A SOCIOLINGUISTIC SURVEY OF SELECTED MEUNG YUM AND SAVAIQ VARIETIES

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ABSTRACT

This thesis describes an assessment of the need for language development in Meung Yum as well as an initial assessment of whether Savaiq speakers could benefit from a Meung Yum language development program. Four different goals were set up for the research.

The first goal was to assess the need for vernacular language development among Meung Yum speakers. It was found that the proficiency of Meung Yum people in both spoken and written forms of the languages of wider communication (LWCs) was very low. However, attitudes towards the LWCs were found positive.

The second goal was to evaluate the readiness for vernacular language development. Language vitality of the people was very good and attitudes of the people towards their mothertongue were found positive.This evidence suggests that Meung Yum language and culture will continue to be passed on to future generations. The Meung Yum population estimated at around is 8,000 people. The relationship of the people to each other is good regardless of their different religions. There are a few educated people could possibly be helpful people for language development efforts in the future. The Meung Yum community in Kunlong Township is unified for language development.

The third goal was to select the most suitable variety for language development. Namt Yoke was found to be the most suitable variety because the Namt Yoke variety is well understood by all the villages and Namt Yoke is by far the most commonly given name as the most prestigious variety among the people.

The final goal of the research was to assess whether a Meung Yum language development could be extended to Savaiq. Lexical similarity between Meung Yum and Savaiq were found to be high and Savaiq speakers had high levels of comprehension of the Namt Yoke variety in intelligibility testing. However, there are doubts over the acceptability of Meung Yum as the language for literacy among the Savaiq, because positive attitude of the Savaiq toward Meung Yum is not found in one of the two selected Savaiq villages. Moreover some Savaiq villagers see themselves as more prestigious and developed than the Meung Yum people.

บทคัดย่อ

วิทยานิพนธ์ฉบับนี้บรรยายเกี่ยวกับการประเมินความจำเป็นของการพัฒนาภาษาในเมืองยุม รวมถึงการประเมินเบื้องต้นว่าผู้พูดภาษาสะเหว็ดจะได้รับประโยชน์จากโครงการพัฒนาภาษาเมือง ยุมหรือไม่ วัตถุประสงค์ในการวิจัยมี 4 ประการดังนี้

วัตถุประสงค์แรกคือ เพื่อประเมินความจำเป็นของการพัฒนาภาษาท้องถิ่นของผู้พูดภาษาเมืองยุม ผลการประเมินพบว่าผู้พูดภาษาเมืองยุมมีสมิทธิภาพทางภาษาทั้งทางด้านการพูดและการเขียน ภาษาที่ใช้สื่อสารในวงกว้าง (languages of wider communication: LWCs) ในระดับที่ต่ำมาก อย่างไรก็ตาม ผู้พูดภาษาเมืองยุมมีทัศนคติในทางบวกต่อภาษาที่ใช้สื่อสารในวงกว้าง

วัตถุประสงค์ที่สองคือ เพื่อประเมินผลความพร้อมในการพัฒนาภาษาท้องถิ่น ผลการประเมิน พบว่า ภาษาเมืองยุมมีพลังชีวิตของภาษาที่ดีมากและผู้พูดภาษามีทัศนคติในทางบวกต่อภาษาแม่ ของตน ผลการวิจัยแสดงให้เห็นว่า ภาษาและวัฒนธรรมเมืองยุมจะถูกถ่ายทอดไปสู่คนรุ่นใหม่ใน อนาคต ประชากรเมืองยุมมีจำนวนประมาณ 8,000 คน ผู้คนในเมืองยุมมีความสัมพันธ์ที่ดีต่อกัน ถึงแม้จะนับถือศาสนาต่างกัน มีชาวเมืองยุมที่มีการศึกษาบางคนที่อาจจะช่วยเป็นแรงสำคัญใน การพัฒนาภาษาได้ ชุมชนภาษาเมืองยุมในเมืองกุนลงเป็นชุมชนที่ถูกกำหนดให้มีการพัฒนา ภาษาได้

วัตถุประสงค์ที่สามคือ เพื่อเลือกวิธภาษาเมืองยุมที่เหมาะสมที่สุดสำหรับการพัฒนา ผลการวิจัย
แสดงให้เห็นว่า วิธภาษาน้ำยกเป็นวิธภาษาที่เหมาะสมที่สุด เนื่องจากเป็นวิธภาษาที่ผู้คนใน
หมู่บ้านใช้สื่อสารเข้าใจกันได้และผู้พูดภาษาเมืองยุมเห็นพ้องต้องกันว่าวิธภาษาน้ำยกเป็น
วิธภาษาที่มีศักดิ์ศรีมากที่สุด

วัตถุประสงค์สุดท้ายคือ เพื่อประเมินว่าการพัฒนาภาษาเมืองยุมจะขยายออกไปถึงการพัฒนา
ภาษาสะเหว็ดได้หรือไม่ ผลการประเมินพบว่า ภาษาเมืองยุมและภาษาสะเหว็ดมีความคล้ายคลึ
ทางคำศัพท์ในระดับสูง และผลการทดสอบความเข้าใจภาษาของผู้พูดภาษาสะเหว็ดแสดงให้เห็น
ว่า ผู้พูดภาษาสะเหว็ดมีความเข้าใจวิธภาษาน้ำยกในระดับสูง อย่างไรก็ตาม ยังมีข้อสงสัยว่า ผู้พูด
ภาษาสะเหว็ดจะยอมรับภาษาเมืองยุมเป็นภาษาในการอ่านและเขียนหรือไม่ เนื่องจากผลการวิจัย
แสดงให้เห็นว่า ผู้พูดภาษาสะเหว็ดจากหมู่บ้านหนึ่งในสองหมู่บ้านที่เก็บข้อมูลไม่ได้มีทัศนคติใน
ทางบวกต่อภาษาเมืองยุมแต่อย่างใด นอกจากนี้ชาวสะเหว็ดบางคนยังเห็นว่าตนเองมีศักดิ์ศรีและ
มีการพัฒนามากกว่าชาวเมืองยุมอีกด้วย

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LIST OF ABBREVIATIONS AND SYMBOLS

ACTFL   =   American Council of Teachers of Foreign Languages

FSI   =   Foreign Service Institute

ISQ   =   Individual Sociolinguistic Questionnaire

KIQ   =   Knowledgeable Insider Questionnaire

IPA   =   International Phonetic Alphabet

L1   =   First language

L2   =   the second language a person learns

LWC   =   Language of Wider Communication

MIMU   =   Myanmar Information Management Unit

MSEAG   =   Mainland Southeast Asia Group (of SIL international)

MT   =   Mother tongue

No.   =   Number

PT   =   Participatory Tool

RLQ   =   Religious Leader Questionnaire

RAID   =   Research and Instrument Design

RTT   =   Recorded Text Test

SIL   =   Summer Institute of Linguistics

SLOPE   =   Second Language Oral Proficiency Evaluation

SLQ   =   Sociolinguistic Questionnaire

Wa-SAR   =   Wa Self-Administered Region

GLOSSARY

Mean – the sum of a set of values divided by the number of values in the set. For example for the data set {1, 5, 4, 9, 13, 1, 2} the mean is (1+5+4+9+13+1+2)/7=5.

Median – the middle value when a set of numbers is ordered from smallest to largest. For example for the data set {1,5,4,9,13,1,2}, put the numbers in order: 1,1,2,4,5,9,13. The middle value is 4. If there are even numbers of values in the set, the median is calculated by finding the mean of the two middle values.

Standard deviation – a measure of how far individual values in a set deviate from the mean.

Chapter 1
Introduction

1.1 Introduction

Meung Yum and Savaiq are minority people groups who live in the mountains extending from Kunlong Township to Hopang Township in north eastern Shan State, Myanmar. These areas are situated alongside the Salween River. Kunlong Township is located in the area controlled by Myanmar government, but Hopang Township is in the Wa Self-Administered Region (Wa-SAR)[1].

This thesis presents a study of the sociolinguistic situation based on two fieldtrips to Kunlong Township, carried out between December 2009 and February 2011. The main purpose of this study is to determine the need for vernacular language development among the Meung Yum people and whether that language development program could also serve speakers of Savaiq varieties.

In this chapter, Section 1.2 describes the names and language classification, Section 1.3 is about the geography and demography, Section 1.4 is about language development and education, Section 1.5 is about the religious situation, Section 1.6 details goals of the research, Sections 1.7, 1.8 and 1.9 describe the scope, benefits and outline of the thesis.

1.2 Names and language classification

To the author's knowledge, Meung Yum and Savaiq have never before been classified. In fact the author has never found these languages mentioned in the linguistics or ethnographic literature. In this section a working classification is given which will be supported by the research presented later in this thesis. Several types of evidence point to a classification in the Waic sub-branch of the Mon-Khmer branch of the Austro-Asiatic language family. These include their own perception

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[1] Wa-SAR is divided into six different townships: Hopang, Mongmao, Panwai, Pangsang, Naphan, Metman and Pangsang.

and reported comprehension of related varieties and lexical similarity results as well. The following subsection presents details of the classification.

1.2.1 Classification

Mitani (1978) classified Waic languages under one of the branches of eastern Palaungic of the Mon-Khmer language family (Mitani 1978:3). The Palaungic branch is divided in two branches: 'Western branch' which comprises Danau, Palaung and Riang, and 'Eastern branch' which compromises Wa, Angkuic and Lamet. Schmidt (1904) and Rangit (1943) gave brief sketches of Waic language classification. Diffloth (1979:13-15) published a reconstruction of Wa historical phonology based on six dialects. Three distinct groups are classified under the Waic language node: Bulang, Lawa, and Waic (Lewis 2009).

Meung Yum and Savaiq can be included among the Waic people groups for several reasons. According to village elders from Pan Tan- a Meung Yum village, they said they are mixed race of Wa and Shan. The Savaiq people refer to themselves as Wa when they talk to Burmese-speaking outsiders, since Savaiq is less known and they are identified as Wa people in their citizenship papers. Moreover, the lexical similarity results presented later in this thesis show Meung Yum and Savaiq share 84-85% lexical similarity with Yong Shuai. Meung Yum and Savaiq languages can therefore be classified under the Wa node of the Waic sub-branch as follows in Figure 1.
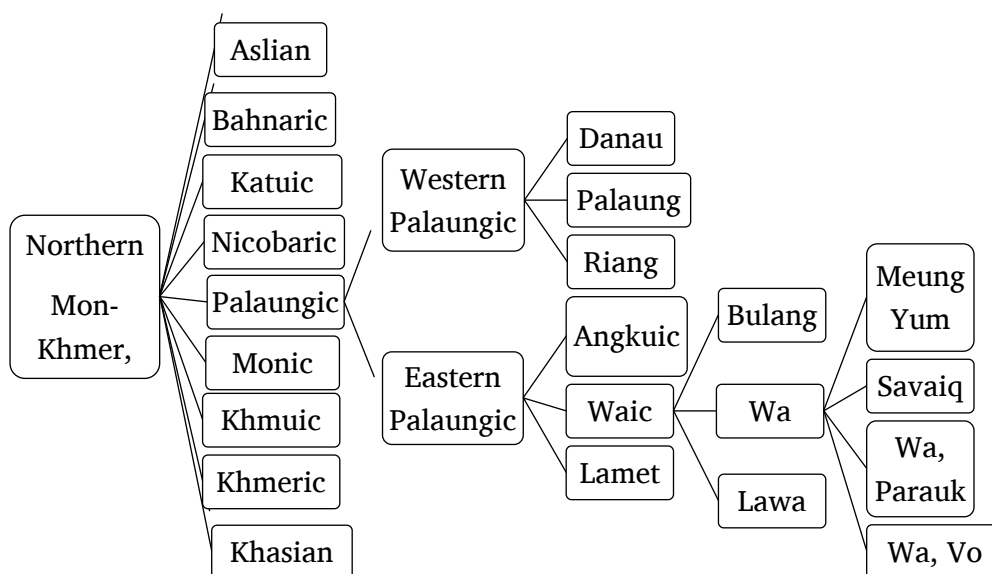
Figure 1: Language Classification of Waic languages (adapted from Lewis 2009)

The following subsection gives more information about the Meung Yum and Savaiq people's identity.

1.2.2 Identity

The identity of the Meung Yum and Savaiq people groups as members of the Waic language group is encoded in the language names. 'Rok' [rək] is a name for every people group that speaks a Wa or Palaungic dialect. The Meung Yum people identify themselves as 'Rok Meung Yum' and the Savaiq refer to themselves as 'Rok Savaiq'.

