?”, a majority of respondents (56%) said the Hedangna Yamphu was “good.” The remaining 46% of respondents said it was “OK.”

When we asked how different the language in the story was from their language variety, nearly all respondents (86%) said it is “a little different” than the Yamphu in their village.

7.4 Dialect Mapping data

The dialect mapping participatory method was carried out with two men from Hedangna. Two is not an ideal number of participants for dialect mapping. Still, the data gleaned from these two men is useful. When asked about where Yamphu is spoken differently, they separated all the villages on the same ridge as Hedangna from Makalu (Seduwa). They also mentioned several phonetic differences between Hedangna and Seduwa. One example was a greater degree of retroflexion in Seduwa.

7.5 Previous research

In his introduction, Dr. Roland Rutgers discusses dialects of Yamphu (1998:7–8). Rutgers divides the Yamphu language into three dialects: Hedangna (and the nearby villages of Uva, Pupuwa, Mansima, Ala, and Uling), Seduwa (and Valung), and Num. He collected data on the Seduwa dialect in 1991 and found that the dialect in Seduwa differs from the dialect in Hedangna by some notable phonological and morphological features. It is possible that morphological differences are part of the reason people tested in Seduwa scored rather low on the RTT despite a lexical similarity between the locations that is not significantly different than the similarity between Hedangna and Num or Khoktak.

7.6 Summary

Based on the average RTT score of 62% in Seduwa on the RTT from Hedangna, lexical similarity of 85% between wordlists from Hedangna and Seduwa, post-RTT responses that reflect perceived differences between the language in the two villages, previous research by Rutgers, and dialect mapping information, we suggest that the Yamphu in Seduwa is a distinct dialect from the Yamphu in Hedangna. In order to determine the nature of the differences between the two varieties, further investigation would be required. Any materials that are developed in Hedangna should be tested in Seduwa for extensibility and acceptance.

Additionally, there is evidence to suggest that the language in Num/Khoktak is also a bit different from Hedangna and from Seduwa, though further testing would have to be conducted to confirm this.

8 Summary and recommendations

8.1 Desires for development

8.1.1 Summary of findings

The desire for language development among the Yamphu villages we visited is quite high overall. In general, more men than women, and more literate people than nonliterate, expressed interest and motivation toward language development. Expressed desire for language development in certain villages correlates with the degree and strength of the ethnic identity in those places. The stronger the sense of ethnic identity, the higher the desire to see language development. Based on responses to several

informal interview schedule questions, Rajarani and Devitar consistently reported a high interest in language development. In both of these places, the identity as “Yamphu” people was strong. Khoktak consistently had lower interest in language development, possibly because people there did not place a large degree of importance on being “Yamphu.” Participatory methods carried out in Hedangna revealed a high degree of interest in producing Yamphu materials. Teachers and headmasters in many villages expressed interest in increasing the use of Yamphu in schools and in incorporating Yamphu language curriculum. Language use in school is seen as a vehicle for Yamphu language maintenance and development.

8.1.2 Implications

The motivation for many Yamphu speakers for language-based development is linked to the Yamphu ethnic identity that revolves around their culture, religion, and language. Support for Yamphu language-based development should consider including the *Yamphu Kirat Samaj* as one of the partner organizations, given their relatively high profile within the language community.

In nearly every village we visited, language use in school is seen as a primary vehicle for development. Yamphu people and teachers have a strong desire to use Yamphu in schools and any multilingual education (MLE) program would be widely supported. In the majority of the Yamphu villages we visited, people speak their mother tongue every day. Some people don’t use Yamphu all that often, especially young people, and people in Khoktak. Even for those people who don’t speak Yamphu too often, Yamphu still plays a role in forming their identity. Many Yamphu people expressed a desire to learn to read and write in their own language. If people don’t speak their mother tongue very well, it will be difficult to learn to read and write in it. In Khoktak, for example, activities would first need to focus on speaking Yamphu more often. Speaking Yamphu regularly is necessary for literacy efforts to last long-term. Therefore, communities such as Hedangna, Devitar, or Rajarani might be able to carry out literacy programs that are sustainable, such as an MLE project. Therefore, local organizations should be supported in carrying out MLE and literacy programs in communities such as these.

8.2 Yamphu language use and vitality

8.2.1 Summary of findings

While Nepali use is high in many domains, Yamphu use remains high in the important domain of family gatherings in all the villages we visited, except for Khoktak. Yamphu use is also high in the domain of puja/prayer and joking. The highest levels of Nepali use occur in the domains of singing, shopping, and counting. Hedangna overwhelmingly had the strongest patterns of Yamphu language use and vitality. Khoktak is quickly shifting to Nepali as the primary language used in the home. The other three villages differ in their use and vitality, but Devitar may have the next strongest language vitality overall after Hedangna. In general, old people use Yamphu more frequently than the young, and in more domains of life. The language is being passed on to children, though at varying levels dependent on the village. In Hedangna and Devitar, all the respondents reported that their children know and use Yamphu. In Khoktak, the use and vitality among children is weak, as they are shifting to Nepali.

Table 8 displays a summary of each village in this study along with the EGIDS (Expanded Graded Intergenerational Disruption Scale) level for that speech community. The EGIDS was developed by Paul Lewis and Gary Simons (2010). It is based on Joshua Fishman’s GIDS (Graded Intergenerational Disruption Scale), a measurement of language vitality (1991). The EGIDS scale provides different numbered levels which describe the vitality of a particular language community. See Appendix F for a full description of each EGIDS level and how to arrive at a specific EGIDS level.

Table 8. EGIDS levels of the speech communities

Village	EGIDS Level
Hedangna	6a-Vigorous
Devitar	6b-Threatened
Seduwa	6b-Threatened
Rajarani	6b-Threatened
Khoktak	7-Shifting

Language vitality in Hedangna is described as “vigorous” (level 6a). “Vigorous” means that a language is being used orally by all generations and is being transmitted to children in the home domain (Lewis and Simons 2010). In Hedangna, Yamphu is used by all generations at home; additionally, all children are learning and using Yamphu at home. Though not all language use patterns are the same, Devitar, Seduwa, and Rajarani are described as “threatened” (level 6b). “Threatened” means that the language may continue to shift toward use of a more dominate language. The mother tongue may cease to exist at a sustainable level orally unless efforts are made to increase use in different domains. The Yamphu speech community in Khoktak exists at an EGIDS level 7 (“Shifting”). “Shifting” means that the language is no longer being transmitted to all the children, though the parents still know the language.

8.2.2 Implications

The methods for language development efforts should take into account where Yamphu language use and vitality is strongest and weakest. Since Hedangna has very high use and vitality, any language development initiatives would be well-supported there. Hedangna is the only village with an EGIDS level of 6a among those studied. Since Yamphu of all ages speak the language often and in most domains of life, they are in the best position for successful literacy and MLE programs. Foundational literacy activities that include people from Hedangna would have the best chance of long-term success. This is not to suggest excluding people from other communities. As many as can be involved, should be involved. One initial step in moving towards literacy would be to begin developing many types of written materials in Yamphu. After developing an orthography, written materials such as a book on Yamphu history or Yamphu proverbs would be a good place to begin. People in Hedangna also expressed interest in short story and poetry contests, and developing books on different subjects.

The Devitar, Seduwa, and Rajarani speech communities are all at a level 6b (“Threatened”) on the EGIDS scale. Language preservation depends more on oral use than literacy activities alone. In order to preserve the language, oral use of Yamphu needs to be more widespread in different domains and among all generations, especially in the home. Involvement in Yamphu language-based development activities can also help support those goals. The language communities in these villages have already expressed interest in activities such as radio programs, developing cassettes, stories, and books.

People that we interviewed in Khoktak expressed interest in development, but as fewer people there are using the Yamphu language in their homes, language revitalization activities would be the most effective kind of program there. Some examples of language revitalization activities would be language documentation, efforts to create bilingual homes, and language revitalization/awareness community groups.

8.3 Language variation and attitudes

8.3.1 Summary of findings

Based on lexical similarity percentages, intelligibility testing results, Dialect Mapping facilitations, and interviews, we can conclude that Lohorung, Yamphu, and Southern Yamphu are separate, though related languages. The relationship between Lohorung and Yamphu is quite clearly defined. The data we collected affirms that they are separate languages. However, the relationship of Southern Yamphu with

Yamphu and Lohorung is less clearly defined. The data supports the theory that Southern Yamphu is distinctly different than Yamphu and Lohorung, but the evidence is not overwhelmingly strong.

Respondents in Devitar expressed positive opinions about the Yamphu spoken in Hedangna, and they do understand some of the language. They see themselves as the same ethnic group as those in the north, but identify more strongly with the Yamphu in the south. The lexical similarity percentages also support the claim that Devitar's language is more similar to Rajarani than to Hedangna.

Within Southern Yamphu, Devitar and Rajarani have high lexical similarity and form one language group. Many people in each language area stated that their languages are different, but they are "brothers."

8.3.2 Implications

Language development programs should be carried out in the Lohorung, Yamphu, and Southern Yamphu languages. Studies in comparative linguistics as well as migration history would help shed more light on the linguistic relationship of Southern Yamphu to Yamphu and Lohorung.

Southern Yamphu speakers in Dhankuta do not necessarily view their language as separate from the Yamphu in Sankhuwasabha. They identify quite closely with the Yamphu to the north, though they do acknowledge that their language is somewhat different. The name "Southern Yamphu" has been applied to linguistically distinguish their language from the Yamphu in Sankhuwasabha. They do not, however, use this label for their language. People working in language development would be wise to consider whether or not using the name "Southern Yamphu" would be helpful or not in moving development forward. The homogeneity of ethnic identity across the language boundaries should be considered in any language development.

Further intelligibility testing should be done between the language in Devitar and the Southern Yamphu spoken in Dhankuta district in order to better confirm the relationship between the two varieties. If such testing is done, it will be important, as much as is possible, to control for language contact and multilingualism in order to obtain an accurate picture of inherent intelligibility. One way to do this may be to test children who are old enough to understand the testing methodology and yet who have not traveled or been exposed extensively to the other variety.

8.4 Dialect variation and attitudes

8.4.1 Summary of findings

Within the Yamphu language area in Sankhuwasabha, there are at least two dialect areas: the Yamphu in Hedangna, and the Yamphu in Seduwa. Based on low RTT scores in Seduwa on the Yamphu RTT (average score of 62%), lexical similarity (85%), post-RTT responses that reflect perceived difference in language, previous linguistic research by Rutgers, and dialect mapping information, we suggest that Seduwa represents a distinct dialect from Hedangna. Additionally, there is evidence to suggest that language in Num (in Khoktak) is also a bit different than language in Hedangna, though further testing should be conducted to confirm this.

8.4.2 Implications

Because all of the respondents in the Yamphu language area expressed positive attitudes toward the Yamphu in Hedangna, and because the Hedangna variety is suggested by many as being the most pure variety of Yamphu, literature development efforts in Hedangna would serve the Yamphu area well. It is highly likely that Hedangna Yamphu materials would be accepted and understood in Num, Khoktak, and the surrounding villages on the ridge. Further, more in-depth research should be conducted between the Hedangna variety and Seduwa to investigate the extensibility and acceptability of Hedangna materials in Seduwa. It is possible that separate or adapted materials may be needed for Seduwa. It would also be

helpful to conduct comparative grammar and phonological studies between the Yamphu varieties in Hedangna and Seduwa.

The vitality of Yamphu in the Num/Khoktak area is so low that it is unlikely materials would need to be developed there.

APPENDICES

Appendix A: Informal Interviews

Appendix A-1: Informal Interview Schedule

Note: Shaded items are NOT to be read aloud.

My name is I am from Central Department of Linguistics, Tribhuvan University. I am here to learn about your language and its situation. We will share the information given by you with others. Are you willing to help us?

मेरो नाम/..... हो। (अरूले पनि आ-आफ्नो परिचय दिने)। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौं। यहाँहरूले दिनु भएको भाषासम्बन्धी जानकारीलाई अरूसँग राख्ने छौं। हामिलाई सहयोगदिन सक्नुहुन्छ ?

INFORMED CONSENT: Given: ☐ Not Given: ☐

A. Metadata (Baseline information)

Question	Answer
Interview Number	
Date	Day: Month: Year:
Place of Interview	(a) Ward No: (b) Village/Town: (c) VDC/Municipality: (d) District: (e) Zone: (f) GPS Coordinates:E N
Interviewer Name	
Language of Elicitation	
Language of Response	
Interpreter Name (if needed)	

1. Name of language consultant: तपाईंको पुरा नाम के हो ?
2. (Ask if needed) Sex:
3. Age group: उमेर _____ (i) ☐ (15-34) (ii) ☐ (35+)
4. Are you literate? तपाईंलाई लेख्न-पढ्न आउँछ ?
5. (If “Yes”) How did you learn to read & write? तपाईंले लेख्न-पढ्न कसरी सिक्नु भयो?
(a) ☐ Formally औपचारिक रूपमा (b) ☐ Non-formally अनौपचारिक रूपमा
6. What year/level did you complete? कति क्लास (कक्षा) सम्म पढ्नुभएको ?
7. Marital status: तपाईंको विवाहा भएको छ ?
8. (If married) Mother tongue of your husband/ wife तपाईंको श्रीमान/श्रीमतीको मातृ भाषा के हो?
9. (If married) Do you have any children? तपाईंका छोराछोरी छन् कि छैनन् ?
10. Caste: जाति कुन हो ?
- 10a. Ethnic group: (जनजाति समूह) थर कुन हो ?

Appendix A: Informal Interviews

- 10b. Which (Yamphu / Lohorung) sub-group? याम्फु/लोहोरुङ को कुन पाछा हो ?
11. What is your (present) occupation? तपाईं के काम गर्नुहुन्छ ?
12. What religion do you practice? तपाईं कुन धर्म मान्नुहुन्छ ?
13. What village were you born in? तपाईं जन्मेको स्थान/गाउँ कहाँ हो ?
- (a) Ward No. वार्ड नं. (b) Village/Town गाउँ/नगर
- (c) VDC/municipality गाविस/नगरपालिका (d) District जिल्ला (e) Zone अञ्चल
14. Where do you live now? हाल तपाईं कहाँ बस्नुहुन्छ ?
- (a) Ward No. वार्ड नं. (b) Village/Town गाउँ/नगर
- (c) VDC/municipality गाविस/नगरपालिका (d) District जिल्ला (e) Zone अञ्चल
15. How many years have you lived here? तपाईं यहाँ बस्नु भएको कति समय भयो ?
16. Have you lived anywhere else for more than a year?
- तपाईं आरु ठाउँमा एक वर्ष भन्दा बढी बस्नु भएको छ ?
17. (If so) Where? When? How long did you live there ?
- (a) कहाँ ? (b) कहिले ? (c) कति समयसम्म ?

SCREENING CRITERIA #1:

YES ☐ NO ☐

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

18. What is your mother tongue? तपाईंको आफ्नो मातृ भाषा के हो ?
19. Where was your mother born? तपाईंको आमाको खास गाउँ कुन हो ?
20. What is your mother's mother tongue? तपाईंको आमाको मातृ भाषा के हो ?
21. What language did your mother usually speak to you when you were a child?
- सानो हुँदा तपाईंको आमाले तपाईंलाई कुन भाषा बोल्नुभयो ?
22. Where was your father born? तपाईंको बुवाको खास गाउँ कुन हो ?
23. Your father's mother tongue? तपाईंको बुवाको मातृ भाषा के हो ?
24. What language did your father usually speak to you when you were a child?
- सानो हुँदा तपाईंको बुवाले तपाईंलाई कुन भाषा बोल्नुभयो ?

SCREENING CRITERIA #2: At least one parent from target MT.

YES ☐ NO ☐

SCREENING CRITERIA #3:

RTT: At least one Yamphu/Lohorung parent from this village AND at that parent spoke Y/L with them. YES ☐ NO ☐

B. Language resources

25. Are there radio programs available in your language?
- तपाईंको भाषामा रेडियो कार्यक्रम छ ?

Appendix A: Informal Interviews

26. (If “Yes”) How often do you listen to radio program broadcast in your language?

तपाईं आफ्नो मातृभाषामा रेडियो कार्यक्रम कतिको सुन्नुहुन्छ ?

- (a) ☐ Usually सधैं (b) ☐ Sometimes कहिले काहीँ (c) ☐ Never कहिले पनि होइन

27. (Only ask literate language consultants) Are there materials written about your language?

तपाईंको भाषाको बारेमा केही कुरा लेखिएको छ भन्ने के-के छन् ?

28. (If “Yes”) What language(s) is it written in? कुन भाषामा लेखिएका छन् ?

Material:	29. Yes or No?	30. (If “Yes”) What language(s) is it written in?
a. Literacy materials साक्षरता सामग्री		
b. Newspapers समाचारपत्र		
c. Magazines पत्रिका		
d. Written literature लिखित साहित्य		
e. Folklore ढुङ्गा		
f. Health materials स्वास्थ्यको बारेमा		
g. Other अन्य		

31. (If they mentioned written materials) Do you read any of these things written in your language?

तपाईं आफ्नो भाषामा माथिका सामग्री मध्ये कुनै पढ्नुहुन्छ ?

C. Mother-tongue Proficiency and Multilingualism

32. What languages can you speak? तपाईं कुन कुन भाषा बोल्न सक्नुहुन्छ ?

33. What language did you speak first? तपाईंले सबै भन्दा पहिले कुन भाषा बोल्नुभयो ?

So you speak... (remind of Q. 32)

Which language do you speak...यी भाषाहरूमध्ये, कुन भाषा:

34. Best? सबै भन्दा राम्रो?

35. Second best? दोस्रो राम्रो?

36. Third best? तेस्रो राम्रो?

37. Fourth best? चौथो राम्रो?

RTT: SCREENING CRITERIA #4: Speaks Yamphu/Lohorung either first OR best.

Yes ☐ NO ☐

38. Among the languages that you speak which one do you love the most?

तपाईंले बोल्ने भाषाहरू मध्ये कुन चाहीँ सबै भन्दा बढी मन पराउनुहुन्छ ?

Appendix A: Informal Interviews

39. (Only ask if MT was not best language) Please estimate how proficient are you in your mother tongue: तपाईं आफ्नो मातृभाषामा कतिको पोख्त हुनुहुन्छ ?
 (a) ☐ Very Well धेरै राम्रो (b) ☐ Some ठिक ठिकै (c) ☐ Only a Little अलि अलि
40. (Only ask if literate) Please estimate how well you can read your mother tongue: तपाईं आफ्नो मातृभाषा कतिको राम्रो पढ्न सक्नु हुन्छ ?
 (a) ☐ Very Well धेरै राम्रो (b) ☐ Some ठिक ठिकै (c) ☐ Only a Little अलि अलि
41. (Only ask if literate) Please estimate how well you can write in your mother tongue: तपाईं आफ्नो मातृभाषा कतिको राम्रो लेख्न सक्नुहुन्छ ?
 (a) ☐ Very Well धेरै राम्रो (b) ☐ Some ठिक ठिकै (c) ☐ Only a Little अलि अलि
42. Other languages known to your father तपाईंको बुबाले अन्य कुन कुन भाषा जान्नुहुन्छ ?
43. Other languages known to your mother तपाईंको आमाको अन्य कुन कुन भाषा जान्नुहुन्छ ?
44. Other languages known to your spouse तपाईंको श्रीमान्/श्रीमतीले अन्य कुन कुन भाषा जान्नु हुन्छ ?
45. What languages are spoken by your sons/ daughters? तपाईंका छोराछोरीहरूले कुन कुन भाषा बोल्छन् ?
46. Where did they learn those languages? तिनीहरूले ती भाषाहरू कहाँ सिके ?

	(45). Other languages spoken by children:	(46). Where learned:
a.		
b.		

47. When a small child first goes to school, can (s)he understand everything his/her Nepali speaking teacher says? भर्खर स्कुल जान थालेका स-साना नानीले शिक्षक-शिक्षिकाले कक्षामा नेपालीमा भनेका सबै कुरा बुझ्छन्?

(a) ☐ Yes सबै बुझ्छन् (b) ☐ A little bit अलि अलि बुझ्छन् (c) ☐ No बुझ्दैनन्

D. Domains of Language Use

48. Which language do you use most frequently for the following purposes?

तपाईं प्राय कुन भाषा _____-को लागि बोल्नुहुन्छ ?

	Domain	Language
A	Counting गन्ती गर्दा	
B	Singing गीत गाउँदा	
C	Joking ठट्टा गर्दा	
D	Bargaining/ Shopping/ Marketing हाटबजार गर्दा/मोलतोल गर्दा	
E	Story telling कथा भन्दा	
F	Discussing/ Debate छलफल/वादविवाद गर्दा	
G	Praying प्रार्थना गर्दा	
H	Quarrelling झगडा गर्दा	
I	Abusing (scolding/using taboo words) गाली गर्दा	
J	Telling stories to children केटाकेटीलाई कथा सुनाउँदा	
K	Singing at home घरमा गीत गाउँदा	
L	Family gatherings पारिवारिक जमघटमा	
M	Village meetings गाउँको बैठकमा	

Appendix A: Informal Interviews

49.a. Language most frequently used in the home when discussing education matters . तपाईंको घरमा शिक्षा सम्बन्धी कुराकानी गर्दा सबै भन्दा बढी बोलिने भाषा कुन हो? (जस्तै: सवद्यालय, भर्ना, पढाइ, विश्वशिक्षा सम्बन्धी)	Person	Language
	i. Grandfather: हजुरबुबासँग	
	ii. Grandmother: हजुरआमासँग	
	iii. Father: बुबासँग	
	iv. Mother: आमासँग	
	v. Spouse: श्रीमान्/श्रीमतीसँग	
	vi. Children: छोराछोरीसँग	

49.b. Language most frequently used in home when discussing social events and family matters . तपाईंको घरमा सामाजिक क्रियाकलाप र पारिवारिक विषयमा छलफल गर्दा (जस्तै: चाडपर्व, चुनाव, उत्सव, विवाह, वचत, खर्च सम्बन्धी)	Person	Language
	i. Grandfather: हजुरबुबासँग	
	ii. Grandmother: हजुरआमासँग	
	iii. Father: बुबासँग	
	iv. Mother: आमासँग	
	v. Spouse: श्रीमान्/श्रीमतीसँग	
	vi. Children: छोराछोरीसँग	

49.c. If able to write Language most frequently used in home when writing letters . तपाईंको घरमा चिठ्ठीपत्र लेख्दा	Person	Language
	i. Grandfather: हजुरबुबासँग	
	ii. Grandmother: हजुरआमासँग	
	iii. Father: बुबासँग	
	iv. Mother: आमासँग	
	v. Spouse: श्रीमान्/श्रीमतीसँग	
	vi. Children: छोराछोरीसँग	

50. What language do your children usually speak while:

तपाईंका छोराछोरीले प्राय जसो ... कुन भाषा प्रयोग गर्छन् ?

(a) playing with other children? अन्य साथीहरूसँग खेल्दा ?

(b) talking with neighbors? छिमे कीहरूसँग कुराकानी गर्दा ?

(c) at school? विद्यालयमा ?

51. How often do you use your mother tongue? तपाईं आफ्नो मातृभाषा कतिको प्रयोग गर्नु हुन्छ ?

(a) ☐ Every day दिन दिनै (b) ☐ Rarely कहिले काहीँ (c) Never कहिल्यै गर्दिन

52. What language of wider communication (LWC) is used here and how often do you use it?

तपाईंको सम्पर्क भाषा कुन हो र त्यसको कति प्रयोग गर्नुहुन्छ ?

LWC name भाषाको नाम:

(a) ☐ Every day दिन दिनै (b) ☐ Rarely कहिले काहीँ (c) Never कहिल्यै गर्दिन

Appendix A: Informal Interviews

53. Which language do you usually use when speakers of other languages visit you at home?
तपाईंको भन्दा बेग्लै भाषा बोल्ने साथीभाइ तपाईंका घरमा आउँदा कुन भाषाको प्रयोग गर्नुहुन्छ ?

54. What language do you prefer for your children's medium of instruction at primary level?

तपाईंका छोराछोरीलाई प्राथमिक तहमा कुन भाषाको माध्यममा पढाउन चाहनुहुन्छ ?

(a) ☐ Mother tongue मातृभाषा (b) ☐ Nepali नेपाली

(c) ☐ English अंग्रेजी (d) ☐ Other अन्य

E. Language Vitality (*Intergenerational Transfer*)

55. Do all your children speak your mother tongue? तपाईंका सबै छोराछोरीले मातृभाषा बोल्छन् ?

56. What language do most parents in this village usually speak with their children?

यस गाउँका धेरै जसो आमा बुवाहरु आफ्ना छोराछोरीसँग कुराकानी गर्दा प्रायः कुन भाषाको प्रयोग गर्छन्?

(a) Mother tongue मातृभाषा (b) Nepali नेपाली (c) Other अन्य

57. Do young people in your village/town speak your mother tongue well, the way it ought to be spoken?

तपाईंका समुदायका युवायुवतीले यो भाषा जति राम्रो बोल्नु पर्ने हो त्यति नै राम्ररी बोल्छन् ?

F. Language Maintenance

58. Suppose someone started a class for learning how to read and write

Lohorung/Yamphu, would you yourself want to attend?

यदि कोही आएर लोहोरुङ / याम्फू भाषामा लेखने र पढ्ने क्लास चलायो भने तपाईं लेख्न पढ्न चाहनुहुन्छ ?

58a. For what purpose/Why not?

किन ?

58b. If “Yes” for 57 How many hours would you be able to go to such a class each day?

(यदि “हो” भने) प्रत्येक दिनमा तपाईं कति समय दिन सक्नुहुन्छ ?

58c. Would it be good to have such a class available to children?

यसले तपाईंको केटा – केटी (छोरा – छोरी) हरूलाई फाइदा पुर्याउछ ?

58d. What subjects would you like to read about in Lohorung / Yamphu?

लोहोरुङ / याम्फू भाषामा तपाईं केको बारेमा पढ्न चाहनुहुन्छ ?

59. Is knowing how to read and write Lohorung / Yamphu important to you?

तपाईंकोलागी लोहोरुङमा / याम्फूमा लेख्न र पढ्न के महत्वपूर्ण छ ?

59a. For what reasons/purposes?

के कारणले महत्वपूर्ण छ ?

G. Language Attitudes

60. How would you feel if your son or daughter married someone who does not know your language?

तपाईंका छोरा ि छोरीले तपाईंको मातृभाषा बोल्न नजान्ने मान्छेसित िहि गरे भने तपाईंलाई कस्तो लाग्छ ?

(a) ☐ Good राम्रो (b) ☐ Indifferent ठिकै (c) ☐ Bad नराम्रो

61. When the children of your village grow up and have children, do you think those children might speak your language?

तपाईंको विचारमा, तपाईंको गाउँको केटाकेटीहरु हुर्केर उनीहरुका बालबच्चा भएपछि ती बालबच्चाहरुले तपाईंको भाषा बोल्न ?

61a. How would you feel if they speak it (your language)?

बोले भने तपाईंलाई कस्तो लाग्छ?

(a) ☐ Good राम्रो (b) ☐ Indifferent ठिकै (c) ☐ Bad नराम्रो

61b. How would you feel if they do not speak it (your language)?

बोलेनन् भने कस्तो लाग्छ ?

(a) ☐ Good राम्रो (b) ☐ Indifferent ठिकै (c) ☐ Bad नराम्रो

62. What language should your children speak first?

तपाईंका छोराछोरीले सबैभन्दा पहिले कुन भाषा बोल्नु पर्छ ?

63. Do you think that the language spoken by you is different from your grandparents?

तपाईंले बोल्ने भाषा तपाईंका हजुरबुबा/हजुरआमाले बोल्ने भाषा भन्दा फरक भए जस्तो लाग्छ ?

64. (If “Yes”) How? के केमा फरक होला ?

(a) Pronunciation उच्चारणमा

(b) Vocabulary शब्दभण्डारमा

(c) Use of specific type of sentences विशेष प्रकारका वाक्यहरूको प्रयोगमा

(d) Mixing of other languages भाषामिश्रणमा

(e) Way of speaking बोल्ने तरिकामा

(f) Other अन्यमा

65. How do you feel when you hear young people of your own community speaking other languages instead of their first language?

तपाईंका भाषिक समुदायका युवायुवतीले आफ्नो भाषा नबोलेर अर्कै भाषा बोलेको सुन्दा कस्तो लाग्छ ?

(a) ☐ Good राम्रो (b) ☐ Indifferent ठिकै (c) ☐ Bad नराम्रो

66. Comments (anything unusual or noteworthy about this interview)

Pre-RTT

67. Where is the purest Lohorung / Yamphu spoken?

कहाँ सबभन्दा राम्रो लोहोरुङ/याम्फु भाषा बोलिन्छ ?

67a. Why?

किन ?

67b. Been there?

जानुभएको छ ?

68. Where is the least pure Lohorung / Yamphu spoken?

कहाँ सबभन्दा कम राम्रो लोहोरुङ/याम्फु भाषा बोलिन्छ ?

68a. Why?

किन ?

68b. Been there?

जानुभएको छ ?

69. Have you been to _____ ? _____ जानुभएको छ ?

a. Pangma	b. Hedangna	c. Seduwa	d. Dhupu	e. Angala	f. Rajarani	g. Devitar	h. Bedetar
Y <input type="checkbox"/> N <input type="checkbox"/>	Y <input type="checkbox"/> N <input type="checkbox"/>	Y <input type="checkbox"/> N <input type="checkbox"/>	Y <input type="checkbox"/> N <input type="checkbox"/>	Y <input type="checkbox"/> N <input type="checkbox"/>	Y <input type="checkbox"/> N <input type="checkbox"/>	Y <input type="checkbox"/> N <input type="checkbox"/>	Y <input type="checkbox"/> N <input type="checkbox"/>

Appendix A: Informal Interviews

Appendix A-2: Informal Interview Data¹

Throughout the course of the informal interview data, the following abbreviations are used:²

NA	Not applicable	M	Male	Loh	Lohorung	Sank	Sankhuwasabha	Yam	Yamphu	N	No	Yg	Young
NR	No response	F	Female	Eng	English	Dhan	Dhankuta	Nep	Nepali	Y	Yes	O	Old

Metadata: Devitar	
Informed consent:	Yes
Dates of data collection:	May 12-13, 2011
VDC name:	Matsya Pokhari (MP)
District:	Sankhuwasabha
Zone:	Koshi
GPS coordinates:	N27 27.737 E87 16.571
Data collectors:	John Eppele, Holly Hilty, Jessi Mitchell

Int. #	2. Sex	3. Age	4. Literate?	6. Ed level	7. Marital status	8. MT of spouse	9. Kids?	10. Caste	10a. Ethnic group	10b. Clan	11. Occupation	12. Religion	13. Birthplace	13a. Ward	13c. VDC	13d. District	14. Home Now	14a. Ward now
YD01	F	51	N	2	Y	Yam	Y	Rai	Yam	Dengsa	Farmer	Hindu	Devitar	8	MP	Sank	Devitar	8
YD02	M	71	N	NA	Y	Yam	Y	Rai	Yam	Yumpung	Farmer	Kirat	Devitar	8	MP	Sank	Devitar	8
YD03	M	29	Y	B.A.	N	NA	N	Rai	Yam	Tengsa	Farmer	Kirat	Iba	8	MP	Sank	Iba	8
YD04	M	20	Y	2+	N	NA	N	Rai	Yam	Tsinka	Student	Kirat	Devitar	8	MP	Sank	Devitar	8
YD05	F	18	Y	2+	Y	Yam	N	Rai	Yam	Tsanka	Student	NR	Devitar	9	MP	Sank	Hedangna	NR
YD07	F	16	Y	2+	N	NA	N	Rai	Yam	Rumbansa	Student	Hindu	Devitar	9	MP	Sank	Devitar	9
YD09	F	60	N	NA	Y	Yam	Y	Rai	Yam	Yungpang	Farmer	Kirat	Devitar	8	MP	Sank	Devitar	8
YD11	M	63	Y	2	Y	Yam	Y	Rai	Yam	Yuba	Farmer	Kirat	Devitar	9	MP	Sank	Devitar	9
YD13	F	44	N	NA	Y	Yam	Y	Rai	Yam	Kesema	Farmer	NR	Khoktak	NR	MP	Sank	Devitar	NR
YD14	F	61	N	NA	Y	Yam	Y	Rai	Yam	Kesaba	Farmer	Kirat	Devitar	8	MP	Sank	Devitar	8
YD16	M	24	Y	2+	Y	Limbu	N	Rai	Yam	Sonsaba	Farmer	Hindu	Devitar	8	MP	Sank	Devitar	8
YD17	F	35	Y	5	Y	Yam	Y	Rai	Yam	NR	NR	NR	Diding	NR	NR	Sank	Devitar	NR

¹ During every interview, participants gave verbal informed consent.

² See the metadata table for the VDC name abbreviations.

Appendix A: Informal Interviews

Int. #	15. Years here?	16. Lived elsewhere?	17a. Where?	17b. When?	17c. How long?	Screening #1	18. MT	19. Mom's birthplace	20. Mom's MT	21. Mom-what lg. with you?	22. Dad's birthplace	23. Dad's MT	24. Dad-what lg. with you?	Screening #2
YD01	51	N	NA	NA	NA	Y	Yam	Num	Yam	Yam	Devitar - 8	Yam	Yam	Y
YD02	55	Y	India - army	20+ years ago	11+ years	Y	Yam	Devitar	Yam	Yam	Devitar	Yam	Yam	Y
YD03	29	Y	Dhan/Khandbari	0-5 years ago	4-6 years	Y	Yam	Num	Yam	Yam	Iba	Yam	Yam	Y
YD04	17	Y	Khandbari	0-5 years ago	0-3 years	Y	Yam	Bharabise	Yam	Nep	Devitar	Yam	Nep	N
YD05	18	N	NA	NA	NA	Y	Yam	Num	Yam	Nep	Devitar	Yam	Yam	Y
YD07	16	N	NA	NA	NA	Y	Yam	Jamire (Dhupu VDC)	Yam	Nep	Devitar	Yam	Nep	N
YD09	60	Y	Assam	20+ years ago	0-3 years	Y	Yam	Devitar (ward 8)	Yam	Yam	Devitar (ward 8)	Yam	Yam	Y
YD11	63	N	NA	NA	NA	Y	Yam	Devitar	Yam	Yam	Devitar	Yam	Yam	Y
YD13	25	N	NA	NA	NA	Y	Yam	Mansingma	Yam	Yam	Khoktak	Yam	Yam	N
YD14	61	N	NA	NA	NA	Y	Yam	Num	Yam	Yam	Devitar	Yam	Yam	Y
YD16	21	Y	Khandbari/ Biratnagar/Jhapa	NR	0-3 years	Y	Yam	Devitar	Yam	Yam	Devitar	Yam	Yam	Y
YD17	16	N	NA	NA	NA	Y	Yam	Thebe	Yam	Yam	Diding	Yam	Yam	N

Int. #	Screening #3	27. Written materials	28c. Magazine	30. Language of materials	32. What lang	33. First lg.	34. Best lg.	35. Second best lg.	36. Third best lg.	37. Fourth best lg.	Screening #4	38. Love most	39. MT how well?	40. How well read MT?	41. How well write MT?	42. Father speaks	43. Mother speaks
YD01	Y	NA	N	NA	Yam, Nep, Hindi	Yam	Yam	Nep	Hindi	NA	Y	Yam	NA	NA	NA	Yam, Nep	Yam, Nep
YD02	Y	NA	N	NA	Yam, Nep, Hindi, Bengali	Yam	Yam	Nep	Hindi	NA	Y	Yam	NA	NA	NA	Yam, Nep	Yam, Nep
YD03	Y	N	N	NA	Yam, Nep, Eng	Yam	Nep	Nep	Eng	NA	N	Yam	NA	v. well	some	Yam, Nep	Yam, Nep
YD04	N	Y	N	NR	Yam, Nep	Nep	Nep	Yam	NA	NA	N	Nep	some	only a little	only a little	Yam, Nep	Yam, Nep
YD05	N	N	N	NA	Yam, Nep	Nep	Yam	Yam	NA	NA	N	Yam	some	some	some	Yam, Nep	Yam, Nep
YD07	N	Y	N	NR	Yam, Nep	Nep	Other	Yam	NA	NA	Y	Nep	only a little	only a little	some	Yam, Nep, Hindi	Yam, Nep
YD09	Y	NA	N	NA	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA	Yam	Yam,
YD11	Y	NR	N	NA	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	only a little	only a little	Yam, Nep, Hindi, Eng	Yam
YD13	Y	NR	N	NA	Yam, Nep	Yam	Yam	Yam	NA	NA	Y	Yam	NR	NA	NA	Yam, Nep	Yam, Nep
YD14	Y	NR	N	NA	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA	Yam, Nep	Yam, Nep
YD16	Y	Y	Y	Yam	Yam, Loh, Nep, Eng	Yam	Yam	Nep	Loh	Eng	Y	Yam	NA	v. well	v. well	Yam, Nep	Yam, Nep
YD17	Y	N	N	NA	Yam, Nep	Yam	Yam, Nep	NA	NA	NA	N	Other	NA	some	only a little	Yam, Nep	Yam, Nep

Appendix A: Informal Interviews

Int. #	44. Spouse speaks	45. Kids speak	46a. Where learned Y?	46c. Where learned N	46d. Where learned H	46f. Where learned Eng	47. child in school-N?
YD01	Yam, Nep,	Yam, Nep	Home	School	NA	NA	a little
YD02	Yam, Nep	Yam, Nep	NR	School	NA	NA	a little
YD03	NA	NA	NA	NA	NA	NA	Y
YD04	NA	NA	NA	NA	NA	NA	Y
YD05	Yam, Nep	NA	NA	NA	NA	NA	Y
YD07	NA	NA	NA	NA	NA	NA	a little
YD09	Yam, Nep	Yam, Nep	NR	NR	NA	NA	Y
YD11	NA	Yam, Nep	Home	School	NA	NA	Y
YD13	Yam, Nep	Yam, Nep, Eng	Home	School	NA	School	Y
YD14	Yam, Nep	Yam, Nep, Eng	NR	Other	NA	School	Y
YD16	Nep, Limbu	NA	NA	NA	NA	NA	Y
YD17	Yam, Nep, Hindi, Eng	Yam, Nep, Eng	Home	School	NA	School	Y

Int. #	48. What Language do you speak when...												
	a. Counting	b. Singing	c. Joking	d. Shopping	e. Story-telling	f. Debate	g. Puja/Prayer	h. Quarreling	i. Scolding	j. Telling stories to kids	k. Singing at home	l. Family gatherings	m. Village meetings
YD01	Nep	Yam	Yam	Nep	Nep	Nep	Yam	Nep	Nep	Yam and Nep	Nep	Yam	Nep
YD02	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YD03	Nep	Nep	Yam	Nep	Nep	Nep	Yam	Yam	Yam	Nep	Nep	Yam	Nep
YD04	Nep	Nep	Nep	Nep	Nep	Nep	NA	NA	Nep	Nep	Nep	Nep	Nep
YD05	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Yam and Nep	Yam	Nep	Nep	Yam	Nep
YD07	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Nep	Nep	Nep
YD09	Yam	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Nep	Yam and Nep	NA	Yam	Nep
YD11	Nep	Nep	Yam	Nep	Nep	Nep	Yam	Nep	Yam	Yam	Nep	Yam	Yam
YD13	Nep	Nep	Yam and Nep	Nep	Nep	Nep	Yam	Nep	Yam	Yam and Nep	Nep	Yam	Nep
YD14	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Yam and Nep	Yam	Yam	NA	Yam	Nep
YD16	Nep	Yam and Nep	Yam and Nep	Nep	Yam	Yam and Nep	Yam	Yam	Yam	Yam and Nep	NA	Yam	Yam
YD17	Yam and Nep	Nep	Yam	Yam and Nep	Nep	Yam	Yam	Yam and Nep	Yam and Nep	Yam	Nep	Yam	Yam and Nep

Appendix A: Informal Interviews

Int. #	49a. What language most frequently used in the home when discussing <i>education</i> matters with...						49b. What language most frequently used in the home when discussing <i>family</i> matters with...						49c. What language most frequently used in the home when <i>writing letters</i> with...					
	i. gradpa	ii. grandma	iii. father	iv. mom	v. spouse	vi. children	i. grandpa	ii. grandma	iii. dad	iv. mom	v. spouse	vi. kids	i. grandpa	ii. grandma	iii. dad	iv. mom	v. spouse	vi. kids
YD01	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA
YD02	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA
YD03	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam	NA	NA	Nep	Nep	Nep	Nep	NA	NA
YD04	Nep	Nep	Nep	Nep	NA	NA	Nep	Nep	Nep	Nep	NA	NA	Nep	Nep	Nep	Nep	NA	NA
YD05	Yam	Yam	Yam	Yam	Yam	NA	Yam	Yam	Yam	Yam	Yam	NA	Nep	Nep	Nep	Nep	Nep	NA
YD07	Nep	Nep	Nep	Nep	NA	NA	Nep	Nep	Nep	Nep	NA	NA	NA	NA	NA	NA	NA	NA
YD09	Yam	Yam	NA	Yam	Yam	Nep	Yam	Yam	NA	Yam	Yam	Nep	NA	NA	NA	NA	NA	NA
YD11	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Nep	Nep	Nep	Nep	Nep	Nep
YD13	Yam	Yam	Yam	Yam	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Nep	NA	NA	NA	NA	NA	NA
YD14	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA
YD16	Yam	Yam	Yam	Yam	Nep	NA	Yam	Yam	Yam	Yam	Nep	NA	Yam	Yam	Yam	Yam	Nep	NA
YD17	Yam	Yam	Yam	Yam	Yam	Other	Yam	Yam	Yam	Yam	Yam	Other	Nep	Nep	Nep	Nep	Nep	Nep

