

## Electronic Supplementary Information

### A Brief Survey on the Sociolinguistic Pattern of Khelma (Sakachep) in Relation to the Mediating Role of Multilingualism among the Native Speakers

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#### Appendix

Demographic description of ten Khelma villages which come under New Sangbar Community Development Block, under Unrangso Sub-division, Dima Hasao, Assam.

Sl. no.	Location Code No.	Name of village	No.of House-Holds	Total population			Population in the age group 0-6			Literates		
				P	M	F	P	M	F	P	M	F
1	298309	Kekrangsip	18	98	55	43	26	17	9	54	36	18
2	298312	New Kekrangsip	4	21	11	10	4	3	1	4	3	1
3	298313	Tuisnanthuon	9	38	22	16	8	4	4	20	13	7
4	298320	Tuijonte	30	146	80	66	31	17	14	74	49	25
5	298328	Dorbin	33	183	90	93	24	11	13	129	72	57
6	298378	Langlut (H)	11	64	37	27	8	5	3	14	10	4
7	298379	Langlut (Ch)	42	239	110	129	47	19	28	77	44	33
8	298380	Bangphiri (H)	32	159	84	75	29	16	13	31	19	12
9	298381	Bangphiri(Ch)	38	183	90	93	32	16	16	112	60	52
10	298382	Baigaon	31	154	86	68	32	19	13	82	47	35

## **Annexure 1**

### **Questionnaire and Interview Format for the Survey on the Sociolinguistic Pattern of Khelma (Sakachep) in Relation to the Mediating Role of Multilingualism among the Native Speakers**

*Chuba!* I am from Tezpur University and I have been working on the sociolinguistic pattern of Khelma (Sakachep) in relation to the mediating role of multilingualism among the native speakers. Towards this I am also carrying a survey, on the language use, attitude and identity of native speakers of Khelma towards their mother tongue as well as towards other languages spoken and use in different domains in the Khelma community. This may take about 25-30 minutes. Whatever information I shall gather will be used for research purpose only.

#### **1. Identifying Information**

Name:

Gender:

Age:

Education:

Contact No.:

Do you live in-

- a. Nuclear family
- b. Joint / Extended family
- c. Adopted family

Residential area-

- a. Urban
- b. Rural

Which variety of Khelma do you speak:

What are the other communities residing in the area-

- a. Name of the ethnic communities:
- b. Name of the languages use by those communities:

Place of interview:

Date:

2. Following are the lists of various domains that are used in one's daily social life. The question is about what languages are preferred in different domains and the percentage of these languages used by the speakers or frequency of choosing the language by the speakers.

### **2.1 Please write down the name of the language use in each domain-**

- At home-
- At school-
- At office/work place-
- In market-
- In prayer-
- In community meetings-
- In socio-cultural gatherings-
- With friends-
- With strangers-

The mass-media and modern technology play an important role for the preservation and development of language awareness, interest as well as respect towards a language and also to get responses from the native speakers. The list of various equipment of mass media and modern technology that are used in one's daily social life is in below. The question is about whether Khelma is available or used in mass-media and modern technology.

### **2.2 Have you ever experienced, noticed or able to use Khelma in-**

- Radio-
- Television-
- Newspapers-
- Journals/Magazines/Books-
- Texting messages and mailing e-mails-
- Conversation over phone-
- Public announcement-
- Internet-

### **2.3 Please write down the name of the language used in various collective activities of the Khelma community listed below. -**

- Agriculture
- Hunting-
- Fishing-
- Honey collecting-
- Elephant herding-
- Cleaning up rural streets-
- Collecting firewood-
- Fetching water-

**2.4 Please name the language used in the following activities or while performing/ experiencing these activities as an individual or in a group.**

- Thinking-
- Dreaming-
- Monologues-
- Counting-
- Complimenting-
- Measuring-
- Swearing-
- Joking-
- Abusing-
- Storytelling-
- Asking riddles-
- Telling proverbs-
- Singing lullaby-
- Expressing fear-
- Expressing surprise-
- Flattering-
- Annoyances-
- Apologizing-
- Singing and dancing-
- Time telling-
- Neighbourhood-
- Arguing-
- Order/commands-