The different names of Meung Yum people are 'Ming Yum', 'Loi', 'Loi Meung Yum', 'Khala', 'Laca', 'Loi Lah', 'Leh Nu', and 'La Leit'. 'Meung Yum' does not have any meaning in their language and it is only their name. However, there is a village called 'Meung Yum' in the Wa-SAR. It could possibly be the people's native home, however, no Meung Yum elder or subject mentioned it as their original place in the survey. The name 'Khala' is offensive for the people.

'Savaiq' means '"swallow bird" in their mother tongue. Other names used to refer to the Savaiq people are 'Kon Loi', 'Loi', 'Wa Chu', 'Wa', 'Awa' and 'La'. Most of the names' meanings are unknown, however, the name 'loi' [lɔj] means "mountain" in Shan and 'Kon Loi' means "mountain people".

1.3 Geography and demography

The term, 'Wa' is very broad and it refers to any variety of Waic people. The Waic ethnic group is possibly to be among the original inhabitants of mainland South East Asia (Watkins 2002:1). The people live in the mountainous area between the Salween and Mekong rivers. These areas are distributed in three countries: the south-western part of Yunnan province of China, in Shan State of north-eastern Myanmar, and in northern Thailand. Diffloth (1989) described this geographical region as 'the Waic Corridor'; it lies approximately from 24°N to 21° N. Watkins (2002:4) gives all major locations of the Wa people, shown in Figure 2. The black thick lines on the map show the boundaries of the countries.
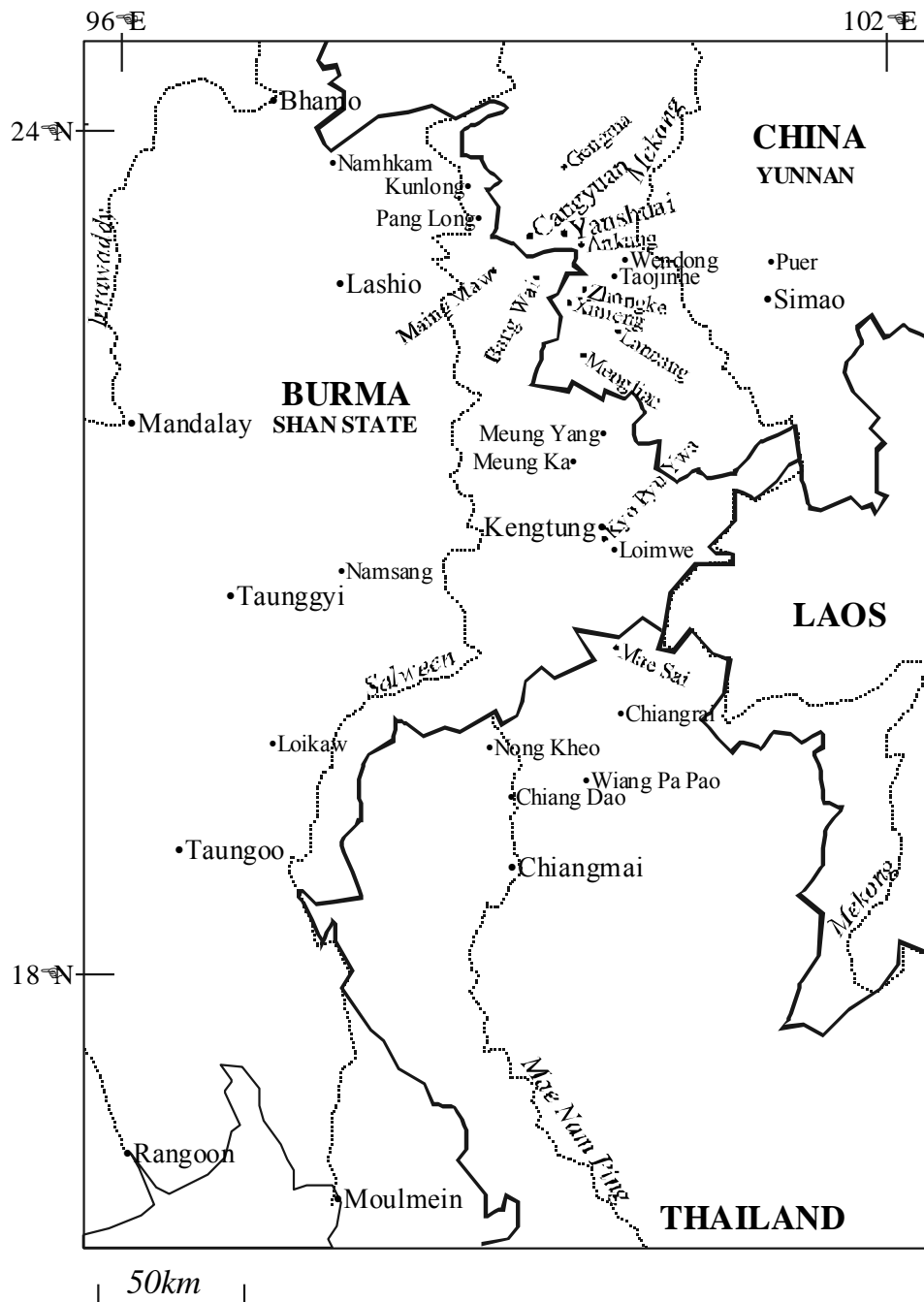
Figure 2: Map of Wa speaking area (Watkins 2002:4)

A map of Meung Yum and Savaiq villages is shown in Figure 3. The villages which are underlined show the places that the team visited for data collection. The bigger red dots indicate pure Meung Yum villages, the smaller pink dots indicate mixed villages with Meung Yum, and the blue dots show the Savaiq villages. Kunlong Township and the Wa-SAR are geographically separated by the Salween River. The black lines indicate township boundaries and the brown lines show roads.

Figure 3: Meung Yum and Savaiq villages in Kunlong Township and Wa-SAR[2]

The majority of the Waic people live in Myanmar and China but there is a small population in Thailand. Table 1 shows the estimated population of Wa people in the countries of Southeast Asia.

Table 1: The estimated population of Wa people by country

Source	Country	Population
Bradley (1994)	Myanmar	500,000
	China	322,000
Nahhas (2007:7)	Thailand	16,500
Total Wa population		838,500

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[2] This map was created in ArcGIS using data collected by the author

According to the research carried out for this survey, the total Meung Yum population is estimated to be 8,000. Approximately half of them live Kunlong Township and half of them in Hopang Township. There are 51 Meung Yum villages in total. 21 of these villages are located in Kunlong Township and 30 villages are in the Wa-SAR. Among these villages, only nine of them are pure Meung Yum villages: Namt Yoke, Pang Khaw, Pang Wan, Man Pein, Pa Paw, Kaung Sang and Man Kan villages in Kunlong Township and Meung Yum and Noat Awng in the Wa SAR. The total population of Savaiq is unknown because of limited research about the people. The Savaiq people live in Kunlong, Mong Maw and Lashio townships. A few Savaiq headmen have mentioned that the Savaiq population is larger than the Meung Yum.

1.4 Language development and education

Wa languages have developed separately in the three countries. According to the statistics in Lewis (2009), 78% of Wa people in China are literate in L2 i.e., Chinese. The official orthography was designed in 1957 based on the Aishuai dialect for the people in China. Two main Wa varieties in Thailand are Bo Luang Lawa and Mae Hong Son Lawa. The Bible was translated in Lawa and a dictionary was produced in 2001. Among the people in Myanmar, the Wa literacy rate in L2 (Burmese) is 8%. The New Testament was translated into Wa by a missionary to the people Vincent M. Young in the 1930s (Lewis 2009). Watkins (2002:15) says the Wa dialect of the Bible translation is similar to the dialect spoken north of Keng Tung, Bang Wai.

A few songs including worship songs have been recorded on audio casette tapes and cds. Some primer books have also been produced in a few Wa dialects. These are translated in the related national languages and also in English (see http:www/Palaungic.org for further details). Wa literacy is taught among the Wa churches in Myanmar and some books have been produced.

There have been no language development efforts among the Meung Yum and Savaiq. Kachin Baptist churches from Lashio have helped some Meung Yum people become Christians about ten years ago. They are currently helping the Meung Yum to start language development. The literature committee for all the Meung Yum villages in Kunlong Township is currently organized by Meung Yum Christian leaders so that people from both Buddhist and Christian communities are involved. The 17 committee members have been meeting since 2010. However, no Meung Yum people from the Wa-SAR are on the existing literature committee.

Government schools in most of the Meung Yum villages mainly offer primary education only. The Meung Yum children in the surveyed villages usually complete primary education. Burmese is the language of instruction used in the schools and teachers speak Burmese and Lachid while teaching classes. There are a few Meung Yum who have completed high school at schools in bigger towns.

Children in the two Savaiq villages surveyed go to a nearby village which offers primary education. Most Savaiq children attend school with Wa and Kachin people but the majority of the students in these schools are Savaiq. The language of instruction for them is Burmese. Most Savaiq children do not go to school beyond Standard Four, i.e., the fifth grade of primary school.

1.5 Religious situation

Tin Yee (2004:83) mentiones that animism, Buddhism, and Christianity are found among the Wa people in northern Shan State. Harding (1927:165) noted that the Wa people from the Kokang area believed in Buddhism: the monks wore yellow robes and the Shan script was used in the monasteries. Until the mid-Twentieth Century, the Wa practiced '*Latou*'– that is headhunting. They also performed human sacrifice as part of their animist religious beliefs. While the Wa are predominantly Buddhist today, Animism has not completely disappeared from their beliefs and practices. According to an interview with a Wa church leader, there are approximately fifty thousand Wa Christians in Myanmar.

The majority of the Meung Yum and Savaiq people are Buddhists. Shan Buddhist scripture is used in their religious community. A few Meung Yum villages have converted to Christianity. Burmese and Jingphaw writing is used in the Meung Yum Christian community.

1.6 Goals of the research

Four main goals were set up for the research.
- Goal 1 was to determine the need for vernacular language development among Meung Yum speakers, especially by investigating the potential for them to use existing written materials in the languages of wider communication (LWCs) in use in the area.

- Goal 2 was to assess the readiness for vernacular language development if existing materials were found to not be adequate for them. This goal was to be investigated through language vitality, population size, interest and unity of the people.
- Goal 3 was to determine how many and which varieties should be selected for development.
- Goal 4 was to decide whether Savaiq language development could be achieved by a joint program with Meung Yum.

1.7 Scope and limitation of the research

One limitation of the survey is in terms of site selection since only villages within Kunlong Township were visited. Due to access restrictions, no fieldwork was conducted in Meung Yum and Savaiq villages in the Wa-SAR.

Another limitation is that the language used in the RTT comprehension testing, which is Meung Yum, is not the standard or prestige dialect for Savaiq or for other varieties of Wa in the region. Further research using RTT is needed to test how much Meung Yum and Savaiq people can actually understand the Standard Wa variety. An RTT story in Standard Wa should be recorded and played in various Meung Yum and Savaiq villages chosen by the degree of contact they have with Standard Wa.

1.8 Benefits of the research

This thesis makes contributions in two main areas. The results should be useful for the Meung Yum language committee in making decisions about language development. This study also be of benefit to others who wish to do further research on the people.

1.9 Outline of the thesis

Language data from eight Meung Yum and two Savaiq villages were collected for this research. Two fieldwork trips were taken in December 2009 and in February 2011 in Kunlong Township. Chapter 2 presents the linguistic theoretical foundations of the research methods used in this study. Chapter 3 lays out full descriptions of the design of the sociolinguistic survey. Chapters 4, 5 and 6 contain the analysis of the data from the survey. Chapter 4 analyses the data relating to

Goal 1: assessing the need for language development. Chapter 5 analyses the data relating to Goal 2: investigating the readiness among the community, and Chapter 6 analyses the data concerning to Goal 3: choosing the variety which is suitable to use for language development among all the people, and Goal 4: whether Savaiq could be incorporated in a Meung Yum language development program. Chapter 7 concludes and summarizes all the findings and results of the study.

Chapter 2
Theoretical foundations

This chapter describes the theoretical foundations for the methodology used in this study. The relatedness of the selected varieties is assessed by phonetic and lexical comparison. Mutual intelligibility is measured by Recorded Text Testing. These are described in Sections 2.1, 2.2 and 2.3. The sociolinguistics investigation emphasizes bilingualism, language choice, language vitality and language attitudes. These topics are briefly discussed in Sec. 2.4.

2.1 Phonetic and lexical comparison

This section describes the wordlist used to collect lexical items and the procedure of comparing them to determine the percentage of lexical similarity.

2.1.1 Wordlists

Wordlists are commonly used for basic language survey. A wordlist can help surveyor's efficiency in analyzing a language. A certain amount of data can also be collected in a limited time in a survey situation. Relevant word lists should be chosen to the language area being surveyed.