Int. #	50. What language do your children usually speak when...										
	a. Playing with kids	b. Talking with neighbors	c. At school	51. How often MT	52a. LWC	52b. How often LWC	54. Preferred med. of ed.	55. Children speak MT	56. Parents w/kids	57. Young speak well?	58. Class
YD01	Yam	Nep and Yam	Nep	Every day	Nep	Every day	Nep	Y	Yam	N	Y
YD02	Nep and Yam	Yam	Nep	Every day	Nep	Every day	Yam	Y	Yam	Y	Y
YD03	NA	NA	NA	Every day	Nep	Sometimes	Eng	NA	Yam	N	Y
YD04	NA	NA	NA	Sometimes	Nep	Every day	Nep	NA	Nep	N	Y
YD05	NA	NA	NA	Sometimes	Nep	Every day	Yam	NA	Yam	N	Y
YD07	NA	NA	NA	Sometimes	Nep	Every day	Nep	NA	Nep	N	Y
YD09	Yam	Yam	Nep	Every day	Nep	Sometimes	NR	Y	Nep	Y	N
YD11	Nep and Yam	Nep and Yam	Nep	Every day	Nep	Every day	Yam	Y	Yam	N	Y
YD13	Nep	Nep and Yam	Nep	Every day	Nep	Sometimes	Nep	Y	Yam, Nep	Y	Y
YD14	Nep	Nep	Nep	Every day	Nep	Sometimes	Other	Y	Nep	N	N
YD16	NA	NA	NA	Every day	Nep	Every day	Yam	NA	Yam	Y	Y
YD17	Nep and Yam	Nep	Nep	Every day	Nep	Every day	Nep	Y	Yam	N	Y

Appendix A: Informal Interviews

Int. #	58a. Why	58b. How many hours?	58c. Class for kids?	58di. Stories	58dii. History	59. Reading/Writing important?	59a. Why	60. Intercaste marriage	60. Notes	61. Children's children speak?	61a. If speak, how feel	61a. Notes	61b. If not speak
YD01	Language preservation; because it's own language	as needed	Y	Y	N	Y	Own religion, culture history... to keep it, Nt lose it	Good	Because we can teach them Yam	N	good	But we need to teach them and they'll know it!	bad
YD02	Tradition	NR	Y	N	Y	Y	For own culture - to increase knowledge	Good	They would teach the son/daughter-in-law Yam	Y	good		bad
YD03	Because going will help protect our language	1-2	Y	N	N	Y	It's my identity	Indifferent		Y	indifferent		bad
YD04	Preservation of culture	as needed	N	Y	Y	Y	It's his own language. He says it's too late for the kids - they don't speak it	Good	Intercaste represents development	N	good		bad
YD05	Because it's her own language	as needed	Y	N	N	Y	She doesn't know much and would like to know more	Indifferent		N	good	If they are taught they could speak	bad
YD07	I'm interested because it's my language and I want to learn	as needed	Y	N	Y	Y	Because I don't know it (Yam language)	Indifferent		Y	indifferent		indifferent
YD09	because she's old	NR		N	N	Y	For children to know about their caste	Indifferent	If they're happy...	N	good		bad
YD11	It's our own culture and all should learn - even children and grandchildren	1-2	Y	Y	Y	Y	So we don't lose our culture	Indifferent		Y	good		bad
YD13	To learn own language and culture	1-2	Y	N	N	Y	To learn own language	Bad		Y	good		bad
YD14	NR	NR	N	N	N	N	Don't know how to read. Can't see.	Good	But daughter in law doesn't speak Yam	N	indifferent		indifferent
YD16	To preserve language, develop it	4+	Y	N	Y	Y	To preserve, develop language	Bad		Y	good		bad
YD17	To learn own language	as needed	Y	N	Y	Y	Learn own language	Bad		Y	good	They'll only speak if we teach them	bad

Appendix A: Informal Interviews

Metadata: Hedangna	
Informed consent:	Yes
Dates of data collection:	May 3-5, 2011
VDC name:	Pathibhara
District:	Sankhuwasabha
Zone:	Koshi
GPS coordinates:	N27 35.080 E87 18.997
Data collectors:	John Eppele, Holly Hilty, Jessi Mitchell

Int #	2. Gender	3. Age	3b. Age group	4. Literate?	6. Ed level	7. Marital status	8. MT of spouse	9. Children?	10. Caste	10a. Ethnic group	10b. Clan	11. Occupation	12. Religion
YH01	F	27	Yg	Y	8	Y	Yam	Y	Rai	Yam	NR	Farmer	Kirat
YH02	F	45	O	N	NA	Y	Yam	Y	Rai	Yam	Kakura	Farmer	Kirat
YH03	M	42	O	Y	8	Y	Yam	Y	Rai	Yam	Tengsa	Farmer	Kirat
YH04	F	20	Yg	Y	10	Y	Yam	N	Rai	Yam	NR	Student	Hindu
YH05	F	21	Yg	Y	10	Y	Yam	Y	Rai	Yam	Pirtetengsa	Farmer	Buddhist
YH06	F	35	O	N	NA	Y	Yam	Y	Rai	Yam	Mangbakim	Farmer	Kirat
YH07	M	25	Yg	Y	B.A.	Y	Yam	Y	Rai	Yam	Kekura	Student	Kirat
YH08	M	16	Yg	Y	10	N	NA	N	Rai	Yam	Kikura	Student	Kirat
YH09	M	19	Yg	Y	10	N	NA	N	Rai	Yam	Shepa'	Student	Hindu
YH10	M	20	Yg	Y	2+	Y	Yam	Y	Rai	Yam	Mangbakim	Farmer	Hindu
YH11	F	57	O	N	NA	Y	Yam	Y	Rai	Yam	Pirtiya Dengsa	Farmer	Hindu
YH13	M	43	O	Y	7	Y	Yam	Y	Rai	Yam	Sayangkem	Farmer	Kirat
YH15	M	46	O	N	NA	Y	Yam	Y	Rai	Yam	Tengsa	Farmer	Hindu

Int #	13. Birthplace	13a. VDC/Ward	13d. District	13e. Zone	14. Home Now	14c. VDC/Ward now	14d. District now	14e. Zone now	15. Years here?	16. Lived elsewhere?	17b. When?	17c. How long?	Screening 1
YH01	Chekchekma (Mati Hedangna)	Pathibara	Sank	Koshi	Hedangna	Pathibara, 4	Sank	Koshi	7	N	NA	NA	Y
YH02	Hedangna (Gairigau)	Pathibhara	Sank	Koshi	Hedangna	Pathibhara	Sank	Koshi	25	N	NA	NA	Y
YH03	Hedangna	Pathibhara	Sank	Koshi	Hedangna	Pathibhara	Sank	Koshi	42	N	NA	NA	Y
YH04	Hedangna	Pathibhara, 4	Sank	Koshi	Hedangna	Pathibhara, 4	Sank	Koshi	11	Y, Hile	0-5 years ago	7-10 years	Y
YH05	Hedangna	Pathibhara, 6	Sank	Koshi	Hedangna	Pathibhara, 4	Sank	Koshi	21	N	NA	NA	Y
YH06	Hedangna	Pathibhara	Sank	Koshi	Hedangna	Pathibhara	Sank	Koshi	35	N	NA	NA	Y
YH07	Hedangna	Pathibhara, 4	Sank	Koshi	Hedangna	Pathibhara, 4	Sank	Koshi	22	Y, Dhan	0-5 years ago	0-3 years	Y
YH08	Hedangna	Pathibhara, 4	Sank	Koshi	Hedangna	Pathibhara, 4	Sank	Koshi	16	N	NA	NA	Y
YH09	Hedangna	Pathibhara	Sank	Koshi	Hedangna	Pathibhara	Sank	Koshi	19	N	NA	NA	Y
YH10	Hedangna	Pathibhara	Sank	Koshi	Hedangna	Pathibhara	Sank	Koshi	20	N	NA	NA	Y
YH11	Hedangna	Pathibhara	Sank	Koshi	Hedangna	Pathibhara	Sank	Koshi	54	Y, Bhutan/Sikkim	20+ years ago	0-3 years	Y
YH13	Hedangna	Pathibhara, 7	Sank	Koshi	Hedangna	Pathibhara, 7	Sank	Koshi	39	Y, India	20+ years ago	4-6 years	Y
YH15	Hedangna	Pathibhara	Sank	Koshi	Hedangna	Pathibhara	Sank	Koshi	46	N	NA	NA	Y

Appendix A: Informal Interviews

Int #	18. MT	19. Mom's birthplace	20. Mom's MT	21. Mom-what lg. with you?	22. Dad's birthplace	23. Dad's MT	24. Dad-what lg. with you?	Screening 2	Screening 3	25. Radio?	26. How often?
YH01	Yam	Hedangna (mati, near school)	Yam	Yam	Checkchek	Yam	Yam	Y	Y	Y	sometimes
YH02	Yam	Hedangna (Gairigau)	Yam	Yam	Hedangna (Gairigau)	Yam	Yam	Y	Y	N	NA
YH03	Yam	Hedangna	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH04	Yam	Hedangna	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH05	Yam	Hedangna	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH06	Yam	Uwa	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH07	Yam	Gadhi	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH08	Yam	Hedangna	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH09	Yam	Hedangna	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH10	Yam	Uwa	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH11	Yam	Uling	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA
YH13	Yam	Hedangna (ward 6)	Yam	Yam	Hedangna (ward 7)	Yam	Yam	Y	Y	N	NA
YH15	Yam	Hedangna	Yam	Yam	Hedangna	Yam	Yam	Y	Y	N	NA

Int #	27. Written materials	28a. Literacy materials	28b. Newspaper	28c. Magazine	28d. Written lit.	28e. Folklore	28f. Health materials	30. Language of materials
YH01	Y	N	N	N	N	N	N	Yam
YH02	N	N	N	N	N	N	N	NA
YH03	N	N	N	N	N	N	N	NA
YH04	N	N	N	N	N	N	N	NA
YH05	N	N	N	N	N	N	N	NA
YH06	NA	N	N	N	N	N	N	NA
YH07	Y	N	N	N	N	N	N	Yam
YH08	Y	N	N	N	N	Y	N	Yam
YH09	N	N	N	N	N	N	N	NA
YH10	N	N	N	N	N	N	N	NA
YH11	NA	N	N	N	N	N	N	NA
YH13	N	N	N	N	N	N	N	NA
YH15	N	N	N	N	N	N	N	NA

Appendix A: Informal Interviews

Int #	32. What lang	33. First lg.	34. Best lg.	35. Second best lg.	36. Third best lg.	37. Fourth best lg.	Screening 4	38. Love most	39. MT how well?	40. How well read MT?	41. How well write MT?
YH01	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	some	some
YH02	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YH03	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	only a little	some
YH04	Yam, Nep, Hindi, Eng	Yam	Yam	Hindi	Nep	Eng	Y	Yam	NA	only a little	only a little
YH05	Yam, Nep	Yam	Nep	Yam	NA	NA	Y	Nep	very well	v. well	only a little
YH06	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YH07	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	v. well	some
YH08	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	some	some
YH09	Yam, Nep	Yam	Nep	Yam	NA	NA	Y	Yam	very well	v. well	some
YH10	Yam, Nep, Hindi	Yam	Yam	Nep	Hindi	NA	Y	Nep	NA	some	some
YH11	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YH13	Yam, Nep, Hindi	Yam	Yam	Nep	Hindi	NA	Y	Yam	NA	v. well	some
YH15	Yam, Nep, Hindi	Yam	Yam	Nep	Hinidi	NA	Y	Yam	NA	NA	NA

Int #	42. Father speaks	43. Mother speaks	44. Spouse speaks	45. Kids speak	46a. Where learned Y?	46c. Where learned N	47. child in school-N?
YH01	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	a little
YH02	Yam, Nep	Yam, Nep	Yam, Nep, Hindi, Eng	Yam, Nep	Home	School	a little
YH03	Yam, Hindi, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	a little
YH04	Yam, Hindi, Nep	Yam, Nep, Hindi	Yam, Nep, Hindi	NA	NA	NA	a little
YH05	Yam, Nep	Yam, Nep	Yam, Nep	Yam	Home	NR	a little
YH06	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	N
YH07	Yam, Nep	Yam, Nep	Yam, Nep, Eng	Yam, Nep	Home	School	a little
YH08	Yam, Nep	Yam, Nep	NA	NA	NA	NA	a little
YH09	Yam, Nep	Yam, Nep	NA	NA	NA	NA	a little
YH10	Yam, Nep, Hindi	Yam, Nep	Yam, Nep	Yam	Home	NR	a little
YH11	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	a little
YH13	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	a little
YH15	NR	NR	NR	Yam, Nep	Home	School	Y

Appendix A: Informal Interviews

Int #	What language do you usually use when...												
	48a. Counting	48b. Singing	48c. Joking	48d. Shopping	48e. Storytelling	48f. Debate	48g. Puja/Prayer	48h. Quarreling	48i. Scolding	48j. Telling stories to kids	48k. Singing at home	48l. Family gatherings	48m. Village meetings
YH01	Nep	Nep	Yam	Nep	Both Yam and Nep	Both Yam and Nep	Nep	Yam	Yam	Yam	Nep	Yam	Both Yam and Nep
YH02	Both Yam and Nep	Nep	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Nep	Nep	Yam	Both Yam and Nep
YH03	Nep	Nep	Yam	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Both Yam and Nep
YH04	Nep	Nep	Both Yam and Nep	Nep	Yam	Both Yam and Nep	Nep	Both Yam and Nep	Both Yam and Nep	Yam	Nep	Yam	Nep
YH05	Yam	Nep	Yam	Nep	Nep	Nep	Yam	Yam	Yam	Nep	Nep	Yam	Nep
YH06	Nep	Nep	NA	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Both Yam and Nep
YH07	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YH08	Nep	Nep	Yam	Nep	Yam	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Yam
YH09	Yam	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep
YH10	Yam	Nep	Yam	Nep	Nep	Nep	Yam	Yam	Nep	Nep	Nep	Yam	Nep
YH11	Yam	Nep	Both Yam and Nep	Nep	Both Yam and Nep	Both Yam and Nep	Yam	Yam	Yam	Yam	Both Yam and Nep	Yam	Both Yam and Nep
YH13	Nep	Nep	Yam	Nep	Nep	Nep	Yam	Nep	Yam	Nep	Yam	Yam	Yam
YH15	Nep	Nep	Yam	Nep	Nep	Nep	Yam	Both Yam and Nep	Both Yam and Nep	Both Yam and Nep	Both Yam and Nep	Yam	Both Yam and Nep

Int #	What language is most frequently used in the home when discussing <i>education matters</i> with...						What language is most frequently used in the home when discussing <i>social events</i> and <i>family matters</i> with...					
	Grandfather	Grandmother	Father	Mother	Spouse	Children	Grandfather	Grandmother	Father	Mother	Spouse	Children
YH01	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YH02	NA	NA	NA	NA	NA	Yam	NA	NA	NA	NA	NA	Yam
YH03	NA	NA	NA	NA	Yam	Yam	NA	NA	NA	NA	Yam	Yam
YH04	Yam	Yam	Yam	Yam	Yam	NA	Yam	Yam	Yam	Yam	Yam	NA
YH05	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YH06	NA	NA	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam
YH07	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YH08	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam	NA	NA
YH09	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam	NA	NA
YH10	Nep	Nep	Nep	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Nep	Yam
YH11	NA	NA	NA	NA	NA	Nep	NA	NA	NA	NA	NA	Yam
YH13	NA	NA	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam
YH15	NA	NA	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam

Appendix A: Informal Interviews

Int #	Language most frequently used in home when <i>writing letters</i> to...						What language do your children usually speak when...		
	49ci. Grandfather	49cii. Grandmother	49ciii. Father	49civ. Mother	49cv. Spouse	49cvi. Children	50a. Playing with kids	50b. Talking with neighbors	50c. At school
YH01	Yam	Yam	Yam	Yam	Yam	NA	Yam	Yam	Nep
YH02	NA	NA	NA	NA	NA	NA	Nep	Yam	Nep
YH03	NA	NA	NA	NA	Nep	Nep	Yam	Yam	Nep
YH04	Nep	Nep	Nep	Nep	Nep	NA	NA	NA	NA
YH05	Nep	Nep	Nep	Nep	Nep	NA	Yam	Yam	Other
YH06	NA	NA	NA	NA	NA	NA	Yam	Yam	Yam
YH07	NA	NA	NA	NA	Nep	NA	Yam	Nep	Nep
YH08	NA	NA	Nep	Nep	NA	NA	NA	NA	NA
YH09	Nep	Nep	Nep	Nep	NA	NA	NA	NA	NA
YH10	Nep	Nep	Nep	Nep	Nep	NA	Yam	Yam	NA
YH11	NA	NA	NA	NA	NA	NA	Yam	Yam	Nep
YH13	NA	NA	Nep	Nep	Nep	Nep	Nep and Yam	Yam	Nep
YH15	NA	NA	NA	NA	NA	NA	Yam	Yam	Nep

Int #	51. How often MT	52a. LWC	52b. How often LWC	54. Preferred med. of primary ed.	55. Children speak MT	56. Parents w/kids	57. Young speak well?
YH01	Every day	Nep	Every day	Yam	Y	Yam	Y
YH02	Every day	Nep	Every day	Nep	Y	Yam	Y
YH03	Every day	Nep	Sometimes	Yam	Y	Yam	Y
YH04	Every day	Nep	Sometimes	Yam	NA	Yam	Y, don't know Nep
YH05	Sometimes	Nep	Sometimes	Nep	Y	Yam	Y
YH06	Every day	Nep	Sometimes	Nep	Y	Yam	Y
YH07	Every day	Nep	Sometimes	Eng	Y	Yam	Y
YH08	Every day	Nep	Every day	Yam	NA	Yam	Y
YH09	Every day	Nep	Every day	Eng	NA	Yam	Y
YH10	Sometimes	Nep	Sometimes	Nep	Y	Yam	Y
YH11	Every day	Nep	Sometimes	Nep	Y	Both Yam and Nep	Y
YH13	Every day	Nep	Every day	Yam	Y	Yam	Y
YH15	Every day	Nep	Sometimes	Yam	Y	Yam	Y

Appendix A: Informal Interviews

Int #	If someone started a class to learn to read and write in Yamphu, would you yourself want to attend?			58c. Class for kids?	58d.What subjects?	Is reading and writing Yamphu important to you?	
	58. Attend?	58a. Why?	58b. How many hours			59. Important?	59a. Why
YH01	Y	Her own language - for better understanding	as needed	Y	History, songs	Y	It's my language
YH02	N	I'm too old	NA	NR	NA	N	I'm too old
YH03	Y	Our own language and culture	4+	Y	Culture, history	Y	Our own language and culture
YH04	Y	It's my own language and I'd like to study it - development	3-4	Y	Health	Y	Because they can only understand Yam - it'd be really helpful if they could start studying with it
YH05	Y	I love my mother tongue	1-2	Y	Dances, songs	Y	For history (friend told her to say this)
YH06	Y	Like to learn	4+	Y	NR	N	Kehi pani chaina
YH07	Y	Language development	4+	Y	History	Y	For own development
YH08	Y	For own language development	4+	Y	Lg. dev.	Y	For Yam language development
YH09	Y	Because it's good	4+	Y	Old things	Y	To remember it (mother tongue)
YH10	Y	Because it's about my mother tongue	1-2	Y	Own religion	Y	Because our religion and word collection is important
YH11	N	NA	NA	Y	NR	N	Because she never learned how to read
YH13	Y	Because it's my own language	1-2	Y	Own lg., script, religion, culture	Y	"Very!" We must not lose/forget our own language, script, religion, culture
YH15	Y	Like to study his own language	as needed	Y	NR	Y	Like to learn to read and write own language

Int #	60. Intercaste marriage	61. Kids' kids speak?	61a. If speak, how feel	61b. How feel if not speak	62. What lang. children first	63. your lang and grandparents lang.	If so, how?		64d. Mixing of lgs	64e. Way of speaking	65. Feel hearing other lgs.
							64b. Vocab	64c. Sentence types			
YH01	Bad	Y	NR	bad	Yam	N	N	N	N	N	NR
YH02	Indifferent	Y	good, in some places in the village they'll speak	bad	Yam	N	N	N	N	N	other
YH03	Indifferent, have to go with it	Y	good	bad	Yam	Y	N	N	Y	N	bad
YH04	Have to teach them Yam	Y	good	bad	Yam	N	N	N	N	N	bad
YH05	Bad	Y	good	bad	Yam	N	N	N	N	N	good
YH06	Bad	Y	good	bad, they don't speak if they don't speak Yam	Yam	N	N	N	N	N	NR
YH07	Indifferent	Y	good	bad	Yam	N	N	N	N	N	indifferent
YH08		Y	good	bad	Yam	N	N	N	N	N	indifferent
YH09	Bad	Y	good	bad	Yam	N	N	N	N	N	good
YH10	Bad	Y	good	bad	Yam	N	N	N	N	N	bad
YH11	Good	Y	good	bad	Yam	N	N	N	N	N	good
YH13	Indifferent	Y	good	bad	Yam	N	N	N	N	N	bad
YH15	Bad, difficult	Y	good	bad, should teach them	Yam	N	N	N	N	N	bad

Appendix A: Informal Interviews

Metadata: Khoktak	
Informed consent:	Yes
Dates of data collection:	May 9-10, 2011
VDC name:	Num
District:	Sankhuwasabha
Zone:	Koshi
GPS coordinates:	N27 32.521 E87 17.636
Data collectors:	John Eppele, Holly Hilty, Jessi Mitchell

Int. #	2. Gender	3. Age	3b. Age group	4. Literate?	6. Ed level	7. Marital status	8. MT of spouse	9. Children?	10. Caste	10a. Ethnic group	10b. Clan	11. Occupation	12. Religion
YK01	M	41	O	N	NA	Y	Tamang	Y	Rai	Yam	Changka	Farmer	Hindu
YK02	M	50	O	N	NA	Y	Yam	Y	Rai	Yam	Nt sure	Farmer	Christian
YK03	M	21	Yg	Y	5	N	NA	N	Rai	Yam	Riyang	Farmer	Kirat
YK04	F	50	O	N	NA	Y	Yam	Y	Rai	Yam	Ungsawa	childcare	Kirat
YK05	M	25	Yg	Y	5	Y	Yam	Y	Rai	Yam	Riyang	Farmer	Kirat
YK06	M	34	Yg	Y	6	Y	Yam	Y	Rai	Yam	Chanka	Farmer	Kirat
YK07	F	52	O	N	NA	Y	Yam	Y	Rai	Yam	NR	NR	NR
YK08	F	16	Yg	Y	10	N	NA	N	Rai	Yam	Changka	Student	Kirat
YK09	F	22	Yg	N	2	Y	Yam	Y	Rai	Yam	Doesn't know	Shop-owner	Kirat
YK10	F	15	Yg	Y	7	N	NA	N	Rai	Yam	Doesn't know	Student	NR
YK11	M	45	O	Y	6	Y	Yam	Y	Limbu	Paghu	Ripachau	Farmer	Kirat
YK12	F	45	O	N	NA	Y	Yam	Y	Rai	Yam	Chongbang	Farmer	Christian

Appendix A: Informal Interviews

Int. #	13. Birthplace	13c. VDC/Ward	13d. District	13e. Zone	14. Home Now	14c. VDC/Ward now	14d. District now	14e. Zone now	15. Years here?	16. Lived elsewhere?	17b. When?	17c. How long?	Screening 1
YK01	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	41	N	NA	NA	Y
YK02	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	50	Y, Chakrag, Sunsari	0-5 years ago	0-3 years	Y
YK03	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	21	N	NA	NA	Y
YK04	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	50	N	NA	NA	Y
YK05	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	25	N	NA	NA	Y
YK06	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	34	N	NA	NA	Y
YK07	Devitar	Matsya Pokhari	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	40	N	NA	NA	N
YK08	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	16	N	NA	NA	Y
YK09	Matsya Pokhari	Matsya Pokhari	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	8	N	NA	NA	N
YK10	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	15	N	NA	NA	Y
YK11	Khoktak	Num, 3	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	45	N	NA	NA	Y
YK12	Seduwa	Makalu	Sank	Koshi	Khoktak	Num, 3	Sank	Koshi	25	N	NA	NA	N

Int. #	18. MT	19. Mom's birthplace	20. Mom's MT	21. Mom-what lg. with you?	22. Dad's birthplace	23. Dad's MT	24. Dad-what lg. with you?	Screening 2	Screening 3	25. Radio?	26. How often?
YK01	Yam	Iba	Yam	Yam	Khoktak	Yam	Yam	Y	Y	N	NA
YK02	Yam	Seduwa	Yam	Yam	Khoktak	Yam	Yam	Y	Y	N	NA
YK03	Yam	Tamku	Kulung	Other	Khoktak	Yam	Yam	Y	Y	N	NA
YK04	Yam	Ambrang (Num VDC)	Yam	Yam	Khoktak	Yam	Yam	Y	Y	N	NA
YK05	Yam	Mansingma	Yam	Yam	Khoktak	Yam	Yam	Y	Y	N	NA
YK06	Yam	Ala	Yam	Yam	Khoktak	Yam	Yam	Y	Y	N	NA
YK07	Yam	Devitar	Yam	Yam	Devitar	Yam	Yam	N	Y	N	NA
YK08	Yam	Khomlakhang (Num VDC, ward 2)	Yam	Yam	Khoktak	Yam	Yam	Y	Y	N	NA
YK09	Yam	Matsya Pokhari	Kulung	Nep	Chanaute	Tingwa	Nep	N	N	N	NA
YK10	Yam	Mansingma	Yam	Yam	Khoktak	Yam	Yam	Y	N	N	NA
YK11	Limbu - but never spoke	Khoktak	Yam	Yam	Sanghu VDC, Taplejung district	Limbu	Yam	Y	Y	N	NA
YK12	Yam	Seduwa	Yam	Yam	Makalu	Yam	Yam	N	Y	N	NA

Appendix A: Informal Interviews

Int. #	27. Written materials	28a. Literacy materials	28b. Newspaper	28c. Magazine	28d. Written lit.	28e. Folklore	28f. Health materials	30. Language of materials
YK01	NA	N	N	N	N	N	N	NA
YK02	NA	N	N	N	N	N	N	NA
YK03	N	N	N	N	N	N	N	NA
YK04	NA	N	N	N	N	N	N	NA
YK05	N	N	N	N	N	N	N	NA
YK06	N	N	N	N	N	N	N	NA
YK07	NA	N	N	N	N	N	N	NA
YK08	Y	N	Y	N	N	Y	N	Yam
YK09	N	N	N	N	N	N	N	NA
YK10	Y	N	N	N	N	N	N	NA
YK11	N	N	N	N	N	N	N	NA
YK12	N	N	N	N	N	N	N	NA

Int. #	32. What lang	33. First lg.	34. Best lg.	35. Second best lg.	36. Third best lg.	37. Fourth best lg.	Screening 4	38. Love most	39. MT how well?	40. How well read MT?	41. How well write MT?
YK01	Yam, Nep	Yam	Yam and Nep	NA	NA	NA	Y	Yam	very well	NA	NA
YK02	Yam, Nep, Hindi	Yam	Yam	Yam	Hindi	NA	Y	Nep	very well	NA	NA
YK03	Yam, Nep, Kulung	Yam	Yam	Yam	Kulung	NA	Y	Other	some	NA	NA
YK04	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YK05	Yam, Nep	Yam	Yam	Yam	NA	NA	Y	Yam	some	some	only a little
YK06	Yam, Nep, Hindi, Tamang, Eng	Yam	Yam	Yam	Hindi	Eng	Y	Nep	very well	some	some
YK07	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YK08	Yam, Nep, Eng	Yam	Yam	Yam	Eng	NA	Y	Yam	some	NA	NA
YK09	Yam, Nep	Nep	Nep	Yam	NA	NA	N	Nep	only a little	NA	NA
YK10	Yam, Nep	Nep	Yam	Yam	NA	NA	Y	Nep	some	some	some
YK11	Yam, Nep, Hindi	Yam	Yam	Yam	Hindi	NA	Y	Yam	very well	some	some
YK12	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Nep	NA	NA	NA

Appendix A: Informal Interviews

Int. #	42. Father speaks	43. Mother speaks	44. Spouse speaks	45. Kids speak	46a. Where learned Y?	46c. Where learned N	46d. Where learned H	46f. Where learned Eng	47. child in school-N?
YK01	Yam, Nep	Yam, Nep	Nep	Nep	NR	Home	NA	NA	N
YK02	died young	Yam, Nep	Yam, Nep	Yam, Nep, Eng	Home	Other	NA	Other	a little
YK03	Yam, Nep	Nep, Kulung	NA	NA	NA	NA	NA	NA	a little
YK04	Yam, Nep	Nep	Yam, Nep	Yam, Nep	Home	School	NA	NA	a little
YK05	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	NA	NA	a little
YK06	Yam, Nep	Yam, Nep	Yam, Nep	Nep	NR	School	NR	NA	a little
YK07	died young	Yam, Nep	Yam, Nep	Yam, Nep	NR	School	NA	NA	Y
YK08	Yam, Nep	Yam, Nep	NA	NA	NA	NA	NA	NA	a little
YK09	Nep	Nep	Yam, Nep	Nep	NR		NA	NA	Y
YK10	Yam, Nep	Yam, Nep	NA	NA	NA	NA	NA	NA	a little
YK11	Yam, Nep, Limbu	Yam, Nep	Yam, Nep	Yam, Nep, Hindi, Eng	Home	School	School	School	a little
YK12	Yam, Nep	Yam, Nep	Yam, Nep	Nep	NR	NR	NA	NA	a little

Int. #	What language do you use most frequently when...												
	48a. Counting	48b. Singing	48c. Joking	48d. Shopping	48e. Storytelling	48f. Debate	48g. Puja/Prayer	48h. Quarreling	48i. Scolding	48j. Telling stories to kids	48k. Singing at home	48l. Family gatherings	48m. Village meetings
YK01	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Nep	Yam	Yam
YK02	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Both Yam and Nep	Nep	Both Yam and Nep	Nep
YK03	Nep	Nep	Nep	Nep	Nep	Nep	Both Yam and Nep	Nep	Nep	Nep	Nep	Nep	Nep
YK04	Nep	Both Yam and Nep	Yam	Nep	Yam	Yam	Yam	Nep	Yam	Nep	NA	Nep	Nep
YK05	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Nep	Yam	Nep
YK06	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Yam	Nep	Yam
YK07	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Yam	NA	Nep	Yam	Both Yam and Nep
YK08	Nep	Nep	Yam	Nep	Nep	Yam	Yam	Nep	Yam	Nep	Nep	Yam	Nep
YK09	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep
YK10	Yam	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep
YK11	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Nep	Yam	Nep
YK12	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep

Appendix A: Informal Interviews

Int. #	Language most frequently used in the home when discussing <i>education matters</i> with...						Language most frequently used in the home when discussing <i>social events and family matters</i> with...					
	49ai. Grandfather	49aii. Grandmother	49aiii. Father	49aiv. Mother	49av. Spouse	49avi. Children	49bi. Grandfather	49bii. Grandmother	49biii. Father	49biv. Mother	49bv. Spouse	49bvi. Children
YK01	Yam	Yam	Yam	Yam	Nep	Nep	Yam	Yam	Yam	Yam	Nep	Nep
YK02	Nep	Other	Yam	Other	Other	Nep	Other	Other	Other	Other	Other	Nep
YK03	NA	NA	Nep	Nep	NA	NA	NA	NA	Nep	Nep	NA	NA
YK04	Nep	Yam	NA	Other	Nep	Nep	Nep	Nep	NA	Other	Nep	Nep
YK05	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YK06	Yam	Yam	Nep	Yam	Nep	Nep	Yam	Yam	Nep	Yam	Nep	Nep
YK07	Yam	Yam	Yam	Yam	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Nep
YK08	NA	NA	Nep	Yam	NA	NA	NA	NA	Yam	Yam	NA	NA
YK09	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep
YK10	Nep	Nep	Nep	Nep	NA	NA	Nep	Nep	Nep	Nep	NA	NA
YK11	Nep	Nep	Nep	Other	Other	Nep	Nep	Nep	Nep	Other	Other	Nep
YK12	Yam	Yam	Nep	Nep	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Nep

Int. #	Language most frequently used in home when <i>writing letters</i> to...						Language your children usually speak when...		
	49ci. Grandfather	49cii. Grandmother	49ciii. Father	49civ. Mother	49cv. Spouse	49cvi. Children	50a. Playing with kids	50b. Talking with neighbors	50c. At school
YK01	NA	NA	NA	NA	NA	NA	Nep	Nep	Nep
YK02	NA	NA	NA	NA	NA	NA	Nep	Nep	Nep
YK03	NA	NA	NA	NA	NA	NA	NA	NA	NA
YK04	NA	NA	NA	NA	NA	NA	Nep	Nep	Nep
YK05	Nep	Nep	Nep	Nep	Nep	NA	Nep	Nep	Nep
YK06	NA	NA	Nep	NA	Nep	Nep	Nep	Nep	Nep
YK07	NA	NA	NA	NA	NA	NA	Nep	Nep	Nep
YK08	NA	NA	Nep	Nep	NA	NA	NA	NA	NA
YK09	NA	NA	NA	NA	NA	NA	Nep	Nep	Nep
YK10	NA	NA	NA	NA	NA	NA	NA	NA	NA
YK11	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep
YK12	NA	NA	NA	NA	NA	NA	Nep	Nep and Yam	Nep

Appendix A: Informal Interviews

Int. #	51. How often MT	52a. LWC	52b. How often LWC	54. Preferred med. of ed.	55. Children speak MT	56. Parents w/kids	57. Young speak well?
YK01	Every day	Nep	Every day	Nep	N	Nep	Y
YK02	Sometimes	Nep	Every day	Nep	Y	Nep	N
YK03	Sometimes	Nep	Every day	Nep	NA	Nep	N
YK04	Sometimes	Nep	Every day	Yam	N	Nep	N
YK05	Sometimes	Nep	Sometimes	Nep	Y	Yam	N
YK06	Every day	Nep	Every day	Eng	Y	Nep	N
YK07	Every day	Nep	Sometimes	Nep	N	Nep	N
YK08	Every day	Nep	Every day	Yam	NA	Nep	N
YK09	Sometimes	Nep	Every day	Eng	Y	Yam	N
YK10	Sometimes	Nep	Every day	Nep	NA	Yam	N
YK11	Every day	Nep	Every day	Eng	N	Nep	N
YK12	Sometimes	Nep	Every day	Nep	N	Nep	Y

Int. #	If someone started a class to learn to read and write in Yamphu, would you yourself want to attend?			58c. Class for kids?	58d. What subjects?	Is reading and writing in Yamphu important to you?	
	58. Class	58a. Why	58b. How many hours			59. Important?	59a. Why?
YK01	Y	Because it's my own language and I want to learn to read	1-2	Y	Own lg.	Y	It's my own interest
YK02	N	NA	NA	NR	NA	Y	Because it's my own language (N for the class because "I'm old and my eyes aren't good")
YK03	Y	Own language preservation "isprasta"	1-2	Y		Y	Own jaati
YK04	N	NA	NA	N	NA	N	58 - "I can't see well any more" c - "Because they don't speak Yam"
YK05	Y	It's my own language	1-2	N	NA	N	
YK06	Y	Because I want to learn	2-3	Y	Songs, own lg.	Y	Because it's our own language and I don't want to forget it
YK07	N	NA	NA	N	NA	N	She doesn't know how to read
YK08	Y	Because it's my own mother tongue	2-3	Y	Culture	Y	Because we don't know the things our parents knew/did
YK09	Y	Would like to know how to use her own language	1-2	Y	Anything	Y	Friends are Yam and she'd like to learn too
YK10	N	NA	NA	N	Songs	N	Doesn't know Yam. 58d - songs
YK11	Y	Because it needs to be taught	2-3	Y	Own lg., culture	Y	Because our language used to be spoken here, but it isn't spoken here anymore
YK12	Y	Her own language why wouldn't she want to learn?	1-2	Y	NR	Y	She'd be really happy to read her own language

Appendix A: Informal Interviews

Int. #	60. Intercaste marriage	61. Children's children speak?	61a. If speak, how feel	61b. How feel if not speak	62. What lang. children first	63. your lang and grandparents lang.	64. If yes, how?	64b. Vocab	64c. Sentence types	64d. Mixing of lgs	64e. Way of speaking	65. Feel hearing other lgs.
YK01	Bad	N	good	bad	Yam	N	N	N	N	N	N	bad
YK02	Indifferent	Y	indifferent	bad	Nep	N	N	N	N	N	N	bad
YK03	Indifferent	N	indifferent	bad	Both Nep	N	N	N	N	N	N	indifferent
YK04	Bad	N	good	bad	Yam	N	N	N	N	N	N	bad
YK05	Indifferent	Y	good	bad	Yam	N	N	N	N	N	N	bad
YK06	Indifferent	Y	good	bad	Nep	N	N	N	N	N	N	indifferent
YK07	Bad	Y	good	bad	Yam	N	N	N	N	N	N	bad
YK08	Indifferent	Y	good	bad	Yam	Y	Y	N	N	N	N	indifferent
YK09	Bad		good	bad	Nep	Y	N	N	N	Y	Y	bad
YK10	Good	N	good	bad	Nep	N	N	N	N	N	N	bad
YK11	Bad	N	good	bad	Yam	Y	Y	Y	Y	Y	Y	bad
YK12	Bad	N	good	bad	Nep	Y	N	N	N	Y	N	good

Appendix A: Informal Interviews

Metadata: Seduwa	
Informed consent:	Yes
Dates of data collection:	May 5-9, 2011
VDC name:	Makalu
District:	Sankhuwasabha
Zone:	Koshi
GPS coordinates:	N27 34.646 E87 15.717
Data collectors:	John Eppele, Holly Hilty, Jessi Mitchell

Int. #	2. Gender	3. Age	3b. Age group	4. Literate?	6. Ed level	7. Marital status	8. MT of spouse	9. Children?	10. Caste	10a. Ethnic group	10b. Clan	11. Occupation	12. Religion
YS01	F	21	Yg	N	NA	Y	NR	NR	Rai	Yam	NR	Farmer	Christian
YS02	M	22	Yg	N	NA	Y	Yam	N	Rai	Yam	Pa O	Farmer	Christian
YS03	F	35	O	N	NA	Y	Yam	Y	Rai	Yam	Sibo - Husband is Swangim	Pastor's wife	Christian
YS04	F	58	O	N	NA	Y	Yam	Y	Rai	Yam	NR	Farmer	Christian
YS05	M	30	Yg	Y	B.A.	Y	Loh	Y	Rai	Yam	Pa O	Teacher	Kirat
YS08	M	42	O	Y	2+	Y	Yam	Y	Rai	Yam	Khesabha	Principal	Christian
YS10	M	38	O	Y	5	Y	Yam	Y	Rai	Yam	Swayinghim	Farmer	Christian
YS11	M	40	O	Y	2+	N	NA	N	Rai	Yam	Pa O	Farmer	Hindu
YS12	F	27	Yg	Y	6	Y	Yam	Y	Rai	Yam	Pa O	Farmer	Christian
YS13	F	38	O	N	NA	Y	Yam	Y	Rai	Yam	Pa O	Farmer	Christian
YS14	F	38	O	N	NA	Y	Yam	Y	Rai	Yam	I'wasa	Farmer	Christian
YS15	F	16	Yg	Y	10	N	NA	N	Rai	Yam	Swengim	Student	Christian
YS16	M	25	Yg	Y	3	Y	Kulung	Y	Rai	Yam	Pa O	Farmer	Christian
YS17	M	46	O	Y	7	Y	Yam	Y	Rai	Yam	Rangbisu Kesaba Sibu	Farmer	Kirat

Appendix A: Informal Interviews

Int. #	13. Birthplace	13c. VDC/Ward	13d. District	13e. Zone	14. Home Now	14c. VDC/Ward now	14d. District now	14e. Zone now	15. Years here?	16. Lived elsewhere?	17a. Where?	17b. When?	17c. How long?
YS01	Mulgau	Makalu	Sank	Koshi	Mulgau	Makalu	Sank	Koshi	21	N	NA	NA	NA
YS02	Mulgau	Makalu	Sank	Koshi	Mulgau	Makalu	Sank	Koshi	22	N	NA	NA	NA
YS03	Seduwa	Makalu, 7	Sank	Koshi	Chainpur	NR	Dhan	Koshi	33	Y	Chainpur	0-5 years ago	0-3 years
YS04	Mulgau	Makalu	Sank	Koshi	Mulgau	Makalu	Sank	Koshi	46	Y	Jappa	NR	11+ years
YS05	Makalu	Makalu, 7	Sank	Koshi	Makalu	Makalu, 7	Sank	Koshi	28	Y	Khandbari	6-10 years ago	0-3 years
YS08	Makalu	Makalu, 7	Sank	Koshi	Makalu	Makalu, 7	Sank	Koshi	42	N	NA	NA	NA
YS10	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	38	N	NA	NA	NA
YS11	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	40	N	NA	NA	NA
YS12	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	27	N	NA	NA	NA
YS13	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	38	N	NA	NA	NA
YS14	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	38	N	NA	NA	NA
YS15	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	16	Y	Khandbari		0-3 years
YS16	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	25	N	NA	NA	NA
YS17	Mulgau	Makalu, 7	Sank	Koshi	Mulgau	Makalu, 7	Sank	Koshi	46	N	NA	NA	NA