**3. Please provide your responses to the following questions-**

- i. Is your language easy to learn?**
  
- ii. Can you express your thoughts in your mother tongue?**
  
- iii. Do you accept the process of mixing words from other languages while speaking in your mother tongue?**

- iv. **Would you like to learn your mother tongue if there be facilities or will you teach to your children to speak in the language? If yes, why?**
- v. **Do you think it is better suited for performing various socio–economic and cultural needs?**
- vi. **Do you think other languages are easy to learn? If yes,why?**
- vii. **Do you think one language is enough for all usages?**
- viii. **Do you think learning other languages will improve your knowledge?**
- ix. **Can you and your children speak the language fluently?**
- x. **Do you prefer to marry a person who cannot speak your mother tongue?**
- xi. **What is your feeling about your language after twenty years from now?**
- xii. **Whether the writing system of mixed up of two varieties is a desired one?**

**If you can read and write English, (i) please read out the paragraph given in Annexure I, written in Khelma. Is it understandable? (ii) please translate the story from English into Khelma given in Annexure II.**

Please response to the questions (xiii-xiv) if you are a member of the Khelma Literature Committee.

- xiii. **Do the members of the Khelma community agree on a variety that could serve as a standard or do they wish for the writing system to accommodate both varieties?**
- xiv. **What are the steps taken by the Sakachep Literature Committee to teach the speakers about the orthography and the writing system?**

4. Please provide your responses to the following queries to have an overall idea on how do you consider yourself as the member of Khelma community in terms of your traditional cultural and ethnic linguistic identity.

- i. **The language of which village is most famous and why?**

- ii. Which of the language variety of your language is considered as the most pleasant or prestigious?**
- iii. Do the people of neighbouring languages learn your language? If yes, why?**
- iv. Do you feel the language is going to shift?**
- v. How do you react when the native speaker of your language use other language while speaking to the speaker of his/her mother tongue?**
- vi. Which language variety is totally acceptable?**

## **Annexure II**

### **Eknôrpa**

Tienlâi han eknôrpa eksâk ngâi, phil sũaga om ngâi pa han milak a thoa, nuoimitengei kôm khun a sea, hi anghin a juong tia. "Philchunga om ngei, munisingei chu an thi let zoi om khâi mak ngei," a juong tipe ngeia. Male nuoimitengei han ma eknôrpa hin a ti hih adik mo, anôk mo, phil hi vanîk rei u, ei riet rang an tia, phil nuoi tienga an zum changâlpho pin angati han an va nîkin chu, philchung pumpui ânîka; ma phil hah ânîk lehan, chungga om munisingei han, "Kin la ring...! Kin la ring...!" tin an inieka, ha an iniek ha an rietin chu thi mak ngei an la ring, eknôrpa milak kêng tin an riet zoi ani. Chungtienga mingei han iniek pumin reipui leh phil an tuk ngâi ani. Ma phil innîk hah Ningnu an ti ani.

Rewritten by, R.L. Thoi Langkai

## **Annexure III**

### **Sharing a Cow**

Von and her younger sister Hoi had a cow. Not knowing how to divide the animal separately, the two sisters decided to share it jointly. It was agreed that Von would have the head and Hoi would have the tail end. Every morning Von insisted her younger sister to clean up the cow dung as the same came out from Hoi's share. At length, Von became exhausted with the arrangement and suggested to Hoi for exchange of respective shares; Hoi agreed. Then on, everyday Von asked Hoi to bring the cow's food, the mouth being Hoi's share she was supposed to feed the cow. In course of time, the cow calved and Von instantly claimed the calf. Von claimed every time when a new one was born in spite of Hoi's protest. At last in desperation Hoi declared that she was not agree to share the cow any longer and she was to take away her portion of the share, the head. At this, Von has to acquiesce and share with Hoi all the calves equally.

Retold by, L.L.Thanga Saithuvai