Swadesh (1952, 1955) suggested a list of 100 words representing 'core vocabulary' that should be relevant for all languages. Mann (2004) compared various wordlists that have been used in Southeast Asia including universal lists such as Swadesh (1955) and lists that claim to be culturally relevant to language family of either the wider Asian region or mainland Southeast Asia in particular. The total number on all the lists amounted to 504 items (Mann 2004:25). By combining similar wordlists to avoid biasing the result, Mann counted how many lists contained each item to arrive at a ranking of the 504 items. The items ranked highest were those items that are contained in several of the different wordlists. Mann proposed that the higher ranked items be given priority when comparing languages of the region.

The wordlist used in this thesis began as the SIL MSEA 281-item wordlist, a list based on the Swadesh 100 and 200 lists with additional words relevant to

comparative study of languages in Vietnam and Cambodia (Mann 2004). The 281-item list was expanded into the SIL Mainland Southeast Asia (MSEA) 436-item wordlist, with additional words relevant to Thailand and Myanmar. The expanded 462-item list was developed in 2008 by the Myanmar survey team. It removes items not native to Myanmar and adds in items from Matisoff's (1978) list of Tibeto-Burman core vocabulary (CALMSEA) and other items of local relevance to Myanmar. For research in Kachin and Shan States items not relevant to the area have been eliminated such words include those are not native to the people, or whose meanings are not clear in Burmese and the result is a 454-item wordlist.

2.1.2 Lexicostatistics

Lexicostatistics is a quantitative method used to measure the degree of similarity between two or more languages through comparison of their common vocabularies. Put briefly, a word in one variety is considered to be lexically similar to a word (with the same meaning) in another variety if they share 'enough' phonetically similar segments. Thus, lexical similarity is based on the cumulative similarity of phonetic segments. This similarity of phonetic segments is an approximation of word forms having descended from a common ancestor, which is they are cognates. The number of assumed cognate forms indicates the lexical similarity- expressed as the percentage of the total number of words compared- which is taken as a measure of the closeness of the languages (Fox 1995:279-291).

The lexico-statistical analysis in this thesis is adapted from Blair (1990). The first step is to identify the phonetic segments of each variety to be compared and specify which phones are considered phonetically similar to each individual phone. The process of determining phonetically similar segments is described and illustrated by Burquest (2001:41). Comparing words from different varieties is more complicated than a one-to-one comparison of individual segments, because sometimes language change involves the loss of segments such as the second element of an initial cluster, or a replacement of a final consonant by a suprasegmental feature such as tone. Blair proposed a two stage approach for handling such complexity. The first stage involves the categorization of each pair of phones and is laid out in Table 2. Note that the details of the categorization need to be adapted to accommodate the particular features of the speech varieties being compared.

Table 2: Criteria for comparing phone pairs (Blair 1990:31-32)

Category A: (a) Identical consonants

(b) Identical vowels or phonetically-similar (connected) vowels

(c) Phonetically-similar (connected) consonants that appear in a total of 3 or more word pairs (over the whole wordlist)

Category B: (a) Phonetically-similar (connected) consonants in fewer than 3 word pairs

(b) Vowels that are not connected

(c) [r]/[l]/[x] and nothing after another consonant

Category C: (a) Non-phonetically-similar (not connected) consonants

(b) A correspondence with nothing in fewer than 3 word pairs (over the whole wordlist)

Ignore: (a) The vowel [ə] between consonants

(b) A correspondence of a consonant or a vowel with nothing in 3 or more word pairs (over the whole wordlist)

(c) A correspondence between [ʔ]/ [h] and nothing for final consonants

(d) Suprasegmentals such as tones, breathiness

The second stage defines which combinations of categories for phone pairs are acceptable for the word pair to be considered lexically similar. These combinations are laid out in Table 3. The combination of categories for a particular word pair must match one of the specifications listed in Table 3 in order to be considered lexically similar.

Table 3: Acceptable category combinations for lexical similarity

No. of Phones		Category A	Category B	Category C
1	=	1	0	0
2	=	2	0	0
2	=	1	1	0
3	=	3	0	0
3	=	2	1	0
4	=	4	0	0
4	=	3	1	0
4	=	3	0	1
4	=	2	2	0

No. of Phones		Category A	Category B	Category C
6	=	6	0	0
6	=	5	1	0
6	=	5	0	1
6	=	4	2	0
6	=	4	1	1
6	=	3	3	0
6	=	3	2	1
7	=	7	0	0
7	=	6	1	0

No. of Phones		Category		
		A	B	C
4	=	2	1	1
5	=	5	0	0
5	=	4	1	0
5	=	4	0	1
5	=	3	2	0
5	=	3	1	1

No. of Phones		Category		
		A	B	C
7	=	6	0	1
7	=	5	2	0
7	=	5	1	1
7	=	4	3	0
7	=	4	2	1

Romaine (1994:5) suggested ranges for interpreting lexical similarity percentages as shown in Table 4.

Table 4: Guidelines for interpreting lexical similarity percentages (Romaine 1994:5)

Percentage range	Interpretation
Between 81% and 100%	Varieties both belong to the same language
Between 21% and 80%	Varieties both belong to the same language family
Between 0% and 20%	Varieties are from different language family

Blair (1990:23) states that if the results of a word list comparison show greater than sixty percent lexical similarity between two speech varieties, dialect intelligibility testing must be done. Blair described three possible situations as shown in Table 5.

Table 5: Typology of situations based on intelligibility and lexical similarity (Blair 1990:23)

		Lexical similarity	
		Above 60%	Below 60%
Inherent Intelligibility	Above 80%	Several very similar speech varieties may be referred to as similar dialects if inherent intelligibility is high.	Several dissimilar or slightly similar speech varieties may be referred to as different languages. (No dialect intelligibility testing is required.)
	Below 80%	Several very similar speech varieties may be referred to either as dissimilar dialects or different languages if inherent intelligibility is low.	

If word lists show less than sixty percent lexical similarity, then the speech varieties are referred to as 'different languages'. As a rule of thumb, no dialect intelligibility testing needs to be done between languages which have less than 60% lexical similarity.

If the lexical similarity is greater than 60%, then intelligibility testing is carried out. If the intelligibility test reveals less than 80% inherent intelligibility then the speech varieties are referred to as either 'dissimilar dialects' or 'different languages'. If the intelligibility testing shows more than 80% inherent intelligibility, then the speech varieties may be referred to as 'similar dialects'.

2.2 Intelligibility testing

Word lists and dialect intelligibility are used together to distinguish different dialect areas. One technique provides something the other lacks. Word lists provide information about the linguistic relationship between speech varieties. However, lexical similarity is limited when it comes to predicting intelligibility because it is based only on lexical analysis and cannot take into account syntactic features. Inherent intelligibility is the degree of understanding which speakers of one dialect have of a similar dialect because two dialects spring from the same linguistic stock, not acquired by exposure to it (Blair 1990:24). Comprehension testing or intelligibility testing is based on longer utterances such as sentences and texts and it helps delineate the existing intelligibility networks. Both are necessary for clear understanding of the situation in the region being surveyed (Blair 1990:23).

Intelligibilty between dialects is measured by a recorded text test (RTT). The test consists of a short text spoken by a mother tongue speaker of the language being tested. A subject from the other diaect listens to the text one time. The subject then hears the text a second time, with questions about the text interspersed in appropriate places throughout the text (Blair 1990:73). An intelligibility survey consists of four steps: (1) planning the survey (2) collecting the texts, (3) preparing test tapes, and (4) administering the tests (Simons 1983:5). Test scores can be evaluated by the relationship between the average score and standard deviation of test scores as shown in Table 6, which is an adaptation from Blair (1990:25).

Table 6: Interpretation of standard deviation (Nahhas 2007:70)

		Standard Deviation	
		High **(greater than 12 - 15)**	**Low** **(less than 10 - 12)**
Mean (Average Score)	**High (above 80)**	Situation 1 Many people understand the story, but not all.	Situation 2 Most people understand the story.
	Low (below 60)	Situation 3 Many people do not understand the story, some score rather higher than others.	Situation 4 Few people, if any, are able to understand the story.

High average RTT percentages with low standard deviations are taken to indicate that almost all the subjects adequately comprehend the variety represented by the recording. Low average RTT percentages are interpreted to indicate inadequate comprehension. If the RTT percentages are between 60% and 80%, it is not clear how well the subjects understand the variety being tested. If the average score is high and the standard deviation is high, it may indicate that some subjects have extensive contact with the tested speech variety, while others have little. Thus, those with low contact may not be able to understand that variety very well. It should also be noted that RTT measures comprehension of simple narrative texts and is only an approximation of how well subjects would understand more complicated texts or other genres.

Lexical similarity and dialect intelligibility are not always correlated. Joseph and Babara Grimes (1983) state that the lexical similarity of between two or more languages do not assure, that they will be mutually understandable to one another. However, Joseph Grimes maintains that lexically similarity is an indicator to measure the needs for a language development project. This is an intial step to analyse speech varieties that can identify these varieties that are sufficiently different as to require separate language development programs. Any speech varieties showing lexical similarity of less than 60% are assumed to need separate language development programs whereas languages with at least 61% lexical similarity should be further investigated by intelligibility testing.

Even when languages share high lexical similarity, intelligibility can be hindered by differences in high-frequency words such as grammatical particles. Such words are often not included in wordlists because lexical items such as nouns or verbs are easier to elicit accurately. Hanna (2010:1) discussed intelligibility between Central Thai and Tai Lue. The two languages are from the same branch of the Tai language family and they share many words that are the same, however, speakers of these two languages cannot understand each other. The major obstacle in communication is the differences in functor words. Hanna described twenty functional areas which proved to be the major obstacle for Thai and Tai Lue speakers to understand each other. The methodology of word list collection and lexicostatistic procedures used in this study will be described in section 3.3.1.

2.3 Phonological comparison

Phonological segments of two speech varieties are compared to show how related those varieties are. Comparisons can be done informally or using various quantitative methods. Simons (1983:67-69) reviews several phonostatistics methods which seek to quantify the phonological differences between speech varieties. He describes 12 phonostatistics methods and compares their various strengths and weakness, discussing their advantages over lexicostatistic methods. Duong (2003) also demonstrated an alternative approach of reconstructing the proto form and a quantitative method based on comparing the phonological innovations of various varieties. This thesis will use an informal or non-quantative comparison of the consonant inventories of Meung Yum with the inventories of Proto Wa (Diffloth 1979) and Standard Wa (Watkins 2002).

2.4 Sociolinguistics

Sociolinguistics is the study of language and society in order to understand how languages function in communication (Wardhaugh 1998:12). In this thesis, several topics are investigated including bilingualism, language vitality, language choice, language attitudes, contact with insiders and outsiders, literacy rate, interest and attitude in vernacular language development and identifying the prestige dialect. These are described in the following subsections.

2.4.1 Bilingualism

The term 'bilingual' is used not only to mean the ability to speak two different languages, but broadly used to cover multilingual situations where individuals have some competence in three or more languages. Spolsky (1998:45) defines a bilingual person as 'a person who has functional ability in a second language'.

Blair (1990:52-53) wrote that bilingualism is not uniformly distributed in a community. Individuals and sections of any community could be bilingual to different degrees. Factors which influence bilingualism include people's motivation and the amount of contact they have with speakers of the second language. Various social characteristics often correlate with amount of contact such as age, sex, education, and frequency of contact.

Blair (1990:51-65) describes several methods for surveying bilingual ability of an individual and also lists advantages and disadvantages. Self-evaluation questionnaires consist of a series of questions asking each person whether or not they are able to perform a particular task using the speech variety of interest. The questions are usually asked in order of increasing difficulty, that is, the later in the sequence the question appears, the greater the command of the second language required to carry out the task described in the question. In this thesis, a set of seven questions are used which give insights into the communication proficiency of Meung Yum speakers in various LWCs.

2.4.2 Language choice

Fasold (1984:180-181) discussed three kinds of language choices: code switching from one language to another language; code-mixing or borrowing which is the use of pieces of one language while a speaker is basically using another language; and variation such as accents within the same language. Language choices can happen for monolingual and bilingual speakers. According to Fasold, these three kinds of language choice occur as a continuum and they cannot be separated from one another.

Fishman (1964) used a sociology approach. He proposed that a *domain* is an institutionalized context in which one speech variety is more likely to be chosen than another. Domains are defined by various factors such as location, topic and participants. If an individual is at home talking to another member of their family

about an everyday topic then that individual could be said to be in their 'family' domain. Evaluating the domains in which people choose difficult languages is a relatively objective way to measure language choice.