Int. #	Screening 1	18. MT	19. Mom's birthplace	20. Mom's MT	21. Mom-what lg. with you?	22. Dad's birthplace	23. Dad's MT	24. Dad-what lg. with you?	Screening 2	Screening 3	25. Radio?	26. How often?
YS01	Y	Yam	Mulgau	Yam	Yam	Mulgau	Yam	Yam	Y	Y	N	NA
YS02	Y	Yam	Saksaba	Khombu	Yam	Sagdim (Ward 1)	Yam	Yam	Y	Y	N	NA
YS03	Y	Yam	Mulgau	Yam	Yam	Mulgau	Yam	Yam	Y	Y	N	NA
YS04	Y	Yam	Mulgau	Yam	Other	Mulgau	Yam	Yam	Y	Y	NR	NA
YS05	Y	Yam	Makalu	Yam	Yam	Makalu	Yam	Yam	Y	Y	N	NA
YS08	Y	Yam	Makalu (7)	Yam	Yam	Makalu (7)	Yam	Yam	Y	Y	N	NA
YS10	Y	Yam	Mulgau	Yam	Yam	Mulgau	Yam	Yam	Y	Y	Y	sometimes
YS11	Y	Yam	Mulgau	Yam	Yam	Mulgau	Yam	Yam	Y	Y	N	NA
YS12	Y	Yam	Sadang	Yam	Yam	Mulgau	Yam	Yam	Y	Y	N	NA
YS13	Y	Yam	Mulgau	Yam	Yam	Karbari (tol)	Yam	Yam	Y	Y	NR	NA
YS14	Y	Yam	Karabari	Yam	Yam	Mulgau	Yam	Yam	Y	Y	NR	NA
YS15	Y	Nep	Murmidada gau	Nep	Nep	Mulgau	Yam	Nep	N	N	NR	NA
YS16	Y	Yam	Makalu, ward 1	Yam	Yam	Mulgau	Yam	Yam	Y	Y	N	NA
YS17	Y	Yam	Makalu, ward 6	Yam	Yam	Mulgau	Yam	Yam	Y	Y	N	NA

Appendix A: Informal Interviews

Int. #	27. Written materials	28a. Literacy materials	28b. Newspaper	28c. Magazine	28d. Written lit.	28e. Folklore	28f. Health materials	30. Language of materials
YS01	NA	N	N	N	N	N	N	NA
YS02	NA	N	N	N	N	N	N	NA
YS03	NA	N	N	N	N	N	N	NA
YS04	NR	N	N	N	N	N	N	NA
YS05	Y	N	N	Y	Y	Y	N	Yam
YS08	Y	Y	N	N	N	N	N	Yam
YS10	N	N	N	N	N	N	N	NA
YS11	N	N	N	N	N	N	N	NA
YS12	N	N	N	N	N	N	N	NA
YS13	NR	N	N	N	N	N	N	NA
YS14	NR	N	N	N	N	N	N	NA
YS15	N	N	N	N	N	N	N	NA
YS16	N	N	N	N	N	N	N	NA
YS17	N	N	N	N	N	N	N	NA

Int. #	32. What lang	33. First lg.	34. Best lg.	35. Second best lg.	36. Third best lg.	37. Fourth best lg.	Screening 4	38. Love most	39. MT how well?	40. How well read MT?	41. How well write MT?
YS01	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YS02	Yam, Nep, Khumbu	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YS03	Yam, Nep	Yam	Nep	Nep	NA	NA	Y	Nep	NA	NA	NA
YS04	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YS05	Yam, Nep, Hindi, Eng	Yam	Yam	Nep	Eng	Hindi	Y	Yam	NA	v. well	v. well
YS08	Yam, Loh, Nep, Kulung, Sherpa, Eng	Yam	Yam	Nep	Eng	Sherpa	Y	Yam	NA	some	some
YS10	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	only a little	only a little
YS11	Yam, Nep	Yam	Yam and Nep	NA	NA	NA	Y	NR	very well	some	some
YS12	Yam, Nep	Yam	Yam	Yam	NA	NA	Y	Yam	some	some	some
YS13	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YS14	Yam, Nep	Yam	Yam	Nep	NA	NA	Y	Yam	NA	NA	NA
YS15	Yam, Nep, Eng	Nep	Nep	Yam	NA	NA	Y	Yam	NA	only a little	only a little
YS16	Yam, Nep	Yam	Yam and Nep	NA	NA	NA	Y	Yam	some	NA	NA
YS17	Yam, Nep	Yam	Yam and Nep	NA	NA	NA	Y	Yam	some	some	only a little

Appendix A: Informal Interviews

Int. #	42. Father speaks	43. Mother speaks	44. Spouse speaks	45. Kids speak	46a. Where learned Y?	46c. Where learned N	46d. Where learned H	46f. Where learned Eng	47. child in school-N?
YS01	Yam, Nep	Yam, Nep	Yam, Nep	NA	NR	NR	NA	NA	a little
YS02	Yam, Nep	Yam, Nep	Yam, Nep	NA	NA	NA	NA	NA	N
YS03	Yam, Nep	Yam, Nep	Yam, Nep	Nep	NR	School	NA	NA	N
YS04	Yam, Nep	NR	Yam, Nep	Nep, Eng	NR	School	NA	School	Y
YS05	Yam, Nep	Yam, Nep	Loh, Nep	Yam, Nep	Home	School	NR	NA	Y
YS08	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	NA	NA	a little
YS10	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	Other	NA	NA	a little
YS11	Yam, Nep	Yam, Nep	NA	NA	NA	NA	NA	NA	a little
YS12	Yam, Nep	Yam, Nep	Yam, Nep	Nep	NR	Other	NA	NA	a little
YS13	Yam, Nep, Kulung	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	NA	NA	Y
YS14	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	School	NA	NA	Y
YS15	Yam, Nep	Nep	NA	NA	NA	NA	NA	NA	Y
YS16	Yam, Nep	Yam, Nep	Yam, Nep, Kulung	NA	NR	NR	NA	NA	a little
YS17	Yam, Nep	Yam, Nep	Yam, Nep	Yam, Nep	Home	Other	NA	NA	a little

Appendix A: Informal Interviews

Int. #	What language do you speak when...												
	48a. Counting	48b. Singing	48c. Joking	48d. Shopping	48e. Storytelling	48f. Debate	48g. Puja/Prayer	48h. Quarreling	48i. Scolding	48j. Telling stories to kids	48k. Singing at home	48l. Family gatherings	48m. Village meetings
YS01	Yam	Nep	Yam	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep
YS02	Nep	NA	Both Yam and Nep	Both Yam and Nep	Nep	Nep	Nep	Both Yam and Nep	Both Yam and Nep	Both Yam and Nep	NA	Yam	Nep
YS03	Nep	Nep	Nep	Both Yam and Nep	Nep	Nep	Nep	Both Yam and Nep	Nep	Nep	Nep	Nep	Nep
YS04	Yam	Nep	Both Yam and Nep	Both Yam and Nep	Both Yam and Nep	Both Yam and Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep
YS05	Yam	Nep	Yam	Nep	Nep	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YS08	Nep	Nep	Both Yam and Nep	Both Yam and Nep	Both Yam and Nep	Yam	Nep	Both Yam and Nep	Yam	Both Yam and Nep	Yam	Both Yam and Nep	Yam
YS10	Nep	Nep	Nep	Both Yam and Nep	Nep	Yam	Nep	Nep	Nep	Yam	Nep	Yam	Nep
YS11	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep	Both Yam and Nep	Yam	Nep	Yam	Nep
YS12	Nep	Nep	Nep	Yam	Yam	Yam	Nep	Both Yam and Nep	Both Yam and Nep	Nep	Yam	Yam	Nep
YS13	Nep	Nep	Both Yam and Nep	Nep	Both Yam and Nep	Yam	Nep	Yam	Yam	Yam	Nep	Yam	Nep
YS14	Nep	Nep	Yam	Both Yam and Nep	Both Yam and Nep	Nep	Nep	Both Yam and Nep	Nep	Yam	Nep	Yam	Nep
YS15	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep
YS16	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Yam	Nep
YS17	Nep	Nep	Both Yam and Nep	Both Yam and Nep	Nep	Nep	Yam	Both Yam and Nep	Yam	Yam	Nep	Yam	Nep

Appendix A: Informal Interviews

Int. #	Language most frequently used in the home when discussing <i>education matters</i> with...						Language most frequently used in the home when discussing <i>social events</i> and <i>family matters</i> with...					
	49ai. Grandfather	49aai. Grandmother	49aiii. Father	49aiv. Mother	49av. Spouse	49avi. Children	49bi. Grandfather	49bii. Grandmother	49biii. Father	49biv. Mother	49bv. Spouse	49bvi. Children
YS01	NA	NA	NA	Nep	Nep	NA	NA	NA	NA	Yam	Yam	NA
YS02	NA	NA	NA	NA	Yam	NA	NA	NA	NA	NA	Yam	NA
YS03	NA	NA	Yam	Yam	Nep	Nep	NA	NA	Yam	Yam	Yam	Nep
YS04	NA	NA	NA	NA	Yam	Nep	NA	NA	NA	NA	Yam	Nep
YS05	Yam	Yam	Yam	Yam	Nep	Nep	Yam	Yam	Yam	Yam	Nep	Nep
YS08	Yam	Yam	Yam	Yam	Nep	Nep	Yam	Yam	Yam	Yam	Nep	Nep
YS10	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YS11	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam	NA	NA
YS12	Nep	NA	Yam	Yam	Yam	Nep	Yam	NA	Yam	Yam	Yam	Nep
YS13	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam
YS14	NA	NA	Nep	Nep	Yam	Nep	NA	NA	Yam	Yam	Yam	Yam
YS15	Nep	Nep	Nep	Nep	NA	NA	Nep	Nep	Nep	Nep	NA	NA
YS16	Yam	Yam	Yam	Yam	Nep	NA	Yam	Yam	Yam	Yam	Nep	NA
YS17	Yam	Yam	Yam	Yam	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Other

Int. #	Language most frequently used when <i>writing letters</i> to...						What language do you children usually speak when...		
	49ci. Grandfather	49cii. Grandmother	49ciii. Father	49civ. Mother	49cv. Spouse	49cvi. Children	50a. Playing with kids	50b. Talking with neighbors	50c. At school
YS01	NA	NA	NA	NA	NA	NA	NA	NA	NA
YS02	NA	NA	NA	NA	NA	NA	NA	NA	NA
YS03	NA	NA	NA	NA	NA	NA	Nep	Nep and Yam	Nep
YS04	NA	NA	NA	NA	NA	NA	Nep	Nep	Nep
YS05	Yam	Yam	Yam	Yam	Nep	Nep	Nep	Nep	Nep
YS08	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep
YS10	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Yam	Nep
YS11	Nep	Nep	Nep	Nep	NA	NA	NA	NA	NA
YS12	Nep	NA	Nep	Nep	Nep	Nep	Nep	Nep	Nep
YS13	NA	NA	NA	NA	NA	NA	Nep and Yam	Yam	Nep
YS14	NA	NA	NA	NA	NA	NA	Nep	Yam	Nep
YS15	Nep	Nep	Nep	Nep	NA	NA	NA	NA	NA
YS16	NA	NA	NA	NA	NA	NA	NA	NA	NA
YS17	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep	Nep

Appendix A: Informal Interviews

Int. #	51. How often MT	52a. LWC	52b. How often LWC	54. Preferred med. of ed.	55. Children speak MT	56. Parents w/kids	57. Young speak well?
YS01	Sometimes	Nep	Every day	Yam	NA	Yam	Y
YS02	Every day	Nep	Sometimes	Yam	NA	Yam	Y
YS03	Every day	Nep	Every day	Eng	N	Both Yam and Nep	N
YS04	Every day	Nep	Every day	Eng	N	Nep	N
YS05	Every day	Nep	Sometimes	Yam	Y	Yam	Y
YS08	Every day	Nep	Every day	Yam	Y	Both Yam and Nep	Y
YS10	Every day	Nep	Sometimes	Yam	Y	Yam	Y
YS11	Every day	Nep	Sometimes	NR	NA	Yam	Y
YS12	Every day	Nep	Every day	Eng	Y	NR	N
YS13	Every day	Nep	Sometimes	Nep	Y	Yam	Y
YS14	Every day	Nep	Sometimes	Nep	Y	Yam	N
YS15	Sometimes	Nep	Every day	Nep	NA	Nep	N
YS16	Every day	Nep	Every day	Nep	NA	Yam	Y
YS17	Every day	Nep	Every day	Other	Y	Yam	Y

Int. #	If someone started a class for learnign to read and write Yam, would you yourself want to attend?			58c. Class for kids?	58di. Subjects	Is reading/writing in Yam important to you?	
	58. Attend?	58a. Why?	58b. How many hours			59. Imp?	59a. Why
YS01	N	NA	NA	NR	NA	NR	NA
YS02	Y	Good to study	2-3	Y	Songs	NR	NA
YS03	Y	Not to forget our language	2-3	Y	Yam lg.	Y	NR
YS04	N	NA	NA	NR	NA	N	eyes bad
YS05	Y	To improve/develop our language	2-3	Y	Grammar, history, literature, our rights, poetry, script	Y	To save our language and culture
YS08	Y	Should know own language	0-1	Y	Stories, script	Y	To save our language; preserve it; teach others
YS10	Y	Because I'm Yam!	4+	Y	Stories, poems	Y	Because it's my mother tonge and I don't want to lose it
YS11	Y	To learn well	0-1	Y	Songs, stories	Y	To preserve our language
YS12	Y	Own language and culture/forgetting it	2-3	Y	Y	Y	Own language to not forget
YS13	N	NA	NA	Y	NA	N	Never studied before and her eyes aren't good/she doesn't read. Important for kids because it's their own language
YS14	N	NA	NA	Y	NR	Y	Likes her language and would like to learn. The class she said N because she doesn't know how to read
YS15	Y	Own language	4+	Y	Culture, lg.	Y	For understanding
YS16	Y	Own mother tongue	as needed	Y	Story, poems,	Y	Own mother tongue - to learn it and understand it
YS17	Y	So we don't lose our language	as needed	Y	Our lg., history, stories	Y	Because we need to learn to read our language, all the Rai need to

Appendix A: Informal Interviews

Int. #	60. Intercaste marriage	61. Children's children speak?	61a. If speak, how feel	61b. How feel if not speak	62. What lang. children first	63. your lang and grandparents lang.	64. If yes, how?	64b. Vocab	64c. Sentence types	64d. Mixing of lgs	64e. Way of speaking	65. Feel hearing other lgs.
YS01	Indifferent	Y	indifferent	bad	Yam	N	N	N	N	N	N	bad
YS02	Bad	Y	good, if they study they'll speak	bad	Yam	N	N	N	N	N	N	bad
YS03	Indifferent	N	good	indifferent	Nep	Y	N	N	N	N	N	indifferent
YS04	Good	N	good	indifferent	Yam	Y	N	N	N	N	N	indifferent
YS05	Indifferent	Y	good, they'll speak, but fewer/less than speak now	bad	Yam	N	N	N	N	N	N	bad
YS08	Indifferent	Y	good	bad, losing lg!	Yam	Y	Y	N	N	Y	Y	bad
YS10	Bad	N	good, because now some childrend don't speak Yam, so their children won't speak it	indifferent	Yam	N	N	N	N	N	N	bad
YS11	Bad	Y	good	bad	NA	N	N	N	N	N	N	indifferent
YS12	Bad	N	good, they will have lost it	bad	Yam	Y	N	N	N	Y	N	
YS13	Good	Y	good	bad	Yam	N	N	N	N	N	N	bad
YS14	Bad	N	good, if they study they'll speak	bad	Yam	Y	N	N	N	N	N	indifferent
YS15	Bad	Y	good, if they study they'll speak	bad	Yam	Y	N	N	N	Y	N	bad
YS16	Bad, Okay for the kids, he just feels bad	Y	good, if parents teach them they'll speak	bad	Yam	N	N	N	N	N	N	bad
YS17	Bad	Y	good	bad	Yam	Y	N	Y	Y	N	N	bad

Appendix A: Informal Interviews

Metadata: Rajarani	
Informed consent:	Yes
Dates of data collection:	May 27-28, 2011
VDC name:	Rajarani
District:	Dhankuta
Zone:	Koshi
GPS coordinates:	N 26 53.533 E 87 24.815
Data collectors:	John Eppele, Holly Hilty, Jessi Mitchell

Int. #	2. Sex	3. Age	4. Literate?	6. Ed level	7. Marital status	8. MT of spouse	9. Kids?	10. Caste	10a. Ethnic group	10b. Clan	11. Occupation	12. Religion	13. Birthplace	13a. Ward	13c. VDC	13d. District	14. Home Now	14a. Ward now
YR01	F	45	N	NA	N	NA	N	Rai	Yam	Chawa	Farmer	Hindu	Rajarani		Rajarani	Dhan	Rajarani	
YR02	M	53	Y	3	Y	Yam	Y	Rai	Yam	Yangkela	Farmer	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR03	M	28	Y	2+	N	NA	N	Rai	Yam	Yangkela	Student	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR04	M	20	Y	10	Y	Limbu	N	Rai	Yam	Ba O	Farmer	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR05	M	26	Y	2+	N	NA	N	Rai	Yam	Chawa	Farmer	Kirat	Patigau	NR	NR	Morang	Tilinggau	7
YR06	M	36	N	5	Y	Yam	Y	Rai	Yam	Chawa	Farmer	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR07	F	36	N	NA	Y	Yam	Y	Rai	Yam	Ketsa	Farmer	Kirat	Bodhe	1	Rajarani	Dhan	Tilingau	7
YR08	M	62	N	NA	Y	Yam	Y	Rai	Yam	Yangkela	Farmer	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR09	F	30	Y	9	Y	Yam	N	Rai	Yam	Yangkela	Farmer	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR12	F	39	Y	5	Y	Yam & Lim	Y	Rai	Yam	Yangkela	Farmer	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR14	F	51	N	NA	Y	Yam	Y	Rai	Yam	Yangkela	Farmer	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR16	F	15	Y	8	N	NA	N	Rai	Yam	Tsangka	Student	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7
YR17	F	20	Y	2+	N	NA	N	Rai	Yam	Kitsaba	Housework	Kirat	Tilingau	7	Rajarani	Dhan	Tilingau	7

Appendix A: Informal Interviews

Int. #	15. Years here?	16. Lived elsewhere?	17a. Where?	17b. When?	17c. How long?	Screening #1	18. MT	19. Mom's birthplace	20. Mom's MT	21. Mom-what lg. with you?	22. Dad's birthplace	23. Dad's MT	24. Dad-what lg. with you?	Screening #2
YR01	45	N	NA	NA	NA	Y	Yam	Morang	Yam	Yam	Rajarani	Yam	Yam	Y
YR02	53	Y	Saudi	11-15 years ago	0-3 years	Y	Yam	Morang	Yam	Yam	Rajarani	Yam	Yam	Y
YR03	25	Y	UAE	0-5 years ago	0-3 years	Y	Yam	Tilingau	Yam	Yam	Tilingau	Yam	Yam	Y
YR04	20	N	NA	NA	NA	Y	Yam	Tilingau	Yam	Yam	Tilingau	Yam	Nep	Y
YR05	21	N	NA	NA	NA	Y	Yam	Morang	Yam	Yam	Tilingau	Yam	Yam	Y
YR06	31	Y	India/Saudi	6-10 years ago	4-6 years	Y	Yam	Malingta, Sank	Yam	Yam	Tilingau	Yam	Yam	Y
YR07	15	N	NA	NA	NA	N	Yam	Buduk	Yam	Nep	Bodhe	Yam	Yam	N
YR08	62	N	NA	NA	NA	Y	Yam	Hamela, Bodhe	Yam	Yam	Tilingau	Yam	Yam	Y
YR09	30	N	NA	NA	NA	Y	Yam	MaNbudukh	Yam	Yam	Tilingau	Yam	Yam	Y
YR12	39	N	NA	NA	NA	Y	Yam	Namje, Bedetar	Yam	Yam	Rajarani	Yam	Yam	Y
YR14	51	N	NA	NA	NA	Y	Yam	Morang	Yam	Yam	Tilingau	Yam	Yam	Y
YR16	15	N	NA	NA	NA	Y	Yam	Tilingau	Yam	Yam	Tilingau	Yam	Yam	Y
YR17	20	N	NA	NA	NA	Y	Yam	Tilingau	Yam	Yam	Tilingau	Yam	Yam	Y

Int. #	Screening #3	27. Written materials	28c. Magazine	30. Language of materials	32. What lang	33. First lg.	34. Best lg.	35. 2nd lg.	36. 3rd lg.	37. 4th lg.	Screening #4	38. Love most	39. MT well?	40. read MT?	41. write MT?	42. Father speaks	43. Mother speaks
YR01	Y	NA	NA	NA	Yam, Nep	Yam	Nep	Yam	NA	NA	Yam	some	some	NA	NA	Yam, Nep	Yam, Nep
YR02	Y	NA	NA	NA	Yam, Nep, Limbu	Yam	Yam	Nep	Limbu	NA	Yam	NA	NA	NR	NR	Yam, Nep	Yam, Nep
YR03	Y	Y	Yam	Yam	Yam, Nep, Hindi	Yam	Eng	Yam	Hindi	Eng	Yam	very well	very well	some	some	Yam, Nep	Yam, Nep
YR04	Y	Y	Yam	Yam	Yam, Nep, Eng	Yam	Yam	Yam	NA	NA	Yam	some	some	some	some	Yam, Nep	Yam, Nep
YR05	Y	N	NA	NA	Yam, Nep	Yam	Yam	Yam	NA	NA	Yam	some	some	some	only a	Yam, Nep	Yam, Nep
YR06	Y	Y	Yam	Yam	Yam, Hindi, Arabic, Tagalog,	Yam	Yam	Hindi, Nep	Arabic	Tagalog	Yam	NA	NA	NA	NA	Yam, Nep	Yam, Nep
YR07	N	NA	NA	NA	Yam, Nep	Nep	Yam	Yam	NA	NA	Yam	some	some	NA	NA	Yam, Nep	Yam, Nep
YR08	Y	NA	NA	NA	Yam, Nep	Yam	Yam & Nep	NA	NA	NA	Yam	some	some	NA	NA	Yam, Nep	Yam, Nep
YR09	Y	N	NA	NA	Yam, Nep	Yam	Yam & Nep	NA	NA	NA	Yam	NR	NR	NR	NR	Yam, Nep, Loh	Yam, Nep, Loh
YR12	Y	N	NA	NA	Yam, Nep, Limbu	Yam	Yam	Yam	Limbu	NA	Yam	some	some	only a little	only a little	Yam, Nep	Yam, Nep
YR14	Y	NA	NA	NA	Yam, Nep	Yam	Other	Nep	NA	NA	Nep	some	some	NA	NA	Yam,	Yam,
YR16	N	NA	NA	NA	Yam, Nep	Nep	Nep	Yam	NA	NA	Yam	some	some	NA	NA	Yam, Nep, Loh	Yam, Nep, Loh
YR17	Y	N	NA	NA	Yam, Nep, Eng	Yam	Yam	Yam	Eng	NA	Nep	some	some	some	only a little	Yam, Nep	Yam, Nep

Appendix A: Informal Interviews

Int. #	44. Spouse speaks	45. Kids speak	46a. Where learned Y?	46c. Where learned N	46d. Where learned H	46e. Where learned Limbu	46f. Where learned Eng	47. child in school-N?
YR01	NA	NA	NA	NA	NA	NA	NA	Y
YR02	Yam, Nep	Yam, Nep	Home	School	NA	NA	NA	Y
YR03	NA	NA	NA	NA	NA	NA	NA	Y
YR04	Nep, Limbu	NA	NA	NA	NA	NA	NA	N
YR05	NA	NA	NA	NA	NA	NA	NA	Y
YR06	Yam, Nep, Bantawa	Yam, Nep	Home	School	NA	NA	NA	Y
YR07	Yam, Nep	Nep	NR	Other	NA	NA	NA	Y
YR08	Yam, Nep	Yam, Nep, Hindi, Eng	NR	NR	Other	NA	Other	Y
YR09	Yam, Nep	NA	NA	NA	NA	NA	NA	Y
YR12	Yam, Nep	Yam, Nep, Loh	Home	School	NA	School	NA	a little
YR14	Nep	Nep	Home	School	NA	NA	NA	Y
YR16	NA	NA	NA	NA	NA	NA	NA	a little
YR17	NA	NA	NA	NA	NA	NA	NA	a little

Int. #	48. What Language do you speak when...												
	a. Counting	b. Singing	c. Joking	d. Shopping	e. Story-telling	f. Debate	g. Puja/ Prayer	h. Quarreling	i. Scolding	j. Telling stories to kids	k. Singing at home	l. Family gatherings	m. Village meetings
YR01	Nep	Nep	Nep	Nep	Nep	Yam & Nep	NA	Nep	Nep	Nep	NA	Yam	Nep
YR02	Nep	Yam	Yam & Nep	Nep	Nep	Yam & Nep	Yam	Yam & Nep	Nep	Nep	Yam	Yam	Nep
YR03	Nep	Nep	Yam	Nep	Yam & Nep	Yam & Nep	Yam	Nep	Yam	Yam	Nep	Yam	Yam
YR04	Yam	Nep	Yam & Nep	Yam & Nep	Nep	Yam & Nep	Yam	Yam & Nep	Yam & Nep	Yam & Nep	Yam & Nep	Yam	Yam
YR05	Nep	Nep	Yam	Nep	Yam & Nep	Yam & Nep	Yam	Yam & Nep	Yam & Nep	Nep	Yam & Nep	Yam	Nep
YR06	Nep	Nep	Yam	Nep	Yam & Nep	Yam	Yam	Nep	Nep	Yam	Nep	Yam	Nep
YR07	Nep	Nep	Yam & Nep	Nep	Nep	Nep	Nep	Yam & Nep	Nep	Nep	NA	Nep	Yam
YR08	Yam & Nep	Nep	Yam & Nep	Nep	Nep	Nep	Yam	Nep	Yam	Yam & Nep	NA	Yam	Nep
YR09	Yam & Nep	Nep	Yam & Nep	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Nep	Yam	Nep
YR12	Yam	Nep	Yam	Nep	Nep	Nep	Nep	Yam & Nep	Yam & Nep	Yam & Nep	Nep	Yam	Nep
YR14	Nep	NA	NA	Nep	NA	Nep	Yam	Nep	Nep	NA	NA	Yam	Nep
YR16	Nep	Nep	Nep	Nep	Nep	Nep	Yam	Nep	Nep	Nep	Nep	Nep	Nep
YR17	Nep	Nep	Yam	NA	Nep	Nep	Nep	Nep	Nep	Nep	Yam & Nep	Yam	Nep

Appendix A: Informal Interviews

Int. #	49a. What language most frequently used in the home when discussing <i>education</i> matters with...						49b. What language most frequently used in the home when discussing <i>family</i> matters with...						49c. What language most frequently used in the home when <i>writing letters</i> with...					
	i. gradpa	ii. grandma	iii. father	iv. mom	v. spouse	vi. children	i. grandpa	ii. grandma	iii. dad	iv. mom	v. spouse	vi. kids	i. grandpa	ii. grandma	iii. dad	iv. mom	v. spouse	vi. kids
YR01	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA	NA	NA
YR02	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA
YR03	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam	NA	NA	Nep	Nep	Nep	Nep	NA	NA
YR04	Yam	Yam	Yam	Yam	Nep	NA	Yam	Yam	Yam	Yam	Nep	NA	Nep	Nep	Yam	Yam	Nep	NA
YR05	Yam	Yam	Yam	Yam	NA	NA	Yam	Yam	Yam	Yam	NA	NA	Nep	Nep	Nep	Nep	NA	NA
YR06	Yam	Yam	Yam	Yam	Nep	Nep	Yam	Yam	Yam	Yam	Nep	Nep	NA	NA	NA	NA	NA	NA
YR07	Yam	Yam	Yam	Yam	Yam	Nep	Yam	Yam	Yam	Yam	Yam	Nep	NA	NA	NA	NA	NA	NA
YR08	Nep	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA
YR09	Yam	Yam	Yam	Yam	Yam	NA	Yam	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA	NA
YR12	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Nep	Nep	Nep	Nep	Nep	Nep
YR14	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	Yam	NA	NA	NA	NA	NA	NA
YR16	Nep	Nep	Nep	Nep	NA	NA	Nep	Nep	Nep	Nep	NA	NA	NA	NA	NA	NA	NA	NA
YR17	Yam	Yam	Yam	Yam	NA	NA	NA	NA	Nep	Nep	NA	NA	NA	NA	NA	NA	NA	NA

Int. #	50. What language do your children usually speak when...										
	a. Playing with kids	b. Talking with neighbors	c. At school	51. How often MT	52a. LWC	52b. How often LWC	54. Preferred med. of ed.	55. Children speak MT	56. Parents w/kids	57. Young speak well?	58. Class
YR01	NA	NA	NA	Every day	Nep	Every day	Nep	NA	Nep	N	N
YR02	Yam & Nep	Nep	Nep	Every day	Nep	Every day	Yam	Y	Yam & Nep	N	Y
YR03	NA	NA	NA	Every day	Nep	Sometimes	Yam	NA	Nep	Y, but mix a little Nep	Y
YR04	NA	NA	NA	Every day	Nep	Sometimes	Yam	NA	Yam	N	Y
YR05	NA	NA	NA	Every day	Nep	Every day	Yam	NA	Yam	N	Y
YR06	Nep	Nep	Nep	Every day	Nep	Every day	Nep	N	Yam	N, 50%	Y
YR07	Nep	Nep	Nep	Every day	Nep	Every day	Eng	N	Yam	N, Some do	Y
YR08	Yam	Nep	Nep	Every day	Nep	Every day	Yam	Y	Nep	N	Y
YR09	NA	NA	NA	Every day	Nep	Every day	Yam	NA	Nep	Y	Y
YR12	Yam & Nep	Yam & Nep	Nep	Every day	Nep	Every day	Yam	Y	Yam	Y	Y
YR14	Nep	Yam & Nep	Nep	Every day	Nep	Every day	Nep	Y	Yam	N	Y
YR16	NA	NA	NA	Never	Nep	Every day	Nep	NA	Yam & Nep	Y	Y
YR17	NA	NA	NA	Every day	Nep	Every day	Eng	NA	Nep	Y	Y

Appendix A: Informal Interviews

Int. #	58a. Why	58b. How many hours?	58c. Class for kids?	58di. Stories	58dii. History	59. R/W important?	59a. Why	60. Intercaste marriage	61. Kids' kids speak?	61a. If speak, how feel	61a. Notes
YR01	NA	NA	N	N	N	N	Bad attitude toward reading	Bad	N	good	They'll only speak if we teach them
YR02	To learn	1-2	Y	N	N	Y	Preserve our language	Bad	N	good	
YR03	His own language - to save it	as needed	Y	N	N	Y		Indifferent	N	good	
YR04	His own language	4+	Y	Y	N	Y	To know own culture	Bad	Y	good	They will speak a little
YR05	Preserve own language	1-2	Y	N	N	Y	Own language and culture	Indifferent	Y	good	
YR06	Really want to learn own language	1-2	Y	N	N	Y	To preserve and not forget language	Bad	N	good	
YR07	Own language	as needed	Y	N	N	Y	To know language	Bad	Y	good	If they marry Yam they'll speak
YR08	But his eyes don't work	NA	Y	N	N	Y	Just to learn more	Bad	Y	good	
YR09	Sumrukisa	1-2	Y	N	N	Y	To not forget and to be a better Yam	Indifferent	Y	good	
YR12	To learn, advance	2-3	Y	N	N	Y	it would be good	Good	Y	good	If we teach them
YR14	But eyes are bad	NA		N	N	N	eyes are bad	Good	N	good	
YR16	To learn the language	as needed	Y	N	N	Y	NR	Good	Y	good	
YR17	only a little Yam at home	1-2	Y	N	N	Y	To study	Indifferent	Y	good	They'll only speak if we teach them

Int. #	61b. How feel if not speak	62. What lang. children first	63. your lang and grandparents lang.	64. If yes, how?	64b. Vocab	64c. Sentence types	64d. Mixing of lgs	64e. Way of speaking	65. Feel hearing other lgs.	66. Comments
YR01	bad	Yam	N	N	N	N	N	N	bad	She almost always speaks Yam, very little Nep.
YR02	bad	Yam	N	N	N	N	N	N	bad	
YR03	bad	Yam	N	Y	N	N	Y	N	bad	
YR04	bad	Yam	N	N	N	N	N	N	bad	
YR05	bad	Yam	N	N	N	N	N	N	bad	
YR06	bad	Yam	Y	N	N	N	Y	N	bad	
YR07	bad, must learn	Yam	N	N	N	N	N	N	bad	
YR08	bad	Yam	N	N	N	N	N	N	bad	
YR09	bad, should study	Yam	Y	N	N	N	Y	N	indifferent	
YR12	bad	Yam	N	N	N	N	N	N	bad	
YR14	bad	Nep	N	N	N	N	N	N	good	
YR16	bad	Yam	Y	N	N	N	N	N	bad	
YR17	indifferent	Nep	N	N	N	N	N	N	bad	

Appendix B-1: Knowledgeable Insider Questionnaire (KIQ)³

My name is I am from Central Department of Linguistics, Tribhuvan University. I am here to learn about your language and its situation. We will share the information given by you with others. Are you willing to help us?

मेरो नाम..... हो। हामी त्रिभुवन विश्वविद्यालय भाषाविज्ञान केन्द्रीय विभागबाट यहाँहरूको भाषाको अध्ययन अनुसन्धानका लागि आएका हौ। यहाँहरूले दिनुभएको भाषासम्बन्धी जानकारीलाई अरुसँग राख्ने छौ। हामीलाई सहयोग दिन सक्नुहुन्छ ?

INFORMED CONSENT: Given: ☐ Not Given: ☐

A. Metadata (Baseline information)

Question	Answer
Interview Number	
Date	Day: Month: Year:
Place of Interview	(g) Ward No: (h) Village/Town: (i) VDC/Municipality: (j) District: (k) Zone: (l) GPS Coordinates.....EN
Interviewer Name	

1. Name of language consultant: तपाईंको पुर नाम के हो ?
2. (Ask if needed) Sex: (a) ☐ Male (b) ☐ Female
3. Age: उमेर
4. Caste: जाती कुन हो ?
5. Ethnic group: (जनजाति समुह) थर कुन हो ?
6. What is your mother tongue? तपाईंको मातृ भाषा के हो ?
7. Name given by the nonnative speakers for your language
तपाईंको भाषा नबोल्नेहरूले तपाईंको भाषालाई के भन्छन् ?
8. Different names of the language if any? यो भाषाका अरु के के नाम छन् ?
9. Your mother's mother tongue तपाईंको आमाको मातृ भाषा के हो ?
10. Your father's mother tongue तपाईंको बुवाको मातृ भाषा के हो ?
11. What village were you born in? तपाईं जन्मेको स्थान/गाँउ कहाँ हो ?
(a) Ward No. वार्ड न (b) Village/Town गाउँ/नगर (c) VDC/municipality गाविस/नगरपालिका
12. Where do you live now? हाल तपाईं कहाँ बस्नुहुन्छ ?
- 12a. How many years have you lived here? तपाईं यहाँ बस्नुभएको कति समय भयो ?
13. Other ethnic groups residing in your area: अरु जातका मानिसहरू यहाँ बस्छन् ?
14. Other languages spoken by those groups: यि जातका मानिसहरू कुन कुन भाषाहरू बोल्छन् ?
15. Is there intermarriage in your community? तपाईंको समुदायमा अन्तर्जातिय विवाह हुन्छ ?

³ Note: Informed consent was given orally by all participants.

Appendix B: Knowledgeable Insider Questionnaire (KIQ)

- 15a. (If “Yes”) Which other language groups have common marital relationship with your language group?हरुले धेरै भन्दा धेरै कुन जातिहरुसँग विवाह सम्बन्ध राखेको छ ?
16. When you speak your mother tongue in the presence of the speaker of the dominant language what do you feel?
(प्रभावकारी dominant) भाषा बोल्ने व्यक्तिहरुको बीचमा तपाईंलाई आफ्नो मातृभाषा बोल्दा कस्तो लाग्छ?
- (a) ☐ Prestigious प्रतिष्ठा बढे जस्तो लाग्छ (b) ☐ Embarrassed अण्ठयारो लाग्छ
(c) ☐ Neutral त्यस्तो केही लाग्दैन
17. Have you ever had any problem because of being a native speaker of your mother tongue?
मातृभाषा भएको कारण तपाईंले कहिल्यै कुनै समस्या भोग्नु भएको छ ?
- 17a. (If “Yes”) what kinds of problems have you had? के कस्तो समस्या भोग्नु भएको छ ?

B. Language resources

18. What are the major kinds of Oral literature available in your language?
तपाईंको भाषामा मौखिक साहित्य के के उपलब्ध छन् ?
- (a) ☐ folk tales, लोक कथा
(b) ☐ songs, सगीत
(c) ☐ religious literature, धार्मिक साहित्य
(d) ☐ radio, रेडियो
(e) ☐ films, सिनेमा
(f) ☐ CD/ DVD, सीडी/डीभीडी
(g) ☐ Other अन्य
19. (If they mentioned radio programs) How often do you listen to radio program broadcast in your language? तपाईं आफ्नो मातृभाषामा रेडियो कार्यक्रम कतिको सुन्नुहुन्छ ?
(a) ☐ Usually सधैं (b) ☐ Sometimes कहिले काही (c) ☐ Never कहिले पनि
20. (Only ask literate language consultants) Are there materials written about your language?
तपाईंको भाषाको बारेमा लिखित सामग्री के के छन् ?
21. (If “Yes”) What language(s) is it written in? कुन भाषामा लेखिएका छन् ?

a. Phonemic inventory	वर्णमाला
b. Grammar	व्याकरण
c. Dictionary	शब्दकोष
d. Textbooks	पाठ्यपुस्तक
e. Literacy materials	साक्षरता सामग्री
f. Newspapers	समाचारपत्र
g. Magazines	पत्रिका
h. Written literature	लिखित साहित्य
i. Folklore	लोकवार्ता
j. Other	अन्य

22. (If they mentioned written materials) Do you read any of these things written in your language? तपाईं आफ्नो भाषामा माथिका सामग्री मध्ये कुनै पढ्नुहुन्छ ?
23. (Only ask literate consultants, if their language has written materials):
What script(s) is your language written in? तपाईंको भाषा कुन लिपिमा लेखिन्छ ?

Appendix B: Knowledgeable Insider Questionnaire (KIQ)

24. Are there any organizations that promote the knowledge and/ or use of the language?

तपाईंको भाषामा भएको ग्यान अथवा उपयोगलाई विकास वा प्रवर्धनमा लागिपरेका कुनै सस्था वा निकायहरु छन् ?

24a. (If “Yes”) Please name those organizations. ती सस्थाहरुको नाम भनि दिनु होस्।

24b. What kinds of activities does each organization perform? ती सस्थाले के कस्ता काम गर्छन्?

(a) ☐ Cultural सांस्कृतिक

(b) ☐ Linguistic भाषिक

(c) ☐ Educational शैक्षिक

(d) ☐ Other अन्य

25. What language does your community use for marriage invitations?

विहेको निम्तो गर्नु पर्दा तपाईंहरु कुन भाषाको प्रयोग गर्नुहुन्छ ?

26. What language is usually used to write minutes in community meetings?

समुदायका बैठकमा भएक निर्णय लेख्नु पर्दा कुन भाषाको प्रयोग गरिन्छ ?