2.4.3 Language vitality

Language vitality is measured by the situation of how much people use the language in communication. Languages that continue to be actively used are said to be 'alive' in contrast with dead languages. A language is dead when the speakers of it have either all died out or ceased to use the language (Wardhaugh 2002: 37). Language maintenance, shift and death are three terms to describe stages of language vitality (Larson 2002). Language maintenance is when the community collectively decides to use the language(s) it has traditionally used. Fasold (1984: 213) states that language shift is the situation in which 'a community gives up a language completely in favour of another one'. The ultimate result of the process of language shift is language death.

Landweer (2002:20) proposed eight indicators of ethnolinguistic vitality through the experience of SIL in nearly 300 languages in Papua New Guinea. These are listed in Table 7.

Table 7: Ethnolinguistic vitality indicators (Landweer 2002:20)

No.	Description of ethnolinguistic vitality indicator
1	Relative position on the urban-rural continuum
2	Domains in which the language is used
3	Frequency and type of code switching
4	Population and group dynamics
5	Distribution of speakers within their own social networks
6	Social outlook regarding and within the speech community
7	Language prestige
8	Access to a stable and acceptable economic base

Edwards (1997:34) pointed out that home is the most important domain in the maintenance of a minority language. If the minority language is not spoken at home, it is unlikely to be spoken by next generation. This will end with the entire people ceasing to use their language in favor of the majority/dominant language, and then language death will result. He also makes the distinction between domains of

necessity (such as home, school and the workplace) which typically relate to the central aspects of peoples' lives and domains in which a person's participation is more voluntary or sporadic.

Fishman (1991) suggested the degree of language vitality can be evaluated by several factors: (1) intergenerational language transmission; (2) absolute number of speakers; (3) proportion of speakers within the total population; (4) trends in existing language domains; (5) response to new domains and media; and (6) materials for language education and literacy. In this thesis, intergenerational transmission was investigated by asking about whether the language is being passed on children by their parents and whether children use the language when playing together. Trends in existing domains were investigated by asking subjects to predict whether children of the future would still be speaking Meung Yum.

2.4.4 Language attitudes

Language attitudes are the feelings people have about their own language or the languages of others (Crystal 1992). Attitudes of a person to his/her own variety can effect how much he/she uses it in communication. (Fasold 1984:147-152) describes various methods for language attitude assessments. Using a questionnaire is a common method and direct approach. It means asking subjects how they feel towards a particular speech variety. This method is simple but the validity of the responses is questionable. An indirect method which still uses a questionnaire, is asking a series of questions that relate to language attitudes, more indirectly. Blair (1990:113) suggests two kinds of language attitude questions. One kind of question needs the person to give the name of a language as an answer and the other kind needs a 'Yes' or 'No' response. Data generated by these kinds of questions result in a good indication of either a positive or negative attitude toward a speech variety. This is a method used in this study.

Chapter 3
Sociolinguistic survey design

3.1 Goals of survey and research questions

This chapter describes the design of the sociolinguistic survey fieldwork carried out in December 2009 and February 2011. The first survey was designed under the supervision of Noel Mann and the survey instruments for the second trip were designed under the directions of Nathan and Carey Statezni. The two field work trips were carried out by the author, a few friends from the Payap MA linguistics program and with help from a few local interpreters.

This survey was designed by first identifying three broad goals for the survey and then within each goal, specific research questions were formulated. The fourth goal was added after the first trip to make use of knowledge gained in that trip. The survey instruments were then designed to collect sufficient information to provide at least a partial answer to each research question. In considering the details of this particular survey it is good to bear in mind the context, which is that the Meung Yum community had formed a committee to work on language development and needed data to make good decisions for the whole people group.

The goals and associated research questions are described in the following sections. The goals and related research questions are based on templates for survey designs given in the RAID tool by Nahhas et al (n.d.).

3.1.1 Goal 1: Assess the need for vernacular language development

The first goal of this survey was to determine the need for vernacular language development for Meung Yum speakers, especially by investigating the potential for them to use existing written materials in the LWCs. This broad goal is made specific by the following research questions:

Research Question 1.1: Do Meung Yum speakers understand Shan adequately[3]?

Research Question 1.2: Do Meung Yum speakers have negative attitudes toward the existing written Shan that would keep them from using these materials?

Research Question 1.3: Do Meung Yum speakers understand Lachid adequately?

Research Question 1.4: Do Meung Yum speakers have negative attitudes toward the existing written Lachid that would keep them from using these materials?

Research Question 1.5: Do Meung Yum speakers understand Burmese adequately?

Research Question 1.6: Do Meung Yum speakers have negative attitudes toward the existing written Burmese that would keep them from using these materials?

Research Question 1.7: Do Meung Yum speakers understand Chinese adequately?

Research Question 1.8: Do Meung Yum speakers have negative attitudes toward the existing written Chinese that would keep them from using these materials?

Research Question 1.9: Do Meung Yum speakers understand Standard Wa adequately?

Research Question 1.10: Do Meung Yum speakers have negative attitudes toward the existing written Standard Wa that would keep them from using these materials?

3.1.2 Goal 2: Investigate the readiness

If existing materials were found to not be adequate for them, the survey sought to investigate their readiness for vernacular language development, especially by investigating language vitality, population size, interest and unity. The following specific research questions investigate this broad goal.

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[3] The meaning of 'adequately' in this context is determined by the broader goal to which the research question contributes. A working definition is 'adequately' means do Meung Yum speakers understand [LWC] enough to be able to benefit from a literacy program in [LWC] or would lack of comprehension greatly inhibit the learning of literacy in that language.

Research Question 2.1: Does it appear likely Meung Yum will continue to be spoken by future generations?

Research Question 2.2: What is the approximate population of the Meung Yum and Savaiq?

Research Question 2.3: How interested are Meung Yum people in language development in their own language?

Research Question 2.4: How many Meung Yum speakers have sufficient education to help with language development?

Research Question 2.5: How unified is the Meung Yum community about orthography and language development?

3.1.3 Goal 3: Determine the most suitable variety for Meung Yum language program

If vernacular language development was found to be needed, the third goal was to determine how many and which varieties should be selected for development. The following specific research questions investigate this broad goal.

Research Question 3.1: What Meung Yum varieties are understandable to speakers of other Meung Yum varieties?

Research Question 3.2: What varieties are prestigious and important to the Meung Yum?

Research Question 3.3: What are the types, natures, and extents of interaction between and within the Meung Yum varieties?

Research Question 3.4: What are the linguistic relationships between Meung Yum and other Palaungic varieties?

3.1.4 Goal 4: Could Savaiq be incorporated in a Meung Yum language program?

This goal was added as a result of the survey team hearing on their first fieldwork trip that Savaiq was very closely related to Meung Yum. The final goal was to determine whether Savaiq language development could be achieved by a joint program with Meung Yum. The following specific research questions investigate the broad goal.

Research Question 4.1: Can Savaiq speakers understand Meung Yum?

Research Question 4.2: Do Savaiq speakers have negative attitudes to Meung Yum?

Research Question 4.3: What are the types, natures and extent of interaction between the Meung Yum and Savaiq?

The following sections describe how the site selection was made, which instruments were used, how the subjects were selected and how each instrument was used to answer the research questions.

3.2 Site selection and summary of data collected

Meung Yum/ Savaiq sites were preferred if they were the largest and had a high proportion of Meung Yum/ Savaiq inhabitants. Also there was a desire to visit as many distinct speech varieties as possible, with at least 2-3 sites per variety.

Factors in selecting sites included population size, areas between which there is little and frequent contact, locations reported to speak the 'purest/best' variety, locations reported to speak 'differently', and locations with strong language vitality. Historical centers, trade centers chosen from different village groups[4] and locations that are remote are also included in selecting survey sites. Consideration was also given to ease of access for the surveyors to visit the sites. The sites the team visited are shown in Table 8. The villages marked with (*) were visited by the researchers for data collection in December 2009 and the rest of the villages were visited in February 2011.

All the villages are located in Kunlong Township.The reason for selecting each village as a survey site as well as the research instruments used in each site is also listed. The first four listed villages were fieldtrips conducted in December 2009. Of those four villages, two of the villages are Buddhist and the other two are Christian. These villages were also selected because they were easier to access and had good relationships with the local survey guides. Another four villages were chosen to survey on January 2011.

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[4] In Myanmar, the village group is an administrative level below the township and above the village.

The two Savaiq villages were chosen in order to study a variety reported to be closely related to Meung Yum. They were chosen from different village groups. One village was big and the other was small. . The villages marked with (*) were visited by the researchers for data collection.

Table 8: Site selection

No.	Village	Village Group	Variety Group	Why selected	Instruments Used
1	Kaung Sar*	Wasoke	Meung Yum	Buddhist village	Wordlist, Knowledgeable Insider (1), Individual SLQ (12), informal interviews
2	Pan Tan*	Wasoke	Meung Yum	Buddhist village	
3	Man Kyu*	Wasoke	Meung Yum	Meung Yum Christian villages	
4	Man Phan*	Wasoke	Meung Yum		
5	Namt Yoke	Taptu	Meung Yum	to pilot test the RTT story; pure Meung Yum village; 40 households	Wordlist, Meung Yum RTT (12), Knowledgeable Insider (1), Individual SLQ (12), Religious Leader Interview (1), Dialect Mapping Tool
6	Kaung Sang	Nawng Mo	Meung Yum	biggest Meung Yum village; pure village; 100 + households	
7	Man Kan	Nam Kyin San	Meung Yum	pure Meung Yum village; 30 households	
8	Man Pein	Taptu	Meung Yum	big village; pure Meung Yum village; 100 households	
9	Man Gyat	Namt Kyin San	Savaiq	big village; 100 households: 90 Savaiq households and 10 Lhaovo households	
10	Thein Tan	Pang Hai	Savaiq	about 20 Savaiq households	

3.3 Survey instruments

The following section describes in detail the instruments used to collect data.

3.3.1 Wordlist collection and procedures

One wordlist was collected in each village visited during the survey trip. When collecting a wordlist for a particular speech variety in a particular village, the

following three screening questions were used to determine whether a person can represent the particular variety.

Three criterions were use to choose suitable subjects in each site. (1) The subject is "from a Meung Yum/ Savaiq[5] village." This is defined as growing up in a Meung Yum/ Savaiq village, living in a Meung Yum/ Savaiq village at present, and, if they have lived outside the area, their time elsewhere is not over five years. (2) The subject speaks the elicited variety first and best. (3) Both of the subject's parents are mother-tongue speakers of the variety and both parents spoke the variety with him/her when he/she was a child. If he/she is not representative of that speech variety as spoken in that village, thus was not asked to participate in the wordlist collection. In each village at least two speakers participated in the elicitation of the wordlist. This had the benefit that they could discuss any words where there was uncertainty.

After eliciting wordlists, one of the participants was asked to pronounce transcription of each word and for recording. The speaker chosen for this task must be free of obvious speech impediments such as missing teeth or a lisp. This person should be the best available representative of the native variety spoken in the village. Wordlists were collected and transcribed by the researchers using the International Phonetic Alphabet (IPA). The wordlists were then recorded using a mini-disc recorder. Wordlist elicitation took place in Burmese.

The items in the wordlist are grouped in broad categories: natures, plants, foods, animals, body, people, home, verbs, numbers, dimensions, appearance, taste, and feelings. Appendix A gives the 454-item wordlist that was used.

3.3.2 Knowledgeable insider sociolinguistic questionnaire

The purpose of the Knowledgeable Insider Questionnaire is to collect information about the community as a whole. This questionnaire was only administered once in each location. The village leader is the person chosen to answer the questions on this questionnaire. The questions are grouped in sections which are described in Table 9. The full questionnaires are given in Appendix B for the questionnaires that were used in 2011 and 2009. The questionnaire used in 2011 is revised from the 2009

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[5] Meung Yum subjects must be from Meung Yum villages; Savaiq subjects must be from Savaiq villages.

questionaire by adding a few more questions such as interaction and contact among the people from different parts, and about the prestige dialect.

Table 9: Description of sections on Knowledgeable Insider Sociolinguistic Questionnaire

Section Title	Summary of Information Elicited
Subject Demographics	Information about the subject and his/her family
Tribal group information	Information about the history of the Meung Yum/ Savaiq people as a whole or migration history of the village
Village name and population	Information about how outsiders refer to the language used/ inhabitants of the village and the ethnic profile of the village
Group name and village information	Information location of the village, its official and other alternative names
Schools	Information of the language mix in the village school (if any) and whether children go elsewhere for some or all of their schooling
Language maintenance	Information about the fluency on their mother tongue and on the other languages
Language of wider communication	Information about the use of each of the LWCs used in the village
Contact, festivals	Information about ways of interactions among the people group and the outsiders
Intermarriage	Information about extent and convention of intermarriage between Meung Yum/ Savaiq and other ethnic groups
Prestige dialect	Information about dialect variations, central dialect and important location among the people
Orthography and language development	Information about desire, reasons, and preferred script for language development

3.3.3 Religious leader interview questionnaire

The purpose of this questionnaire is to collect information about the religious language used among the community as a whole. This questionnaire was only administered once in each location in the 2011 fieldtrip. A monk in each location

was chosen to answer the questions on this questionnaire. There are no Meung Yum/ Savaiq Christian village in the selected sites in 2011. The questions are grouped in sections which are described in Table 10. The full questionnaire is given in Appendix B.

Table 10: Description of sections on Religious Leader Interview Questionnaire

Section Title	Summary of Information Elicited
Subject Demographics	Information about the subject and his/her family
Village monastery information	Information about the history, number of monks, novices in the monastery
Festivals	Information about kinds of religious festivals, ethnic groups and language use in the those festivals
Language use	Information about language use in religious activities
interest in written language	Information about language use in religious writings
Orthography and Language Development	Information about desire, reasons, and preferred script for language development

3.3.4 Individual sociolinguistic questionnaire

The purpose of this questionnaire is to gather information from individual relating to the research questions under investigation in the survey. This questionnaire was administered to twelve subjects in each location. The subjects are chosen according to the criteria given in Section 3.4. The questions are grouped in sections which are described in Table 11. The full questionnaires are given in Appendix B.

Table 11: Descriptions of sections on Individual Sociolinguistics Questionnaire

Section Title	Summary of Information Elicited
Subject Demographics	Information about the subject and his/her family
Contact	Information about ways of interactions among the people group and the outsiders
Attitudes toward written LWCs	Information about proficiency and attitudes on the written LWCs
Interest in Literacy	Information about interest in reading in the LWCs
Bilingual Proficiency	Information about the subjects' fluency in speaking LWCs
Children language use and language maintenance	Information about children language use in the village and attitudes on their children acquisition of other languages
Domain of Language use	Information of language(s) use in various domains
Ethno-linguistic Identity	Information about which ethnic group the people think of themselves

3.3.5 Recorded text test

The team used a modified form of Recorded Text Test (RTT) to discover how well the people in the various villages visited understand the Namt Yoke variety of Meung Yum. To construct the RTT, a story was elicited in the Namt Yoke variety. This is called the "Test Story". This RTT was then pilot tested with Meung Yum subjects in Namt Yoke village, using the Test Story, just as it was used in other villages, except that this Pilot Test contained 25-30 questions on the Test Story. A short Practice Story was created and played first to every subject to help them become familiar with the requirement of an RTT, listening and then answering questions about the text. The questions were asked orally in Shan or Burmese, depending on what was more convenient for the subject. The full RTT story with questions used are given in Appendix D. The questions that the Namt Yoke villagers could not answer correctly or any other problematic questions were eliminated, leaving 12 questions for RTT testing in other areas.

During the survey trip, the team tested 12 subjects and administered the Individual SLQ to them in each village, using the Practice Story and Test Story just as was done during the pilot testing. However, it was not convenient for old men to answer the

questions directly; instead, the team asked them to retell the phrase they heard by translating it into Shan. If the subject did not mention the portion asked about in the question, the team then asked them directly. Thus, the retelling method was mainly used and only a few questions were asked to the old male subjects. The procedure to develop this RTT is described in Table 12.

Table 12: RTT preparation steps

Day	RTT steps to develop the Meung Yum story
Day 1-2	Elicit and record some personal experience stories in the Namt Yoke variety of Meung Yum and choose one
	Break the story into phrases (chunks). This gives each phrase as a separate recorded track.
	Transcribe and translate the story into Burmese
	Make up questions for each phrase (a total of 20-25); translate them into Burmese and Shan
Day 3	Make a track table – this is a numbred list of the recorded phrases
	Construct the pilot test disc with the Meung Yum warm-up story
	Prepare pilot test questionnaires
	Prepare pilot test answer sheets
Day 4-5	Pilot test with 12 subjects
	Write down all the answers and decide what answers to consider correct for each question
	Score the subjects, i.e., allocate scores to each subject based on their answers to each question.
	Choose the 12 best questions for the RTT. This omits questions that subjects found unclear or often got wrong.
	Construct the final RTT disc. This has the whole story as the first track followed by tracks for each indidividual phrase.
Day 6	Update the track table to show which tracks have questions associated with them and which do not.
	Prepare RTT questionnaires – these use the reduced set of 12 questions
	Prepare RTT answer sheets

Then, in each village, 12 subjects were tested on this Meung Yum RTT along with the Individual SLQ. The Meung Yum RTT was elicited in Yangon before this survey trip and was pilot-tested in Namt Yoke village during the survey trip. Twelve subjects were used in pilot-testing the Meung Yum RTT in Namt Yoke village.

3.3.6 Dialect mapping tool

The mapping tool is to assist a group of speakers of a specific variety in discussing what they know about the varieties of their language. Another purpose is to encourage them to think about which varieties of their language could share a single set of written or oral materials. The tool is participatory in that it uses simple materials to create a visual display of speech varieties and groups these varieties according to various criteria.

Firstly a group of village members is gathered who are knowledgeable about other villages and their speech varieties. The group typically numbered around 12-14 people. The group is asked to name all the speech varieties[6] that are related to their own speech variety. The survey team then writes these names down on pieces of paper and lays them out on the floor so that the entire group can see. The group is then asked to group the names, firstly according to how much they understand of each variety; then according to how much contact they have with each named variety; then how they interact with speakers of the other varieties. For example, can they use their own speech variety to ommunicate, and if so how much do they understand. For a more detailed description of the methodology for this tool, see Appendices Appendix B for the English and Burmese versions of the Dialect Mapping Tool steps.

3.3.7 Observation notes

The survey team frequently noted any observations that were relevant to the research questions, such as what languages they heard in use in the villages when they were not conducting interviews.

3.4 Subject selection

There are two aspects to selecting subjects for the sociolinguistic questionnaires: screening subjects to ensure they are members of the community in question who speak the specified variety and correctly sampling individuals in each location. These are described in the following subsections.

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[6] In this context, the word rok [rɤk] 'Palaungic people group' was used as it was easier for the people to understand.

3.4.1 Screening criteria

When administering Individual SLQs, the target population for each variety in a village consists of people from that village who are mother-tongue speakers of that variety. This is formalized by using the following criteria for subjects. If a subject did not meet all three criteria for any one variety, then he/she is not part of the target population for that variety and, thus, was not tested.

1. The subject is "from a Meung Yum[7] village." This is defined as growing up in a Meung Yum village, living in a Meung Yum village at present, and, if they have lived outside the Meung Yum area, their time elsewhere is not over five years.
2. The subject speaks the mother tongue either first or best.
3. The subject has at least one parent who is a mother-tongue speaker of the variety and that parent spoke the variety with him/her when he/she was a child.

3.4.2 Sampling

Quota sampling was used, with age and gender as the quota stratification variables. In all cases, the three age categories: age 15-30, age 31-45, and above 46. This results in six strata with the sample sizes desired in each stratum shown in Table 13. The stratification variables were chosen because it was thought that the answers to the research questions might differ by gender and age and so that no segment of the population would be excluded. The sample size was limited to only 12 people per village due to the time constraints of the research team members. The planned sample is shown in Table 13.

Table 13: Planned sample size by age and gender

Gender	Age			Total
	15-30	31-45	46+	
Female	2	2	2	6
Male	2	2	2	6
Total	4	4	4	12

The team also tried to make sure that the subjects they interviewed included a wide range of educational backgrounds (none, basic, and high). Also, an effort was made to sample in all parts of the village and to sample at a time of day when the villagers

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[7] Savaiq speakers must come from a Savaiq village

are normally at home (rather than out in their fields, for example). These ways were used to avoid making the results biased by the sample selection.

3.5 Methods of analysis

In this section, methods of analysis are described.

3.5.1 Phonetic transcription

IPA transcriptions of the 454-item wordlists were entered into Excel and double-checked for accuracy using the recordings. Detailed phonological analysis was not done. Charts of phonetic segments found in each variety were compiled so that they could be compared.

3.5.2 Lexicostatistics

This section describes the lexicostatistic approach used for computing the lexical similarity percentages. This lexicostatistic approach is an approximation of the percentage of cognates shared by two or more speech varieties. In making lexical comparisons, only core vocabularies are used. Mann (2004) identified a list of 118 core items used in Southeast Asia. There are 105 of those items on the 454-wordlists so the lexical similarity percentages in this thesis are based on these 105 items.

Waic languages are from the eastern Palaungic language family. Palaungic languages have monosyllabic and polysyllabic roots. Polysyllabic forms may include non-root syllables. These non-root syllables are supplemental information. For a lexical comparison attempting to approximate cognate percentages between speech varieties, it is often misleading to include non-root syllables in the comparison. Thus, in this study, only the root syllables are considered; non-root syllables are ignored. For example, consider the data in Table 14 [non-root syllables are shown in brackets]

Table 14: Data with root and non-root syllables

Variety	Village	'ten'	'leaf'	'branch'
Meung Yum	Man Pein	kau	l̥aʔ [kʰauʔ]	kak [kʰauʔ]
Savaiq	Man Gyat	kau	l̥aʔ [kʰauʔ]	kak [kʰauʔ]
Muak Saˈaak	Wan Fai	kul	laː² [sɯ²]	tan¹ [sɯ²]

In Table 14, the word 'ten' is a monosyllable; thus no further analysis is required and these forms can be directly compared. Looking at the words 'leaf' and 'branch', the varieties has the same morpheme [kʰauʔ]/ [suɯ²] meaning 'tree'. These morphemes provide supplemental semantic information which is not necessary to the core meaning of the root syllable and are not analyzed. Applying these basic steps, the data can be clarified by eliminating minor and supplemental syllables, as shown in Table 15.

Table 15: Data with root forms only

Variety	Village	'ten'	'leaf'	'branch'
Meung Yum	Man Pein	kau	l̥aʔ	kak
Savaiq	Man Gyat	kau	l̥aʔ	kak
Muak Sa'aak	Wan Fai	kul	la	tan

Phonetically-similar consonants and vowels (adapted from Burquest 2001) are shown in Figure 4, Figure 5, Figure 6, and Figure 7. Initial and medial consonants which are phonetically similar in at least two features are shown by connected lines in Figure 4. For example, [p] and [ʔ] share two phonetic features, plosive and voiceless, shown by a connecting line in the figure.
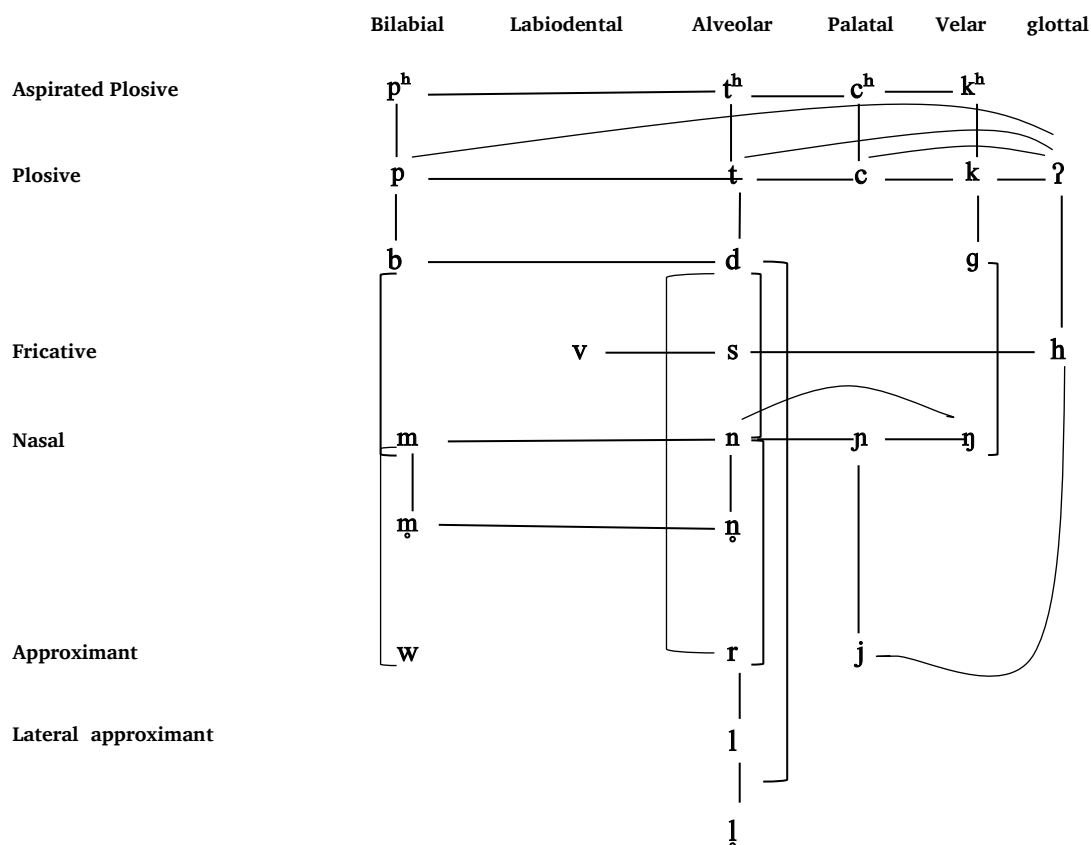
Figure 4: Initial and medial consonants which share at least two features