27. Additional information about health services.

28. Additional information about school services.

Appendix B: Knowledgeable Insider Questionnaire (KIQ)

Appendix B-2: Knowledgeable Insider Questionnaire Data

Village	Date	Village(s)	Ward	VDC	District	Zone	GPS	Altitude	Interviewer Name	Gender	Age	Caste
Rajarani	28-May-11	Tilinggau	7	Tilinggau	Dhankuta	Koshi	26° 53.533'N 87° 24.815'E	4447 ft	John Eppele	M	26, 26, 28	Rai
Bhedetar	20-May-11	Jimigau; Dodeni; Gurdum; Olangtar	5	Bhedetar	Dhankuta	Koshi	None	None	Holly Hilty; Jessi Mitchell	M	24	Rai
Gairi Pangma	27-Apr-11	Gairi Pangma	4	Khandbari	Sankhuwasabha	Koshi	27° 24.288'N 087° 11.597'E	4173 ft	John Eppele; Holly Hilty	M	79; 76; 85	Rai
Dhupu	16-May-11	Dhupu	5 (lower: 1-3; upper: 4-5)	Dhupu	Sankhuwasabha	Koshi	27° 25.325'N 87° 15.946'E	3546 ft	John Eppele	M	68	Rai
Angala	21-May-11	Angala	6	Sitalpati	Sankhuwasabha	Koshi	27° 26.512'N 87° 09.549'E	4212 ft	Holly Hilty	M	57	Rai
Seduwa	5-May-11	Seduwa	7	Makalu	Sankhuwasabha	Koshi	27° 34.646'N 87° 15.717'E	4991 ft	Holly Hilty	M & F	many ages	Rai
Hedangna	2-May-11	Hedangna	4	Pathibhar a	Sankhuwasabha	Koshi	27° 34.632'N 87° 18.813'E	4865 ft	Holly Hilty; Jessi Mitchell	M	62	Rai
Khoktak	10-May-11	Khoktak	3	Num	Sankhuwasabha	Koshi	27° 32.521'N 87° 17.636'E	4465 ft	Holly Hilty	M	45	Limbu father, Yamphu mother
Devitar	12-May-11	Devitar	8	Matsya Pokhari	Sankhuwasabha	Koshi	27° 27.737'N 87° 16.571'E	3996 ft	John Eppele	M	29	Rai

Village	Ethnic Group	Mother Tongue	Name for lg by outsiders	Different names for language	Mom's MT	Dad's MT	Village of birth	live now?	How many years?	Other ethnic groups in area
Rajarani	Yamphu	Yamphu	Yamphu	None	Yam	Yam	Patigau (Morang, Ward 6); Rajarani	Rajarani, ward 7,	since age 5; since birth; since birth	(in ward 7) Limbu (2 houses); Yakkha (4 houses); Gurung (4 houses); NO Nepali castes!
Bhedetar	Yamphu	Yamphu (Gesha)	Yamphu; Rai	Khap	Yam	Yam	Dodeni (Bhedetar, Ward 5)	Dodeni	since birth	Magar (3 houses); Limbu (5 houses); Mewahong (2 houses in Jimigau)
Gairi Pangma	Lohorung	Lohorung	Rai	Lohorung Khap	Loh	Loh	Gairi Pangma; Gairi Pangma;	Gairi Pangma (all)	since birth	Chettri; Bahun, Kami, Sarki
Dhupu	Lohorung	Lohorung	none	Yakhaba Khap, Lohorung	Loh	Loh	Dhupu (ward 8)	Dhupu (ward 5)	42	Magar, Tamang, Limbu, Bahun/Chettri, Kami/Damai, Newar
Angala	Lohorung	Lohorung	Lohorung; Rai	Lohorung, Yakhaba Khap	Loh	Loh	Angala (ward 6)	Angala (ward 6)	since birth	only in upper village: Kami, Damai, Gurung, Bahun, Sherpa
Seduwa	Yamphu	Yamphu	Rai	Yakhaba, Yakhaba Khap	NA	NA	NA	NA	NA	Dalit, Yamphu, Kulung, Gurung, Sherpa, Khumbu, Chettri
Hedangna	Yamphu	Yamphu	Rai, Jimi	Khani Khapla, Yakhaba Khap	Yam	Yam	Mangsima, ward 2, Num VDC	Hegangna, Mathhilo	NR	Gurung, Sherpa, Khaling, B/C, K/D
Khoktak	Limbu, Yamphu	Yamphu	Yamphu, Rai, Khumbu call them Yamphe	Yakhaba Khap, Yamphuan	Yam	Limbu	Khoktak	Khoktak	since birth	Limbu, Tamang, Kami
Devitar	Yamphu	Yamphu	Yamphu	Yakhaba Khap	Yam	Yam	Ibha, Matsya Pokhari, ward 8	Ibha	since birth	Gurung, Darji, Biswakarma, Sarki, Bahun

Appendix B: Knowledgeable Insider Questionnaire (KIQ)

Village	Languages spoken by these groups	Inter-marriage	With which groups?	Q16	Problem b/c of MT?	(If yes) what kinds?	Major kinds of oral literature available in MT
Rajarani	Limbu-Yamphu, a little Limbu, Nepali; Yakkha-Yamphu, Nepali, NO Yakkha; Gurung-Yamphu, Nepali, NO Gurung	Yes	with Limbu and other Rai; Maybe 12-13 intercaste marriages here	Prestigious	No	NA	Folk tales; songs; religious literature; songs on CD
Bhedetar	Magar-Magar, Yamphu, Limbu; Limbu-Magar, Yamphu, Limbu; Mewahong-Limbu, Mewahong	Yes	with Limbu (lots!); Khumbu (other Rai)	Neutral	No	When he was young he felt doubts about using his MT b/c he didn't know it was important.	Songs; radio starting in Darjeeling/Sikkim; CDs; Band that sings in Yamphu, Lohorung and Mewahong
Gairi Pangma	all speak Nepali	Yes	with Yakkha, Yamphu, Limbu, Khumbu, other Rai; NOT with Nepali-speakers	neutral	Yes	in government offices & school: they're scolded- "Don't speak secret language!"	Folk tales
Dhupu	Magar-Magar, Nepali; Tamang-Tamang, Nepali; Limbu-Limbu, Nepali; B/C-Nepali; K/D-Nepali; Newar-Newar, Nepali	yes	Most common-Lohorung with Lohorung; Next, other Rai groups and Limbu. None with Damai/Kami.	Prestigious	Didn't understand question	NA	religious literature
Angala	Kami (ward 6), Nepali; Damai (ward 8), Nepali; Gurung (ward 8), Nepali; Bahun (ward 8), Nepali; Sherpa (ward 7) Sherpa	No	NA	Embarrassed	No	NA	fok tales, songs, CD of Kirat Puja, made on Terai
Seduwa	NR	No	Not usually, but starting to become more common. Often with Magar-they learn Yamphu	"Strange"	NR	a little embarrassed or shy	folk tales, songs, religious literature
Hedangna	Gurung-Nepali, Sherpa-Sherpa, Khaling-Khaling, B/C K/D-Nepali	Yes	all of them	good-b/c they don't understand	No	NA	folk tales (Mindum pelam), songs, radio, CD of folk songs, Yamphu calendar by Yamphu Kirat Society
Khoktak	Limbu-Yamphu, Tamang-Tamang, Kami-Nepali	Yes	with Chettri, Gurung, Limbu, Tamang	Neutral	sometimes	Sometimes embarrassed b/c he doesn't know all Yamphu	songs
Devitar	all Nepali	No	NA	Neutral	No	NA	songs; religious literature; CDs of songs

Appendix B: Knowledgeable Insider Questionnaire (KIQ)

Village	(if radio) how often listen?	Written materials?	(If yes) what language?	Do you read these?	(ling) materials?	What script?	Organizations?
Rajarani	NA	Yes	Dictionary-Yamphu, Nepali; Book about Yampnu-Yamphu; Songs-Yamphu	Yes	Yes	Devanagri; Srijanga (a little)	Yamphu Kirat Samaj-cultural and linguistic
Bhedetar	NA	Yes	Phonemic inventory-from workshop; Grammar-Rutgers; Dictionary-by Kumar Yamphu Rai	NR	NR	Srijanga	Yamphu Kirat Samaj-cultural and linguistic; Nepal Janajati Mahasadh (headquarters in KTM), Uttar Bahadur Yamphu is district-level member; ACDC Nepal (Agricultural foreign org.)
Gairi Pangma	NA	Yes	Grammar-Lohorung leaders wrote-people haven't seen it; dictionary-Tikajhit wrote it; Folklore-written by Dewan.	Yes	Yes	Devanagri	Lohorung Yakkha Samaj (not very active)
Dhupu	NA	Yes	none listed	NR	NR	NR	not here, maybe in KTM
Angala	NA	Yes	Newspaper called Mangsuk (the puja place), written in Lohorung	Yes	NR	NR	Government org in ward 6 for all civil activities; farming org in ward 8 for farming rules, gives seed history organization, church
Seduwa	NA	NO	NA	NA	NA	NR	Yamphu Club (cultural); Yamphu Kirat Samaj (leader Uttar Yamphu), started in 2003, branches in Num and Lalitpur
Hedangna	sometimes	Yes	grammar in English by Rutgers	NR	NA	NA	Mother's club (gather money to help others); Youth-cultural dances; Forest organization to set rules for use
Khoktak	NA	Yes, a few	calendar in Nepali	NR	NR	NR	Yamphu Kirat Samaj
Devitar	NA	Yes	phonemic inventory-in Yamphu; Dictioinary-Yamphu/Nepali	Yes	NR	Yamphu (Limbu and other Rai use this script)	

Appendix B: Knowledgeable Insider Questionnaire (KIQ)

Village	Language for marriage invitations	Language for minutes?	School information	Health information	Approximate number of houses	Additional comments
Rajarani	mostly Yamphu, a little Nepali	Nepali	Class 1-5 in ward 7 (10-30 minute walk); All classes available in Rajarani Bazaar (1-1 1/2 hr. walk)	Health Post in Rajarani bazaar (1-1 1/2 hr. walk)	over 120 houses in ward 7	
Bhedetar	Yamphu; Nepali	Nepali	1 school for the ward in Jimigau to class three. After that, Namje for school. Teachers-Bahun, Tharu. There's a pre-school with a Yamphu teacher and 35 students.	Go to Bhedetar for health	about 70 houses total in the five villages in ward 5	
Gairi Pangma	Lohorung	Nepali	none	none recorded-probably go to Mane Bhanjhyang or Khandbari.	NR	
Dhupu	Nepali-they invite other castes too	Nepali	one in Ward 3 (ten plus two) 700-800 students; one in upper Dhupu to class five, 300-400 students; Nepali-medium; government schools	Clinic/post in Ward 3	NR	
Angala	Nepali, by mouth in Lohorung	Nepali	in ward 8, up to class 10, 300-400 students, Government school, 1/2 are Lohorung teachers	no health post here. Hiluwa has one. Khandbari-nearest hospital.	NR	"If Lohorung was used in schools it would be great!"
Seduwa	Yamphu (by mouth)	Nepali	One school in ward 7 up to class 5, Nepali-medium. Headmaster is Yamphu.	carry people to Khandbari, but first to puja/prayer	NR	
Hedangna	Nepali	Nepali	about 10 schools in the VDC, up on hill to class 12, Prem is headmaster	they do puja, there's a health post, otherwise they carry to Khandbari	NR	
Khoktak	mixed	Nepali	in Khoktak up to class five, after that they walk to Num (1 1/2 hours). Building school in Khoktak...hoping for class 5-8 but not enough money.	puja/prayer, then hospital in Khandbari or Num clinic	NR	
Devitar	use MT to make oral invites	Nepali	one for Devitar "1-2% don't go"	three hours to nearest health post in Pakhribas, Matsya Pokhari ward 3	NR	There are two Yamphu languages....Hedangna and here are different. On Yamphe....impure Yamphu language...wrong pronunciation of Yamphu.

Appendix C: Wordlists

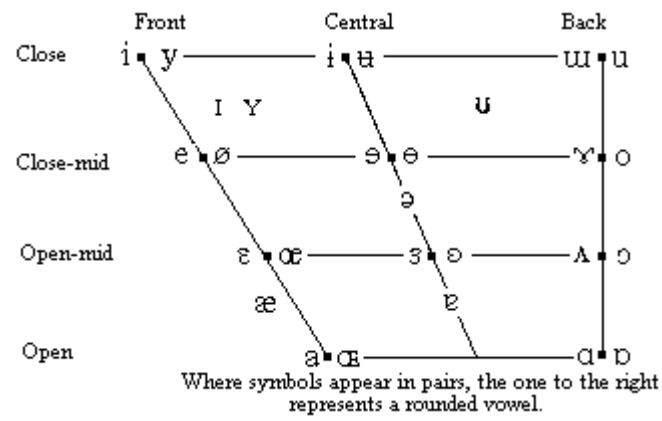
Appendix C-1: International Phonetic Alphabet (IPA) Chart

Consonants

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

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

Vowels



Appendix C-2: Lexical Similarity Comparison Procedures

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

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

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

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

For a lexical similarity count, the wordlists are compared, in order to determine the extent to which the vocabulary of each pair of speech forms is similar. No attempt is made to identify genuine cognates based on a network of sound correspondences. Rather, two items are judged to be phonetically similar if at least half of the segments compared are the *same* (category 1) and of the remaining segments at least half are *rather similar* (category 2). For example, if two items of eight segments in length are compared, these words are judged to be similar if at least four segments are virtually the same and at least two are rather similar. The criteria applied are:

Category 1

- Consonants (consonant-like) segments which match exactly
- Vowels (vowel-like) segments which match exactly or differ by only one articulatory feature

Appendix C: Wordlists

- Phonetically similar consonant segments (of the sort which frequently are found as allophones, such as difference in only one articulatory feature) which are seen to correspond in at least three pairs of words

Category 2

- All other phonetically similar pairs of segments which are not, however, supported by at least three pairs of words

Category 3

- Pairs of segments which are not phonetically similar
- A segment which is matched by no segment in the corresponding item

After pairs of items on two wordlists had been determined to be phonetically similar, according to the criteria stated above, the percentage of items judged similar was calculated. The procedure was repeated for each pair of language varieties.

Figure 1 summarizes lower threshold limits for considering words as phonetically similar with a specified length (number of segments or phones):

Figure 1: Word Length and Linguistic Similarity

Word Length	Category One	Category Two	Category Three
2	2	0	0
3	2	1	0
4	2	1	1
5	3	1	1
6	3	2	1
7	4	2	1
8	4	2	2
9	5	2	2
10	5	3	2
11	6	3	2
12	6	3	3

Blair (1990: 32) writes, "In contextualizing these rules to specific surveys in South Asia, the following differences between two items are ignored: (a) interconsonantal [ə], (b) word initial, word final, or intervocalic [h, fi], (c) any deletion which is shown to be the result of a regularly occurring process in a specific environment."

Additional modifications to lexical similarity procedures used in this survey are:

- Accounting for slight variation between elicitors, consonants counted as category 1 include: [t, t^h, t̪], [k, k^h], [k̠, ʔ, #], [p, p^h], [h, k^h, x], and [d, d^h, d̪, r̪].

Appendix C: Wordlists

- Figure 1 specifies that when comparing words of two segments, both segments must be category 1 in order to be counted as similar. Since the rationale for the distribution is at least half of the segments compared should be category 1, this principle was applied to two segment words so that a distribution of 1-1-0 was considered similar.
- Aspirated and unaspirated sounds are considered as category one.
- Nasalised and unnasalised vowels are considered as category one.
- Based on three or more attestations, word-initial [b, p, #], mid-word [b,p], [m,p], [b,ʔ], and word-final [k, kʰ, ʔ] are counted as category one.
- Lengthened and non-lengthened consonants are considered as category one.

While the goal is to compare word roots between varieties, some morphology may be included in our comparisons. The lexical similarity percentages should be considered as a conservative counting of lexical similarity between varieties.

Although a total of 276 items were elicited in each location, the final number of words compared for the lexicostatistic comparisons varies between locations, from 196 to 251 words. Some of the wordlist items needed to be disqualified, that is, not taken into consideration in the lexicostatistic count. All of the items where we could not get the words for at least three varieties were disqualified. Exclusive pronouns were included in the wordlist, but disqualified from the final lexical counts, because we were not able to elicit them consistently in each variety. Fifteen items were disqualified because we had doubts whether people had really given a word with the same meaning. Those entries were disqualified in order to eliminate potential skewing of the results.

Due to language shift to Nepali, there were fewer lexical items that could be compared from Dhupu (196 items) than other locations. Wordlists elicited in Gairi Pangma (251 items), Angala (240 items), Hedangna (242 items), and Rajarani (236) had comparably complete entries. Lexicostatistic counts based on the total entries compared need to be interpreted keeping that in mind.

After the words for each wordlist item had been determined to be phonetically similar or dissimilar, the lexical similarity percentages were calculated using the WordSurv computer program. It should be noted that the wordlist data are field transcriptions and have not undergone thorough phonological and grammatical analysis.

Appendix C-3: Wordlist: English and Nepali Glosses

Note: The numbers in parentheses represent the number on the 210-item wordlist

CONCRETE NOUNS

BODY PARTS (external)

1.	body (1)	जीउ
2.	head (2)	टाउको
3.	hair (3)	कपाल
4.	face (4)	मुख
5.	eye (5)	आँखा
6.	ear (6)	कान
7.	nose (7)	नाक
8.	mouth (8)	मुख
9.	lips	ओठ
10.	tooth (9)	दाँत
11.	tongue (10)	जिब्रो
12.	chest (11)	छाती
13.	belly/stomach (12)	पेट
14.	waist	कम्मर
15.	whole arm (13)	हात
16.	elbow (14)	कुहिनो
17.	finger (16)	औँला
18.	finger nail (17)	नङ
19.	leg (18) (& foot)	खुट्टा
20.	knee	घुँडा
21.	skin (19)	छाला

BODY PARTS (internal)

22.	bone (20)	हाड
23.	heart (21)	मुटु
24.	blood (22)	रगत
25.	urine (23)	पिसाब
26.	feces (24)	दिसा

HABITATION

27.	village (25)	गाउँ
28.	house (26)	घर
29.	door (28)	ढोका

Appendix C: Wordlists

DAILY USEFUL OBJECTS

30.	firewood (29)	दाउरा
31.	broom (30)	कुचो
32.	stick (walking stick)	लट्टी
33.	pestle (for spices mortar) (32)	लोहोरो / लोहरो
34.	spices mortar (flat) (31)	सिलौटो
35.	large Nepali knife (34)	खुकुरी
36.	sickle (to cut wood for firewood)	हँसिया
37.	axe (35)	बन्चरो
38.	rope (36)	डोरी
39.	carrying basket	डोको
40.	headstrap	नामलो
41.	thread (37)	धागो
42.	needle (for sewing) (38)	सियो
43.	cloth (39)	कपडा
44.	hat	टोपी
45.	ring (40)	औँठी
46.	gold (60)	सुन

NATURAL ENVIRONMENT

47.	sun (41)	सुर्ज
48.	moon (42)	जून
49.	sky (43)	आकाश
50.	star (44)	तारा
51.	rain (45)	पानी पर्छ
52.	water (46)	पानी
53.	small river (47), stream	खोला
54.	cloud (48)	बादल
55.	bolt of lightning (49)	चट्याङ
56.	rainbow (50)	इन्द्रेणी
57.	small stone (52)	ढुङ्गा / ढुङ्गा
58.	unirrigated field	बारी
59.	irrigated field	खेत
60.	path (53), road	बाटो
61.	fire (55)	आगो
62.	smoke (56)	धुवाँ
63.	ash (57)	खरानी

Appendix C: Wordlists

64.	soil, clay(58)	माटो
65.	dust (59)	धुलो

PLANTS

66.	tree (61)	रुख
67.	leaf (62)	पात
68.	root (63)	जरा
69.	seed	बीउ
70.	bark	बोक्रो
71.	thorn (64)	काँडो / काँडा
72.	flower (65)	फुल
73.	bamboo tree	बाँस
74.	bamboo shoot	तामा

FOOD

75.	fruit (66)	फल फूल
76.	banana (68)	केरा
77.	wheat (69)	गहूँ
78.	uncooked (husked) rice (71)	चामल
79.	unhusked rice	धान
80.	cooked rice	भात
81.	vegetable	तर्कारी
82.	potato (72)	आलु
83.	ginger	अदुवा
84.	tomato (80)	गोलभेंडा
85.	cucumber	काँक्रो
86.	nettle	सिसुनु
87.	oil (82)	तेल
88.	salt (83)	नून
89.	meat (84)	मासु
90.	fat part of flesh (85)	बोसो

ANIMALS & PARTS OF ANIMALS

91.	fish (86)	माछा
92.	chicken (87) (gen.)	कुखुरा
93.	egg (88)	फुल
94.	cow (89)	गाइर्
95.	buffalo (90) (gen., fem.)	भैंसी

Appendix C: Wordlists

96.	milk (91)	दूध
97.	horn (92)	सिङ
98.	tail (93)	पुच्छर
99.	goat (94) (gen)	बाख्रा
100.	pig	सुंगुर
101.	dog (95)	कुकुर
102.	cat	बिरालो
103.	snake (96)	सर्प / साँप
104.	monkey (97)	बाँदर
105.	bird	चरा
106.	wings	पखेटा
107.	feather	पवाँख
108.	rat / mouse	मुसा
109.	mosquito (98)	लामखुट्टे
110.	fly	झिगा
111.	honey bee	माहुरी / माउरी
112.	ant (99)	कमिला
113.	spider (100)	माकुरा / माकुरो
114.	louse	जुमा
115.	bed bug	उडुस
116.	flea	उपियाँ
117.	leech	पानी जुका

HUMAN RELATIONSHIP & KINSHIP NOUNS

118.	person	मानिस / मान्छे
119.	man (102)	लोग्नेमान्छे
120.	woman /female (103)	आइमाइ
121.	child (104) (0 – 10 yrs)	बच्चा
122.	boy (115) (boy child below 10 years old)	केटा
123.	girl (116) (girl child below 10 years old)	केटी
124.	father (105)	बा / बुबा
125.	mother (106)	आमा
126.	older brother (107)	दाजु / दाई
127.	younger brother (108)	भाई
128.	older sister (109)	दिदी
129.	younger sister (110)	बहिनी
130.	son (111)	छोरा / छोरो
131.	daughter (112)	छोरी

Appendix C: Wordlists

132.	husband (113)	लोग्ने / श्रीमान
133.	wife (114)	स्वास्नी / श्रीमती
134.	grandfather	हजुर बा
135.	grandmother	हजुर आमा
136.	grandson	नाती
137.	granddaughter	नातिनी
138.	father's older brother	ठूलो बाबु
139.	father's younger brother	साना बाबु
140.	father's older sister	फुपू
141.	father's younger sister	फुपू
142.	mother's older brother	मामा
143.	mother's younger brother	मामा
144.	mother's older sister	ठूलो आमा
145.	mother's younger sister	साना आमा
146.	friend	साथी

ABSTRACT NOUNS

PERSONAL DETAILS

147.	name (101)	नाम / नाउँ
148.	language	भाषा

TIME

149.	day (117)	दिन
150.	night (118)	रात
151.	morning (until 10am) (119)	बिहान
152.	afternoon (from noon till 3 pm) (120)	दिउँसो
153.	evening (before evening) (121)	बेलुका
154.	today (123)	आज
155.	yesterday (122)	हिजो
156.	tomorrow (124)	भोलि
157.	year (127)	बर्ष

BASIC ADJECTIVES

ATTRIBUTES & SIZE

158.	big (142)	ठूलो
159.	small (143)	सानो
160.	heavy (144)	गहुङ्गो / गरुंगो
161.	light (145)	हलुका / हलुङ्गो

Appendix C: Wordlists

162.	old (thing) (128)	पुरानो
163.	new (thing) (129)	नयाँ
164.	good (person) (130)	राम्रो
165.	bad (person) (131)	खराब / नराम्रो
166.	wet (132)	भिजेको
167.	dry (133)	सुख
168.	long (thing) (134)	लामो
169.	short (thing) (135)	छोटो
170.	thin (person)	दुब्लो
171.	hot (136) (weather)	गर्मी
172.	cold (137) (weather)	जाडो
173.	cracked, burst	फुटेको / फुट्यो
174.	broken, damaged	बिग्रिएको
175.	broken	भाँचेको

QUANTITIES

176.	empty	खालि
177.	full	भरीभराउ
178.	few (179), a little	थोरै
179.	many (180)	धेरै
180.	all (181)	सबै

COMPARISONS

181.	equal (same amount) (175)	बराबर
182.	similar / same	उस्तै
183.	different (176)	फरक
184.	various	बिभिन्न

NUMBERS

185.	one (151)	एक
186.	two (152)	दुई
187.	three (153)	तीन
188.	four (154)	चार
189.	five (155)	पाँच

COLOURS

190.	white (148)	सेतो
191.	black (149)	कालो

Appendix C: Wordlists

192. red (150)

रातो

LOCATIONS

193. near (140)

नजिक / निर

194. far (141)

टाढा

195. here

यहाँ

196. there

त्यहाँ

197. at (refers to person in a location)

-मा

198. beside (by the side of /next to)

छेउमा

199. inside

भित्र

200. outside

बाहिर

201. above (146), on /on top of

माथि

202. below (147), under

तल/मुनि

203. around (the circumference of) (show motion)

वरिपरि

WORD ORDER

QUESTIONS & ANSWERS

204. who? (165)

को

205. whose?

कसको

206. what? (166)

के

207. why?

किन

208. where? (167)

कहाँ

209. when? (168)

कहिले

210. which?

कुन

211. how many? (169)

कति

212. how (what is it like)? (170)

कस्तो

213. how? (to do something?)

कसरी

DEMONSTRATIVE PRONOUNS

214. this (171) big fat pig

यो

215. that (172) big fat pig

त्यो

216. these (3 or more) (173) big fat pigs

यी

217. those (3 or more) (174) big fat pigs

ती

VERBS

DIRECTIONAL / COMPLEX VERBS

218. go down (~197)

तल गयो

219. come (197) (on level ground)

आयो

Appendix C: Wordlists

220.	come down	झर्यो
221.	climb up	चढ्यो
222.	climb down	ओल्यो
223.	bring down (to) (from above)	तल ल्यायो
224.	take down (away) (from above)	तल लग्यो
225.	take out	झिक्यो
226.	put in	राख्यो

INTRANSITIVE VERBS

227.	die (192)	मर्यो
228.	sleep (187) (go to bed)	सुत्यो
229.	lie down (on his back) (188)	पलट्यो
230.	sit down, stay (189)	बस्यो
231.	get up	उठ्यो
232.	stand	उभियो
233.	walk (195)	हिड्यो
234.	fly (194)	उड्यो
235.	run (196), rush	दगुर्यो
236.	laugh (loudly)	हाँस्यो
237.	cry	रोयो
238.	vomit	बान्ता गर्यो
239.	spit	थुक्को

TRANSITIVE VERB

240.	eat (182)	खायो
241.	bite (183)	टोक्को
242.	drink (185)	पियो
243.	give (190)	दियो
244.	bury	गाड्यो
245.	kill (193)	मार्यो
246.	cut (kill an animal for meat)	काट्यो
247.	throw	फाल्यो
248.	talk, chat (199)	चलफल गर्यो
249.	say/tell	भन्यो
250.	hear (200), listen	सुन्यो
251.	watch/ see (201)	देख्यो
252.	look	हेर्यो
253.	wash	धोयो

PRONOUNS

POSSESSIVE PRONOUNS

254.	my bag	मेरो झोला
255.	our (dual/inclusive) bag	हाम्रो झोला
256.	our (dual/exclusive) bag	
257.	our (plural/inclusive) bag	
258.	our (plural/exclusive) bag	
259.	your (singular/honorific) bag	तपाईंको झोला
260.	your (dual/honorific) bag	
261.	your (plural/honorific) bag	तपाईंहरूको झोला
262.	his (nearby/honorific) bag	उहाँको झोला
263.	their (dual/nearby/honorific) bag	
264.	their (plural/nearby/honorific) bag	उहाँहरूको झोला

PERSONAL PRONOUNS WITH INTRANSITIVE VERB

265.	I (202)	म
266.	you (sg honorific) (204)	तपाईं
267.	he / she (honorific here)	उहाँ
268.	he / she (honorific there)	उहाँ
269.	we (dual, incl)	हामी
270.	we (dual, excl)	हामी
271.	we (pl, incl) (207)	हामीहरू
272.	we (pl, excl) (208)	हामीहरू
273.	you (two) (dual, honorific)	तपाईंहरू
274.	you (all) (pl, honorific)	तपाईंहरू
275.	they (honorific here)	उहाँहरू
276.	they (honorific there)	उहाँहरू

Appendix C: Wordlists

Appendix C-4: Wordlist Data and Similarity Grouping

The table below lists the sites where we collected wordlists as well as the code that is used in Appendix C-4 for each wordlist.

Village Code	Village	VDC	District
LA	Angala	Sitalpati	Sankhuwasabha
LD	Dhupu	Dhupu	Sankhuwasabha
GP	Gairi Pangma	Khandbari	Sankhuwasabha
YD	Devitar	Matsya Pokhari	Sankhuwasabha
YH	Hedangna	Pathibhara	Sankhuwasabha
YK	Khoktak	Num	Sankhuwasabha
YN	Num	Num	Sankhuwasabha
YR	Rajarani	Rajarani	Dhankuta
YS	Seduwa	Makalu	Sankhuwasabha

The following people provided the wordlists in each village: ⁴

Village	Name	Birthplace
Gairi Pangma	Hasta Bahadur Lohorung	Gairi Pangma
Hedangna	Hom Bahadur	Hedangna
Rajarani	Man Kumar Yamphu	Tilling, Rajarani VDC
Devitar	Dil Kumar Yamphu Rai and Yam Bahadur Yamphu	Devitar
Seduwa	Rada Maya, Bimaya Rai, and Monica Rai	Mulgau
Khoktak	Devi Bahadur Yamphu Rai	Khoktak
Angala	Dik Bahadur Lohorung and Maha Prasad Lohorung	Angala
Dhupu	Nilam Kumar Rai	Dhupu

⁴ Informed consent was given by all participants.

Appendix C: Wordlists

afternoon			ash			bad (person)			banana		
dA	lenta	1	dA	tʰʌʔbi	1	dA	kʌʔise	1	dA	tsaŋmaʔ	1
dD	lɪŋʈa	1	dD	-		dD	kʌʔise	1	dD	tsaŋmaʔ	1
GP	lɪnta	1	GP	tʰabʰi	1	GP	kaise	1	GP	tsaŋmaʔ	1
YD	lɪnda	1	YD			YD	mæŋeʔma	2	YD	tsaŋakʔ	1
YH	lɪnda	1	YH	kʰʌʎani	2	YH	mæŋeɿma	2	YH	tsɛmaʔla	3
YK	lɪnda	1	YK	-		YK	mæŋeʔma	2	YK	tsaŋakʔ	1
YN	aʔlɪŋʈa	1	YN	kʰʌʎani	2	YN	mæŋeʔma	2	YN	tsaŋakʔ	1
YR	lɛnda	1	YR	tʰʌʔmi	1	YR	ɡʌmiʔe	3	YR	tsaŋakʔ	1
YS	lɪnda	1	YS	-		YS	maʔjɛpa	4	YS	tsaŋak	1
all			at			Bamboo shoot			bark		
dA	tsopno	1	dA	bi	1	dA	bamiʔ	1	dA	-	
dD	tsapʰnɔ	1	dD	bi	1	dD	bamiʔ	1	dD	-	
GP	tsopnɔ	1	GP	bi	1	GP	bamiʔ	1	GP	sagɔʔ	1
YD	tsopno	1	YD	biʔ	1	YD	pʰami	1	YD	sahukʔ	1
YH	taktukʔ	2	YH	bɛʔ	2	YH	ami	2	YH	saukreʔwa	2
YK	-	-	YK	biʔ	1	YK	ami	2	YK	siprɛʔwa	3
YN	dʒʌma/tʌŋga	4	YN	biʔ	1	YN	tama	4	YN	bokɪo	4
YR	warek	3	YR	bi	1	YR	kʰama	3	YR	sʌgokʔ	1
YS	wʌrɛʔ	3	YS	bɛʔ	2	YS	ami	2	YS	sagokʔ	1
ant			axe			bamboo tree			bed bug		
dA	jaŋkrepa	1	dA	bɛntʰi	1	dA	bapʰu	1	dA	sikʔlipʔ	1
dD	-	-	dD	-		dD	bapʰu	1	dD	-	
GP	jaŋkrepa	1	GP	bɛntʰi	1	GP	bapʰu	1	GP	siklipʔ	1
YD	-	-	YD	pʰɛndi	1	YD	pʰabu	1	YD	ʃiʔlik	1
YH	riŋmiʔwa	2	YH	ændi	1	YH	a:bʰu	2	YH	siʔlik	1
YK	suarima	3	YK	ɛndʰi	1	YK	abʰu	2	YK	siʔlikʔ	1
YN	kʌmila	4	YN	ɛndʰi	1	YN	abu	2	YN	siʔlikʔ	1
YR	-		YR	pʰɛndi	1	YR	pʰabu	1	YR	siʔlikʔ	1
YS	suariʔma	3	YS	ɛndi	1	YS	abu	2	YS	siʔlikʔ	1

Appendix C: Wordlists

<u>belly/stomach</u>			<u>big</u>			<u>black</u>			<u>bone</u>		
dA	bo:kʻ	1	dA	dʰapa	1	dA	maiʔe	1	dA	sekoʔwa	1
dD	bʌʔ	1	dD	dʰapa	1	dD	moʔe	1	dD	-	
GP	bo:ʔ	1	GP	dʰa:pa	1	GP	maiʔma	1, 5	GP	sekoʔwa	1
YD	kʰʌŋma	2	YD	beʔema	2	YD	makʰuwiʔma	2	YD	sekuʔwa	1
YH	ruŋma	2	YH	biʔe	2	YH	maik	5	YH	sekuʔwa	1
YK	ruŋma	2	YK	beʔema	2	YK	makʰaiʔma	3	YK	sekoʔwa	1
YN	.ruŋma	2	YN	biʔe	2	YN	kalo	4	YN	sekuʔua	1
YR	kʰaŋma	2	YR	beʔema	2	YR	makaekma	3	YR	sekuʔwa	1
YS	hemnuŋma	3	YS	eʔpa	3	YS	makʷiʔma	2	YS	sekuʔwa	1
<u>below</u>			<u>bird</u>			<u>blood</u>			<u>bring down to from above (3sg. past)</u>		
dA	mimu	2	dA	sowã	1	dA	hʌri	1	dA	larape	1
dD	kʰuʔma	3	dD	sãwã	1	dD	hʌri	1	dD	lahete	1
GP	kʰuʔma	3	GP	sõwã	1	GP	hʌri	1	GP	lajung	1
YD	mimu	2	YD	soŋa	1	YD	hari	1	YD	jaŋjuktʰu	2
YH	miʔmu	2	YH	soŋa	1	YH	hʌi	1	YH	laʔuk	1
YK	mimu	2	YK	soŋa	1	YK	hæri	1	YK	jura lauktu	1
YN	miʔmu	2	YN	soŋa	1	YN	hʌi	1	YN	-	
YR	mimu	2	YR	sõwã	1	YR	hʌdʒi	1	YR	junjukʰtu	2
YS	miʔmu	2	YS	soŋwa	1	YS	hari	1	YS	lautu	1
<u>beside</u>			<u>bite (3sg. past)</u>			<u>bolt of lightning</u>			<u>broken</u>		
dA	kekpi	1	dA	he:ru	1	dA	namtruŋma	1	dA	joplara	1
dD	kekpi	1	dD	he:ru	1	dD	-		dD	teʔlara	3
GP	nɪntaŋ	2	GP	he:r	1	GP	namtrewa	2	GP	joplara	1
YD	gʲækʰpi	1	YD	hædu	1	YD	nandrewa	2	YD	ekʰepaʔa	2
YH	kʲæʔpeʔ	1	YH	hæɖ	1	YH	nandreʔwa	2	YH	ekʲeʔpra	2
YK	kʲæʔpiʔ	1	YK	kʰoksixaɖe	2	YK	nandreʔwa	2	YK	ekʰepʰra	2
YN	kʲəkʰpi	1	YN	hæɖ	1	YN	tʃʌtʃæŋ	3	YN	ekʰeʔpaʔa	2
YR	gekpi	1	YR	hæɖu	1	YR	namdruŋma	1	YR	ekʰepaʔa	2
YS	kʲækpe	1	YS	hædu	1	YS	namdreʔwa	2	YS	ekʰeʔwa	2

Appendix C: Wordlists

<u>broken, damaged</u>			<u>bury (3sg past)</u>			<u>chicken</u>			<u>cloth</u>		
dA	nasilimpa	6	dA	humu	1	dA	wa:	1	dA	tse	1
dD	nasilisa	1	dD	-		dD	wa:	1	dD	tse	1
GP	nasilisa	1	GP	hum	1	GP	wa:	1	GP	tse:	1
YD	nasiriba?a	2	YD	hupsu	1	YD	wa	1	YD	tse	1
YH	nadzilihe?pra	4	YH	up	1	YH	wa:	1	YH	tsi	1
YK	nasiribra	2	YK	humetame	1	YK	-		YK	tse?	1
YN	na?iiba?a	2	YN	hup	1	YN	wa:	1	YN	t?e?	1
YR	nasiri?wa	3	YR	hupsu	1	YR	wa	1	YR	tsik ^h e?	2
YS	nasire?wa	3	YS	hum?endu	1	YS	wa	1	YS	tse?	1
<u>broom</u>			<u>carrying basket</u>			<u>climb down (3sg past)</u>			<u>cloud</u>		
dA	bæktam	1	dA	-		dA	juse	1	dA	k ^h uiro	3
dD	-		dD	-		dD	uŋk ^h ad̪a	2	dD	-	
GP	bæktam	1	GP	jaŋtsepa	1	GP	jud ^h ar	1	GP	tsumkuma	1
YD	pi?tam	2	YD	tsenda	2	YD	uksa	3	YD	k ^h ime?ma	2
YH	kutso	4	YH	tsenda	2	YH	uk	3	YH	k ^h imi?ma	2
YK	p ^h i?tʃira	2	YK	tsenda	2	YK	uksa	3	YK	k ^h imne?ma	2
YN	kutso	4	YN	tsjenɖa	2	YN	?uks	3	YN	badal	3
YR	kutso	4	YR	tʃenʈa?	2	YR	uksa	3	YR	k ^h imi?ma	2
YS	tenɖam	3	YS	tsenda	2	YS	uksa	3	YS	k ^h imi?wa	2
<u>buffalo</u>			<u>chest</u>			<u>climb up (3sg past)</u>			<u>cold (weather)</u>		
dA	sāwā	1	dA	-		dA	t ^h ʌŋʌ	1	dA	tsuŋ lusa	1
dD	sāwā	1	YD	-		dD	t ^h ʌŋk ^h ad̪a	1	dD	tsuŋ	1
GP	sāwā	1	YS	-		GP	t ^h ʌŋ	1	GP	tsuŋ	1
YD	sāwā	1	dD	hʌŋtʌŋ	1	YD	sʌksa	2	YD	tsuŋ	1
YH	saŋa	1	GP	hʌŋtʌŋ	1	YH	sʌk	2	YH	tsuŋ	1
YK	sāwā	1	YH	haktʌŋ	1	YK	sʌkʃʌ	2	YK	tsuŋru?e	1
YN	sāwā	1	YK	hepsok ^ʔ	2	YN	sʌks	2	YN	tʃuŋ	1
YR	sāwā	1	YN	hepsok ^ʔ	2	YR	saksʌ	2	YR	tsuŋ	1
YS	sāwā	1	YR	tʃat ^h i		YS	t ^h ʌksa	1	YS	tsuŋ	1

Appendix C: Wordlists

<u>come down (3sg past)</u>			<u>cow</u>			<u>cucumber</u>			<u>dog</u>		
dA	uksa	1	dA	pikˀma	1	dA	pˀiˀ?	1	dA	hu?wa	2
dD	uŋkˀaɖa	2	dD	pi?	1	dD	pˀiˀ?	1	dD	hu?wa	2
GP	uŋ	2	GP	pikˀ	1	GP	pui?	1	GP	hu?wa	2
YD	uksa	1	YD	bikˀ	1	YD	boikˀ	2	YD	hu?wa	2
YH	ukˀ	1	YH	pik	1	YH	poik	2	YH	hu?wa	2
YK	he?ukˀsa	1	YK	pikˀ	1	YK	pohikˀ	2	YK	hu:ʔwa	2
YN	-		YN	pi?	1	YN	poi?	2	YN	hu?wa	2
YR	uksa	1	YR	bikˀ	1	YR	bogikˀ	2	YR	hu?wa	2
YS	he?josa	3	YS	pikˀ	1	YS	poikˀ	2	YS	hu?wa	2
<u>come on level ground</u>			<u>cracked, burst</u>			<u>cut (3sg past)</u>			<u>door</u>		
dA	daba	1	dA	polara	1	dA	tsegu	1	dA	lamparaŋ	1
dD	dɒba	1	dD	pɔʔlara	1	dD	bɔge	2	dD	-	
GP	dɒbˀ	1	GP	pɔʔlara	1	GP	tsen	1	GP	lampreŋma	1
YD	lenda	2	YD	bokˀepaʔa	1	YD	tsenu	1	YD	ramdema	2
YH	-		YH	pokˀepra	1	YH	tse	1	YH	dailo	4
YK	tate	3	YK	pokˀepˀra	1	YK	tsename	1	YK	lambaɖema	2
YN	ab	4	YN	pokˀeʔpaʔa	1	YN	tsen	1	YN	ɖˀoka	4
YR	tˀaba	3	YR	bokˀep:a	1	YR	tʃenu	1	YR	daˀlo	5
YS	taˀja	3	YS	pokˀeʔwa	1	YS	tsenu	1	YS	ram	3
<u>cooked rice</u>			<u>cry (3sg past)</u>			<u>die (3sg past)</u>			<u>drink (3sg past)</u>		
dA	tsam	1	dA	ha:ba	1	dA	sixaɾa	1	dA	duŋu	1
dD	tsam	1	dD	ha:bokˀa	1	dD	sikaɾa	1	dD	duŋa	1
GP	tsam	1	GP	ha:b	1	GP	sihaɾ	1	GP	duŋ	1
YD	tsama	1	YD	ha:ba	1	YD	sigˀada	1	YD	tˀuksu	2
YH	tsama	1	YH	ha:b	1	YH	sikˀaɖ	1	YH	uk	2
YK	tsama	1	YK	ha:be	1	YK	sixaɖa	1	YK	uŋbɛta	1
YN	tsama	1	YN	ha:b	1	YN	sigad	1	YN	ʔukˀ	2
YR	tsama	1	YR	ha:ba	1	YR	sigˀaɾa	1	YR	tˀuksu	2
YS	tsama	1	YS	ha:ba	1	YS	sixada	1	YS	uksu	2

Appendix C: Wordlists

<u>dry</u>				<u>egg</u>				<u>equal</u>				<u>face</u>			
dA	heŋk ^h ɛʔpa	2		dA	wɛʔdin	1		dA	tɔŋtɔŋsu	1		dA	ŋatsik ^ˈ	1	
dD	-			dD	wæɖin	1		dD	hamaleʔ	2		dD	ŋatsik ^ˈ	1	
GP	heŋk ^h ɛda	2		GP	waʔdin	1		GP	tɔŋlo	1		GP	ŋatsiʔ	1	
YD	hegepa	2		YD	wadiŋ	1		YD	donleʔ	1		YD	ŋadzɪk	1	
YH	hegaɖa/heg ^h aʔta	2		YH	waʔiŋ	1		YH	bɔɭabar	4		YH	nadzɪk ^h	1	
YK	hægeʔpa	2		YK	-			YK	-			YK	nadzɪk	1	
YN	hebaʔa	2		YN	wɔʔiŋ	1		YN	iʔkonoʔ	3		YN	ŋadzɪk ^ˈ	1	
YR	hegeʔpaʔa	2		YR	wadin	1		YR	-			YR	natsik ^ˈ	1	
YS	hægeʔwa	2		YS	waʔiŋ	1		YS	tɔŋleʔ	1		YS	nadzɪk	1	
<u>ear</u>				<u>elbow</u>				<u>evening</u>				<u>far</u>			
dA	nabaʔ	1		dA	-			dA	juta	1		dA	meʔoŋ	3	
dD	nabaʔ	1		dD	-			dD	sinta	2		dD	miu	1	
GP	nabaʔ	1		GP	keŋkeŋma	1		GP	juta	1		GP	miu	1	
YD	nabek ^ˈ	1		YD	kensuruʔma	2		YD	juda	1		YD	o:	2	
YH	næʔæk	1		YH	kæŋzruʔma	2		YH	juda	1		YH	o:	2	
YK	næʔæʔ	1		YK	keŋzruʔma	2		YK	juda	1		YK	ki:ʔu mi:ʔu	1	
YN	nɛʔɛk ^ˈ	1		YN	kuina	3		YN	juɖa	1		YN	ʈaɖ ^h a	4	
YR	nabek	1		YR	kuino	3		YR	juda	1		YR	o:	2	
YS	nɛʔɛk	1		YS	keŋzruʔma	2		YS	juda	1		YS	miʔjaŋ	3	
<u>eat (3sg past)</u>				<u>empty</u>				<u>eye</u>				<u>fat part of flesh</u>			
dA	tʂaʔa	1		dA	maŋsumaʔa	1		dA	miʔ	1		dA	sasip ^ˈ	1	
dD	tʂaʔe	1		dD	-			dD	mik ^ˈ	1		dD	-		
GP	tsoʔ	1		GP	maŋsuma	1		GP	miʔ	1		GP	saʃip ^ˈ	1	
YD	tsosu	1		YD	hoprɛk	2		YD	mik ^ˈ	1		YD	sasik	1	
YH	tso:	1		YH	hopræ	2		YH	mik	1		YH	sasik	1	
YK	tsabete	1		YK	maʔe	4		YK	miʔ	1		YK	sasiʔ	1	
YN	tʂa	1		YN	hoprɛʔuwa	3		YN	mik	1		YN	boso		
YR	tso	1		YR	hoprɛk	2		YR	mik ^ˈ	1		YR	sasik ^ˈ	1	
YS	tʂaju	1		YS	hoprɛʔwa	3		YS	mik	1		YS	sasek ^ˈ	1	