Final consonants which are phonetically similar in at least two features are shown in
Figure 5.
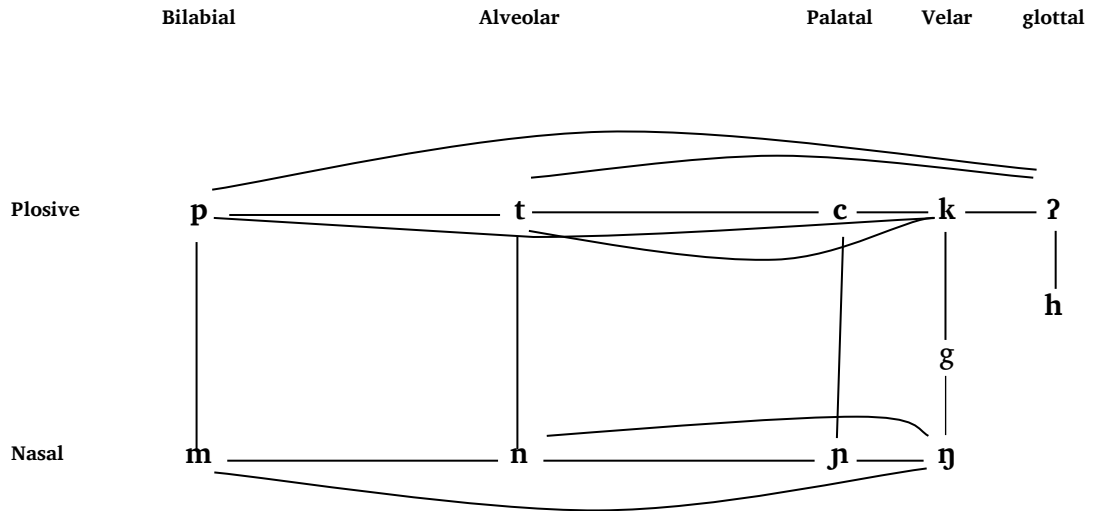
Figure 5: Final consonants which share at least two features

Phonetically-similar vowels are shown by connecting lines in Figure 6. Connected
vowels differ by no more than two features. For example [i] and [e] differ in only
highness whereas [i] and [u] differ in backness and roundness.
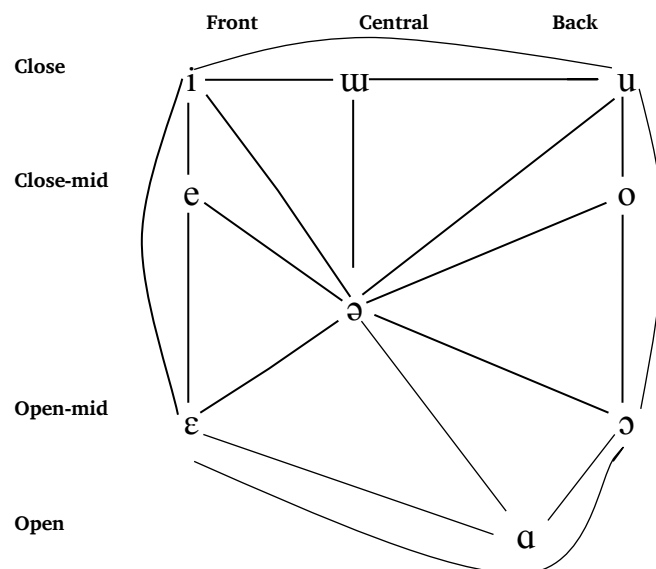
Figure 6: Vowels differing by one feature

Simple vowels with phonetically-similar diphthongs are displayed in Figure 7.
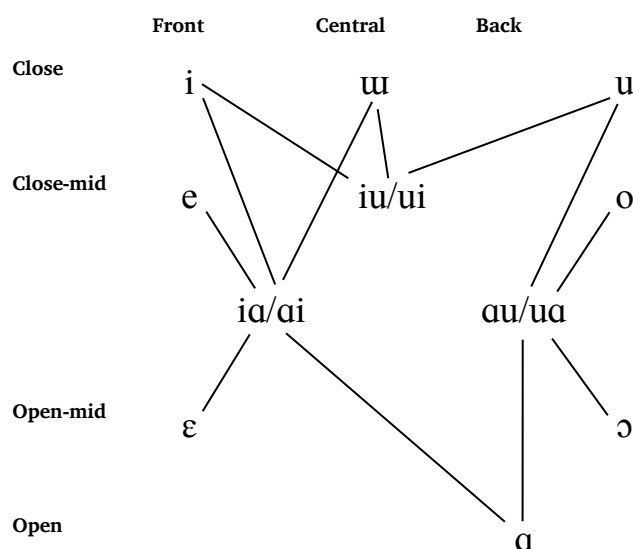
Figure 7: Simple vowels with phonetically-similar diphthongs

The criteria in Table 16 are used to judge whether phonological segments of a word from two varieties are phonetically similar or not.

Table 16: Criteria for segment comparison (Blair 1990: 31-32)

Category A: (a) Identical consonants

(b) Identical vowels or phonetically-similar (connected) vowels

(c) Phonetically-similar (connected) consonants that appear in a total of 3 or more word pairs (over the whole wordlist)

Category B: (a) Phonetically-similar (connected) consonants in fewer than 3 word pairs

(b) Vowels that are not connected

(c) [r]/[l]/[x] and nothing after another consonant

Category C: (a) Non-phonetically-similar (not connected) consonants

(b) A correspondence with nothing in fewer than 3 word pairs (over the whole wordlist)

Ignore: (a) The vowel [ə] between consonants

(b) A correspondence of a consonant or a vowel with nothing in 3 or more word pairs (over the whole wordlist)

(c) A correspondence between [ʔ]/ [h] and nothing for final consonants

(d) Suprasegmentals such as tones, breathiness

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When comparing dipthongs and vowels, for example [ia] and [iɛ] Figure 7 was consulted first. For diphthongs not included in that figure, the diphthong should be connected to all the sounds in between the two sounds in the diphthong. Thus, [uɔ] is connected to [u], [o] and [ɔ]. Segments were considered phonetically similar if either (1) they are shown connected on the charts of phonetically-similar segments or (2) they appeared in three or more word pairs within the 454-item wordlist.

In this example, for the word for "ten", Meung Yum and Savaiq have identical initial consonants. Thus, the correspondence between the first segments of the word pair are assigned to Category A; sub-point (a). They also have two identical vowels, so these vowels are assigned to Category A; sub-point (b) and Category A; sub-point (b) respectively. From here on the word sub-point will be omitted.

For Muak Sa-ak and Savaiq, the correspondence between the segments [k] - [k] or [a]-[a] are identical with Muak Sa-ak, thus they are also assigned to Category A (a) and A (b) respectively. But the last segment [l] is a correspondence with nothing in 3 or more word pairs (over the whole wordlist). Thus, it is assigned to be ignored (x).

The results of applying the criteria in Table 16 to the data in Table 15 are shown in Table 17.

Table 17: Application of similarity for lexical item 'ten'

Comparison of 'ten'	Meung Yum	Savaiq	Muak Sa-ak	Categorization
Meung Yum- Savaiq	kau	kau		A(a)-A(b)-A(b)
MeungYum-Muak Sa-ak	kau		kul	A(a)-A(b)-(x)
Savaiq-Muak Sa-ak		kau	kul	A(a)-A(b)-(x)

It should be noted that by ignoring phonations, tones, and registers the lexical similarity percentages might be raised. However, Phung (p.c) reported that only around ten percent of Meung Yum words have breathy vowels.
Once the categories have been assigned for all of the phones, Table 18 is used to determine whether the words thus compared are lexically similar or not. The determination is based on the number of phones and certain conditions the word forms must meet in order to be considered lexically similar. The comparisons must match one of the specifications listed in the matrix in order to be considered lexically similar.

Table 18: Acceptable category combinations for lexical similarity

No. of Phones	=	Category A	Category B	Category C		No. of Phones	=	Category A	Category B	Category C
1	=	1	0	0		6	=	6	0	0
2	=	2	0	0		6	=	5	1	0
2	=	1	1	0		6	=	5	0	1
3	=	3	0	0		6	=	4	2	0
3	=	2	1	0		6	=	4	1	1
4	=	4	0	0		6	=	3	3	0
4	=	3	1	0		6	=	3	2	1
4	=	3	0	1		7	=	7	0	0
4	=	2	2	0		7	=	6	1	0
4	=	2	1	1		7	=	6	0	1
5	=	5	0	0		7	=	5	2	0
5	=	4	1	0		7	=	5	1	1
5	=	4	0	1		7	=	4	3	0
5	=	3	2	0		7	=	4	2	1
5	=	3	1	1						

To use Table 18, first, the number of phones in each word is counted. If one word is longer than the other, the number of phones in the longer word is used. Then, the number of phones in each category (Category A, Category B, Category C) is counted. For example, for the word 'ten' and 'leaf' in the comparison between Meung Yum and Savaiq in Table 17, they have three phones, all the three phones are Category A (Phones 3, Category A = 3, Category B = 0, Category C = 0). Since this case is listed in Table 18, the words compared are lexically similar.

Another example is the word 'branch' in the comparison between Savaiq and Muak Sa-ak in Table 15. Of the three phones, two are in Category C (a) and the other one is in Category A (b). This case is not listed in Table 18 (Phones = 3, Category A = 1, Category B = 0, Category C = 2), and therefore these two words are not lexically similar.Table 19 gives the results for each of the cases in Table 15.

Table 19: Lexical similarity analysis

Comparison	'ten'	'leaf'	'branch'
Meung Yum- Savaiq	similar	similar	similar
Meung Yum-Muak Sa-ak	similar	similar	not similar
Savaiq-Muak Sa-ak	similar	similar	not similar

From these comparisons, the percentage of lexical similarity can be computed and a matrix can be generated that depicts the lexical similarity relationship between speech varieties. The percentage presented in Section 6.1.2 was based on comparisons of approximately 100 words (see Appendix A), not just the words shown in this example.

3.5.3 Recorded text test

The procedure for RTT followed Nahhas (2007: 68). After administering the test, the answer keys were scored, 0 or 1. Then the RTT scores for each subject are computed for the average and standard deviation. Do this for all the subjects combined. Also do it by the stratification used in the sampling (i.e. by age and gender). Then, the scores are lined up from the subjects with higher to lower scores, to evaluate the effect of contact on comprehension as shown in Appendix D. The average and standard deviation is calculated by computer software; Microsoft Excel.

Chapter 4

Sociolinguistics analysis I: assessing the need

This chapter presents sociolinguistic analysis for each of the research questions relating to Goal 1: assessing the need. Results of every question are interpreted according the methods and criteria laid out in section 3.5. Before presenting detailed analysis of the data, some information of the selected sites is described.

4.1 Description of survey sites

The purpose of the Knowledgeable Insider Questionnaires described in Section 3.3.2 was to gather information about the community as a whole such as history of the people, ethnic profile of the village, and access to educational facilities. It is helpful to know what communities are like when interpreting responses from individual subjects obtained from the Individual Sociolinguistic Questionnaires.

Brief information about the sites and the reason for choosing each site is given in section 3.2. Altogether eight Meung Yum villages were visited for data collection. Four of the villages: Kaung Sar, Pan Tan, Man Kyu, Man Phan were visited in December 2009 and the other four villages: Namt Yoke, Man Pein, Kaung Sang, and Man Kan were visited in January 2011. Twelve subjects were interviewed in each of the villages. There were a total of 96 Meung Yum individual interview subjects. All the interviewees were Meung Yum mother tongue speakers. Two Savaiq villages were visited in February 2011. 13 subjects were interviewed in Man Gyat village and 11 subjects were interviewed in Thein Tan.

4.1.1 Overview of village communities

Examining the ethnic composition of the communities and the ways in which they are changing helps us to understand the big picture to interpret the responses of individuals in those communities.

The number of houses, belonging to different ethnic groups and the time, when the different ethnic groups were established in the Meung Yum communities are laid out in Table 20 and the same information about the Savaiq is in Table 21.

Table 20: Ethnic composition of Meung Yum villages in sample

Village	Approximate time since present commnity arrived	Number of houses				
		Total	Meung Yum	Jinphaw/ Lachid/ Lhaovo	Chinese	Burmese /Palaung /Wa
Kaung Sar	100 yrs.	41	20	1	20	
Pan Tan	NA	43	30	13		
Man Kyu	100 yrs.	25	13	12		
Man Phan	NA	47	42	5		
Namt Yoke	300 yrs.	52	50			2
Man Pein	500 yrs.	86	86			
Kaung Sang	150 yrs.	92	90			2
Man Kan	300 yrs.	92	92			
Total		478	423	31	20	4

All eight villages are composed of Meung Yum majority. By households 423/478 [88.4%] were identified as Meung Yum and 55/478[11.5%] are non-Meung Yum families. Man Pein, Namt Yoke, Man Kan and Kaung Sang are the bigger and the older established villages. Typically, those who have become Christian move in to Lachid villages from their home (Buddhist) villages. Most Meung Yum households in Man Kyu and Man Phan are Christians but the people in the rest of the villages are Buddhists. The number of houses and time in present location is given for the Savaiq villages in Table 21.

Table 21: Ethnic composition of Savaiq villages in sample

Village Name	Approximate time since present community arrived	Number of houses		
		Total	Savaiq	Lhaovo
Man Gyat	200 yrs.	100	90	10
Thein Tan	45 yrs.	18	18	
Total		118	108	10

The number of houses and time in present location is given for the Savaiq villages in Table 21.

Table 21 shows that the two selected villages are Savaiq majority. By households, 108/118 [91.5%] were identified as Savaiq and non- Savaiq villagers are 10/118

[8.47%]. In Man Gyat, all subjects were born, grew up, and live now in the village. Thein Tan village was established 45 years ago.

4.1.2 Age distribution

The design of the sample and the sample sites were determined in advance, however when the survey was actually carried out slight deviations from the sample design were made because of a lack of available subjects in certain age/gender categories in the villages at the time of the survey. The actual numbers of subjects in each age/gender category is presented for each village in Table 22.

Table 22: Age distribution of Meung Yum subjects by village, gender and age groups

Village	Gender	15-30	31-45	46+	Total
Kaung Sar	Male	2	2	2	6
	Female	2	2	2	6
	Total	4	4	4	12
Pan Tan	Male	4	2	0	6
	Female	2	3	1	6
	Total	6	5	1	12
Man Kyu	Male	2	2	2	6
	Female	2	3	1	6
	Total	4	5	3	12
Man Phan	Male	2	2	2	6
	Female	2	2	2	6
	Total	4	4	4	12
Namt Yoke	Male	2	1	3	6
	Female	3	2	1	6
	Total	5	3	4	12
Man Pein	Male	2	1	3	6
	Female	2	3	1	6
	Total	4	4	4	12
Kaung Sang	Male	2	2	3	7
	Female	2	1	2	5
	Total	4	3	5	12
Man Kan	Male	2	1	3	6
	Female	2	1	3	6
	Total	4	2	6	12
Grand Total		35[36.4%]	30[31.25%]	31[32.29%]	96[100%]

Table 22 describes the age distribution of the 96 subjects in the eight Meung Yum villages. 35/96 [36.4%] are aged between 15-30 years old, 30/96 [31.25%] subjects are aged between 31-45, and 31/96 [32.29%] subjects are ages 46 and above. The total number of male subjects is 49 [51%] and of female subjects are 47 [49%]. The original sampling plan was deviated from slightly in the 15-30 age-category, when the sampling took place. According to the original design, there should be 32 subjects in each age-gender category although this slight deviation is handled in the analysis. The ages of the subjects are listed in Table 23. The three broad age groups (15-30; 31-45; 46+) are subdivided into 5-year age ranges and within each such age range the age of each individual subject is listed in increasing order. This is done for both male and female. It should be noted that many subjects did not know their actual birth dates or ages and this led to them reporting approximate numbers, for example seven females reported their age as 45.

Table 23: Age distribution of Meung Yum by age and gender

Age Ranges		Male (N = 49)		Female (N = 47)	
		Ages of Subjects	Total	Ages of subjects	Total
15-30	15-20	17 18 18 20 20 20 20 20	18	15 16 16 17 18 18 18	17
	21-25	24 25 25		25 25 25 25	
	26-30	26 29 29 30 30 30 30		28 28 28 30 30 30 30	
31-45	31-35	32 32 32 32 34 35	14	31 31 33	16
	36-40	35 37 37 38 40		40 40 40 40 40	
	41-45	41 45 45		41 45 45 45 45 45 45 45	
46+	46-50	46 48 50 50 50 50 50	17	47 50 50 50 50 50 50	14
	51-55	51			
	56-60	57 58 60 60 60 60		60 60 60 60	
	61-65			65	
	66-70	70 70 70		70	
	>70			80	

The age distribution for Savaiq subjects is given in Table 24.

Table 24: Age distribution of Savaiq by village, gender and age group

Village	Gender	15-30	31-45	46+	Total
Man Gyat	Male	3	1	3	**7**
	Female	1	2	1	**4**
	Total	**4**	**3**	**4**	**11**
Pan Tan	Male	2	3	2	**7**
	Female	3	1	2	**6**
	Total	**5**	**4**	**4**	**13**
Grand Total		**9**	**7**	**8**	**24**

There were 11 subjects from Man Gyat village and 13 subjects from Thein Tan village. Altogether, there were 24 Savaiq individual interview subjects. The total number of male subjects is 14 [58.3%] and of female subjects is 10 [41.6%]. The actual sampling collected more subjects of the 15-30 age groups. The age of every subject is listed in Table 25.

Table 25: Age distribution of Savaiq by age and gender

Age Ranges		Male (N = 14)		Female (N = 10)	
		Ages of Subjects	**Total**	**Ages of subjects**	**Total**
15-30	15-20	19	5	15	4
	21-25	22 23 25		23 25	
	26-30	27		28	
31-45	31-35	35	4	35	3
	36-40	40		40 40	
	41-45	42 43			
46 +	46-50	46 47 47 48	5	48	3
	51-55			52	
	56-60			60	
	61-65	65			

According to the original design, there should be 4 subjects in each age-gender category although this slight deviation is handled in the analysis.

4.1.3 Education of subjects

The number of years Meung Yum individuals spent in formal education is displayed in Table 26.

Table 26: Years in formal education by village and gender

Meung Yum Village	School in village	Gender	Years in formal education	Average Time (mean)	Average Time (median)
Kaung Sar	No	Male	0 0 0 0 0 3	0.5	0
		Female	0 0 0 0 0 2	0.3	0
Pan Tan	Yes	Male	0 4 4 4 5 7	4	4
		Female	0 0 0 0 0 3	0.5	0
Man Kyu	Yes	Male	0 0 0 0 3 4	1.16	0
		Female	0 0 0 0 0 9	1.5	0
Man Phan	No	Male	0 0 0 1 4 4	1.5	0.5
		Female	0 0 0 0 5 5	1.66	0
Namt Yoke	Yes	Male	0 0 0 5 8 11	4	2.5
		Female	0 0 0 4 4 4	2	2
Man Pein	Yes	Male	0 0 0 0 1 2	0.5	0
		Female	0 0 0 0 0 1	0.16	0
Kaung Sang	No	Male	0 0 0 0 0 0	0	0
		Female	0 0 0 0 0 0	0	0
Man Kan	Yes	Male	0 0 0 0 0 0	0	0
		Female	0 0 0 0 0 8	1.3	0
			Total subjects	1.13	0

The men in Namt Yoke and Pan Tan spent the longest time in formal education. The presence of a school in a village does not guarantee that the subjects in a sample will have attended. For example, Man Kan has a school, but only one subject had spent time in formal education, and she is not originally from Man Kan. Man Phan on the other hand does not have a school but five of the twelve subjects spent time in formal education, typically in the neighbour village of Man Kyu.

The figures in Table 26 show that men generally spent slightly longer time in formal education. 70/96 [92.9%] of all the subjects had no education at all. The mean time spent in school for all subjects is 1.13 years and the median is 0 years.

Table 27 gives the years in formal education by age and gender for the Meung Yum subjects. Within each age-gender category the entries represent the number of years in formal education in increasing order. In total, 26/96 [27%] of the people had

received formal education among the people. The youngest age group received the most formal education. Male subjects are more likely to have had some formal education than females, but even the most educated group (male subjects in the 15-30 year old age category) has only a few years in school (mean 2.89 yrs; median 4 yrs).

Table 27: Years in formal education by age and gender

Age range	Male (N = 49)			Female (N = 47)		
	Years in formal education	Average		Years in formal education	Average	
		Mean	Median		Mean	Median
15-30	0 0 0 0 0 0 1 2 4 4 4 4 4 5 5 7 11	2.89	4	0 0 0 0 0 0 0 0 0 0 3 5 8 9	1.78	0
31-45	0 0 0 0 0 0 0 0 0 0 1 4 5 8	1.46	0	0 0 0 0 0 0 0 0 0 0 0 0 0 1 2 4 4 4 5	1	0
46+	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0	0	0 0 0 0 0 0 0 0 0 0 0 0 0	0	0
	Total	1.49	0	Total	0.96	0

Table 28 and Table 29 describe the length of time Savaiq subjects spent in formal education. 8/24 [33.3%] of them had received some formal education. The mean average of time spent in school for all Savaiq subjects is 2.04 years and the median average is 0 years.

Table 28: Years in formal education of Savaiq by village and gender

Savaiq Village	School in village	Gender	Years spent in formal education	Average Time (mean)	Average Time (median)
Man Gyat	No	Male	0 0 0 7 8 11	4.5	3.5
		Female	0 0 0 0 0	0	0
Thein Tan	No	Male	0 0 0 0 5 7	2	0
		Female	0 0 0 1 4 6	1.5	0.5
		Total subjects		2.04	0

Table 29 gives the breakdown of years in formal education by age and gender for the two Savaiq villages. Within each age-gender category the entries represent the number of years in formal education in increasing order. The youngest age group

received formal education the most. The mean number of years in education for all male is 2.9 years and the median number is 0 years. Less than half of the people had experienced formal education.

Table 29: Years in formal education by age and gender of Savaiq

	Male (N=13)			Female (N=10)		
Age range	Years in formal education	Average		Years in formal education	Average	
		Mean	Median		Mean	Median
15-30	0 0 5 7 8	3.3	2.5	0 0 1 3	1	0
31-45	0 0 7	1	0	0 0 0 6	1.5	0
46+	0 0 0 0 11	2.2	0	0 0	0	0
	Total	2.9	0	Total	1	0

Men often receive their main literacy education in the temple during their time as a novice or monk. The time living in the temple therefore gives an indication of the amount of literacy education they have received. The big difference between literacy in the temple and literacy in school is the language- the schools teach Burmese and the temples teach Shan.

Table 30 gives the time spent in a temple by male Meung Yum subjects by village. 9/49 [9.4%] of male subjects had studied in Shan temples. 40/49 [91%] of male subjects did not study in a monastery. The mean time spent in temple for Meung Yum men is 1.28 year and the median is 0 years.

Table 30: Years in Shan temple by Meung Yum village

Meung Yum Village	Years in Temple	Average Time (mean)	Average Time (median)
Kaung Sar	0 0 0 0 0 0	0	0
Pan Tan	0 0 0 0 0 0	0	0
Man Kyu	0 0 0 0 0 1	0.16	0
Man Phan	0 0 0 0 0 1	0.16	0
Namt Yoke	0 0 0 0 5 5	1.6	0
Man Pein	0 0 0 0 3 20	3.8	0
Kaung Sang	0 0 0 0 10 12	3.66	0
Man Kan	0 0 0 0 0 15	2.5	0
Total male subjects		1.28	0

It can be observed that in most of the villages, there are a small number of people who are knowledgeable in their religion and committed in their belief.

Table 31: Length of time male Savaiq subjects spent time in Shan temple

Savaiq Village	Time spent in Temple	Average Time (mean)	Average Time (median)
Man Gyat	0 0 0 5 5 7	2.8	2.5
Thein Tan	0 0 0 0 13 16	4.8	0
Total		3.5	0

Table 31 shows that about half of the male Savaiq subjects spent time in the temple. The mean time spent in temple for Savaiq men is 3.5 years and the median is 0 years.