Appendix C: Wordlists

<u>father</u>			<u>father's younger brother</u>			<u>feces</u>			<u>finger nail</u>		
dA	aʔpa	1	dA	baʔbaŋ	1	dA	hi:	1	dA	sinduma	1
dD	apa	1	dD	babaŋ	1	dD	hi:	1	dD	-	
GP	ʌpa	1	GP	baʔbaŋ	1	GP	hi:	1	GP	sinduma	1
YD	aba	1, 2	YD	babaŋ	1	YD	hi:	1	YD	senduma	1
YH	paba	2	YH	aŋa	2	YH	hi:	1	YH	senduma	1
YK	paba	2	YK	aŋa	2	YK	hi:	1	YK	sinduma	1
YN	paba	2	YN	aŋa	2	YN	hi:	1	YN	senduma	1
YR	baba	2	YR	p ^h aŋ	3	YR	hi:	1	YR	senduma	1
YS	paba	2	YS	pabaŋ	1	YS	hi	1	YS	senduma	1
<u>father's older brother</u>			<u>father's younger sister</u>			<u>few, a little</u>			<u>fire</u>		
dA	deʔp:a	1	dA	nana	3	dA	miʔmo	1	dA	mi:	1
dD	dɪpa	1	dD	phupu nana	3	dD	miʔmo	1	dD	mi:	1
GP	deʔp:a	1	GP	nana	3	GP	miʔmo	1	GP	mi:	1
YD	t ^h eba	1	YD	ŋiŋi	1	YD	miʔa	2	YD	mi:	1
YH	eb ^h a	1	YH	s ^h æŋma	2	YH	ædeʔwa	3	YH	mi	1
YK	eba	1	YK	ŋiŋi	1	YK	tsuʔlokʔ	4	YK	mi:	1
YN	eba	1	YN	p ^h upu / nini	1	YN	ʌdeʔwa	3	YN	mi:	1
YR	t ^h eba	1	YR	nĩŋi	1	YR	miʔwa	2	YR	mi	1
YS	eba	1	YS	ŋiŋi	1	YS	ædeʔwa	3	YS	mi:	1
<u>father's older sister</u>			<u>feather</u>			<u>finger</u>			<u>firewood</u>		
dA	t ^h ema	1	dA	ba'sasiŋ	2	dA	huʔk ^h ewasi	1	dA	siŋ	1
dD	p ^h upu dima	6	dD	labɪeŋ	3	dD	-		dD	siŋ	1
GP	nana	5	GP	ʌprɛŋ	3	GP	huʔk ^h ewasi	1	GP	siŋ	1
YD	t ^h ema	1	YD	butla	1	YD	hukeʔwasi	1	YD	ʃiŋ	1
YH	s ^h æŋma	4	YH	lapɾaŋ	3	YH	huk ^h eʔasi	1	YH	siŋ	1
YK	ŋiŋi	3	YK	-		YK	hukadʒeʔwa	2	YK	siŋ	1
YN	ema	2	YN	butla	1	YN	ã ^u la	3	YN	siŋ	1
YR	t ^h ema	1	YR	rʌpk ^h ewa	4	YR	huʔk ^h ewasi	1	YR	siŋ	1
YS	ema	2	YS	-		YS	hukeʔasi	1	YS	siŋ	1

Appendix C: Wordlists

<u>fish</u>				<u>flower</u>				<u>four</u>				<u>ginger</u>			
dA	ŋa:	1		dA	buŋ	1		dA	ritʃi	1		dA	besuʔ	1	
dD	ŋa:	1		dD	buŋ	1		dD	tukdʒi	2		dD	besuʔ	1	
GP	ŋa:	1		GP	buŋ	1		GP	ritsi	1		GP	besuʔ	1	
YD	ŋa	1		YD	sembuŋ	2		YD	ritsi	1		YD	samp ^h i	2	
YH	ŋa	1		YH	ʔuŋ	4		YH	riʔum	3		YH	esuk	1	
YK	ŋa	1		YK	sɛŋʔuŋ	2		YK	ridʒi	1		YK	sambi:	2	
YN	ŋa:	1		YN	uŋ	4		YN	.idʒi	1		YN	ɬduwa	3	
YR	ŋa	1		YR	s ^h emp ^h uŋ	2		YR	ritʃi	1		YR	samp ^h i	2	
YS	ŋa	1		YS	ɛʔwa	3		YS	ridʒi	1		YS	sambi	2	
<u>five</u>				<u>fly</u>				<u>friend</u>				<u>give (3sg past)</u>			
dA	ŋatsi	1		dA	bomsuma	1		dA	laŋkɐm	1		dA	pit ^h u	1	
dD	ŋ ^h atsi	1		dD	bɐmsuma	1		dD	laŋkɐm	1		dD	pit ^h a	1	
GP	ŋatsi	1		GP	bomsuma	1		GP	laŋkɐm	1		GP	pɪt	1	
YD	ŋatsi	1		YD	mentsuwa	2		YD	laŋgɐm	1		YD	bisu	1	
YH	naʔɐm	2		YH	mindʒuwa	2		YH	laŋgɐm	1		YH	pi:	1	
YK	ŋadʒi	1		YK	mindʒuwa	2		YK	laŋgɐm	1		YK	pisami	1	
YN	ŋadʒi	1		YN	dʒiŋa	3		YN	laŋgɐm	1		YN	pi:	1	
YR	neksi	4		YR	mentsuʔa	2		YR	gam	2		YR	bisu	1	
YS	naʔɐm	2		YS	midʒuwa	2		YS	laŋgɐm	1		YS	pisu	1	
<u>flea</u>				<u>fly (3sg past)</u>				<u>get up (3sg past)</u>				<u>go down (3sg past)</u>			
dA	mɐnkip ^h	1, 2		dA	pɛsa	1		dA	jipoga	1		dA	xɐɬa	1	
dD	nɐmki	1		dD	pek ^h ɐɬa	1		dD	pɔga	1		dD	xɐɬa	1	
GP	mɐmkiʔ	1, 2		GP	pɛs	1		GP	pog	1		GP	xar	1	
YD	mɐŋgip	2		YD	bɛsa	1		YD	bukara	2		YD	k ^h ɐɬa	1	
YH	mɐŋgik	2		YH	pɛ:	1		YH	dʒɛpug	1		YH	k ^h ɐɬ	1	
YK	mɐŋgip ^h	2		YK	pɛxɐɬɛ	1		YK	jɛpugɛ	1		YK	-		
YN	mɐŋgiʔ	2		YN	pɛ	1		YN	pug	1		YN	k ^h ɐɬ	1	
YR	mɐŋgip ^h	2		YR	bɛ:sa	1		YR	jɛpuga	1		YR	-		
YS	mɐŋgiʔ	2		YS	pɛsa	1		YS	poga	1		YS	k ^h ɐɬa	1	

Appendix C: Wordlists

<u>goat</u>			<u>grandfather</u>			<u>hair</u>			<u>he/she (there/H)</u>		
dA	met ^h uba	1	dA	pʌʔpa	1	dA	tanak ^ʔ	2	dA	k ^h o	1
dD	met ^h uba	1	dD	pʌʔpa	1	dD	taŋaʔ	2	dD	k ^h o	1
GP	met ^h uba	1	GP	pʌʔpa	1	GP	taŋaʔ	2	GP	k ^h o	1
YD	jaspa	2	YD	baʔpa	2	YD	ɕaŋ	3	YD	k ^h o	1
YH	jæsba	2	YH	tuba	3	YH	taŋ	3	YH	k ^h o	1
YK	jasuba	2	YK	paʔpa	1	YK	taŋ	3	YK	-	
YN	jʌsuba	2	YN	pʌpa	1	YN	taŋ	3	YN	k ^h o	1
YR	jaspa	2	YR	baʔp:a	2	YR	ɕaŋ	3	YR	k ^h o	1
YS	jæsuba	2	YS	paʔpa	1	YS	taŋ	3	YS	k ^h o	1
<u>gold</u>			<u>grandmother</u>			<u>hat</u>			<u>head</u>		
dA	p ^h iʔe	1	dA	mʌʔma	1	dA	bomaɾʌ	1	dA	niŋta	1
dD	p ^h ija	1	dD	mʌʔma	1	dD	-		dD	niŋtaʔwa	1
GP	p ^h iʔa	1	GP	mʌʔma	1	GP	hʌmt ^h ʌm	2	GP	niŋtāwā	1
YD	-		YD	maʔma	1	YD	p ^h ʌmdʒura	3	YD	nindāwā	1
YH	sunə	4	YH	tuma	2	YH	ʈopi	5	YH	nindaŋa	1
YK	hardzoʔwa	2	YK	maʔma	1	YK	k ^h ʌmdʒira	3	YK	nindāwā	1
YN	sunə	4	YN	mʌʔma	1	YN	ʈopi	5	YN	nīndawā	1
YR	samjaŋ	3	YR	maʔma	1	YR	p ^h ʌʔmaɾʌ	1	YR	ɕukreʔ	2
YS	sunə	4	YS	maʔma	1	YS	topʌri	4	YS	nindāwā	1
<u>good (person)</u>			<u>grandson</u>			<u>he/she (here/H)</u>			<u>headstrap</u>		
dA	kʌmnuʔē	1	dA	jaŋmin	1	dA	k ^h o	1	dA	wanʌm	1
dD	kʌmnuʔe	1	dD	jæŋmin	1	dD	-		dD	-	
GP	kʌmnue	1	GP	jaŋmin	1	GP	k ^h o	1	GP	wanʌm	1
YD	nuba	2	YD	jaŋmen	1	YD	k ^h o	1	YD	wanʌm	1
YH	nuba	2	YH	jaŋman	1	YH	k ^h o	1	YH	wanʌm	1
YK	nuba	2	YK	jæŋmin	1	YK	k ^h odʒi	1	YK	wanʌm	1
YN	nuba	2	YN	jaŋmin	1	YN	k ^h o	1	YN	wanʌm	1
YR	gʌmnuʔe	1	YR	jaŋmen	1	YR	k ^h o	1	YR	wanʌm	1
YS	nuba	2	YS	jæŋmin	1	YS	k ^h o	1	YS	wanʌm	1

Appendix C: Wordlists

hear, listen (3sg past)

dA	xemu	2
dD	xemu	2
GP	xɛm	2
YD	k ^h ɛpsu	2
YH	kɔp	2
YK	k ^h ɛpsũ	2
YN	kɛp	2
YR	k ^h ɛpsu	2
YS	k ^h ɛpsu	2

here

dA	gobi	1
dD	gobi	1
GP	gubi?	1
YD	igobi?	1
YH	igobe?	1
YK	igobi?no?	1
YN	igobi?	1
YR	igobi?no	1
YS	igobe	1

thorne

dA	taŋ	1
dD	-	
GP	taŋ	1
YD	tsatsaŋ	2
YH	sadʒaŋ	2
YK	sadʒaŋ	2
YN	sadʒaŋ	2
YR	tsatsaŋ	2
YS	sadʒaŋ	2

how many?

dA	e?waro	1
dD	?ɛ?wa	2
GP	ɛ?waha	2
YD	hamdokʻ	3
YH	indo?	4
YK	indo?	4
YN	indokʻ	4
YR	hamo?	3
YS	indo?	4

heart

dA	luŋma	1
dD	-	
GP	luŋma	1
YD	ruŋma	1
YH	muʈu	3
YK	tsuinam	2
YN	muʈu	3
YR	ruŋma	1
YS	ruŋma	1

his (nearby/H)

dA	k ^h omi	1
dD	k ^h omi	1
GP	k ^h omi	1
YD	k ^h omi	1
YH	k ^h o:mi	1
YK	k ^h oi?ko	2
YN	k ^h omi	1
YR	k ^h omi	1
YS	k ^h omi	1

hot (weather)

dA	hoptu?wa lusa	1
dD	hoptʰi?wa	1
GP	ho?te?walu	1
YD	sarogu?	3
YH	aru?wa	2
YK	hopti?wa	1
YN	gaɿmi	4
YR	huru?wa	2
YS	huru?wa	2

how? (to do something)

dA	manto?era	1
dD	manta?ero	1
GP	manʈo?	1
YD	hamdokʻ	2
YH	indo?te	3
YK	indo?	3
YN	indokte	3
YR	hamrokʻ	2
YS	indo?	3

heavy

dA	lise	1
dD	lisa	1
GP	lise	1
YD	ri?ɛ	2
YH	ɿje	2
YK	ri?ɛ	2
YN	ɿje	2
YR	ri?ɛ	2
YS	rina	2

honey bee

dA	wɛ?ma	1
dD	wɛ?ma	1
GP	wɛ?ma	1
YD	suwama	2
YH	suama	2
YK	ʃuwama	2
YN	mahu.ɿ	3
YR	suwama	2
YS	suwama	2

house

dA	xim	1
dD	k ^h im	1
GP	xim	1
YD	k ^h im	1
YH	k ^h im	1
YK	k ^h im	1
YN	k ^h im	1
YR	k ^h im	1
YS	k ^h im	1

how? (what is it like)

dA	manto?e	1
dD	-	
GP	maŋpara	2
YD	hamdo?ma	3
YH	indo?mɔdʌ	4
YK	indo?ma	4
YN	indokʻ	4
YR	hamokʻma	3
YS	indo?ma	4

Appendix C: Wordlists

<u>husband</u>			<u>irrigated field</u>			<u>knee</u>			<u>leaf</u>		
dA	t ^h Λpa	1	dA	ropa	1	dA	tunrowasi	2	dA	siŋba?	1
dD	t ^h Λpa	1	dD	rupa	1	dD/YD			dD	bΛ?wa	3
GP	t ^h Λpa	1	GP	ropa	1	GP	pumburu?	3	GP	siŋba?	1
YD	t ^h apa	1	YD	ropa	1	YH	tumruk	1	YD	pa?wa	3
YH	t ^h a?pa	1	YH	ropa	1	YK	tumruk ^ˀ	1	YH	siŋak	2
YK	t ^h a?pa	1	YK	ropa	1	YN	tumruk ^ˀ	1	YK	siŋakre?wa	2
YN	t ^h Λpa	1	YN	k ^h et	2	YR	g ^h ūda	4	YN	siŋak ^ˀ	2
YR	t ^h apa	1	YR	k ^h eŋ	2	YS	tumruk ^ˀ	1	YR	p ^h a?wa	3
YS	t ^h apa	1	YS	ropa	1				YS	a?wa	3
<u>I</u>			<u>khukuri</u>			<u>language</u>			<u>leech</u>		
dA	kaŋa	1	dA	dabe	1	dA	xap	1	dA	lɔ?be	1, 3
dD	ka	2	dD	dabe	1	dD	k ^h Λp	1	dD	li?na	2
GP	ka	2	GP	dabe	1	GP	hap	1	GP	lɔ?bek ^ˀ	1
YD	ga	2	YD	dabe	1	YD	k ^h anawa	2	YD	ri?na	2
YH	ka	2	YH	tab ^h ija	2	YH	k ^h Λp:a	1	YH	ri?na	2
YK	ka	2	YK	tabija	2	YK	k ^h a	1	YK	ri?na	2
YN	ka	2	YN	tabe	1	YN	k ^h Λp	1	YN	lo?e	3
YR	ga	2	YR	dabe	1	YR	k ^h ap	1	YR	ri?na	2
YS	ka	2	YS	tabija	2	YS	k ^h ap:a	1	YS	ri?na	2
<u>inside</u>			<u>kill (3sg past)</u>			<u>laugh (3sg past)</u>			<u>leg (and foot)</u>		
dA	hoŋsi	1	dA	seru	1	dA	ji:tsa?a	1	dA	laŋ	1
dD	hoŋsi	1	dD	seru	1	dD	-		dD	laŋ	1
GP	hoŋsi	1	GP	ʃeru	1	GP	hi:tsa?	1	GP	laŋ	1
YD	haŋbi?	1	YD	sedu	1	YD	jidzaja	1	YD	saraŋ	2
YH	hoŋsi?ju	2	YH	seq ^h	1	YH	dzits	1	YH	saraŋ	2
YK	hoŋsi?ju	2	YK	sedunu	1	YK	jidzaja	1	YK	saraŋ	2
YN	hoŋsi?ju	2	YN	s ^ʰ eq / s ^ʰ e?nesu	1	YN	jitsa	1	YN	sΛΛŋ	2
YR	hoŋbi?	1	YR	sedu	1	YR	jidzaja	1	YR	saraŋ	2
YS	hoŋsi?ju	2	YS	Sedu	1	YS	jesa	1	YS	saraŋ	2

Appendix C: Wordlists

<u>lie down (3sg past)</u>			<u>long (thing)</u>			<u>many</u>			<u>monkey</u>		
dA	gaŋpok ^h Λ	1	dA	toʔbeʔe	1	dA	eʔnimsu	3	dA	bubΛŋ	1
dD	gaŋdΛrΛ	1	dD	-		dD	-		dD	pubΛŋ	1
GP	tebok	2	GP	toʔbe	1	GP	driʔ	2	GP	pubΛŋ	1
YD	gΛksa	1	YD	giʔgep ^h aʔa	3	YD	beʔlo	1	YD	bubaŋ	1
YH	te	2	YH	k ^h iʔe	2	YH	piʔlo	1	YH	pubΛŋ	1
YK	kΛŋjusa	1	YK	kiema	2	YK	peʔlo	1	YK	pubΛŋ	1
YN	kaŋju	1	YN	k ^h iʔe / k ^h iʔema	2	YN	biʔlo	1	YN	pubΛŋ	1
YR	gaŋgΛrΛ	1	YR	gep ^h ema	3	YR	beʔlo	1	YR	bubaŋ	1
YS	kΛŋdʒaijΛ	1	YS	kieʔma	2	YS	e:wa	4	YS	pubΛŋ	1
<u>light</u>			<u>louse</u>			<u>meat</u>			<u>moon</u>		
dA	sop:e	1	dA	sik ^ˀ	1	dA	sa	1	dA	pΛpala	1
dD	sop:e	1	dD	sik ^ˀ	1	dD	sa:	1	dD	pΛpala	1
GP	sɔp:e	1	GP	sik ^ˀ	1	GP	sa:	1	GP	papala	1
YD	sop ^ˀ jue	2	YD	ʃik	1	YD	sa	1	YD	la	2
YH	soʔmije	3	YH	sik	1	YH	sΛ	1	YH	la:	2
YK	sop ^ˀ iε	2	YK	sik ^ˀ	1	YK	sa:	1	YK	la:	2
YN	hΛluka / hΛlka	4	YN	sik ^ˀ	1	YN	sa	1	YN	la:	2
YR	sop ^ˀ juʔe	2	YR	sik ^ˀ	1	YR	sa	1	YR	ra	2
YS	sop ^ˀ na	1	YS	sik ^ˀ	1	YS	sa	1	YS	la	2
<u>lips</u>			<u>man</u>			<u>milk</u>			<u>morning</u>		
dA	jap ^ˀ sima	1	dA	wat ^h Λŋpa	1	dA	duru	1	dA	namsɔŋ	1
dD	jabsima	1	dD	wat ^h Λŋpa	1	dD	dru	1	dD	namsɔŋ	1
GP	japsima	1	GP	wat ^h Λŋpa	1	GP	duru	1	GP	namsɔŋ	1
YD	jabuʔrewa	2	YD	waranbusa	2	YD	duru	1	YD	maʔmiʔ	2
YH	jabrewa	2	YH	wadΛŋbusa	2	YH	turu /tudu ?	1	YH	maʔmiʔ	2
YK	jabΛreʔwa	2	YK	wadΛŋbusa	2	YK	tudu	1	YK	maʔmi	2
YN	oʈ ^h	3	YN	wΛdΛŋ bΛsΛ	2	YN	dud ^h		YN	maʔmiʔ	2
YR	oʈ ^h	3	YR	wadΛŋbusa	2	YR	dudu	1	YR	maʔmiʔ	2
YS	jabreʔwa	2	YS	wadΛŋba	1	YS	tudu	1	YS	maʔmi	2

Appendix C: Wordlists

<u>mosquito</u>			<u>mother's older sister</u>			<u>mouth</u>			<u>near</u>		
dA			dA	dema	1	dA	ja:	1	dA	mobina tsuʔa	1
dD			dD	dema	1	dD	ja:	1	dD	nɪmtaŋ	2
GP	lamk ^h uʔe		GP	dema	1	GP	ja:	1	GP	nɪmtaŋ	2
YD			YD	t ^h ema	1	YD	jabuk	2	YD	nɪndaŋ	2
YH	lamk ^h uʔe		YH	ʔema	1	YH	jabuk	2	YH	kʰæk ^h pe	3
YK	saktuʔkɾaŋ	2	YK	ema	1	YK	jabuk ^h	2	YK	kæk ^h pi	3
YN	lamk ^h uʔe		YN	ema	1	YN	jabuk ^h	2	YN	kək ^h pi	3
YR			YR	t ^h ema	1	YR	ja:	1	YR	nɪndaŋ	2
YS	sæk ^h ʔək	2	YS	ema	1	YS	jabuk	2	YS	kʰækpe	3
<u>mother</u>			<u>mother's younger brother</u>			<u>my</u>			<u>needle (for sewing)</u>		
dA	ama	1	dA	k ^w eŋ	1	dA	kaŋami	1	dA	samik ^h	1
dD	ama	1	dD	k ^w eŋ	1	dD	kam		dD	-	
GP	ama	1	GP	k ^w eŋ	1	GP	kaŋame	1	GP	samik ^h	1
YD	gaŋma	2	YD	g ^w eŋ	1	YD	gaŋmi	1	YD	samik	1
YH	mama	3	YH	kuweŋ	1	YH	k ^h eʔe	2	YH	samik	1
YK	mama	3	YK	k ^w eŋ	1	YK	kaŋmi	1	YK	samiʔ	1
YN	ma:ma	3	YN	kujen	1	YN	kʰeʔe	2	YN	samiʔ	1
YR	mama	3	YR	g ^w eŋ	1	YR	gaŋmi	1	YR	samik ^h	1
YS	mama	3	YS	k ^w eŋ	1	YS	kaŋmin	1	YS	samik	1
<u>mother's older brother</u>			<u>mother's younger sister</u>			<u>name</u>			<u>nettle</u>		
dA	kweŋ dep:a	1	dA	seŋma	1	dA	niŋ	1	dA	tsoheʔma	1
dD	dipa	3	dD	seŋma	1	dD	niŋ	1	dD	-	
GP	dep:a k ^w eŋ	1	GP	ʃeŋma	1	GP	niŋ	1	GP	tsoheʔma	1
YD	g ^w eŋ	1	YD	seŋma	1	YD	niŋ	1	YD	sogima	2
YH	kuweŋ	1	YH	s ^h æŋma	1	YH	niŋ	1	YH	sok ^h uma	2
YK	k ^w eŋ	1	YK	seŋma	1	YK	niŋ	1	YK	sok ^h ima	2
YN	eba	2	YN	sjaŋma	1	YN	niŋ	1	YN	sokuma	2
YR	g ^w eŋ	1	YR	seŋma	1	YR	niŋ	1	YR	sogetma	3
YS	k ^w eŋ	1	YS	ʃeŋma	1	YS	niŋ	1	YS	soxima	2

Appendix C: Wordlists

<u>new (thing)</u>			<u>oil</u>			<u>older sister</u>			<u>our (dual/inclusive)</u>		
dA	umtsoŋ	1	dA	kewa	1	dA	nana	1	dA	katsigam	1
dD	umtsoŋ	1	dD	kewa	1	dD	nana	1	dD	katsigam	1
GP	umtsoŋ	1	GP	kewa	1	GP	nana	1	GP	katsimi	2
YD	tsoŋ	2	YD	gewa	1	YD	nana	1	YD	ganimi	2
YH	tsoŋ	2	YH	kewa	1	YH	nana	1	YH	kʰadziʔe	4
YK	tsoŋ	2	YK	kewa	1	YK	nana	1	YK	kadzija	
YN	tsoŋ	2	YN	tel	2	YN	nana	1	YN	kaniŋmi	
YR	tsoŋ	2	YR	gewa	1	YR	nana	1	YR	gatsiŋmi	2
YS	tsoŋ	2	YS	gewa	1	YS	nana	1	YS	kadzimi	2
<u>night</u>			<u>old (thing)</u>			<u>one</u>			<u>our</u>		
dA	juta	1	dA	tʰapʰapihed:e	1	dA	ek:o	1	dA	kaŋkam	1
dD	juta	1	dD	-		dD	ek:o	1	dD	kaniŋkam	1
GP	sin	2	GP	jaʔloe	2	GP	ekɔ	1	GP	kanimi	2
YD	sʰinda	2	YD	heʔwa	3	YD	tʰiko	2	YD	ganiŋmi	2
YH	sinda	2	YH	jaʔlo	2	YH	ikʰo	1	YH	kʰaneʔe	3
YK	sinda	2	YK	he:ʔwa	3	YK	ikʰo	1	YK	kaniŋ	2
YN	sinda	2	YN	puano		YN	iʔko	1	YN	kaniŋmi	2
YR	senda	2	YR	heʔwa	3	YR	tʰiko	2	YR	ganiŋmi	2
YS	ʃinda	2	YS	-		YS	ikʰo	1	YS	kanimi	2
<u>nose</u>			<u>older brother</u>			<u>our (dual/exclusive)</u>			<u>our</u>		
dA	nabuʔ	1	dA	bubu	1	dA	kaŋkami	2	dA	kaŋkam	1
dD	nabuʔ	1	dD	bubu	1	dD	katsigam	3	dD	kaniŋkam	1
GP	nabuʔ	1	GP	bubu	1	GP	kaniŋmi	2	GP	kaniŋmi	2
YD	nabu	1	YD	pʰubu	1	YD	gatsimi	1	YD	ganiŋmi	2
YH	naʔu	2	YH	wawa	2	YH	kʰadziŋeʔe	3	YH	kʰaneʔe	3
YK	naʔu	2	YK	bubu	1	YK	kʰadziŋniɾaŋ	3	YK	kaniŋa pɪlomi	
YN	naʔu	2	YN	wa:wa	2	YN	kadziŋmi	3	YN	kadziŋmi	
YR	nabu	1, 2	YR	bubu	1	YR	gatsimi	1	YR	ganiŋmi	2
YS	naʔu	2	YS	wawa	2	YS	kʰadziŋami	3	YS	kaniŋgami	2

Appendix C: Wordlists

<u>outside</u>			<u>person</u>			<u>put in (3sg past)</u>			<u>red</u>		
dA	-		dA	jaʔmi	1	dA	jukse	1	dA	hɔɾapa	1
dD	-		dD	jaʔmi	1	dD	juŋe	1	dD	hɔɾɔpa	1
GP	-		GP	jaʔmi	1	GP	ju:ŋ	1	GP	hɔɾapa	1
YD	pak ^h abi	1	YD	jaʔmi	1	YD	juksu	1	YD	hararama	1
YH	pakæʔju	1	YH	jaʔmi	1	YH	juk	1	YH	hara	1
YK	pakεʔju	1	YK	jaʔmi	1	YK	jukse	1	YK	harama	1
YN	pak ^h abrʔ	1	YN	jɔʔmi	1	YN	juk	1	YN	hɔɾama	1
YR	paxa	1	YR	jaʔmi	1	YR	juksu	1	YR	harama	1
YS	paxabe	1	YS	jæʔmi	1	YS	juksu	1	YS	harama	1
<u>palm of hand</u>			<u>pestle (for spices mortar)</u>			<u>rain</u>			<u>root</u>		
dA	huʔpeʔma	1	dA	-		dA	wɔɾi tɔʔaʔ	1	dA/dD		
dD	-		dD	-		dD	wɔɾi tɔʔa	1	GP	sam	1
GP	huʔpeʔma	1	GP	puruŋhuʔma	1	GP	wɔɾi taʔaʔ	1	YD	sam	1
YD	hukpeʔma	1	YD	runɡuʔwa	1	YD	wari linɡe	2	YH	sam	1
YH	huk ^ʔ pæʔma	1	YH	pe:sa	2	YH	wa:ile: / wa:iledʒe	3	YK	sam	1
YK	huk ^ʔ peʔma	1	YK	pawarunɡoʔwa	1	YK	waritaʔe	1	YN	dʒɔɾa	2
YN	hɔtkela	2	YN	lohoru	4	YN	wɔɾi		YR	sam	1
YR	hɔtkela	2	YR	runɡuʔa	1	YR	wɔɾi		YS	sam	1
YS	huk ^ʔ peʔma	1	YS	pawa	3	YS	wari taja	1			
<u>path, road</u>			<u>pig</u>			<u>rat, mouse</u>			<u>rope</u>		
dA	lam	1	dA	bɔʔ	1	dA	siduma	1	dA/dD		
dD	lɔm	1	dD	bɔʔ	1	dD	siduma	1	GP	pɔɖɔk	1
GP	lamp ^h u	1	GP	bɔʔ	1	GP	ʃiduma	1	YD	barak	2
YD	maram	2	YD	paʔma	2	YD	siʔnuma	1	YH	pɔɖɔk	1
YH	ram / lam	1	YH	ʔaʔma	2	YH	siʔnuma	1	YK	pɔɖɔk ^ʔ	1
YK	ɾɔm	1	YK	ʔaʔma	2	YK	siʔluma	1	YN	ɖori	3
YN	ɔam / mɔɔam	1	YN	aʔma	2	YN	siʔluma	1	YR	bɔɾak ^ʔ	2
YR	lam	1	YR	p ^h ak ^ʔ	1,3	YR	siʔnuma	1	YS	pɔɖɔk ^ʔ	1
YS	mɔɾɔm	2	YS	aʔma	2	YS	ʃiʔnuma	1			

Appendix C: Wordlists

<u>run, rush (3sg past)</u>			<u>seed</u>			<u>similar, same</u>			<u>sky</u>		
dA	pina	2	dA/dD			dA	more?no	4	dA	namtruŋma	1
dD	piŋk ^h aɖa	2	GP	tsari	1	dD	ekono	1	dD	-	
GP	pin	2	YD	nari	1	GP	ekono	1	GP	namtruŋma	1
YD	t ^h isa	3	YH	tsari	1	YD	no?mano?	2	YD	nandruŋma	1
YH	pi	2	YK	tsari	1	YH	maɖa?na	3	YH	nandruŋma	1
YK	pine	2	YN	tsaɪ	1	YK	maɖak ^h maɖa?	3	YK	nandruŋma	1
YN	pin	2	YR	biu	2	YN	i?kono?	1	YN	namdruŋma	1
YR	t ^h isa	3	YS	tsari	1	YR	no?mano?	2	YR	namluŋ	2
YS	piŋitje	2				YS	ikono?	1	YS	namdruŋma	1
<u>salt</u>			<u>short (thing)</u>			<u>sit down, stay (3sg past)</u>			<u>sleep (3sg past)</u>		
dA	jum	1	dA	taksu?e	1	dA	pena	1	dA	imsa?a	2
dD	jum	1	dD	-		dD	pene	1	dD	imtsa?a	2
GP	jum	1	GP	tak ^h su?	1	GP	pɛn	1	GP	imtsa?	2
YD	jum	1	YD	daŋgep ^h a?a	5	YD	bɪna	1	YD	ipsa	1
YH	jum	1	YH	ne?ne?	2	YH	pɪ	1	YH	ip	1
YK	jum	1	YK	ne?ne?ma	2	YK	pene	1	YK	imdʒaɣaɖa	2
YN	jum	1	YN	tʃoʃo / eɖɛma		YN	pen	1	YN	?ip	1
YR	jum	1	YR	tsuku?e	1	YR	bena	1	YR	ipsa	1
YS	jum	1	YS	taŋlupa	3	YS	pena	1	YS	ipsa	1
<u>say, tell (3sg past)</u>			<u>sickle</u>			<u>skin</u>			<u>small</u>		
dA	losu	1	dA	kaɬse	2	dA/dD			dA	mitsu?wa	1
dD	losu	1	dD	kaɬs ^h a	1	GP	sago?	1	dD	mitsu?ma	1
GP	los	1	GP	katse	2	YD	sahuk	1	GP	mitsupa	1
YD	rusu	2	YD	k ^h ok ^h i	3	YH	sauk	1	YD	mi?ɛma	2
YH	lu:	1	YH	katsija	1	YK	saguk	1	YH	ɛdip:a	3
YK	-		YK	k ^h oʔi	3	YN	sɔʔuk ^h	1	YK	adepa	3
YN	lu	1	YN	k ^h oʔi	3	YR	sɔɬuk ^h	1	YN	ɛɖi?ma / aɖɛma	3
YR	isu	3	YR	kaɬse	2	YS	sɔɣuk	1	YR	mi?e	2
YS	rosu	2	YS	k ^h atsija	1				YS	adipa	3

Appendix C: Wordlists

<u>small river, stream</u>			<u>snake</u>			<u>spit (3sg past)</u>			<u>stick (walking stick)</u>		
dA	hoŋma	1	dA	puseʔma	1	dA	dugu	1	dA	taŋbara	1
dD	hoŋma	1	dD	puseʔma	1	dD	-		dD	təŋbara	1
GP	hoŋma	1	GP	puʃeʔma	1	GP	ɖug	1	GP	siktʰam	2
YD	wahaŋma	2	YD	buʃek	2	YD	tsedu	2	YD	doŋbira	1
YH	hoŋma	1	YH	puseʔ	2	YH	tug	1	YH	toŋara	1
YK	hoŋwa	1	YK	puseʔ	2	YK	tseʔma tsemne	2	YK	təŋera	1
YN	jiwa	3	YN	puʃeʔ	2	YN	tseɖ	2	YN	laʈʰi	3
YR	wam:a	5	YR	busekʰ	2	YR	tseʔru	2	YR	ɖoŋpʰirɔ	1
YS	majuwa	4	YS	puʃeʔ	2	YS	tseʔma ugu	2	YS	toŋera	1
<u>small stone</u>			<u>soil, clay</u>			<u>stand (3sg past)</u>			<u>sun</u>		
dA	luŋkoʔwa	1	dA	bakʰa	1	dA	jeba	1	dA	nam	1
dD	liŋkoʔwa	1	dD	bakʰa	1	dD	pɔʔme	2	dD	nam	1
GP	liŋ	2	GP	bakʰa	1	GP	jeb	1	GP	nam	1
YD	runɡoʔwa	1	YD	pʰakʰa	1	YD	jeba	1	YD	nam	1
YH	runɡuʔwa	1	YH	akʰuma	2	YH	dʒeb	1	YH	nam	1
YK	runɡuʔwa	1	YK	akʰama	2	YK	jebe	1	YK	nam	1
YN	runɡoʔwa	1	YN	kʰam / akʰama	2	YN	jeb	1	YN	nam	1
YR	runɡuʔa	1	YR	pʰakʰa	1	YR	jebe	1	YR	nam	1
YS	lanɡaʔwa	1	YS	akʰama	2	YS	jeba	1	YS	nam	1
<u>smoke</u>			<u>son</u>			<u>star</u>			<u>tail</u>		
dA	mekʰu	1	dA	pasa	1	dA	sange	1	dA	miriʔ	1
dD	mekʰuma	1	dD	pasa	1	dD	-		dD	-	
GP	mekʰu	1	GP	pasa	1	GP	saŋkema	1	GP	miriʔ	1
YD	mekʰu	1	YD	basa	1	YD	saŋgema	1	YD	mira	1
YH	mekʰu	1	YH	pasa	1	YH	sange	1	YH	mira	1
YK	mekʰuwa	1	YK	paʃa	1	YK	saŋgi	1	YK	mira	1
YN	meʔkʰu	1	YN	paʃa	1	YN	saŋgedʒi / sange	1	YN	mira	1
YR	maʃkʰu	1	YR	basa	1	YR	sange	1	YR	mira	1
YS	maʃkʰu	1	YS	pasa	1	YS	-		YS	mira	1

Appendix C: Wordlists

take down away from above

dA	let ^h u	1
dD	lahetɛ	1
GP	let ^ˈ	1
YD	jangetu	2
YH	janjk	2
YK	laxetu	3
YN	-	
YR	jan ^h et <u>u</u>	2
YS	laxetu	3

that

dA	ako	2
dD	ako	2
GP	ako	2
YD	ako	2
YH	ako	2
YK	ako	2
YN	ako / mɔ	2
YR	ako	2
YS	ako	2

there

dA	miu?	2
dD	akobi	1
GP	miumɔ	2
YD	gobi?	1
YH	akpe?	4
YK	akobi?	1
YN	mɔbi?	3
YR	akobi	1
YS	akobe?	1

they (there/H)

dA	kotsi	2
dD	kotsi	2
GP	kotsi	2
YD	k ^h otsi	2
YH	k ^h odʒi	2
YK	-	
YN	k ^h odʒi	2
YR	k ^h otʃi	2
YS	k ^h odʒi	2

take out (3sg past)

dA	lasu	1
dD	laboke	1
GP	las	1
YD	tsaksu	2
YH	tsaŋg	2
YK	tsakse	2
YN	ɹig	3
YR	riɣu	3
YS	tsaksu	2

their

dA	xotʃimi	2
dD	k ^h otsim	2
GP	k ^h otsimi	2
YD	k ^h otsimi	2
YH	k ^h odʒiʔɛ	2
YK	k ^h odʒiŋi paŋmi	
YN	k ^h odʒimi	2
YR	k ^h otʃimi	2
YS	k ^h odʒimi	2

these (3 or more)

dA	ig ^h a	1
dD	ig ^h a	2
GP	iga	1
YD	ig ^h a	1
YH	ig ^h a	1
YK	ig ^h a	1
YN	ig ^h a	1
YR	iŋg ^h a	3
YS	iŋg ^h a	3

thin (person)

dA	ʒami?se	1
dD	-	
GP	jami?se	1
YD	joŋgep ^h a?a	2
YH	jok ^ˈ pudʒiwa	4
YK	sigasiprok ^ˈ pa	5
YN	dublo	7
YR	-	
YS	-	

talk, chat (3sg past)

dA	moʔolet:a	1
dD	-	
GP	jamutsa	2
YD	k ^h aisami	3
YH	k ^h aʔisam	3
YK	aik ^h adʒiɱpuganiɱa	3
YN	k ^h aʔi	3
YR	k ^h adoŋma	3
YS	k ^h aʔisu	3

their

dA	k ^h otʃimi	1
dD	k ^h otsimi	1
GP	k ^h otsimi	1
YD	k ^h otsimi	1
YH	k ^h odʒiʔa	1
YK	k ^h odʒi laŋʌmdʒani	1
YN	k ^h odʒimi	1
YR	k ^h otʃimi	1
YS	k ^h odʒimi	1

they (here/H)

dA	kotsi	2
dD	kotsi	2
GP	kotsi	2
YD	k ^h otsi	2
YH	ak ^h adʒi	2
YK	kodʒi sodu?me	2
YN	k ^h odʒi	2
YR	k ^h otsi	2
YS	k ^h odʒimi	2

this

dA	igo	1
dD	igo	1
GP	igo	1
YD	igo	1
YH	igo	1
YK	igo	1
YN	igo	1
YR	igo	1
YS	igo	1

Appendix C: Wordlists

<u>thorn</u>			<u>three</u>			<u>tomato</u>			<u>tooth</u>		
dA	tsitsiŋ	1	dA	sumtsi	1	dA	ra ⁿ ib ^h eqa	1	dA	keŋ	1
dD	tsitsiŋ	1	dD	sumtsi	1	dD	ra ^m b ^h eqa	1	dD	keŋ	1
GP	tsistiŋ	1	GP	sumtsi	1	GP	etange	2	GP	k ^l eq	1
YD	tsiŋgiba	2	YD	sumtsi	1	YD	k ^h a ^u tsinda	5	YD	keŋ	1
YH	tsitsiŋ	1	YH	sumdʒi	1	YH	ektanɡia	2	YH	k ^l eq	1
YK	tsitsiŋgiba	2	YK	sumdʒi	1	YK	log ⁱ ia	3	YK	keŋ	1
YN	kāq̣a	4	YN	sumdʒi	1	YN	ektengja	2	YN	kjaŋ	1
YR	sen	3	YR	sumtsi	1	YR	ra ^m b ^h eqa	1	YR	g ^l eq	1
YS	tsiŋgiba	2	YS	sumdʒi	1	YS	ɔja	6	YS	k ^l eq	1
<u>those (3 or more)</u>			<u>throw (3sg past)</u>			<u>tomorrow</u>			<u>tree</u>		
dA	ak ^h a	1	dA	kogu	1	dA	winda	1	dA	siŋ	2
dD	ak ^h a	1	dD	kohaŋse	1	dD	winda	1	dD	-	
GP	aka	1	GP	koʔlaŋ	1	GP	windaʔ	1	GP	siŋ	2
YD	ak ^h a	1	YD	rapesu	2	YD	waiq̣a	2	YD	ʃiŋbu	1
YH	ak ^h a	1	YH	uwe:	3	YH	wagia	3	YH	siŋbu	1
YK	ak ^h o	1	YK	rapesame	2	YK	wag ^l a	3	YK	siŋbu	1
YN	ʌk ^h adʒi	2	YN	ɔab	2	YN	wʌɡia	3	YN	daŋ	3
YR	ak ^h a	1	YR	rapesu	2	YR	wa ⁱ nda	2	YR	siŋbu	1
YS	ak ^h obeʔna	3	YS	wihæksu	3	YS	wʌɡʌ	3	YS	ʃiŋbu	1
<u>thread</u>			<u>today</u>			<u>tongue</u>			<u>two</u>		
dA	xi	1	dA	aju	1	dA	lɪm	1	dA	hitsi	1
dD	k ^h i	1	dD	aju	1	dD	lɪm	1	dD	hitsi	1
GP	xi	1	GP	aju	1	GP	lɪm	1	GP	hitsi	1
YD	k ^h isak	2	YD	ai	2	YD	lɪm	1	YD	nitsi	1
YH	kisak	2	YH	aju	1	YH	lɪm	1	YH	nɪtsi	1
YK	k ^h isaʔ	2	YK	ai	2	YK	lɪm	1	YK	nitsi	1
YN	k ^h isak ^ˈ	2	YN	ai / aju	1	YN	lɪm / ɹɪm	1	YN	nitʃi	1
YR	k ^h isak ^ˈ	2	YR	ai	2	YR	lɛm	1	YR	nitsi	1
YS	k ^h isak	2	YS	aju	1	YS	lɪm	1	YS	nɪtsi	1

Appendix C: Wordlists

<u>Uncooked rice</u>			<u>various</u>			<u>waist</u>			<u>watch, see (3sg past)</u>		
dA	sija	1	dA	mora'mora?	1	dA	mitsik'	1	dA	haŋu	1
dD	sija	1	dD	akro?nu	2	dD	-		dD	hΛŋa	1
GP	sija	1	GP	ho'ko	3	GP	mitsik'	1	GP	hΛŋ	1
YD	sija	1	YD	go?go?	4	YD	sumarik	2	YD	k ^h aksu	2
YH	sija	1	YH	nana olia	5	YH	sumarik	2	YH	k ^h ak	2
YK	sija	1	YK/YR	-		YK	sumarik'	2	YK	k ^h aksū	2
YN	sija	1	YN	bib ^h in:Λ		YN	sumaik'	2	YN	dek ^h jo	
YR	sija	1	YS	imaŋjimaŋ	6	YR	sumarik'	2	YR	k ^h aksu	2
YS	ʃija	1				YS	sumarik	2	YS	k ^h aksu	2
<u>unhusked rice</u>			<u>vegetable</u>			<u>walk (3sg past)</u>			<u>water</u>		
dA	tsameŋ	1	GP	heŋ	1	dA	lΛmdusa	1	dA	jowa	2
dD	tsam	1	YD	k ^h en	2	dD	beŋk ^h Λdʌ	2	dD	jowa	2
GP	tsam	1	YH	k ^h en	2	GP	xar	2	GP	jowa	2
YD	tsam	1	YK	k ^h jeŋ	2	YD	radupsa	1	YD	joma	2
YH	tsΛm	1	YN	k ^h en	2	YH	rΛp	1	YH	joŋa	2
YK	tsam	1	YR	-		YK	rΛmbuge	1	YK	joŋwā	2
YN	tsam	1	YS	k ^h en	2	YN	ɹap	1	YN	joŋa	2
YR	tsam	1	dA	-		YR	radupsΛ	1	YR	jom:a	2
YS	tsam	1	dD	-		YS	rΛupsa	1	YS	joŋwa	2
<u>urine</u>			<u>vomit (3sg past)</u>			<u>wash (3sg past)</u>			<u>we (dual/inclusive)</u>		
dA	seguma	1	dA	pera	1	dA	soga	1	dA	kΛni	2
dD	seguma	1	dD	-		dD	soge	1	dD	kΛtsiga	3
GP	sēguma	1	GP	per	1	GP	sog	1	GP	katsi	3
YD	seguma	1	YD	bebuŋ g ^h ara	1	YD	wasogu	1	YD	gatsi	3
YH	seguma	1	YH	pe:ɖ	1	YH	wasog	1	YH	k ^h adʒi	3
YK	seguma	1	YK	pɛʔma besa	1	YK	wasogin	1	YK	k ^h adʒiŋ nipΛŋ	3
YN	seguma	1	YN	tʃatn	2	YN	wasog	1	YN	kadʒiŋ	3
YR	seguma	1	YR	be:sa	1	YR	wasogu	1	YR	ganiŋ	2
YS	seguma	1	YS	p ^h esa	1	YS	wasogu	1	YS	k ^h adʒi	3

Appendix C: Wordlists

<u>we (pl/inclusive)</u>			<u>when?</u>			<u>white</u>			<u>whose?</u>		
dA	kaŋka	1	dA	hanamro	1	dA	bi:ʔe	1	dA	asamro	2
dD	kaŋka	1	dD	hanam	1	dD	bi:ʔe	1	dD	asam	3
GP	kani	2	GP	hanam	1	GP	biʔma	2	GP	asam	3
YD	ganiŋ	3	YD	tʰinam	2	YD	pʰitriʔma	3	YD	asami	1
YH	kʰani	2	YH	indokʰpe	3	YH	utri	4	YH	asende	5
YK	kaniŋ	3	YK	inamtate	4	YK	utriʔma	4	YK	asami	1
YN	kaniŋ	3	YN	indokʰpeʔ	3	YN	pʰiima	3	YN	aʃami	1
YR	ganiŋ	3	YR	tʰinam	2	YR	pʰitriʔma	3	YR	asami	1
YS	kaniŋ	3	YS	inam	2	YS	ʃæma	5	YS	asami	1
<u>wet</u>			<u>where?</u>			<u>who?</u>			<u>why?</u>		
dA	tʰʌpkʰeʔpa	1	dA	hampilo	1	dA	asaro	1	dA	maŋtʰalo	1
dD	tʌpkʰada	2	dD	habi	2	dD	asa	2	dD	maŋtʰalo	1
GP	taplara	2	GP	habi	2	GP	asa	2	GP	maŋta	1
YD	warapʰkepa	3	YD	hambi	3	YD	asa	2	YD	hamdoʔoŋ	2
YH	wʌdʌpɾʌʔa	4	YH	hambitʰe	3	YH	asare	1	YH	indonʒe	3
YK	wadapʰkeʔeta	3	YK	hambiʔ	3	YK	asa	2	YK	imaŋʔeʔ	4
YN	wʌdʌʔpʌʔa	4	YN	hambiʔ	3	YN	aʃade	1	YN	inʒoŋ / inʒonʒe	3
YR	warap:aʔa	4	YR	hambiʔ	3	YR	asa	2	YR	hamoŋ	2
YS	wadzikeʔwa	5	YS	hambeʔ	3	YS	asa	2	YS	indonʒ	3
<u>what?</u>			<u>which?</u>			<u>whole arm</u>			<u>wife</u>		
dA	maŋ	1	dA	maŋlo	1	dA	hu:ʔ	1	dA	tʰaʔma	1
dD	maŋ	1	dD	habie	2	dD	hu:ʔ	1	dD	tʰaʔma	1
GP	maŋ	1	GP	hape	2	GP	ho:ʔ	1	GP	tʰʌʔma	1
YD	hama	2	YD	hambe	3	YD	hukʰ	1	YD	tʰama	1
YH	imaŋde	3	YH	hambende	4	YH	huk	1	YH	raʔma	1
YK	imaŋ	3	YK	hambe	3	YK	huʔ	1	YK	tʰaʔma	1
YN	imaŋ	3	YN	hambe	3	YN	huʔ	1	YN	tʰʌʔma	1
YR	hamanʒ	2	YR	hambe	3	YR	huk	1	YR	tʰaʔma	1
YS	imaŋ	3	YS	hambia	3	YS	huk	1	YS	tʰaʔma	1

Appendix C: Wordlists

<u>wings</u>			<u>yesterday</u>			<u>you (sg H)</u>			<u>your (dual/H)</u>		
dA	lapreŋ	1	dA	asen	1	dA	ana	1	dA	antsinam	1
dD	-		dD	asin	1	dD	ana	1	dD	anami	3
GP	lapreŋ	1	GP	asin	1	GP	ana	1	GP	antsenami	1
YD	lapke?wa	2	YD	asinda	2	YD	hen	2	YD	amtsimi	1
YH	lapke?wa	2	YH	aʃe?ŋa	3	YH	heŋ	2	YH	kʰadziŋe?e	2
YK	lapke?wa	2	YK	asi?ŋa	3	YK	heŋ	2	YK	kadzɪŋ nipa	2
YN	lapkʰe?uwa	2	YN	aʃe?ŋa	3	YN	heŋ / hen	2	YN	hendziŋmi	2
YR	rapraŋ	1	YR	asen	1	YR	hen	2	YR	amtʃimi	1
YS	lapke?wa	2	YS	asi?a	1, 3	YS	hana	2	YS	handziŋ	2
<u>woman, female</u>						<u>younger brother</u>			<u>your (plural/H)</u>		
dA	mɛ?nũŋma	1	dA	antsina	1	dA	nusa	1	dA	anami	1
dD	mɛ?nuŋma	1	dD	antsinepa	1	dD	nusa	1	dD	anami	1
GP	mɛ?nuŋma	1	GP	katsiga	2	GP	nusa	1	GP	anami	1
YD	bɛŋmusa	2	YD	hentsi	3	YD	nusa	1	YD	amnimi	1
YH	mɛ?nami	3	YH	hændziŋ	4	YH	nɪʃa	1	YH	hæniŋe?a	2
YK	mɛ?nami?	3	YK	kadzɪŋ	4	YK	nɪʃa	1	YK	kaniŋ pɪ?lo dʒanami	
YN	mɛ?nami?	3	YN	handziŋ	4	YN	nɪʃa	1	YN	heniŋha	2
YR	biŋmusa	2	YR	hɛntʃiŋ	4	YR	nusa	1	YR	amnimi	1
YS	mɛ?nʌ?mi	3	YS	handziŋ	4	YS	nisa	1	YS	haniŋ	2
<u>year</u>			<u>you (pl/H)</u>			<u>younger sister</u>			<u>your (sg/H)</u>		
dA	nam:ʌ	1	dA	an:a	1	dA	nusa	1	dA	anam	1
dD	-		dD	an:a	1	dD	nusa	1	dD	anam	1
GP	niŋ	2	GP	anna	1	GP	nusa	1	GP	anam	1
YD	tʰi?niŋ	2	YD	heniŋ	2	YD	nusa	1	YD	ami	2
YH	niŋ	2	YH	heniŋ	2	YH	nɪʃa	1	YH	hæne?e	3
YK	i?niŋ	2	YK	kaniŋ	2	YK	nɪʃa	1	YK	kaŋimile?nõ	
YN	niŋ	2	YN	heniŋ	2	YN	nɪʃa	1	YN	am:i	2
YR	niŋ	2	YR	heniŋ	2	YR	nusa	1	YR	ami	2
YS	i?niŋ	2	YS	haniŋ	2	YS	nisa	1	YS	hanɪ?a	3

Appendix D-1: Procedures for Recorded Text Testing (RTTs)⁵

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

Short, personal-experience narratives are deemed to be most suitable for recorded text testing in that the content must be relatively unpredictable and the speech form should be natural. Folklore or other material that is widely known is avoided. A three- to five-minute story is recorded from a speaker of the regional vernacular, and then checked with a group of speakers from the same region to ensure that the spoken forms are truly representative of that area. The story is then transcribed and a set of comprehension questions is constructed based on various semantic domains covered in the text.

Normally, a set of fifteen or more questions is initially prepared. Some of the questions will prove unsuitable—perhaps because the answer is not in focus in the text, or because the question is confusing to native speakers of the test variety. Unsuitable questions are then deleted from the preliminary set, leaving a minimum of ten final questions for each RTT. To ensure that measures of comprehension are based on the subjects' understanding of the text itself and not on a misunderstanding of the test questions, these questions must be recorded in the regional variety of the test subjects. This requires an appropriate dialect version of the questions for each RTT for each test location.

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

⁵ The description of recorded text test procedures is adapted from that found in Appendix A of O'Leary (ed. 1992) which was written by Clare O'Leary.

is taken as a numerical indicator of the intelligibility between speakers of the dialect represented.

In order to ensure that the RTT is a fair test of the intelligibility of the test variety to speakers from the regions tested, the text is first tested with subjects from the region where the text was recorded. This initial testing is referred to as the hometown test (HTT). The hometown test serves to introduce subjects to the testing procedure in a context where intelligibility of the dialect is assumed to be complete since it is the native variety of test subjects. In addition, hometown testing insures that native speakers of the text dialect could accurately answer the comprehension questions used to assess understanding of the text in non-native dialect areas. Once a text has been hometown tested with a minimum of ten subjects who have been able to correctly answer the selected comprehension questions, with an average score of 90% or above, the test is considered validated.

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

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

However, when some subjects have had significant previous contact with the speech form recorded on the RTT, while others have not, the scores usually vary considerably,

Appendix D: Recorded Text Tests

reflecting the degree of learning that has gone on through contact. For this reason, it is important to include a measure of dispersion which reflects the extent to which the range of scores varies from the mean—the Standard Deviation. On a RTT with 100 possible points (that is 100 percent), standard deviations of more than 12 to 15 are considered high. If the standard deviation is relatively low, say 10 or below, and the mean score for the subjects from the selected test point is high, the implication is that the community as a whole probably understands the test variety rather well. This might occur either because the language being tested has high inherent intelligibility with the speakers' own language, or because this variety has been acquired rather consistently and uniformly throughout the speech community. If the standard deviation is low and the mean RTT score is also low, the implication is that the community as a whole understands the test variety rather poorly and that regular contact has not facilitated learning of the test variety to any significant extent. If the standard deviation is high, regardless of the mean score, one implication is that some subjects have learned to comprehend the test variety better than others. In this last case, inherent intelligibility between the related varieties may be mixed with acquired proficiency, which results from learning through contact.

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

		<i>STANDARD DEVIATION</i>	
		HIGH	LOW
AVERAGE SCORE	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.
	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

High standard deviations can result from many causes, such as inconsistencies in the circumstances of test administration and scoring or differences in attentiveness or intelligence of subjects. Researchers involved in recorded text testing need to be aware of the potential for skewed results due to such factors, and to control for them as much as possible through careful test development and administration.

Interviews administered at the time of testing can help researchers discover which factors are significant in promoting contact that facilitates acquired intelligibility. Travel

to or extended stays in other dialect regions, intermarriage between dialect groups, or contacts with schoolmates from other dialect regions are examples of the types of contact that can occur.

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

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

Administering the RTTs in this survey

Initially each story had seventeen or eighteen questions. After the validation process the number of questions was limited to ten, leaving only the best questions to be used in the actual testing.

The answers to the comprehension questions were rated as follows:

- 1 = correct answer
- ½ = partly correct answer
- 0 = wrong answer

The maximum score of a test is ten. The scores are then turned into percentages, 10 points being 100%, 8.5 points 85%, and so on.

The participants were tested on their comprehension of recorded texts with questions in their own dialect inserted at different points in the texts (see Appendix D-4 and D-5 for all the stories and questions inserted). Before the actual HTT and RTTs, the participants were given a short practice test (Cow story, Appendix D-3) for which the scores have been disregarded in the analysis. Each participant was then tested first on the HTT (i.e. on the test text of his/her own variety) and they had to score at least 80% on that story, and only then on the RTT (i.e. on the test text of the target speech variety).

Appendix D: Recorded Text Tests

Appendix D-2: Post-Recorded Text Test Questions

POST-RTT QUESTIONS		
Q #	Question	Answer
70.	Which village do you think the storyteller is from? यो कथा भन्ने मान्छेको गाउँ कुन हो होला?	
71.	How did you like their speech? उहाँले बोलेको भाषा कस्तो लाग्यो?	
71a.	Why? (What is/ is not good about it?) किन होला ? (के राम्रो छ / छैन?)	
72.	How much of the story did you understand? (all, most, half, less than half) यो कथा कति बुझ्नुभयो?	पुरा (all) <input type="checkbox"/> एउटा दुईटा कुराबुझ्न भएन (most) <input type="checkbox"/> आधी (half) <input type="checkbox"/> आधीको कम (less than half) <input type="checkbox"/>
73.	Is the language in this story the same, a little different, or very different from the language spoken here? यहाँ बोलिएको भाषा कथामा उस्तै छ कि आलिआलि फरक छ, वा धेरै फरक छ?	उस्तै छ (same) <input type="checkbox"/> आलिआलि फरक छ (a little different) <input type="checkbox"/> धेरै फरक छ (very different) <input type="checkbox"/>
73a.	If different In what way is it different? (pronunciation, words, style) केमा फरक छ ?	उच्चारण (pronunciation) <input type="checkbox"/> शाब्द (words) <input type="checkbox"/> बोल्ने तरिका (speaking style) <input type="checkbox"/> Other _____
74.	Did he speak Lohorung / Yamphu purely? उहाँले शुद्ध लोहोरुङ / याम्फू भाषामा बोल्नुभयो?	Yes <input type="checkbox"/> No <input type="checkbox"/>
74a.	If no In what way is his speech not pure? उहाँको लोहोरुङ / याम्फू भाषा कसरी शुद्ध छैन?	

Appendix D: Recorded Text Tests

Appendix D-3: Cow Practice Story

	Sentence	English	Nepali	Answer
1.	When I was a child, my father bought a cow.		म सानो हुंदा मेरो बुवाले गाई किन्नु भयो ।	
Q1.	What did the father buy?		उसका बुवाले के किन्नु भयो?	cow / गाई
2.	He paid Rs. 600 for it.		यसलाई छ सय पयो ।	
Q2.	How much did the father pay for the cow?		गाईलाई कति पर्यो?	600 / छ सय
3.	One day as I was milking the cow a bee bit the cow.		एक दिन मैले गाईको दुध दीहेरहँदा एउटा मौरीले गाईलाई टोक्यो ।	
Q3.	What bit the cow?		गाईलाई केले टोक्यो?	bee / मौरी
4.	The cow got upset and kicked the milk pail,		गाईलाई रिस उठ्यो र दुधको बाल्टीलाई लात्तीले हान्यो	
Q4.	What did the cow do?		गाईले के गर्यो?	kicked milk pail / दुधको बाल्टीलाई लात्तीले हान्यो
5.	and all the milk was spilled.		र सबै दुध पोखियो ।	
Q5.	What happened to the milk?		दुध के भयो?	spilled / पोखियो
6.	Because my mother would be angry, I was afraid.		आमा रिसाउनुहुन्छ भनेर मलाई डर लाग्यो ।	
Q6.	How did the speaker feel?		बोल्ने मान्छेलाई कस्तो लाग्यो?	afraid / डर लाग्यो
7.	I tried to borrow milk from the neighbors, but they had none to spare.		मैले छिमेको बाट पैचो लिने कोशिश गरे तर उनीहरूसंग दुध थिएन ।	
Q7.	How much milk did the neighbors give?		छिमेकीले कति दुध पैचो दियो?	none / कति पनि दिएन
8.	When my mother found out about the spilled milk, she scolded me.		जब आमाले दुध पोखिएको कुरा थाहा पाउनुभयो मैलाई गाली गर्नुभयो ।	
Q8.	What did the mother do?		आमाले के गर्नु भयो?	scold / गाली गर्नुभयो
9.	As a punishment, I had to go without milk for one week.		सजयको रुपमा मलाई एक हप्तासम्म दुध खान पाइन ।	
Q9.	How long did the speaker have to go without milk?		बोल्ने मान्छेले कति समयसम्म दुध खानपाएन?	one week / एक हप्ता

Appendix D-4: Pangma Lohorung Recorded Text Test Story

Language name: Lohorung (LHR)

Crafter: Mr. Urash Rai

Backtranslator: Mr. Urash Rai

Sources : Personal event

L - Lohorung

N1 - Nepali word for word translation

N2 - Nepali free translation

E - English

70.01

L - काम् लाङ्गाम्ची के होइको कथा सु हेक्ने एक्को के खाङ्मिम्पा खनावौं लोखानी।

N1 - मेरो साथीहरु मैले अर्को कथा पनि होइन एउटा मैले देखेको कुरा भन्छु।

N2 - मेरो साथीहरु म तपाईंहरुलाई कथा त होइन तर एउटा मैले देखेको कुरा भन्छु।

E - My friends I'm not telling you story but I tell you something I saw.

70.02

L - का पढालियुसिङ्गे का चै एक्को कलेजबी पढालियुक्सिङ्ग।

N1 - म पढ्दा खेरी म चाहि एउटा कलेजमा पढ्थे।

N2 - म एउटा कलेजमा अध्ययन गर्ने गर्थे।

E - I was studying at one college.

70.03

L - आक्को कलेजबी बिभिन्न चोप्नो देशाबीआ याक्मीची टामिम्पा लेतामी।

N1 - त्यो कलेजमा बिभिन्न सबै देशका मानिसहरु आएका थिए।

N2 - त्यो कलेजमा बिभिन्न देशका सबै मानिसहरु आएका थिए।

E - At that college all the people come different countries.

70.04

L - काम् लाङ्गाम्ची सोङ्को चुआमी। ईन्डीयन याक्मीची लाङ्गाम्ची चुआमी।

N1 - मेरा साथीहरु पनि थिए ईन्डियन मानिस साथीहरु थिए।

N2 - मेरो पनि ईन्डियन साथीहरु थिए।

E - I also had a Indian friends.

70.05

L - अब कनिमी नेपाली याक्मीचिम् लुम्पीगो हुक्वागो आसेसो चाउचिनी।

N1 - अब हाम्रो नेपाली मानिसहरुको बिचमा त कुकुरको मासु कसैले पनि खादैन।

N2 - अब हाम्रो नेपाली मानिसहरुको बिचमा त कुकुर कसैले पनि खादैन।

E - In Nepali culture nobody eats dog.

70.06

L - तरो आक्कुुबी के माङ् खाँडुङ् भोने, कनिम् नेपालीमी एक्को चाड दशै लोमे एक्को ढ्या चाड मो दशै लोमे एक्को चाड टाआ।

N1 - तर त्याहा मैले के देखे भने,हाम्रो नेपालीहरुको एउटा ठूलो पर्व दशै भन्ने चाड आयो।

N2 - तर मैले त्याहा के देखे भने,हाम्रो नेपालीहरुको दशै भन्ने एउटा ठूलो चाड आयो।

E - But what I saw there, there was coming great festival between Nepalese people.

70.07

L - मोभाङ्गे आक्को दशै लोमे चाडबी काम् लाङ्गाम्ची जाउलाखेलबी टाआमी।

N1 - त्यसपछि त्यो दशै भन्ने चाडमा मेरो साथिहरु जाउलाखेलमा आए।

N2 - त्यसपछि त्यो दशै भन्ने चाडमा मेरा साथिहरु जावलाखेलमा आए।

E - After that in a festival named dasai my friends came in Jawalakhel.

70.08

L - आरुखा ईन्डियन लाङ्गाम्ची हाङ्गे आरुखाचीए गो एक्को खिम्पी हिङ्मिम्पा हुक्वा लाबुचे रोछ्छ।

N1 - त्यो ईन्डियन साथिहरु अनि तिनिहरु त एउटा घरमा पालेको कुकुर समातेछन्।

N2 - त्यो ईन्डियन साथिहरुले त घरमा पालेको एउटा कुकुर समाएछन्।

E - That my Indian friends caught a one house dog.

Question 1	Answer
What kind of dog did his Indian friends catch? उसको ईन्डियन साथीहरुले कस्तो खालको कुकुर समाए ?	"house-living" घरमा पालेको एउटा कुकुर

70.09

L - हाङ्गे कलेज होङ्सी आरुखाचीए लाटेटुची।

N1 - अनि कलेज भित्र तिनिहरुले ल्याए।

N2 - अनि कलेज भित्र ल्याएछन्।

E - And they brought inside the college.

70.10

L -सरची सोङ्को आसासो मेन्चुमी । चोप्नो ताङ्पाम् ताङ्पाम् खिम्पी खाईहाङ्पा लेतामी।

N1 - गुरुहरु पनि कोहि थिएन । सबै आफ्नो आफ्नो घरमा गएका थिए।

N2 - कलेजमा गुरुहरु कोहि पनि थिएन सबै आफ्नो आफ्नो घरमा गएका थिए।

E - At college there were not any teachers; they went to own houses.

Question 2	Answer
Where had all the teachers gone? सबै शिक्षकहरु कहाँ गएका थिए ?	"own homes" आफ्नो आफ्नो घरमा

70.11

L - होस्टेलबी काङ्कातेक्नो चुईङ्का।

N1 - होस्टेलमा हामि मात्र थियौ।

N2 - होस्टेलमा हामि मात्र थियौ।

E - At hostel just only we were there.

70.12

L - हाङ्के लाङ्काम्ची के सिमुङ्ची

N1 - अनि साथिहरुलाई मैले सोधे

N2 - अनि साथिहरुलाई मैले सोधे

E - And asked my friends,

70.13

L - हेक्नी आन्ने गो हुक्वा मान्ठा लाटेम्पा ? कामानुङ् सिमुङ्ची ?

N1 - होईन तिमिहरुले यो कुरुर किन ल्याएको? भनेर सोधे ?

N2 - होइन तिमिहरुले यो कुरुर किन ल्याएको ?

E - "Why did you bring this dog?"

Question 3	Answer
What did he ask his friends? उसले उसको साथीहरुलाई के सोध्यो ?	"Why did you bring this dog?" होइन तिमिहरुले यो कुरुर किन ल्याएको?

70.14

L - आरुखाचीए हेक्नी ऐगो दशै हेक्ने ? दशै मानालेक्मा लेकी, दशै मानालेक्मा ले:हो कासामी।

N1 - तिमिहरुले होईन आज दशै होईन? दशै मान्नु पर्छ, दशै मान्नु पर्छ भने।

N2 - तिमिहरुले होइन आज दशै होइन? त्यसैले दशै मान्नु पर्छ भने।

E - They said, "Today, is it Dasai? So we have to celebrate this."

70.15

L - मान्ठा त गो हुक्वा लोसुङ्ची गोना, हेक्ने गो सेक्मा हाङ्के चामे रेमो कासामी।

N1 - किन त यो कुरुर भनेको त,होईन यो मार्नु अनि खानु पर्छ भने।

N2 - यो कुरुर चहि किन त भने, होइन यो मार्नु पर्छ र खानु पर्छ भने।

E - I asked, "Why this dog?" "We need to kill this dog and eat it."

70.16

L - हाङ्के ए आन्ना हुक्वा चाकानिहा कामानुङ् लोसुङ्ची।

N1 - अनि ए तिमिहरु कुरुर खान्छौ? भनेर भने।

N2 - अनि ए तिमिहरु कुरुर खान्छौ भनेर भने।

E - And I asked them, "Oh, will you eat dog?"

Question 4	Answer
What did he ask them? उसले तिनीहरूलाई के सोध्यो ?	"Will you eat dog? ए तिमीहरू कुकुर खान्छौ भने ?

70.17

L - काङ्का चाकिङ्का कामानुङ।

N1 - हामि खान्छौ भनेर।

N2 - हामि खान्छौ भनेर भने।

E - They told me, "Yes, we eat."

Question 5	Answer
What did they tell him? तिनीहरूले उसलाई के भने ?	"we eat (dog)" हामी खान्छौ

70.18

L - अनि ल सेराम्नेम्ता कामानुङ केसुङ् खाङ्कानी कामानुङ् कासिङ् का चै।

N1 - अनि ल मारनत भनेर मैले पनि हेर्छु भनेर म चहि।

N2 - अनि मैले पनि ल मारनत म चहि हेर्छु भनेर भने।

E - And I also said, "Just kill and I will watch."

70.19

L - हाङ्के आरुखाचीए गो मो हुक्वा गो सेरुची।

N1 - अनि तिनिहरूले त त्यो कुकुर मारे।

N2 - अनि तिनिहरूले त त्या कुकुरलाई मारे।

E - And they killed that dog.

Question 6	Answer
What did they do to the dog ? तिनीहरूले कुकुरलाई के गर्नु पर्थ्यो ?	"killed it" मारे

70.20

L - मो एक्को ब्लेडए दाबेए बोक्से-बोक्से सेरुची । हाङ्के आक्को हुक्वा आरुखाचीए चउची।

N1 - त्यो एउटा स्पातले, खुकुरीले काट्दै काट्दै मारे । अनि त्यो कुकुरलाई तिनीहरूले खाए।

N2 - त्यो एउटा स्पात र खुकुरीले काट्दै काट्दै तिनिहरूले कुकुरलाई मारे अनि तिनिहरूले त्यो कुकुर खाए।

E - That a one blade and knife they cut-cut and killed the dog and they ate the dog.

Question 7	Answer
How did they kill the dog? तिनीहरूले कुकुरलाई कसरी मारे ?	"cut cut" काट्दै काट्दै

70.21

L - आक्को हुक्वा चामारोक्को का गो, वामी सा सु चामा मेमिङ्ग।

N1 - त्यो कुरुर खादा खेरि म त कुरुराको मासु पनि खान मन लागेन।

N2 - तिनिहरुले त्यो कुरुरको मासु खादा, मलाई त कुरुराको मासु पनि खान मन लागेन।

E - When they were eating dog meat, I did not want to eat even chicken either.

70.22

L - हाङ्गे आक्खा मो याक्मीचिए मो उम् मालिक् चै मो हुक्वा योक्ए योक्एनो रछ।

N1 - अनि ति त्यो मानिसहरु त उसको मालिक्ले चैहि त्यो कुरुरलाई खोजेको खोजेको गर्दो रहेछ।

N2 - अनि त्यो कुरुरको मालिक्ले चहि कुरुरलाई खोजेको खोजै गर्दो रहेछ।

E - And that master was searching for the dog.

Question 8	Answer
What was the master doing ? मालिक्ले चही के गरिहेका थिए ?	"searching for the dog" कुरुरलाई खोजेको खोजै

70.23

L - तरो आक्खाचीए चै हुक्वा चै सेरुची हाङ्सो चैखेतुची।

N1 - तर तिनिहरुले चैहि कुरुर मारेर पनि खाइसके।

N2 - तर तिनिहरुले चहि कुरुरलाई मारेर पनि खाइसके।

E - But they already killed and ate the dog.

70.24

L - आक्खा हिप्पा सुम्पा लाङ्गाम्ची चुआमी ईन्डियन्ची आक्खाचीए एक मैना ढारी आक्को हुक्वाम् सा चउची।

N1 - ति दुई तिन जना साथिहरु थिए ईन्डियनहरु तिनिहरुले एक महिना सम्म त्यो कुरुरको मासु खाए।

N2 - ति दुई तिन जना ईन्डियन साथिहरुले एक महिना सम्म त्यो कुरुरको मासु खाए।

E - These two or three Indian friends ate this dog meat for one month.

70.25

L - होस्टेलबी काम् लागि आक्को चै अनौठो नो लिसा मान्ठाभोने, अब हुक्वा चामिम्पा के मेखाङ्पा लेतुङ्।

N1 - होस्टेलमा मेरो लागि त्यो चहि अनौठो नै भयो, किनभने मैले कुरुर खाएको देखेको थिइन।

N2 - होस्टेलमा मेरो लागि त्यो चहि अनौठो नै भयो, किनकी मैले कुरुर खाएको देखेको थिइन।

E - At hostel it was surprising for me because I had not seen dog be eaten.

Question 9	Answer
What made him feel strange ? उहांलाई के अनौठो लाग्यो ?	"dog being eaten" मैले (कुकुर खाएको) देखेको थिइन

70.26

L - तरो आखखाचिए चैतुची खाड्भेमरोक्नो।

N1 - तर तिनिहरुले खाइहाले हेर्दाहेर्दै।

N2 - तर तिनिहरुले हेर्दाहेर्दै खाइहाले।

E - But I was watching just they ate all.

70.27

L - गो काम् लागि एक्को अनौठो लिसा।

N1 - यो मेरो लागि एउटा अनौठो भयो।

N2 - यो मेरो लागि अनौठो भयो।

E - It surprised me.

70.28

L - मोसेगर्दा खेरी के माड् वाबुड् भोने याक्मीचीए ताड्पाम् ताड्पाम् संस्कारा अनुसार माड्हाड्सो चाकुचे रछ्छ कामानुड् लेसुड्।

N1 - त्यसले गर्दाखेरि मैले के थाहा पाए भने मानिसहरुले आफ्नो आफ्नो चलन अनुसार जे पनि खादा रहेछन् भनेर जाने।

N2 - त्यसले गर्दा मैले के थाहा पाए भने मानिसहरुले आफ्नो आफ्नो चलन अनुसार जे पनि खादा रहेछन्।

E - So what I understood, men eat according to their own culture.

Question 10	Answer
What does each man do according to his culture ? सबै मान्छेले आफ्नो चलन अनुसार के गर्छन् ?	"eat anything" जे पनि खादा रहेछन्

70.29

L - हो हुक्वा तेक्नो हेक्ने । होईधा होईधा याक्मीचीए काङ्के एचामे थोका, काङ्के एनेन्चामे थोका चाकुचे रछ कामानुड् लेसुड्।

N1 - अब कुकुर मात्र होइन छुट्टा छुट्टै मानिसहरुले हामिले नखाने चिज, हामिले मन नपराउने चिज खाने रहेछ भनेर जाने।

N2 - अब कुकुर मात्र होइन छुट्टा छुट्टै मानिसहरुले हामिले नखाने, हामिले मन नपराउने चिजहरु पनि खाने रहेछन्।

E - Not only dog but people can eat many different things even we do not eat, we do not like to eat things.

70.30

L - का बिटिएच पढालिमारो खाङ्ङुडे एक्को घटना हो।

N1 - म कलेज पढ्दा हेरेका एउटा घटना हो।

N2 - यो म कलेज पढ्दा हेरेको घटना हो।

E - This event I saw my college life.

Appendix D-5: Hedangna Yamphu Recorded Text Test Story

Language name: Yamphu
Storyteller: Hom Bahadur Yamphu
25/Mar/2011

Y - Yamphu

N1 - Nepali literal

N2 - Nepali free translation

E - English

01.01

Y - २०५८ सालबिए खा का हेदाङ्गरेटुरा हिले खाडिङ् कैए परिवारजि जहानजि हिले?मु पेनामे।

N1 - २०५८ सालको कुरा म हेदाङ्गनाबाट हिले गएँ मेरो परिवारहरू हिलेमा बस्थे।

N2 - यो २०५८ साल कुरा म हेदाङ्गना देखि हिले गएँ मेरो परिवारहरू हिलेमा बस्थे।

E - In 2058, I went from Hedangna to Hile, my family was living there.

01.02

Y - मोबे? हिले?मु केये इक्को वावा टुसे लङ्गाम्सो खो निराजमि खोम्ड कामिम्बा कामिम्बा लुन्दुजे मोबाङ् मि?मु रुक्टुङ् कै?।

N1 - तल हिलेमा मेरो एउटा दाजु हुनुहुन्थ्यो र साथीजस्तै उहाँ निराजको दाजु कामिम्बा भन्छन् त्यसपछि तल पुगेँ मैले॥

N2 - हिलेमा मेरो एक जना दाजु वा साथी जस्तो पनि हुनुहुन्थ्यो उहाँलाई कामिम्बा पनि भन्छन म त्यहाँ पुगे।

E - My brother Kamimba, who was just like a friend, lived in Hile. I reached there.

01.03

Y - मिट्टु चाहिँ का अलैचिमि ब्यापरमि लागि खे?प्राआ लेटिङ् टेघे?नुङ् अकि?मु मोबि? काजिङ् चुबाजिङ्।

N1 - माथि चाहिँ म अलैचिको ब्यापरको लागि गएको थिएँ फर्केर त्यहाँ तल हामीदुईको भेट भयो।

N2 - माथि चाहिँ म अलैचि ब्यापारको लागि गएको थिएँ त्यहाँबाट फर्केर आएपछि हाम्रो भेट भयो।

E - I had gone to the village for alaichi business and we met after we returned from there.

01.04

Y - काजिङ् एट्टे टोक्सनिङ् याक्लोएम्बा काजिङ् निवा टोक्से।

N1 - हामी एकदमै मिल्थियोँ पहिलादेखि नै हामीदुईको मन मिल्थ्यो।

N2 - हामी पहिलै देखि सरै मिल्थ्योँ र हाम्रो मन पनि मिल्थ्यो

E - From before we are so close, our minds are also same.

01.05

Y - मोबाइ वाइजासि? खे?चिचियौ आयु निसा लुःस लो खे?चिचिना वावा लुसुइ के?

N1 - त्यसपछि घुम्ना जाउँ है आज भाइ भन्नुभयो हुन्छ जाउँना दाजु भने मैले।

N2 - अनि आज हामी घुम्न जाउँ है दाजुले भन्नुभयो । मैले भने हुन्छ नि दाजु ।

E - Then brother said, "Let's go for tour today." I said, "OK, brother."

01.06

Y - मोबाइ खे?मामि मोट्टा इसाजिइ मोबाइ खाडाजिइ का होइसि?यु चाहि का इक्को इडो गाउँ एट्टे राम्हुडे या?मि राम्हुसिडे।

N1 - अनि जाने सल्लाहा गरेउं अनि गयौं म भित्र चाहिँ म एउटा एसो गाउँ सारै घुम्ने मान्छे थियेँ।

N2 - जाने कुराको सल्लाहा भयो अनि गयौं मेरो मनमा चाहिँ म एउटा धेरै गाउँ घुम्ने मान्छे भएकोले।

E - Then go for decided and we went, in my mind I am a man who goes to many villages

01.07

Y - कियुमियु बे?लो या?मिजिहा गाउँ वाइडिसिडा मोबाइ इक्को क्यामरा इम्मे होला मिसिइ।

N1 - वारापार धेरै मानिसहरूको गाउँ घुमिहिनथे त्यसैकारण एउटा क्यामरा किनु होला सोचेँ।

N2 - म मानिसहरूको घर गाउँ धेरै यताउता घुम्ने मान्छे भएकोले एउटा क्यामरा किन्ने बिचार गरेँ।

E - Here and there, I visit many villages and people's houses, I was thinking I would buy a camera.

01.08

Y - नुबा क्यामारा इम्मे होला मि?सिइ मोबाइ इम्मे होला निवा?यु मि?नुइ मोबाइ खाडाजिइ।

N1 - राम्रो क्यामरा किन्नु होला सोचेँ अनि किन्नु होला मनमा सोचेर त्यहाँबाट गयौं।

N2 - एउटा राम्रो खालको क्यामेरा किन्ने बिचार गरेर त्यहाँबाट हिड्यौं।

E - Thinking that I would buy a good kind of camera, we went from there.

01.09

Y - खोसेए चाहिँ बाइक् काप्टुवे मोटर बाइक याखाबे? भटभट्या लुन्डुजे।

N1 - उहाँको चाहिँ बाइक् थियो मोटर बाइक् याम्फु भाषामा भटभटे भन्ने गर्छन्।

N2 - उहाँको चाहिँ बाइक थियो याम्फु भाषामा बाइकलाई भटभटे भन्छन्।

E - He had a bike. In Yamphu, bikes are called Bhatbhate.

01.10

Y - मोबाइ खाडाजिङ धरानबे? पेनाजिङ धरानबा माक्मिसेल्लाम्नो? पुके?नुङ् बेलवारी खाडाजिङ।

N1 - अनि गर्यौ धरानमा बसियौ धरानबाट बिहानै उठेर बेलवारी गर्यौ।

N2 - अनि धरानमा बास बसेर भोली बिहानै बेलवारी गर्यौ।

E - Staying in Dharan, the next morning we went to Belbari.

01.11

Y - खे?मे कासाजिङ वाइजासि? मियु कानिमि गाउँल्याजिसो टुम्मे माहाजि चु?माजि काखाडाजिङ वाइजासि? खाडाजिङ।

N1 - जाउ भनेर घुम्फिर गर्न पारा हाम्रा गाउलेहरु पनि छन् तिनिहरुलाई भेटौं भन्दै गर्यौ घुम्नालाई गर्यौ।

N2 - त्यहाँ हाम्रो गाउँले पनि थिए तिनीहरुलाई भेटौं र घुमेर पनि आउ भनेर गर्यौ।

E - Some of our villagers lived there and having met and visited them, we came and went.

01.12

Y - मियु नाना सो?लुडेयेबे? रूक्टाजिङ ए नानिरे? ले?चि निसाजि लुसा इ नाना लुसाजुङ।

N1 - पारा दिदी सोअलुकोमा पुगिउं ए नानिहरुपो आएछन् भाइहरु भन्नुभयो हो दिदी भन्यौं।

N2 - पारा सोअलु दिदीकोमा हामी पुग्यौं भाइहरु पो आईपुगेछ उहाँले भन्नुभयो।

E - We arrived at Solu didi's, "The brothers have come!" she said.

01.13

Y - मोबाइ चामा चाखाडाजे आयु लुसा हागो के? चामा निबेन्जिमे लुसा।

N1 - अनि खाना खाएर जाओ आज भन्नुभयो अब म खाना पकाइदिन्छु भन्नुभयो।

N2 - अब खाना पकाई दिन्छु खाना खाएर मात्र जानु भन्नुभयो

E - "Now I will cook food for you and only having eaten go," she said.

Question 1	Answer
What did Solu didi ask them to do before leaving? सोलु दिदीले उहाँहरुलाई जानुभन्दा अघि के गर्न भन्नुभयो?	to eat (before leaving) खाने

01.14

Y - ने?नि चामा चायाक्हेजिडानि नाना, नानामि निङ् सुर्जाम्मासो लुन्डुजे।

N1 - होइन खाना खानाभ्यादेनौं दिदी, दिदीको नाम सुर्जाम्मा आमा पनि भन्छन्।

N2 - हामीले भन्यौं होइन दिदी हामी खाना खाना भ्याउदैनौं उहाँलाई सुर्जाको आमा पनि भन्ने गर्छन्।

E - We said, "No, didi, we don't have time to eat." She was also called Surja's mother.

01.15

Y - चायाहेजिडानि काजिङ् मियु: खे?पेन्जिडा योम्बोक् टुये बिराटनगर खेएजिङ् होला कासाजिङ्।

N1 - खानाभ्यादेनौ हामीदुई पारा गाइहाल्छौं काम छ, बिराटनगर जान्छौं होला भन्यौं।

N2 - हामीले भन्यौं पारा बिराटनगर जानुछ गइहाल्छौं खाना भ्याउदैनाँ।

E - "We're going to Biratnagar right now, we don't have time to eat."

01.16

Y - मोबाइ मेन्जायौ काजिङ् हागो भुटभुट्याबे? राम्डोक्पाआ एडे? सकसकसो लैटाजिडे होला।

N1 - अनि खाएनौं हामी अब भुटभुटेमा हिङ्नापाएकोले अलिक फुर्के भएका थियौं होला।

N2 - बाईकमा चाङ्ना पाएकोले होला हामी अलिक खुसी भएका थियौं त्यसैले खाना खाएनौं।

E - Maybe we were so happy to be able to go by bike so we didn't eat food.

01.17

Y - याइसो एद्रे? खिसाजिडा मोबाइ टेआबाजिङ् टेआप्माबे? इगि?यु: इगो गछ्या मदेस लुन्डुजे केक्पे?मु।

N1 - पैसा पनि अलिक बोकेको थियौं अनि फर्किआयौं फर्किआउँदा यता यो गछ्या मदेस भन्ने छेउमा।

N2 - हामीले पैसा पनि अलिक बोकेका थियौं अनि फर्केऔं, फर्केर आउँदै गर्दा गछ्याको छेउमा।

E - We brought enough money with us we returned, as we returned near Gachhya.

Question 2	Answer
What did they carry? उहाँहरुले के बोक्नुभयो?	Money पैसा

01.18

Y - ठे?कै इक्को टुबाठा?पा राम् इडो? राम् एस्सुवेम्बे? बाइकनुङ् रोगा बाइकनुङ् रोइटेन्ले।

N1 - ठिक्का एउटा बाजेबुडा बाटो यसो बाटो छोइदिदा बाइक्सँग ठोक्कियो बाइक्सँग ठोक्किएछ।

N2 - ठिक बाटोमा एक जना बाजेबुडालाई जोगार जाँदा त त्यो बाजे बाइकमा ठोक्किएछ।

E - On the road there was an old grandpa (even though) wanting to save him the bike hit him.

Question 3	Answer
Who was on the road? बाटोमा को थियो?	old man (grandpa/baje) बाजे

01.19

Y - मोडोक्पे? ठाम्ङ?चिङ ठाम्माबे? लेनो?मैले सिघे?पेटाजिङ लेए काजिङ सा?फि चे?मिचिङ।

N1 - त्यसैबेला लडेछौं लड्दाखेरि थाहै भएन मरिहालेरहेछौं हामीदुई धेरै पछिएछौं।

N2 - त्यसैले हामी लडेछौं धेरै पछिएको कारण मरे जस्तै भएछौं।

E - So we fell very hard and it was like we were dead.

Question 4	Answer
When they fell, how did they feel? लड्दा(खेरि) उहांहरुलाई कस्तो लाग्यो?	like dead मरे जस्तो लाग्यो

01.20

Y - मो इ?छोहोङ् पुकाराजिङ पुके?नुङ का इडो हुकसाराङ् खाक्सुङ हुक् ए?खेटा होला, निन्डावा पोकखेटे होला।

N1 - अनि एकछिनमा उठ्यौं उठेर म यो हातखुट्टा हेरें हात भचियो होला, टाउको फुट्यो होला।

N2 - एकछिनमा उठेर मैले हात, खुट्टा चलाएँ, मैले सोचें हात भाँचियो होला, टाउको फुट्यो होला।

E - After a minute having gotten up I shook my hands and feet, I was thinking maybe my hand or head was broken.

01.21

Y - इमाङ् चाहि, हाम्बे चाहि अंग, जिउ चाहि माआ होला मि?सिङ् इडो? सुबुङ्।

N1 - के चाहिँ, कुन् चाहिँ अंग वा जिउ चाहिँ छैन होला सोच्दै यसरी छोर्यौं।

N2 - शरीरको कुनै न कुनै अंग छैन होला भन ठानेर एसो छामे।

E - "Maybe I've lost some of my body parts," I thought and checked to see.

01.22

Y - सोक्सिङ् आइसा लेटिङ् खोसो, वावासो पुकाडा बाइक मै?टोङ् नेयेलै।

N1 - चलमल गरें ठिकै थियो उहाँ पनि, दाजु पनि उठ्यो बाइक् अलिमाथि लडिरहेको रहेछ अनि।

N2 - म उठें र दाजु पनि उठ्नुभयो हाम्रो शरीर चलाउँदा ठिक थियो बाइक अलि माथि लडिरहेको थियो।

E - I got up and dai got up, seeing our bodies were ok we found the bike had fallen over there.

Question 5	Answer
Where was the bike laying down? बाइक कहाँ लडिरहेको थियो?	a little above अलि माथि

01.23

Y - मोबा सेउकटु मोडोकबै? या?मिजि पिन्ज्यामि हैखाजि हागो फेरि या?मि मोडोक रोम्युङ्गम्बाङ्गो।

N1 - तानेर तल ल्यायो त्यसबेला मान्छेहरु दौडेर आउलान् अरुलाइ फेरि मान्छे यसरी हानेपछि त।

N2 - त्यहाँबाट तानेर तल ल्यायौं तर यसरी मान्छेलाई बाइकले हानेपछि त।

E - from there we dragged the bike, but thinking we hit somebody,

Question 6	Answer
How was the bike carried down? बाइकलाई कसरी तल ल्यायो?	by dragging तानेर

01.24

Y - या?मिडे? रोम्डम्मे, फ्याडम्मे मोबाङ् चान्डो चान्डो कै? कानिङ् खा?पाबै? खो लुसुङ्।

N1 - मान्छेहरुले पिट्छन् गालामा पट्काउछन् अनि छिटो छिटो मैले मेरो भाषामा उहाँलाई भने।

N2 - मान्छेहरुले पिट्लान्, थप्पाड लाउलान् भनेर मैले मेरो भाषामा उहाँलाई भने।

E - I said to him in my own language, "the people will beat and slap us."

Question 7	Answer
What was the speaker afraid the people will do? बोल्ने मान्छे उनीहरुले (मान्छेहरुले) के गर्छ भनेर डरायो?	beat and slap पिट्छ र थप्पड लाउछ भनेर डरायो

01.25

Y - कानिङ् इम्युबेमा खे:ये मोबाङ् काजिङ् इम्युबेसाजिङ्।

N1 - हामी सुतिहाल्नुपर्छ अनि हामीदुई सुतिगर्छौं।

N2 - हामी सुते जस्तो गरौं भनेर सुतिहाल्छौं।

E - "Let's act like we're sleeping," I said and we quickly slept.

01.26

Y - मोबाङ् इम्युबेमाबै? इगोजि बै?लोनोसिङ्?चेले मिङ्ममे मोबाङ्गो नाम्नामै? रोम्मि मिन्नुङ् इम्युबेसाजिङ्।

N1 - अनि सुतिरहेयो भनेत यिनीदुई धेरैने परेछकि क्याहो भनिसोच्छ अनि त मायाले पिट्दैन् सोचेर सुतिहाल्छौं।

N2 - सुतिरहाल्छो भने त यिनीदुईलाई गाहो परेछ भनठानेर पिट्दैन् सोचेर हामी सुत्छौं।

E - Thinking that if the two are in a serious condition they won't think to beat them, we slept.

01.27

Y - चैबानो? इछ्छोबे? लेम्बेसामि, राबामि येरिङ्जि ले?सामि माहा गाउँबेहा केटाउलि ले?नुङ् राबामि।

N1 - साच्चै नै एकछिन्मै आइहाल्यो पक्किहाल्यो सिपाइहरू आयो त्यो गाउँको केटाहरू आएर समात्यो।

N2 - साँच्चै त्यहाँका जवानहरू र सिपाईहरू आएर हामीलाई समायो।

E - Actually that area's young people and police came and caught us.

01.28

Y - से?खे?टामि मोडोकपे? जिउँ टुकमे सिबे?चिडे चोटै चोट सि?पेए हुकपे? हुवापिखे?प्राआ लेटा।

N1 - तानेर लग्यो त्यसबेला शरीर दुःखेर मर्नलागिसकेका थियौं चोटै चोट लागेकोले हात घाउ भएको थियो।

N2 - तिनीहरूले हामीलाई लिएर गयो शरीरमा चोटै चोट भएकोले दुःखेर मर्न लागेका थियौं।

E - They took us and we were only scraped up and in pain, feeling like we were going to die.

01.29

Y - हाक्टाडेबे? हुवा पिखे?प्राआ लेटा आ राइसो ठोइटाहा मोबाइ इगि?यु सिडा लेठाम्बे?।

N1 - कुममा घाउ भएको थियो र खुट्टा पनि ठोकिएका थिए अनि यता दबाई गर्ने ठाउँमा।

N2 - कुममा घाउ भएको थियो र खुट्टा पनि ठोक्किएको थियो अनि औषधी पसलतिर लिएर गए।

E - With shoulder scratched and foot having been hit they took us to the clinic.

Question 8	Answer
Where did the police take them? सिपहिले उहाँहरूलाई कहाँ लगे?	clinic/pharmacy क्लिनिक/औषधी पसलमा

01.30

Y - से?चेडामि सिडा लेठाम्बे? मोबा सिम्डम्मेले येरिङ्गे? इमाडे?टे, इन्डोकमा या?मिडे।

N1 - तानेर ल्याइपुन्याए दबाई गर्ने ठाउँमा त्यहाँ सोधधोरहेछन सिपाईहरूले केलेहो, कस्तो मान्छे हो।

N2 - सिपाहीहरूले त्यहाँ लगेर केले हो, कस्तो खालको मान्छे भनेर हामीलाई धेरै सोधपुज गरें।

E - The police took us and asked what happened, "What kind of men are you?" They asked us many questions.

01.31

Y - या?मिडे? लोसुजि मोबे? मोबि? ठा?पा टुसे मो सिघे?पेटे रेछो।

N1 - मान्छेहरूले भन्यो त्यो बुडो त्यहाँ थियो त्यो मरिसकेछ।

N2 - त्यहाँ भएको त्यो बुडोमान्छे पनि मरि गएछ।

E - The old man who was there died.

Question 9	Answer
What happened to the old man? बाजेलाई के भयो?	Died मर्यो

01.32

Y - मोबाइ इ?छो?गो मेन्सिबाआ लेटा इमा इमा इम्मे लुसामि केएम्बे?(दुई हजार जति) निबोइ डो? याइ टुसा।

N1 - अनि एकछिन त मरेको थिएन के के किन्नु भने मसँग दुई हजार जति पैसा थियो।

N2 - एकछिन सम्म त मरेको थिएन, अब के के गर्ने भन्दै थियो मसँग दुई हजार जति पैसा थियो।

E - For a minute, he wasn't dead, while they were discussing what to do, I had 2,000 rupees with me.

01.33

Y - माहासो जम्मै इमाइ इमाइ इम्माबे? रूक्खाडा मोबाइ खो बाइक चलबा लेये वावा चाहिँ येरिङ्गे? से?फेटुजि सेक्टिबेसुजि।

N1 - त्यो पनि सबै के के किन्दा सकियो अनि उ बाइक चलाउने दाई चाहिँ सिपाहिले लिएर गएर थुन्दिहाल्यो।

N2 - त्यो पैसा के के किन्दा सकियो, सिपाहीहरूले बाइक चलाउने दाईलाई लगेर काराघरमा थुन्दिहाले।

E - But that money was finished, the police took the bike driving brother and put him in jail.

01.34

Y - का कियुमियु धन्दा लेखु युक्सामि मोबा इडो: निकाल्बालिसिङ्।

N1 - म यताउता काम गर्न राख्यो अनि एसो बाहिरा निस्किएको त।

N2 - घटना सम्बन्धि केहि काम गर्न मलाई राखेका थिए एकदिन एसो बाहिरा निस्किएँ।

E - They kept me to work here and there (maybe for accident - questions about it) and one day I came outside.

01.35

Y - माआहा चाइजिरासो जम्मै नाखेटाहा साराडबे?मुसो जम्मै नाखेटाहा मोबाइ माआये।

N1 - छैन केहि लगाने लुगा पनि सबै फाटेको खुट्टातिर पनि सबै फाटेका छन् अनि छैन।

N2 - मसँग पैसा पनि छैन मेरो जिउको कपडा ठाँउ ठाँउ फाटेको थियो।

E - I didn't have any money with me and my clothes were torn here and there.

Question 10	Answer
What was the condition of the speaker's clothes? बोल्ने मान्छेको लुगाको हालन कस्तो थियो?	Torn च्यातिएको थियो

01.36

Y - मो लाङ्गाम्, मोबाङ् वावागो से?फेटुजि मियु: खो मियु: बेलवारी ठानाडे? खाङ्इन्डुवेले।

N1 - त्यो साथी अनि दाजु तानेर लग्यो पारा उ पारा बेलवारी काराघरले हेर्दोरहेछ।

N2 - त्यो दाजु वा साथीलाई घटनाको छानबिनको लागि बेलवारी काराघरमा राखिरहेका थिए।

E - That brother or friend to clear this event was kept in jail.

01.37

Y - आक्को एरियाबै? खाङ्इन्डुवेले खो से?फेटुजेलै कागो सारोनो? निङ्बेसिङ् का काङ्डाङ्बा इन्डोकना इन्डोक मि?सिङ्।

N1 - त्यो ठाउँले हेर्दोरहेछ उहाँलाई त लिएर गए म लाई चाहिँ धेरै बिराहा लाग्यो म एकलै कस्तो न कस्तो अनुभव गरें।

N2 - त्यो झेलले हेर्दोरहेछ उहाँलाई त्यहाँ लगिहाले म चाहिँ एकलै भएँ त्यसबेला मलाई अति नै नमिठो र नराम्रो अनुभव भयो।

E - That area seeing this event they took him and as for me I was alone at that time I felt very bad/sad this experience was very bad.

01.38

Y - मोबाङ् का साङ्ग्याक् के?मासो याङ्सो माआये हागो मि?मु (चिन्बाआ लैप्राजिसो) लेबाआजिसा आसासो माआमे के?क्पे?।

N1 - अनि म माथि जानु पनि पैसा पनि छैन अब तल चिनेको कोही पनि छैन छेउमा।

N2 - अब माथि घर जानु पनि म सगँ पैसा छैन त्यहाँ वरापरा चिनेको कोही थिएन।

E - I didn't have any money to go up to home and in that area there was no one I knew.

01.39

Y - सारो आङ्जाङ्डा मोडोक्पे? के? कहिलेसो का हिङ्मारो मि?नोमि?हेसुङ्नि आक्को बाङ्क्बा ठाम्ब्राआ।

N1 - धेरै नमिठो खपिपियो त्यसबेला मैले कहिलै म बाँचुन्जे बिर्सिन सक्दिन बाईक बाट लडेको।

N2 - बाईक बाट लडेको र त्यस दिनको नमिठो अनुभव मेरो जीवनभर म कहिल्यै बिर्सिन सक्दिन।

E - From this bike fall and that day's terrible experience for my whole life I will not be able to forget it.

01.40

Y - इक्को मै? योङ्ये माइक्मा इन्डियान् चिन्बा ले? प्राआ लेटा।

N1 - अनि बलैले एउटा मदिसे ईन्डियानलाई अलि अलि चिनेको थिएँ।

E - In this place there was one Indian from the Terai that I knew a little bit.

01.41

Y - मोबाङ् मोबि? खाडिङ् मिन्डु हिलै रूक्ठाम् पैसा पिमे लुसुङ्।

N1 - अनि त्यहाँ गएँ माथि हिले पुग्ने पैसा देउ भने।

N2 - अनि त्यस कहाँ गएर मैले भने मलाई हिले पुग्ने गाडी भाडा खिनुहोस्।

E - And going to him I said, "Please buy my bus fare to Hile for me."

01.42

Y - तर इगो कोहि कोहि बेला परमेश्वर टुये लुन्डुजे मोडोक्नो? होला।

N1 - तर यो कुनै कुनै बेला परमेश्वर छ भन्छन त्यसै भएर होला।

N2 - परमेश्वर छ भन्ने त्यस दिन मैले अनुभव गरें।

E - That day I felt like maybe God is working.

01.43

Y - ठ्याक्कै मोसे? (हजार रूपाँया पैसा) इक्पोङ् सय पिहाक्सा॥ मोसे? का हिल्या रूगुक्टुङ्॥

N1 - ठिक उसले एक हजार रूपायाँ पैसा दिपठायो त्यो पैसाले म हिले पुगें।

N2 - त्यो मान्छेले मलाई एक हजार रूपायाँ दियो अनि त्यो पैसाले म मेरो घर हिलेमा पुग्न सकें।

E - That man gave me 1,000 rupees and I was able to go to my home in Hile.

Appendix D: Recorded Text Tests

Appendix D-6a: Recorded Text Testing in Pangma

Pangma RTT Subject Biographical Data

Int. #	Sex	Age	Education	Caste	Ethnic group	Clan	Birthplace	Now	How long	Lived elsewhere	Where and when
LP01	F	23	B.A.	Rai	Lohorung	Yankurung	Dada Panma	Dada Pangma	23	No	NA
LP07	M	46	10	Rai	Lohorung	Dekhim	Gairi Pangma	Gairi Pangma	46	No	NA
LP08	F	65	0	Rai	Lohorung	Pituchawa	Tallo Dhupu	Gairi Pangma	43	Yes	Tallo Dhupu, 20+ years ago
LP11	M	30	5	Rai	Lohorung	Yumpang	Gairi Pangma	Gairi Pangma	30	No	NA
LP13	F	20	10	Rai	Lohorung	Dekhim	Angala	Gairi Pangma	3	Yes	Angala, 3 years ago
LP14	F	36	SLC pass	Rai	Lohorung	Bi'wa	Dada Pangma	Gairi Pangma	14	No	NA
LP15	F	21	12	Rai	Lohorung	Lamsong	Dada Pangma	Dada Pangma	21	No	NA
LP16	M	30	B.A.	Rai	Lohorung	NR	NR	Gairi Pangma	NR	NR	NA
LP17	M	48	10	Rai	Lohorung	NR	Malaysia	Gairi Pangma	40+	Yes	Malaysia, when young
LP18	M	58	0	Rai	Lohorung	Lamsong	Gairi Pangma	Gairi Pangma	58	Yes	Nepa, India, 20+ years ago

Int. #	MT	Mom's birthplace	Mom's MT	w/ mom	Dad's birthplace	Dad's MT	w/ dad	First lg.	Best lg.
LP01	Lohorung	Bhojpur	Nepali	Nepali	Dada Pangma	Lohorung	Lohorung	Lohorung and Nepali equally	Lohorung and Nepali
LP07	Lohorung	Gairi Pangma	Lohorung	Lohorung	Gairi Pangma	Lohorung	Lohorung	Lohorung	Lohorung
LP08	Lohorung	Saibun	Yakkha	Lohorung	Dhupu	Lohorung	Lohorung	Lohorung	Lohorung
LP11	Lohorung	Diding	Lohorung	Lohorung	Gairi Pangma	Lohorung	Lohorung	Lohorung	Lohorung
LP13	Lohorung	Gairi Pangma	Lohorung	Lohorung	Angala	Lohorung	Lohorung	Lohorung	Lohorung
LP14	Lohorung	Chamling Rai	Chamling	Nepali	Dada Pangma	Lohorung	Lohorung	Nepali	Lohorung
LP15	Lohorung	Dada Pangma	Lohorung	Lohorung	Dada Pangma	Lohorung	Lohorung	Lohorung	Lohorung
LP16	Lohorung	Khandbari	Lohorung	Lohorung	Gairi Pangma	Lohorung	Lohorung	Lohorung	No answer
LP17	Lohorung	NR	NR	NR	NR	NR	NR	Lohorung	Lohorung
LP18	Lohorung	Matsya Pokhari	Khaling	Nepali	Gairi Pangma	Lohorung	Lohorung	Lohorung	Lohorung

Appendix D: Recorded Text Tests

Pangma Pre-RTT Results

Int. #	Most pure	Why	Been there	Least pure	Why	Been there
LP01	Pangma - all 4	The first place it was spoken	Yes	Heluwa/Angala	They don't speak it that much	No
LP07	Pangma (all 4)	Not mixed population	Yes	Doesn't want to say	NA	NA
LP08	Gairi Pangma	NR	Yes	Dhupu	Mixing	Yes
LP11	Gairi Pangma	Because it's our birthplace	Yes	Angala, Heluwa, Dhupu	Few people and mixed	Yes
LP13	Gairi Pangma	1st place spoken - other places mix languages	Yes	NR	NA	NA
LP14	Pangma	Old and young speak it	Yes	Angala/Dhupu	mixed villages	NR
LP15	Pangma	Very many Lohorungs	Yes	Dhupu	Lost of mixed marriage	No
LP16	Pangma	Many Lohorung live here - lots of Lohorung married Lohorung	Yes	Dhupu	They don't speak/Angala they speak, but second best	Yes
LP17	No answer	NR	NA	NR	NA	NA
LP18	Gairi Pangma	From a long time ago spoken here. Large village.	Yes	Dhupu	Nepali school led to loss; mixed marriage, low use.	Yes

Pangma Pre-RTT Have you been to _____ ? Results

Int. #	Pangma	Hedangna	Seduwa	Dhupu	Angala	Rajarani	Devitar	Bedetar
LP01	Yes	No	No	No	No	No	No	No
LP07	Yes	Yes	No	Yes	Yes	No	No	Yes
LP08	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes
LP11	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes
LP13	Yes	Yes	No	Yes	Yes	No	No	No
LP14	Yes	No	No	Yes	Yes	No	No	No
LP15	Yes	No	No	No	No	No	No	No
LP16	Yes	Yes	No	Yes	Yes	No	No	Yes
LP17	NR	NR	NR	NR	NR	NR	NR	NR
LP18	Yes	Yes	No	Yes	Yes	No	Yes	Yes

Appendix D: Recorded Text Tests

Pangma RTT Answers - Motorcycle Story (Yamphu)

Int. #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total
LP01	10	0	0	0	0	0	0	0	0	0	10
LP07	10	0	0	0	0	10	10	10	10	10	60
LP08	10	0	10	0	0	0	10	0	0	10	40
LP11	10	0	0	10	0	0	10	10	10	10	60
LP13	10	0	0	0	10	0	10	0	0	10	40
LP14	10	0	0	0	0	10	0	10	0	10	40
LP15	0	0	0	0	10	0	0	10	0	0	20
LP16	0	10	0	10	0	0	10	10	10	10	60
LP17	0	10	0	10	0	10	10	0	0	10	50
LP18	0	0	0	10	10	10	10	10	0	10	60

Average Score: 44

Standard Deviation: 17.8

Number: 10

Pangma Post-RTT - Motorcycle Story Results

Int. #	Village	How like speech	Why	Understand	Different?
LP01	Hedangna	Ok	It was fine but she didn't understand	Less than half	Very different
LP07	Hedangna	Good	Pure, no Nepali mixing	Most	A little different
LP08	Hedangna	Good	Her own language	Half	Very different
LP11	Hedangna	Ok	Own language - milcha	Half	A little different
LP13	Hedangna	Good	Own language	Less than half	A little different
LP14	Hedangna	Good	Didn't understand a lot	Less than half	A little different
LP15	Hedangna	Fine	Own language	Less than half	Very different
LP16	Hedangna	Yamphu	No answer	Most	A little different
LP17	Hedangna	Good	About half meshes with Lohorung	Less than half	A little different
LP18	Hedangna	Bad	Strange. Doesn't mesh. Haven't heard it much. He speaks quickly.	Half	A little different

Appendix D: Recorded Text Tests

Int. #	Different in what way?	Spoke purely	In what way not pure
LP01	Words, sound	No	Maybe it's pure, I didn't understand it
LP07	Words, speaking style, sound	No	Mostly - a little Nepali mixing.
LP08	Words	NR	NA
LP11	Pronunciation, words	Yes	NA
LP13	Words, speaking style	NR	NA
LP14	Sound	Yes - probably, I don't know	NA
LP15	Sound	Yes	NA
LP16	Words, sound	Yes - he thinks so, but his mt isn't Yamphu	NA
LP17	Speaking style	Yes	But not pure like many years ago
LP18	Speaking style, he spoke fast	No	They don't understand us. There was a lot of Nepali in the story.

Appendix D: Recorded Text Tests

Appendix D-6b: Recorded Text Testing in Hedangna

Hedangna Subject Biographical Data

Int. #	Sex	Age	Education	Caste	Ethnic group	Clan	Birthplace	Now	How long	Lived elsewhere	Where	How long
YH01	F	27	8	Rai	Yamphu	NR	Chekchekma (Mati Hedangna)	Hedangna	7	No	NR	NA
YH03	M	42	8	Rai	Yamphu	Tengsa	Hedangna	Hedangna	42	No	NR	NA
YH04	F	20	10	Rai	Yamphu	NR	Hedangna	Hedangna	11	Yes	Hile	7-10 years
YH05	F	21	10	Rai	Yamphu	Pirtetengsa	Hedangna	Hedangna	21	No	NR	NA
YH07	M	25	B.A.	Rai	Yamphu	Kekura	Hedangna	Hedangna	22	Yes	Dhankuta	0-3 years
YH10	M	20	2+	Rai	Yamphu	Mangbakim	Hedangna	Hedangna	20	No	NR	NA
YH12	F	66	NR	Rai	Yamphu	NR	NR	NR	NR	NR	NR	NR
YH13	M	43	7	Rai	Yamphu	Sayangkem	Hedangna	Hedangna	39	Yes	India	4-6 years
YH14	M	47	B.A.	Rai	Yamphu	NR	NR	NR	NR	NR	NR	NR
YH17	M	52	NR	Rai	Yamphu	NR	NR	NR	NR	No	NR	NA
YH16	M	45	10	Rai	Yamphu	NR	NR	NR	NR	NR	NR	NR

Int. #	MT	Mom's birthplace	Mom's MT	w/ mom	Dad's birthplace	Dad's MT	w/ dad	First lg.	Best lg.
YH01	Yamphu	Hedangna (mati, near school)	Yamphu	Yamphu	Checkchek	Yamphu	Yamphu	Yamphu	Yamphu
YH03	Yamphu	Hedangna	Yamphu	Yamphu	Hedangna	Yamphu	Yamphu	Yamphu	Yamphu
YH04	Yamphu	Hedangna	Yamphu	Yamphu	Hedangna	Yamphu	Yamphu	Yamphu	Yamphu
YH05	Yamphu	Hedangna	Yamphu	Yamphu	Hedangna	Yamphu	Yamphu	Yamphu	Nepali
YH07	Yamphu	Gadhi	Yamphu	Yamphu	Hedangna	Yamphu	Yamphu	Yamphu	Yamphu
YH10	Yamphu	Uwa	Yamphu	Yamphu	Hedangna	Yamphu	Yamphu	Yamphu	Nepali
YH12	Yamphu	NR	Yamphu	Yamphu	NR	Yamphu	Yamphu	Yamphu	Yamphu
YH13	Yamphu	Hedangna (ward 6)	Yamphu	Yamphu	Hedangna (ward 7)	Yamphu	Yamphu	Yamphu	Yamphu
YH14	Yamphu	NR	Yamphu	Yamphu	NR	Yamphu	Yamphu	Yamphu	Yamphu
YH17	Yamphu	Hedangna	Yamphu	Yamphu	Hedangna	Yamphu	Yamphu	Yamphu	NR
YH16	Yamphu	NR	Yamphu	Yamphu	NR	Yamphu	Yamphu	Yamphu	Yamphu

Appendix D: Recorded Text Tests

Hedangna Pre-RTT Results

Int. #	Most pure	Why	Been there	Least pure	Why	Been there
YH01	Hedangna	Own place	Yes	Khandbari	Mixed with Nepali	Yes
YH03	Hedangna	It's pure	Yes	Devitar/Matsya Phokari	Mixed villages	Yes
YH04	Hedangna	Speak clearly, historically spoken	Yes	Bakhola	NR	Yes
YH05	Hedangna	it's easy to understand everything	Yes	Uwa	It's different from ours	Yes
YH07	Hedangna	Central area of Yamphu	Yes	Num	Few Yamphu there	Yes
YH10	Hedangna	Many here	Yes	Morang	Only speak Nepali there	No
YH12	NR	NR	NR	NR	NR	NR
YH13	Hedangna	Many Yamphu here	Yes	Makalu	Mixed caste area	Yes
YH14	Hedangna	Our village	Yes	Dhankuta	Compromised	Yes
YH17	Upper Hedangna	Many Yamphu there	Yes	Lower Hedangna	Their speech isn't good	Yes
YH16	NR	NR	NR	NR	NR	NR

Hedangna Pre-RTT Have you been to _____ ? Results

Int. #	Pangma	Hedangna	Seduwa	Dhupu	Angala	Rajarani	Devitar	Bedetar
YH01	No	Yes	Yes	No	Yes	No	No	No
YH03	Yes	Yes	Yes	Yes	Yes	No	Yes	Yes
YH04	Yes	Yes	Yes	No	No	No	Yes	Yes
YH05	No	Yes	Yes	No	No	Yes	No	Yes
YH07	Yes	Yes	Yes	No	No	Yes	Yes	Yes
YH10	Yes	Yes	Yes	No	No	No	No	No
YH12	NR	NR	NR	NR	NR	NR	NR	NR
YH13	Yes	Yes	Yes	No	No	No	Yes	Yes
YH14	Yes	Yes	Yes	Yes	Yes	No	Yes	No
YH17	Yes	Yes	Yes	No	No	No	Yes	Yes
YH16	NR	NR	NR	NR	NR	NR	NR	NR

Appendix D: Recorded Text Tests

Hedangna RTT Results - Dog Story (Lohorung)

Int. #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total
YH01	10	10	10	10	10	10	10	10	10	10	100
YH03	10	10	5	10	10	10	10	10	10	10	95
YH04	0	10	10	10	0	10	10	0	10	10	70
YH05	0	10	10	0	10	10	0	10	10	10	70
YH07	0	0	0	0	10	0	10	10	10	0	40
YH10	0	0	0	10	0	0	10	0	10	0	30
YH12	0	0	5	10	10	0	10	10	10	10	65
YH13	0	10	0	0	0	0	10	10	10	0	40
YH14	10	10	10	0	10	10	10	10	10	0	80
YH17	10	0	0	0	0	0	10	0	0	10	30
YH16	10	10	10	0	0	0	0	10	10	5	55

Average Score: 61%

Standard Deviation: 24.6

Number: 11

Hedangna Post-RTT - Dog Story Results

Int. #	Village	How like speech	Why	Understand
YH01	Pangma	Difficult	Gumera	Half
YH03	Pangma	Ok	It wasn't pure, there was Nepali mixed in	All
YH04	Devitar	Bad	Speech Not clear	Most
YH05	Other	surprising	Mildaina	Less than half
YH07	Num	Ok	It was Yamphu but hard to understand	Most
YH10	Other	Ok	It's my mother tongue	Half
YH12	Pangma	Didn't understand	NR	Most
YH13	Other	Ok	It was very nice	Half
YH14	Lohorung	OK	Own language	Most
YH17	NR	NR	"Understood story, but Not questions" (Not Yes)	Most
YH16	Pangma	Good	Hard to answer questions	Most

Appendix D: Recorded Text Tests

Int. #	Different?	Pronunciation	Words	Speaking style	Other	Spoke purely	Not pure?
YH01	A little different	Yes	Yes	Yes	NR	NR	NR
YH03	Very different	No	Yes	No	NR	No	Mixed with Nepali
YH04	Very different	No	No	Yes	NR	No	NR
YH05	Very different	No	No	No	Just couldn't understand	NR	NR
YH07	A little different	Yes	Yes	Yes	NR	No	Sound and words Not pure
YH10	A little different	Yes	Yes	Yes	NR	Yes	NR
YH12	A little different	No	Yes	No	NR	NR	NR
YH13	A little different	Yes	No	No	NR	Yes	NR
YH14	Same	No	No	No	NR	Yes	NR
YH17	Same	No	No	No	NR	Yes	NR
YH16	Very different	No	Yes	No	NR	Don't know	Not my language

Appendix D: Recorded Text Tests

Appendix D-6c: Recorded Text Testing in Seduwa

Seduwa Subject Biographical Data

Int. #	Sex	Age	Education	Caste	Ethnic group	Clan	Birthplace	Now	How long	Lived elsewhere	Where	How long
YS03	Female	35	None	Rai	Yamphu	Sibo	Seduwa	Chainpur	33	Yes	Chainpur	0-3 years
YS06	Male	32	5	Rai	Yamphu	Oremthe	Seduwa	Seduwa	32	No	NA	NA
YS07	Male	17	9	Rai	Yamphu	Pa O	Seduwa	Seduwa	All	No	NA	NA
YS08	Male	42	2+	Rai	Yamphu	Khesabha	Makalu	Makalu	42	No	NA	NA
YS10	Male	38	5	Rai	Yamphu	Swayinghim	Mulgau	Mulgau	All	No	NA	NA
YS12	Female	27	6	Rai	Yamphu	Pa O	Mulgau	Mulgau	All	No	NA	NA
YS13	Female	38	None	Rai	Yamphu	Pa O	Mulgau	Mulgau	All	No	NA	NA
YS18	Female	42	None	Rai	Yamphu	NR	Seduwa	Seduwa	All	No	NA	NA
YS19	Female	27	None	Rai	Yamphu	NR	Seduwa	Seduwa	All	No	NA	NA
YS20	Male	14	7	Rai	Yamphu	NR	Seduwa	Seduwa	All	No	NA	NA

Int. #	MT	Mom's birthplace	Mom's MT	w/ mom	Dad's birthplace	Dad's MT	w/ dad	First lg.	Best lg.
YS03	Yamphu	Mulgau	Yamphu	Yamphu	Mulgau	Yamphu	Yamphu	Yamphu	Yamphu
YS06	Yamphu	Seduwa	Yamphu	Yamphu	Seduwa	Yamphu	Yamphu	Yamphu	Yamphu
YS07	Yamphu	Mulgau	Yamphu	Yamphu	Mulgau	Yamphu	Yamphu	Yamphu	Nepali
YS08	Yamphu	Makalu (7)	Yamphu	Yamphu	Makalu (7)	Yamphu	Yamphu	Yamphu	Yamphu
YS09	Yamphu	Makalu (11)	Yamphu	Yamphu	Seduwa (7)	Yamphu	Yamphu	Yamphu	Yamphu
YS10	Yamphu	Mulgau	Yamphu	Yamphu	Mulgau	Yamphu	Yamphu	Yamphu	Yamphu
YS12	Yamphu	Sadang	Yamphu	Yamphu	Mulgau	Yamphu	Yamphu	Yamphu	Nepali
YS13	Yamphu	Mulgau	Yamphu	Yamphu	Karbari	Yamphu	Yamphu	Yamphu	Yamphu
YS18	Yamphu	NR	Yamphu	Yamphu	Seduwa	Yamphu	Yamphu	Yamphu	Yamphu
YS19	Yamphu	NR	Yamphu	Yamphu	Seduwa	Yamphu	Yamphu	Yamphu	Yamphu
YS20	Yamphu	NR	Yamphu	Yamphu	Seduwa	Yamphu	Yamphu	Yamphu	Yamphu

Appendix D: Recorded Text Tests

Seduwa Pre-RTT Results

Int. #	Most pure	Why	Been there	Least pure	Why	Been there
YS03	NR	NR	NR	NR	NR	NR
YS06	NR	NR	NR	NR	NR	NR
YS07	Hedangna	Many Yamphu live there	No	Walung	Many Kulung there	Yes
YS08	Hedangna	Few other castes there. We have to use Nepali here	Yes	Num	They speak Nepali a lot there, but rarely their own lg	Yes
YS09	Hedangna	Only Yamphu live there	Yes	Seduwa	Many castes living together	Yes
YS10	Hedangna	Because they use their own language	Yes	Walung	Strange; 'ghumaune'	Yes
YS12	Hedangna	They speak a lot	No	NR	NR	NA
YS13	Everywhere	NR	NA	NR	NR	NA
YS18	NR	NR	NR	NR	NR	NR
YS19	NR	NR	NR	NR	NR	NR
YS20	NR	NR	NR	NR	NR	NR

Seduwa Pre-RTT Have you been to _____ ? Results

Int. #	Pangma	Hedangna	Seduwa	Dhupu	Angala	Rajarani	Devitar	Bedetar
YS03	NR	NR	NR	NR	NR	NR	NR	NR
YS06	NR	NR	NR	NR	NR	NR	NR	NR
YS07	No	No	Yes	No	No	No	No	No
YS08	Yes	Yes	Yes	Yes	No	No	Yes	Yes
YS09	Yes	Yes	Yes	No	Yes	No	No	No
YS10	Yes	Yes	Yes	Yes	No	No	Yes	Yes
YS12	No	No	Yes	No	No	No	No	No
YS13	Yes	No	Yes	No	No	No	No	No
YS18	NR	NR	NR	NR	NR	NR	NR	NR
YS19	NR	NR	NR	NR	NR	NR	NR	NR
YS20	NR	NR	NR	NR	NR	NR	NR	NR

Appendix D: Recorded Text Tests

Seduwa RTT Results - Motorcycle Story (Yamphu)

Int. #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total
YS03	10	0	10	10	10	0	0	10	10	10	70
YS06	10	0	10	10	0	0	0	10	10	10	60
YS07	10	0	10	10	10	10	5	0	10	10	75
YS08	10	10	10	10	0	10	0	10	10	10	80
YS09	10	10	10	10	0	10	10	0	0	10	70
Y10	10	10	10	10	0	10	10	0	0	10	70
YS12	10	10	10	0	0	0	10	10	0	10	60
YS13	0	0	10	0	0	0	0	0	10	0	20
YS18	0	10	10	10	0	10	0	0	0	10	50
YS19	0	0	10	10	0	0	0	10	0	0	30
YS20	10	10	10	10	10	10	10	10	10	10	100

Average Score: 62.3

Standard Deviation: 22.5

Number: 11

Seduwa Post-RTT - Motorcycle Story Results

Int. #	Village	How like speech	Why	Understand	Different?	Pronunciation	Words	Speaking	Spoke	Not pure
YS03	Hedangna	Good	It sounded like being with friends	All	A little different	No	No	No	Yes	NR
YS06	Hedangna	Ok	It's my own language	Half	Very different	No	Yes	Yes	Yes	NR
YS07	Hedangna	OK	Speaks in a roundabout manner	Most	A little different	No	No	Yes	Yes	NR
YS08	Hedangna	Good	He knows our language very well	All	A little different	Yes	Yes	Yes	Yes	NR
YS09	Hedangna	OK	It's too long for me	All	A little different	Yes	Yes	No	Yes	NR
YS10	Hedangna	OK	It's clear	Most	A little different	No	Yes	No	No	Mostly pure, but mixed in a little Nepali
YS12	Hedangna	Good	Yamphu-own language	All	A little different	No	No	No	Yes	NR
YS13	Hedangna	Good	Own language	All	A little different	No	No	No	Yes	NR
YS18	Hedangna	Good	Own language	All	A little different	No	No	Yes	Yes	NR
YS19	Hedangna	Good	Own language	All	A little different	No	No	No	Yes	NR
YS20	Hedangna	OK	Own language	Most	A little different	No	No	No	Yes	NR

Appendix D: Recorded Text Tests

Appendix D-6d: Recorded Text Testing in Devitar

Devitar Subject Bio-data

Int. #	Sex	Age	Ed.	Caste	Ethnic group	Clan	Birthplace	Now	How long	Lived elsewhere	Where	How long
YD03	M	29	B.A.	Rai	Yamphu	Tengsa	Iba	Iba	29	Yes	Dhankuta/Khandbari	4-6 years
YD06	M	35	NR	Rai	Yamphu	NR	Devitar	Devitar	All	NR	NA	NA
YD08	M	37	8	Rai	Yamphu	NR	Devitar	Devitar	All	Yes	India	8 years
YD10	F	39	4	Rai	Yamphu	Yumpang	Devitar	Devitar	All	Yes	Darjeeling	1.5 years
YD11	M	63	2	Rai	Yamphu	Yuba	Devitar	Devitar	63	No	NA	NA
YD12	M	32	+2	Rai	Yamphu	NR	Devitar	Devitar	All	Yes	Moved from Assam when 6	4-6 years
YD14	F	61	NR	Rai	Yamphu	Kesaba	Devitar	Devitar	61	No	NA	NA
YD15	F	32	No	Rai	Yamphu	NR	NR	NR	NR	NR	NR	NR
YD16	M	24	+2	Rai	Yamphu	Sonsaba	Devitar	Devitar	21	Yes	Jhapa	0-3 years
YD18	M	51	2	Rai	Yamphu	NR	Devitar	Devitar	All	No	NA	NA
YD19	F	20	+2	Rai	Yamphu	NR	Devitar	Devitar	All	No	NA	NA
YD20	F	17	8	Rai	Yamphu	NR	Devitar	Devitar	All	No	NA	NA

Int. #	MT	Mom's birthplace	Mom's MT	w/ mom	Dad's birthplace	Dad's MT	w/ dad	First lg.	Best lg.
YD03	Yamphu	Num	Yamphu	Yamphu	Iba	Yamphu	Yamphu	Yamphu	Nepali
YD06	Yamphu	Dharan	Yamphu	Yamphu	Devitar	Yamphu	Yamphu	Yamphu	Yamphu
YD08	Yamphu	Iba	Yamphu	Yamphu	Thebe 6	Yamphu	Yamphu	Yamphu	Nepali
YD10	Yamphu	Devitar	Yamphu	Yamphu	Devitar	Yamphu	Yamphu	Yamphu	Nepali
YD11	Yamphu	Devitar	Yamphu	Yamphu	Devitar	Yamphu	Yamphu	Yamphu	Yamphu
YD12	Yamphu	NR	NR	NR	NR	NR	NR	Yamphu	Yamphu
YD14	Yamphu	Num	Yamphu	Yamphu	Devitar	Yamphu	Yamphu	Yamphu	Yamphu
YD15	Yamphu	NR	Yamphu	NR	Devitar	Yamphu	NR	Yamphu	Yamphu
YD16	Yamphu	Devitar	Yamphu	Yamphu	Devitar	Yamphu	Yamphu	Yamphu	Yamphu
YD18	Yamphu	Devitar	Yamphu	NR	Devitar	Yamphu	NR	Yamphu	Yamphu
YD19	Yamphu	Devitar	Yamphu	NR	Devitar	Yamphu	NR	Yamphu	Yamphu and Nepali
YD20	Yamphu	Devitar	Yamphu	NR	Devitar	Yamphu	NR	Yamphu	Yamphu and Nepali

Appendix D: Recorded Text Tests

Devitar Pre-RTT Results

Int. #	Most pure	Why	Been there	Least pure	Why	Been there
YD03	Hedangna	It's pure	Yes	Matsya Pokhari	Mixes Nepali	Yes
YD06	NR	NR	NR	NR	NR	NR
YD08	Hedangna	They've learned it since they were young	Yes	Iba	Mixed with Nepali, other castes	Yes
YD10	Devitar	Able to speak with eachother	Yes	Many places	Wherever there aren't so many Yamphu	NA
YD11	Hedangna	Because it's Yamphu and good	Yes	Nowhere	NA	NA
YD12	NR	NR	NR	NR	NR	NR
YD14	Pangma	They speak well	Yes	Don't know	NA	NA
YD15	NR	NR	NR	NR	NR	NR
YD16	Devitar	Language is the same as Ilam and Dhankuta	Yes	Hedangna	Pronunciation is different	Yes
YD18	NR	NR	NR	NR	NR	NR
YD19	NR	NR	NR	NR	NR	NR
YD20	Hedangna	It's pure	Yes	Matsya Pokhari	Mixes Nepali	Yes

Devitar Pre-RTT Have you been to _____ ? Results

Int. #	Pangma	Hedangna	Seduwa	Dhupu	Angala	Rajarani	Devitar	Bedetar
YD03	Yes	Yes	Yes	Yes	No	No	Yes	Yes
YD06	NR	NR	NR	NR	NR	NR	NR	NR
YD08	Yes	Yes	Yes	Yes	No	No	Yes	Yes
YD10	Yes	In passing	No	In passing	No	No	Yes	In passing
YD11	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
YD12	NR	NR	NR	NR	NR	NR	NR	NR
YD14	Yes	Yes	No	Yes	No	No	Yes	No
YD15	NR	NR	NR	NR	NR	NR	NR	NR
YD16	Yes	Yes	No	Yes	Yes	Yes	Yes	Yes
YD18	NR	NR	NR	NR	NR	NR	NR	NR
YD19	NR	NR	NR	NR	NR	NR	NR	NR
YD20	Yes	Yes	Yes	Yes	No	No	Yes	Yes

Appendix D: Recorded Text Tests

Devitar RTT Results - Motorcycle Story (Yamphu)

Int. #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total
YD03	10	10	10	10	0	10	10	10	10	10	90
YD06	10	0	0	0	0	0	10	0	10	10	40
YD08	10	10	10	0	0	0	10	10	10	10	70
YD10	10	10	0	0	10	10	0	10	10	10	70
YD11	10	0	10	10	0	10	10	0	10	10	70
YD12	0	10	0	0	0	10	10	10	10	10	60
YD14	0	0	0	10	0	10	0	0	10	0	30
YD15	10	0	10	0	0	0	0	0	0	10	30
YD16	0	10	0	10	10	10	10	10	10	10	80
YD18	10	0	10	0	0	10	10	10	0	10	60
YD19	10	10	0	10	0	10	10	10	0	10	70
YD20	10	0	0	0	0	0	10	0	10	0	30

Average Score: 58%
Standard Deviation: 20.8
Number: 12

Devitar Post-RTT - Motorcycle Story Results

Int. #	Village	How like speech	Why	Understand	Different?	Pronunciation	Words	Speaking style	Spoke purely	Not pure
YD03	Hedangna	Different	It's different - ours doesn't "mil"	Most	A little different	Yes	Yes	Yes	No	Some pure,
YD06	Hegangna	Same	It's ours	All	A little different	Yes	Yes	NR	OK	NR
YD08	Hedangna	Good	Just a little different, can understand	Most	A little different	Yes	No	No	Yes	NR
YD10	Hedangna	Clear	Own language	Most	A little different	Yes	Yes	Yes	Yes	NR
YD11	Hedangna	Good	It's our language. "I understood some things, but not all. Questions were long, so I didn't understand all."	Most	A little different	Yes	No	Yes	Yes	NR
YD12	Hedangna	Good	Yamphu is a good language.	Most	A little different	Yes	Yes	NR	Yes	NR
YD14	Hedangna	Good	Own language. "We both say the other is difficult to understand" Hedangna - Devitar	All	A little different	No	Yes	No	Yes	NR
YD15	Hedangna	Good	Own language	All	A little different	No	No	Yes	Yes	NR
YD16	Hedangna	Bad	Unclear, fast	All	A little different	Yes	No	No	No	Sounds
YD18	Hedangna	Ok	No Response	Most	A little different	Yes	No	No	No	Mixed with Nepali
YD19	Hedangna	Good	Understand it	Most	A little different	No	Yes	No	Yes	NR
YD20	Hedangna	Good	Our language...."Ghumera" "I like that"	Half	A little different	No	Yes	No	Yes	NR

Appendix D: Recorded Text Tests

Appendix D-6e: Recorded Text Testing in Rajarani

Rajarani Subject Biographical Data

Int. #	Sex	Age	Education	Caste	Ethnic group	Clan	Birthplace	Now	How long	Lived elsewhere	Where	How long
YR05	M	26	2+	Rai	Yamphu	Chawa	Patigau, Morang	Tilingau	21	No	NA	NA
YR06	M	36	5	Rai	Yamphu	Chawa	Tilingau	Tilingau	31	Yes	India/Saudi	6-10 years ago
YR09	F	30	9	Rai	Yamphu	Yangkela	Tilingau	Tilingau	30	No	NA	NA
YR11	M	19	8	Rai	Yamphu	Yangkela	Tilingau	Tilingau	19	No	NA	
YR12	F	39	5	Rai	Yamphu	Yangkela	Tilingau	Tilingau	39	No	NA	NA
YR13	F	22	8	Rai	Yamphu	Yangkela	Tilingau	Tilingau	22	No	NA	
YR14	F	51		Rai	Yamphu	Yangkela	Tilingau	Tilingau	51	No	NA	NA
YR15	M	49	SLC	Rai	Yamphu	Gesa	Manoboduk	Manoboduk	49	Yes	Malaysia	2 years
YR17	F	20	2+	Rai	Yamphu	Kitsaba	Tilingau	Tilingau	20	No	NA	NA
YR18	M	46		Rai	Yamphu	Yangkela	Tilingau	Tilingau	46	No	NA	NA

Int. #	MT	Mom's birthplace	Mom's MT	w/ mom	Dad's birthplace	Dad's MT	w/ dad	First lg.	Best lg.
YR05	Yamphu	Patigau, Morang	Yamphu	Yamphu	Tilingau	Yamphu	Yamphu	Yamphu	Yamphu
YR06	Yamphu	Malingta, Sankhuwasabha	Yamphu	Yamphu	Tilingau	Yamphu	Yamphu	Yamphu	Yamphu
YR09	Yamphu	MaNobudukh	Yamphu	Yamphu	Tilingau	Yamphu	Yamphu	Yamphu	Yamphu and Nepali equally
YR11	Yamphu	Tilingau	Yamphu	Yamphu	Tilingau	Yamphu	Yamphu	Yamphu	Nepali
YR12	Yamphu	Namje, Bedetar ward 7	Yamphu	Yamphu	Rajarani	Yamphu	Yamphu	Yamphu	Yamphu
YR13	Yamphu	Tilingau	Yamphu	Yamphu	Tilingau	Yamphu	Yamphu	Yamphu	Yamphu and Nepali equally
YR14	Yamphu	Morang, Kirabari VDC	Yamphu	Yamphu	Tilingau	Yamphu	Yamphu	Yamphu	Other
YR15	Yamphu	Rajarani ward 6	Yamphu	Yamphu	Manoboduk	Yamphu	Yamphu	Yamphu	Yamphu
YR17	Yamphu	Tilingau	Yamphu	Yamphu	Tilingau	Yamphu	Yamphu	Yamphu	Yamphu
YR18	Yamphu	Morang	NA	NR	Tilingau	Yamphu	Yamphu	Yamphu	NR

Appendix D: Recorded Text Tests

Rajarani Pre-RTT Results

Int. #	Most pure	Why	Been there	Least pure	Why	Been there
YR05	Sankhuwasabha	Spoke for a long time	No	Doesn't kNow	NA	NA
YR06	Sankhuwasabha	Because it's the original place	No	Morang	Lots of other castes there	Yes
YR09	Sankhuwasabha	The first place	No	Dhankuta	Live with lots of other languages	Yes
YR11	Tilingau	Lots of Yamphu here	Yes	Sankhuwasabha	NR	No
YR12	Rajarani	My own village, they don't speak elsewhere	Yes	Dhankuta	NR	Yes
YR13	NR	NR	NR	NR	NR	NR
YR14	Sankhuwasabha	Own language and culture is strong	No	Rajarani	Not spoken much, mixed with Nepali	Yes
YR15	NR	NR	NR	NR	NR	NR
YR17	Sankhuwasabha	They speak a lot there, the first place	No	Doesn't kNow	NA	NA
YR18	Sankhuwasabha	Spoken for a long time	No	Rajarani	Everyone thinks their own is pure	Yes

Rajarani Pre-RTT Have you been to _____ ? Results

Int. #	Pangma	Hedangna	Seduwa	Dhupu	Angala	Rajarani	Devitar	Bedetar
YR05	No	No	No	No	No	Yes	No	Yes
YR06	No	No	No	No	No	Yes	No	Yes
YR09	No	No	No	No	No	Yes	No	Yes
YR11	No	No	No	No	No	Yes	No	Yes
YR12	No	No	No	No	No	Yes	No	Yes
YR13	NR	NR	NR	NR	NR	NR	NR	NR
YR14	No	No	No	No	No	Yes	No	No
YR15	NR	NR	NR	NR	NR	NR	NR	NR
YR17	No	No	No	No	No	Yes	No	No
YR18	No	No	No	No	No	Yes	No	Yes

Appendix D: Recorded Text Tests

Rajarani RTT Results - Dog Story (Lohorung)

	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total
YR05	10	10	10	10	10	10	10	10	10	0	90
YR06	10	10	10	10	10	10	5	0	10	0	75
YR09 (Y)	10	0	10	10	10	10	10	10	10	0	80
YR11 (Y)	0	0	0	10	10	10	10	0	10	10	60
YR12	0	10	0	10	10	10	10	0	10	0	60
YR13 (Y)	0	0	0	10	10	10	10	0	10	0	50
YR14 (Y)	10	0	0	10	10	10	10	0	10	0	60
YR15	0	0	0	0	0	10	0	0	10	0	20
YR17	10	0	0	10	10	10	10	10	5	0	65
YR18 (Y)	0	0	0	10	10	10	10	0	10	0	50

Average Score: 61%

Standard Deviation: 19.3

Number: 10

Rajarani Post-RTT - Dog Story Results

Int. #	Village	How like speech	Why	Understand
YR05	Sankhuwasbha	Difficult but understood	NR	Half
YR06	Darjeeling or Sankhuwasabha	Very good - better than our Yamphu	More pure	All
YR09 (Y)	Sankhuwasbha	A little different	Talks like us	Most
YR11 (Y)	Sankhuwasbha	Didn't understand some words, so it felt like it's from up there	NR	Most
YR12	Doesn't know	Good	NR	Most
YR13 (Y)	Sankhuwasbha	Strange	Not clear	Half
YR14 (Y)	Illam	Good	Own language	Less than half
YR15	Doesn't know	Meshes a little	Mixed with Nepali	Less than half
YR17	Jawalakhel	Fine	Didn't understand it all	Less than half
YR18 (Y)	Like Yakkha	Ok	NR	Most

Appendix D: Recorded Text Tests

Int. #	Different?	Pronunciation	Words	Speaking style	Other	Spoke purely	Not pure?
YR05	A little different	Yes	No	No	NR	Yes	NA
YR06	A little different	No	No	No	They gumera, we speak straight	Yes	NA
YR09 (Y)	A little different	No	Yes	No	NR	Yes (for his place)	NA
YR11 (Y)	A little different	No	Yes	No	NR	Yes (for his place)	NA
YR12	A little different	No	No	Yes	NR	Yes	NA
YR13 (Y)	Very different	No	Yes	No	NR	Yes	But hard to understand
YR14 (Y)	Very different	No	Yes	No	NR	Yes	NA
YR15	Very different	No	No	No	Mixed	Yes	NA
YR17	A little different	No answer	NR	NR	NR	Yes	NA
YR18 (Y)	A little different	No	No	Yes	NR	Yes	Own language

Rajarani RTT Results - Motorcycle Story (Yamphu)

Int. #	Q1	Q2	Q3	Q4	Q5	Q6	Q7	Q8	Q9	Q10	Total
YR05	0	0	0	10	0	0	10	10	0	10	40
YR06	10	0	0	10	0	10	10	10	0	0	50
YR09 (Y)	10	0	0	0	0	0	10	10	10	10	50
YR11 (Y)	10	0	0	10	0	0	10	10	0	10	50
YR12	5	0	0	10	0	10	10	0	0	10	45
YR13 (Y)	10	0	0	10	0	0	10	10	10	10	60
YR14 (Y)	10	0	0	10	0	0	0	10	0	10	40
YR15	0	0	0	0	0	0	0	10	0	10	20
YR17	10	0	0	0	0	10	10	10	10	10	60
YR18 (Y)	0	0	0	0	0	0	10	0	10	0	20

Average Score: 44%

Standard Deviation: 14

Number: 10

Appendix D: Recorded Text Tests

Rajarani Post-RTT - Motorcycle Story Results

Int. #	How like speech	How like speech	Why	Understand	Different?	Pronunciation	Words	Speaking style
YR05	Sankhuwasabha	Different	NR	Less than half	A little different	Yes	No	No
YR06	Hedangna or Num	Ok	Just don't understand some	All	Same	No	No	No
YR09 (Y)	Illam	Good	Talks like us - awaj	Most	A little different	No	No	No
YR11 (Y)	Sounds like here	Good	Listening to own language	Most	Same	No	No	No
YR12	Doesn't know	Good	Own language	Half	A little different	No	No	No
YR13 (Y)	Rajarani	Good	Same as here	Half	Same	No	No	Yes
YR14 (Y)	Sankhuwasabha	Good	Own language	Most	A little different	No	Yes	NR
YR15	Hedangna	Good	It's Yamphu	Most	A little different	Yes	NR	NR
YR17	Kathmandu	Good	Clear	Half	Same	No	NR	NR
YR18 (Y)	Sankhuwasabha	Good	Speaks like here	Less than half	Very different	No	Yes	Yes

Int. #	Spoke purely	Not pure
YR05	Yes	NA
YR06	80% pure	Mixed with Nepali
YR09 (Y)	Yes	NA
YR11 (Y)	Yes	NA
YR12	Yes	NA
YR13 (Y)	Yes	NA
YR14 (Y)	Yes	NA
YR15	Ok	Language is one; just a bit different
YR17	No	Mixed with Nepali
YR18 (Y)	Yes	NA

Appendix E-1a: Domains of Language Use Participatory Method

Description and Purpose: The purpose of this tool is to help the language community identify the varying situations in which they use L1, the LWC, or other languages and to help them determine the domains and languages that are used more frequently.

Procedure:

1. Introduce the topic by explaining that different languages can be/are used in different situations.
2. Ask them which languages the community speaks most. Have them write down the languages.
3. Ask them in which situations or settings they use L1. (This can include places, people, events, etc....) Have them write their ideas and place them in the L1 column.
4. Repeat step 3 for any additional languages they mentioned in step 2. At this point, they may need to make previous ideas more specific. For example, if they listed 'children' for L1 but then say children in school use L2 they will need to modify what they wrote. Ask questions to help them explain and encourage them to change the labels as needed.
5. Have them discuss the situations where the community uses both languages (or multiple languages). Have them write their ideas and place them between the columns.
6. Looking at one column at a time, have the community members put daily activities at the top and less than daily activities toward the bottom. Use labels for 'daily' and 'less than daily' to make it easier for them to see.
7. In the 'daily' section of each column, have them organize the papers according to the amount of time spent using that language in that situation.
8. Now have them compare the top row from each column and ask them to choose which one is the most commonly used. Move that one to the top and move the others in that row down and repeat the step for the next row (which is a new row consisting of what used to be in row 1 plus one new idea from row 2). Repeat this step for all the daily papers.
9. Ask them to begin discussing what they see. Ask if there are any situations in which they would like to be using a different language than what is currently being used, and if so, to put a marker on it.
10. Ask someone to summarize the results.

Appendix E: Participatory Methods

Appendix E-1b: Domains of Language Use Data

Background Information:

On 16 September 2009, Participatory Methods were carried out with a group of 15 Yamphu speakers (seven ladies, eight men) in the village of Hedangna, Hedangna VDC, Sankhuwasabha district.

Language Use Findings

Using this tool, the group described Yamphu as being used often in a number of domains, while Nepali is used less frequently in a few specific domains. Yamphu is used daily with family, in the village, in the bazaar with other Yamphu. It is also used for speaking secretly, and for weddings. Yamphu only is spoken during special pujas but these occur less frequently. Both Yamphu and Nepali are used daily at fairs and less frequently at the weekly market. Nepali is spoken daily in schools and offices.

In which domains do you use each language?

	L1 (Yamphu)	Both	Nepali
daily	with family	fairs	schools
	in the village		office
	in bazaar with Yamphu		
less	speaking secretly		
	weddings	weekly market	
	special pujas		



Appendix E-2a: Bilingualism Tool Participatory Method

Description and Purpose: Facilitates speech communities in identifying people within their group who are bilingual and assessing these member's relative abilities. Secondly, the tool seeks to compile perceived changes in bilingual aptitude and the speech community's attitudes toward these changes.

Procedure:

1. *"What are the two languages that people in this community speak the most?"* Lay the first loop of string on the ground. The first loop of string represents the primary language (L1).
2. Lay the second loop of string on the ground. The second loop of string represents the secondary language (L1).
3. *"Would someone be willing to label these two circles?"* A group participant labels the two circles.
4. Overlap the two circles partway and explain that the overlap represents L1 speakers in their community who understand both L1 and L2.
5. *"Would anyone be willing to label the area where the circles overlap?"* A group participant labels the overlapping area.
6. *"Which types of people in your community speak L2 well?"* Participants write or symbolically represent various groups of people on sheets of paper and place them inside the L2 circle.
7. *"Which types of people in your community speak L1 well?"* Participants write or symbolically represent various categories of people on sheets of paper and place them inside the L1 circle.
8. *"Which types of people in your community speak L1 and L2 well?"* Participants write or symbolically represent various groups of people on sheets of paper and place them inside the L1 and L2 overlap.
9. *"Which labels/symbols represent many people?"* Participants place the plastic pieces (or other agreed upon markers) on the labels/symbols that represent many people.
10. *"Which category (L1, L2, or L1/L2) has the most number of people?"* *"How do you feel about that?"* Note their responses.
11. *"Is one of these three groups increasing more than the others? Why is that? How do you feel about that?"* Note their responses.
12. With permission from the group, take a digital photo of the chart.

Appendix E: Participatory Methods

Appendix E-2b: Bilingualism Tool Data

Background Information:

On 16 September 2009, Participatory Methods were carried out with a group of 15 Yamphu speakers (seven ladies, eight men) in the village of Hedangna, Hedangna VDC, Sankhuwasabha district.

Bilingualism Tool Findings

This tool indicates that the Yamphu community feels that there are not many who are bilingual in Nepali. This points to healthy language vitality. They determined that farmers, family members, non-Yakha people, and other castes speak Yamphu well, while only teachers and leaders speak both Yamphu and Nepali well. Office workers, students, Bahun chettris are only able to speak Nepali well.

Who speaks which language well?

L1 (Yamphu)	Both	Nepali
farmers family members non-Yakha people other castes	teachers leaders	office workers students Bahun chettris



Appendix E-3a: Dialect Mapping Participatory Method

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

Procedure:

1. Elicit name(s) of language group and people group. Write these on slips of paper. Which name(s) do they prefer their language and group to be called?
2. Have them name all the districts/villages where [L1] is spoken (Write each on a separate piece of paper.) {In some situations, rather than district or village one could ask for the names of all the dialects, clans, rivers, or other feature where [L1] is spoken.}
3. Place these papers on the ground to show which dialects/municipalities/districts are next to each other.
4. Describe results of previous steps (“You have just shown the places where the different varieties of [L1] are spoken.”). Ask about languages that are just a little different from their language. What other languages are so similar to [L1] that when they speak there is at least some understanding? Write these down on pieces of paper and arrange them in the “map” on the ground.
5. Do any groups of villages speak [L1] in the same way? If so, place a small loop of string around each such group.
6. Which variety do they understand best? Second best? (Place appropriate number written on cardboard next to each municipality, language or group of municipalities.)
7. Now look at how well they understand these varieties – completely, mostly, half, or little. (Place a Key with completely, most, half, a little, where they can reference it. Show them the smiley faces and explain the meaning of each. Have them place the faces for completely first. Repeat for each other category of comprehension.)
8. Now ask about how they speak when they meet people who speak these different varieties. (Show the key for “we each speak our own variety,” “we use ours, they use another variety,” “we use another variety, but they use their own,” “we each use another variety.” Use a different color or coin to symbolize each usage pattern.)
9. Inquire into extensibility. Explain situation (i.e. “Some people have said they want to start writing books* in [L1]). And ask if books were written in [L1] who would be able to use those books? (Have them put a string around those varieties.) If they do not think that books can or should be written in their language, then you may say they want to start making CDs using [L1].
10. Out of all the ones grouped together, which variety do they feel should be used as the one for writing (or recording) so that all the others will understand it well? (Have them place the letter markers on these – A, B, C, etc.)

Appendix E-4a: Appreciative Inquiry Participatory Method

Description and Purpose: The purpose of this tool is to assist speakers of a specific language in identifying dreams they have for their language. Participants then prioritize the dreams and develop a plan for beginning to implement these dreams.

Procedure:

1. Describe something you saw, heard or did that made you proud of [L1] or your culture or that made you happy to see [L1] used in that way. (Write summary labels for each.)
2. How can we take these good things and make them even better? Improve them? Build on them? What are your dreams for your language? (Share in 3s, give time – allow any dream – even impossible ones!)
3. Let's come back to the big group and listen to the dreams of each small group. Who will write the dreams for the group? Write one dream per paper. (Everyone can help to summarize the dream in 3-4 words. Place each dream under the heading Dreams.)
4. As we think about your dreams, some seem easy and others seem difficult. Let's put this in order from the 'Easiest' to the most 'Difficult'. (Put down these two labels then let the participants sort the dreams along a continuum.)
5. Some of these dreams may be more important than others. Still keeping them in order, slide to this side, the ones that are most important. (Let them slide over the ones that they feel are most important. Take a photo now if possible!)
6. Now you have the chance to begin making plans to make these dreams come true. Which of the dreams do you want to begin making plans for right now? Take the written dream and form a group. (Allow them to form groups. Encourage everyone to join a group.)
7. As you make your plans, think about 1) the steps you need to take, 2) the other people besides who could also be involved and 3) the things you need to begin making this dream happen. (Give them paper and markers to write their plans. Let them write in big letters for the group to see.)
8. We would like each group to share their plans with all the others. Who would like to share first?

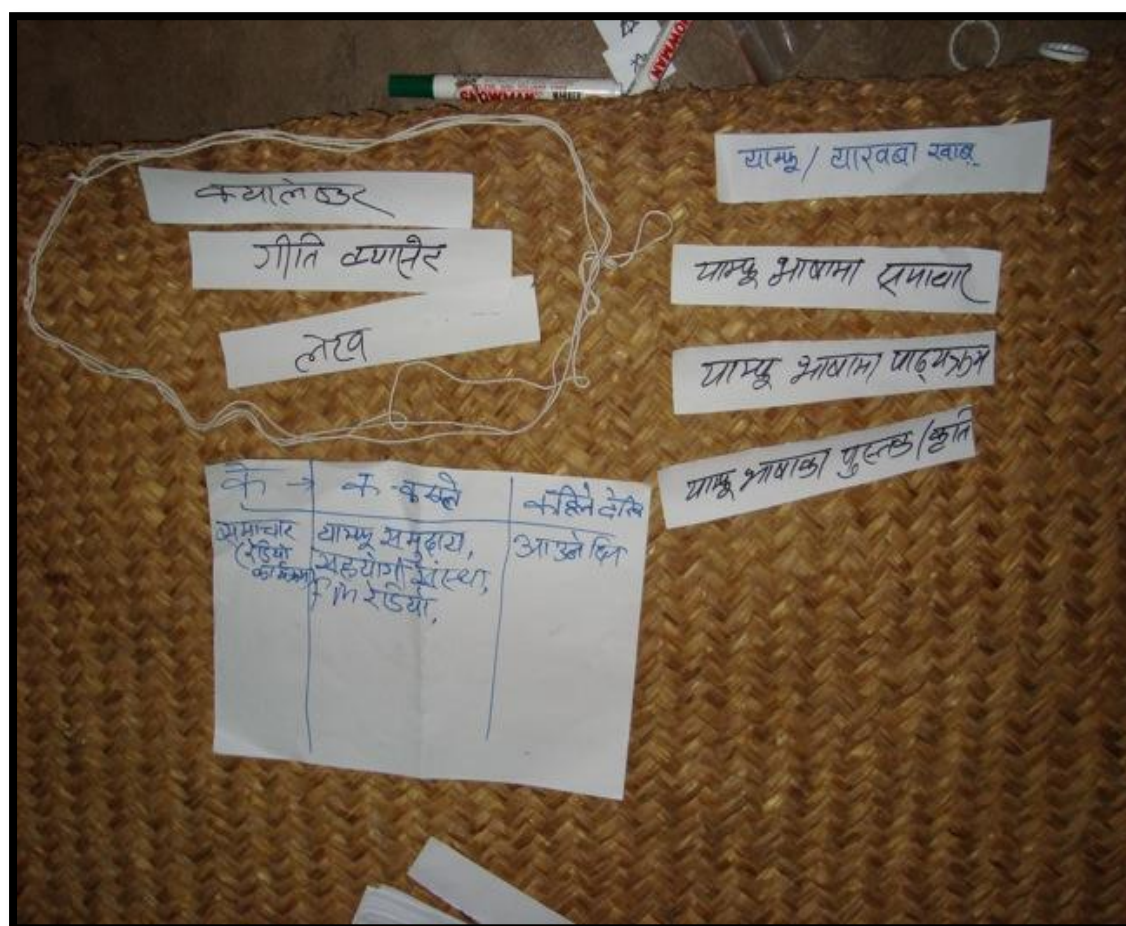
Appendix E-4b: Appreciative Inquiry Data

Background Information:

On 16 September 2009, Participatory Methods were carried out with a group of 15 Yamphu speakers (seven ladies, eight men) in the village of Hedangna, Hedangna VDC, Sankhuwasabha district. On September 17, the same facilitators used the Appreciative Inquiry tool with 15-20 Yamphu speakers in Num village, Num VDC, also in Sankhuwasabha district.

Appreciative Inquiry Findings:

In both Hedangna and Num, this tool shows many of the hopes and dreams the Yamphu community has for their language. When asked to describe things in Yamphu they were proud of, the Hedangna group listed: a calendar, alphabet book, history book, and cassettes of folk songs. They hope that someday there will be a Yamphu FM radio station, song cassettes, stories, news in Yamphu, teaching in Yamphu, and books in Yamphu. They listed the radio station, song cassette, and stories as being harder while news, teaching, and books in Yamphu seemed easier to achieve. The group in Num responded similarly, listing a calendar and magazine as things in Yamphu they are proud of. Their hopes for future things in Yamphu included films, CDs, cassettes, radio, and song recordings.



Appendix F: Expanded Graded Intergenerational Disruption Scale (EGIDS)

(Taken from *Making EGIDS assessments for the Ethnologue*)⁶

Gary Simons and Paul Lewis

6 December 2010

Last revised: 10 Feb 2011

In our 2010 article, “Assessing language endangerment: Extending Fishman’s GIDS” (http://www.lingv.ro/resources/scm_images/RRL-02-2010-Lewis.pdf), we introduce the Extended Graded Intergenerational Disruption Scale. Response to the scale has been positive, both within SIL and without. We are thus planning to include an assessment of the EGIDS level for every language in the next edition of the *Ethnologue*.

In attempts thus far by a number of users to apply the decision tree in the article to the task of making EGIDS assessments, we have found that the decision tree does not always lead to the right answer. We are thus working on refining the definitions and the decision tree to better incorporate the insights of the Sustainable Use Model. In the meantime, however, we offer this “job aid” to assist in making the assessments. On the next page is a revision of the table of EGIDS levels in which definitions for some of the levels have been refined. These revisions are designed to address the kinds of questions we have been getting about deciding on unclear cases. In addition, the following subsections offer further commentary on each of the levels. If you still have a question about how to classify a given language after consulting the revised chart on the next page, try to resolve the problem by reading the commentary for the levels you are trying to decide between. If you still cannot decide how to classify the language, please let us know about the situation you are trying to classify.

⁶Permission for use given by authors.

Appendix F: Expanded Graded Intergenerational Disruption Scale

Expanded Graded Intergenerational Disruption Scale (adapted from Fishman 1991)*			
LEVEL	LABEL	DESCRIPTION	UNESCO
0	International	The language is widely used between nations in trade, knowledge exchange, and international policy.	Safe
1	National	The language is used in education, work, mass media, and government at the nationwide level.	Safe
2	Regional	The language is used in education, work, mass media, and government within officially recognized regions of a nation.	Safe
3	Trade	The language is used in work and mass media without official status to transcend language differences across a region.	Safe
4	Educational	The language is vigorous and literacy in the language is being transmitted sustainably through a system of public education.	Safe
5	Written	The language is vigorous and is effectively used in written form in parts of the community though literacy is not yet sustainable.	Safe
6a	Vigorous	The language is used orally by all generations and is normally learned by children as their first language.	Safe
6b	Threatened	The language is still used orally within all generations but there is a significant threat to sustainability, particularly a break in transmission to the next generation by a significant portion of the child-bearing generation.	Vulnerable
7	Shifting	The child-bearing generation can use the language among themselves but they do not normally transmit it to their children.	Definitely Endangered
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.	Severely Endangered
8b	Nearly Extinct	The only remaining speakers of the language are elderly and have little opportunity to use the language.	Critically Endangered
9	Dormant	There are no proficient speakers, but some symbolic use remains as a reminder of heritage identity for an ethnic community.	Extinct
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.	Extinct

Appendix F: Expanded Graded Intergenerational Disruption Scale

0. International

For this level, we are taking the United Nations as the authority. There are six languages that are recognized as official for this body—Arabic, Chinese, English, French, Russian, Spanish—and these are the languages we place in this category. Other languages used across a number of countries (like Portuguese) are classed as a national language in multiple countries.

1. National

The primary component of Level 1 status is that the written language is used to conduct the business of national government. This need not take the form of being declared “official” in law. A language that is used nationally for oral communication, but which is not used in writing the record the laws of the land or the decisions of the courts, is classed as Level 3.

2. Regional

As with Level 1, the key defining characteristics for this level is use in written form to conduct the business of government. At Level 2 the government in focus is not the national government, but the government of an officially recognized administrative subdivision of the country (for instance, a province or state).

3. Trade

A Level 3 language lacks such recognition as a language for conducting the written business of government. It is still “vehicular”, however, and used by native speakers of other languages across a region for purposes of work or mass media. The general pattern in the EGIDS is that each level adds to what is true in the next lower level; this is the one point where an exception is possible. It is not a requirement of Level 3 that it also be used in formal education as in Level 4. The key component here is vehicularity (that is, being used widely by people who speak different first languages). The original logic of the GIDS as defined by Fishman is that successively higher levels are stronger and less susceptible to language shift. Clearly an unwritten trade language with millions of speakers is in a stronger position than a written local language with only thousands of speakers, even if the latter has achieved formal support in public education.

4. Educational

A Level 4 language is one that is vigorous and non-vehicular and that has achieved sustainable literacy. The fact of educational use of the written language is not enough to qualify as Level 4 (as was implied in the definition in the published paper). Rather, all five of the FAMED conditions as spelled out in the Sustainable Use Model should be in evidence:

- Adequate vernacular literature exists in the domains for which vernacular writing is desired.
- Vernacular literacy is being taught by trained teachers under the auspices of a sustainable institution.
- Members of the language community perceive the economic, social, religious, and identificational benefits of reading and writing in the local language.
- Official government policy calls for the cultivation of this language and cultural identity and the government has put this policy into practice by sanctioning an official orthography and using its educational institutions to transmit local language literacy.

Appendix F: Expanded Graded Intergenerational Disruption Scale

- Members of the language community have a set of shared norms as to when to use the local language in writing versus when to use a more dominant language.

If there is a significant lack of any of these conditions such that removing the government support for education in the language would likely lead to the immediate disuse of literacy, then literacy should still be viewed as incipient and the language should be classified as Level 5.

5. Written

A Level 5 language is a vigorous language in which literacy is incipient. The mere fact that somebody has devised a writing system or even produced a piece of printed literature is not enough to lift a language from Level 6a to Level 5. Rather, the definition requires that some segment of the language community is effectively using literacy in the language. If this is true, but oral language use is significantly threatened, then the language should be classified as Level 6b. That is, if by ignoring the factor of literacy, it is clear that the language would be classified as Level 6b rather than 6a, then the overall assessment should be 6b since the language cannot be considered vigorous.

6a. Vigorous

A Level 6a language is an oral language that is maintaining sustainable oral use among all generations in the home domain. The most salient indicator of this level is the fact that the language is being transmitted to all children in the home. By “all” children we do not mean literally 100%, but that it is the societal norm and it is typically followed. A few exceptional cases are not seen as a threat to sustainability, but when a significant number of exceptions emerge such that the community becomes aware that the norm is eroding, then there is a threat to sustainability and the language should be classified as Level 6b. While unbroken intergenerational transmission is the primary indicator of Level 6a, it is not sufficient by itself. Rather, all five of the FAMED conditions of the Sustainable Use Model should be in evidence:

- Adequate oral use exists in every domain for which oral use is desired.
- There is full oral transmission of the vernacular language to all children in the home.
- Members of the language community perceive the economic, social, religious, and identificational benefits of using their language orally.
- Official government policy affirms the oral use of the language.
- Members of the language community have a set of shared norms as to when to use the local language orally versus when to use a more dominant language.

If there is a significant lack of any of these five conditions, then sustained oral use is under threat and the language should be classified as Level 6b. For instance, if the community perceives so little value to using their local language that they would immediately begin transmitting the more dominant language if only they could learn it, then on-going language use is not sustainable and the language should be classified as Level 6b. Or, if the official government policy is hostile toward ethnolinguistic diversity and calls for the elimination or suppression of this language, then on-going language use is not sustainable and the language should be classified as Level 6b.

Appendix F: Expanded Graded Intergenerational Disruption Scale

6b. Threatened

A Level 6b language is one that has started tipping away from sustainability. If an effort can be made to address any of the above conditions that are undermining the local language, then it may be possible to pull the language back toward sustainability; however, in the absence of such efforts, the community will be likely to continue shifting toward greater use of the more dominant language.

7. Shifting

A Level 7 language is teetering on the tipping point of sustainability. It is no longer the norm for parents to transmit the language to their children, but the parents still know the language, so it would be possible for intergenerational transmission to resume if the community could be convinced of the value of their language. Level 7 does not mean that transmission to children has completely stopped, but that it is now exceptional. Full transmission happens so infrequently that children who are learning the language will have difficulty finding peers to speak the language with (including a spouse) when they are adults.

8a. Moribund

A Level 8a language is still in everyday use in some homes, but only among those who are beyond child-bearing age. Thus, the normal cycle of intergenerational transmission has been broken. There may be younger adults who know the language at least somewhat, but they do not regularly speak it with their peers and are not fully proficient.

8b. Nearly extinct

A Level 8b language is no longer used in any home. Those who can still speak the language no longer have a spouse who can speak the language and find little opportunity to use it since there are so few other speakers.

9. Dormant

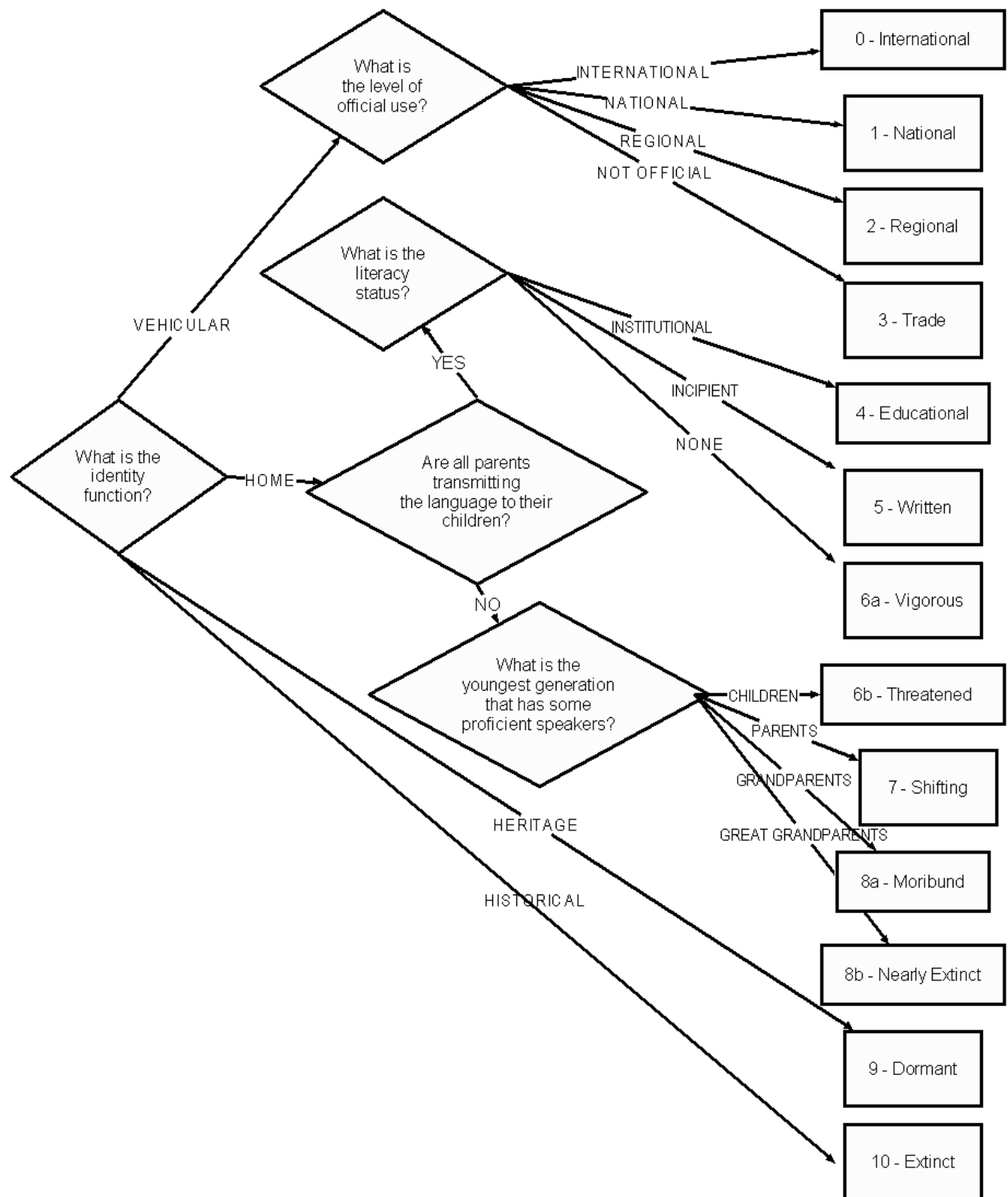
A Level 9 language is no longer the first language of any living individual. However, it is still the recognized heritage language of an ethnic community and it still serves as a marker of ethnic identity. Some vestiges of the language remain and are passed on within the community to strengthen the heritage identity. This could include names of cultural object, local place names, traditional greetings, formulaic use of the language in traditional rituals, or even the continuing use of ancient scriptures within in a faith community.

10. Extinct

At this level the language is known only through the historical records. There is no living community that still looks to the language as a marker of its heritage identity.

Appendix F: Expanded Graded Intergenerational Disruption Scale

Fig. 1 – Extended GIDS Diagnostic Decision Tree.



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