4.2 Potential to use Shan

This section assesses the potential for Meung Yum speakers to use Shan for oral or written communication as well as attitudes towards Shan. Before proceeding we note that in many of the analysis sections there are differences in the total number of subjects providing data for a particular probe. For those probes used on both survey trips, N = 96. For probes used only on one trip, N = 48. For probes of the second trip that were asked in the 3 villages of Man Pein, Kaung Sang, and Man Kan but not in Namt Yoke village where the RTT story was obtained, N = 36.

4.2.1 Potential to use Shan for oral communication

This section seeks to answer the following question:

Research Question 1: 1 Do Meung Yum speakers understand Shan adequately? The following probe gives insight into this research question.

What other languages can you speak? (09-ISQ26 & 11-ISQ21[8])
Table 32 shows that 42/96 [43.75%] reported Shan as one of the languages they speak. In summary, many men can speak Shan more than women can do.

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[8] 2009 Individual Sociolinguistic Questionnaire No. 26 and 2011 Individual Sociolinguistic Questionnaire No.21

Table 32: Number of Meung Yum who report they speak Shan

Gender	15-30	31-45	46+	Total (N = 96)
Male (N = 49)	7	8	15	30/49
Female (N = 47)	1	9	2	12/47
Total	8/35	17/30	17/31	42/96

What groups of Meung Yum people can speak Shan well? Why? What groups of the people can't speak Shan very well? Why? (11-KIQ42-43)

According to the interview with the Namt Yoke village headman generally, people in his village aged above 40, can speak Shan well. Men learn Shan from their time in the monastery. The Man Pein village leader also reported that the villagers aged 15 and above in the village can speak Shan well. Males above ten years old can speak Shan because at that age they start to become novices and monks. Shan is also used in communication with outsiders while doing buying and selling. The village head in Man Kan also mentioned that the villagers who are older than 40 can speak Shan well because they make friends with Shan people. However, younger people and those who do not often go out of the village cannot speak Shan.

Of all the languages you speak, which language do you speak best, including mother tongue? second best? third best? (09-ISQ27b & 11-ISQ22)

All the subjects speak their mother tongue best. Table 33 shows that 23 Meung Yum [23.9%] list Shan as their second. 19/23 is men and 4/23 is women.

Table 33: Meung Yum who report they can speak Shan as second best

Village name	Speaking Shan as second best		
	Total (N = 96)	Male (N = 49)	Female (N = 47)
Kaung Sar	2	2	0
Pan Tan	1	0	1
Man Kyu	1	1	0
Man Phan	1	1	0
Namt Yoke	4	3	1
Man Pein	4	4	0
Kaung Sang	3	3	0
Man Kan	7	5	2
Total	23	19	4

Table 34 lists the number of the people who can speak Shan as their third best language.

Table 34: Meung Yum: Speaking Shan as third best

Village name	Total (N = 96)	Male (N = 49)	Female (N = 47)
Kaung Sar	1	1	0
Pan Tan	1	1	0
Man Kyu	4	3	1
Man Phan	1	1	0
Namt Yoke	1	1	0
Man Pein	3	1	2
Kaung Sang	1	1	0
Man Kan	1	0	1
Total	13	9	4

13 Meung Yum speak Shan as their third best language. 9/13 is men and 4/13 is women.

Overall, how well do you speak Shan? 1. A little 2. Well enough to get by. 3. Well. (11-ISQ49)

This question is only asked in 3 Meung Yum sites to 36 subjects, but not in Namt Yoke. The results are displayed in Table 35.

Table 35: Meung Yum: Fluency of speaking Shan

How well do you speak Shan	Total (N = 36)	Male (N = 18)	Female (N = 18)
A little	8	6	2
Enough to get by	2	1	1
Well	11	11	0
Total	21	18	3

21/36 [58.3%] can speak Shan at some level. 8/36 [22.2%] of them can speak Shan only a little, 2 subjects can speak it enough to get by and 11/36 [30.5%] of them can speak well. This indicates that the number of people who reported that they speak Shan fluently is 11/36 [30%], less than one third of the total. Only 3/18 women claim to speak Shan at any level compared to 18/18 men.

According to the Dialect Mapping tool results, the subjects from Kaung Sang and Man Kan reported that they have to speak Shan in order to communicate with Ai-Shuai, Palaung, Yao Khrone and Panglao people.

The bilingual proficiency evaluation in 09-ISQ55-60 was intended to be asked as a set for each LWC in use in the area which are Lachid, Shan, Chinese, and Burmese. However, lack of space on the answer sheet meant that the questions were only asked for Shan in 2009. Table 36 shows the details of the responses.

Table 36: Bilingual proficiency evaluation-Shan

	Question No.	Gender	Age Category			Total (N = 48)
			15-30	31-45	46+	
1	09-ISQ55	Can you buy something in Shan?				
		Male	1	3	2	6
		Female	0	2	0	2
		Total	1	5	2	8/48[16.6%]
2	09-ISQ56	Can you tell about your family in Shan?				
		Male	0	1	1	2
		Female	0	0	0	0
		Total	0	1	1	2/48 [4.16%]
3	09-ISQ57	If you overhear two Shan people speaking Shan in the market can you describe in Meung Yum what you heard?				
		Male	0	1	1	2
		Female	0	0	0	0
		Total	0	1	1	2/48 [4.16%]
4	09-ISQ58	Could you use Shan explain to a Shan speaker who does not speak Meung Yum, how to do your job?				
		Male	2	2	2	6
		Female	0	2	0	2
		Total	2	4	0	8/48 [16.6%]
5	09-ISQ59	Can you speak Shan as fast as a Shan person and still be understood?				
		Male	2	2	1	5
		Female	0	2	0	2
		Total	2	4	1	7/48 [14.58%]
6	09-ISQ60	Can you speak Shan as well as a Shan person?				
		Male	2	0	0	2
		Female	0	2	0	2
		Total	2	2	0	4/48 [8.3%]

This figure shows that only 8/48 (16.6%) claim be able to use Shan for the simplest communication task, buying something in Shan. Since the questions are meant to

correspond to increasingly difficult communication tasks, it would be expected that the numbers would generally decrease. So it is surprising that the number of positive responses to the second and third questions (ISQ56 & 57) is lower than responses for (ISQ58 & 59). This is perhaps due to thequestions not being suffiently precise. For example, ISQ57 asks about overhearing a conversation in the market place. It does not specify the topic of conversation, so perhaps some people were not confident they could understand absolutely any topic and gave a negative report. Also ISQ57 refers to two Shan people talking in the market but does not specify the topic. It's possible that a Meung Yum subject might not be confident of understanding all possible topics so they might have a negative response to this question.

4.2.2 Potential to use Shan for written communication

Can you read in Shan (with understanding)? If yes, do you think it is easy or hard to understand written Shan? (11-ISQ33, 35)

The above question was used in three Meung Yum villages: Man Pein, Kaung Sang, Man Kan.

5/36 [13.8%] of Meung Yum subjects reported that they can read Shan with understanding. The background of the subjects shows that their ages are between 20 and 70, and they spent 3 to 20 years long in the temple. However, the percentage of literacy in Shan is not high. All the five subjects mentioned that it is easy to understand it.

Table 37 shows the detailed information.

Table 37: Years in monastery education of five Meung Yum subjects who can read Shan

Subject's Village	Age of subjects	Length of years in temple
Man Pein	50	3
	70	20
Kaung Sang	51	12
	20	10
Man Kan	37	15

One of the survey team was a mother tongue Shan speaker and observed that older Meung Yum can speak Shan well with a good accent. Only a few old women can

speak Shan. The team also met with a Meung Yum young man in Kaung Sang who had been a monk for a long time; he can speak and read Shan very well.

4.2.3 Attitudes to written Shan

This section presents data relating to the following research question.

> Research Question 1: 2: Do Meung Yum speakers have negative attitudes
> toward the existing written Shan that would keep them from using these
> materials?

Would you like to be able to speak Shan better? Why? (09-ISQ34)

Among 16/48 subjects who reported that they speak Shan, 5 subjects mentioned that they would like to speak Shan better. 9 subjects do not know how to give reasons because they are shy and 'why' questions are mostly abstract for them. Only 2 subjects said they do not want to speak Shan better not because of having negative attitude toward Shan language. They think they will not have chances to learn the language.

Would it be acceptable for a young Meung Yum to marry a Shan person? (09-ISQ36 d, e)

12/16 reported that it is allowed for a Meung Yum to marry a Shan person. 3/16 said that it is not allowed, 1 subject gave no answer.

If yes, how interested are you in reading and writing Shan materials? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested (11-ISQ34)

One Meung Yum subject is a little interested, 3 subjects are rather interested and only one subject is very interested.

From religious leader's questionnaire results, it has been observed that there is one monastery in every selected village. The religious leader interviews were conducted in two Meung Yum villages. When visiting the two monasteries, a few big old sheets of Buddhist scriptures were shown by the novices and those documents are written in an old Shan and Tai Khuen scripts. Generally, they read Buddhist scriptures in Shan and speak in Meung Yum. Only a few monks, novices, and astrologers can read them. They said these written materials are very difficult to understand.

4.2.4 Summary of evidence concerning potential to use Shan

In this section, the evidence of the previous three sections is combined to attempt to draw a more general picture of Meung Yum speakers' potential to use Shan. The issue motivating this study was whether or not there is a need for a Meung Yum language development program or whether literacy in an LWC such as Shan was a possible alternative for Meung Yum speakers. Proficiency in understanding and speaking in Shan is hugely beneficial for learning literacy skills in Shan.

42/96 [43.75%] of Meung Yum listed Shan as one of the languages they speak; 30 men and 12 women. However, only 4/48 (8.3%) subjects can speak Shan very well or can speak Shan as well as a Shan person. The literacy rate in Shan is very low. Not a single woman among the people is literate in Shan. 5/36 [13.8%] of Meung Yum subjects responded that they can read Shan with understanding.

The attitude toward written Shan is found to be positive. All the subjects who can read Shan mentioned that it is easy to understand it. They are interested in some level in writing Shan. The people think that it is a sacred language since Shan is a written language and is currently used in their religious community, i.e. Buddhist. However, despite their positive attitudes, the present low literacy rate in Shan and lack of proficiency in speaking Shan is likely to prevent the Meung Yum from developing Shan literacy skills in the future. In other words, Shan has low viability as an alternative language of literacy for the Meung Yum.

4.3 Potential to use Lachid

This section seeks to assess the potential for Meung Yum speakers to use Lachid for oral or written communication as well as attitudes towards Lachid.

4.3.1 Potential to use Lachid in oral communication

> Research Question 1: 3 Do Meung Yum speakers understand Lachid adequately?

From village demographics of survey sites, in six of the eight villages surveyed, Meung Yum made up of a large majority of the population. In Man Kyu and Man Phan villages, Lachid Christians were living there before any Meung Yum villagers.

The Meung Yum villagers moved in to those villages recently when they became Christians.

Lachid is one of the LWCs spoken only in the related community in the Meung Yum area but not in the Buddhist majority. For fluency in Lachid, the subjects can do easy tasks using Lachid that they can speak, but they cannot speak Lachid as fast or as fluently as a native Lachid speaker.

What other languages can you speak? (09-ISQ26 & 09-ISQ21)

Table 38 shows the number of subjects who reported that they can speak Lachid in oral communication by village and gender.

Table 38: Number of Meung Yum who report they speak Lachid

Meung Yum Village	Lachid speakers		
	Total (N = 96)	Male (N = 49)	Female (N = 47)
Kaung Sar	6/12 (50%)	3	3
Pan Tan	9/12 (75%)	6	3
Man Kyu	9/12 (75%)	6	3
Man Phan	9/12 (75%)	4	5
Namt Yoke	1/12(8.3%)	1	0
Man Pein	4/12 (33.3%)	4	0
Kaung Sang	0/12 (0%)	0	0
Man Kan	0/12 (0%)	0	0
Total	38/96 (39.58%)	24/49	14/47

38/96 [39.58%] of all the subjects said they can speak Lachid. In the first four visited villages: Kaung Sar, Pan Tan, Man Kyu and Man Phan, the villagers can speak more Lachid language since Man Kyu and Man Phan are Meung Yum Christian villages and Lachid villages are located in the area. But in the last four listed villages, very few people can speak Lachid. No one from Kaung Sang and Man Kan can speak Lachid and only one person from Namt Yoke and 4 people from Man Pein speak Lachid and all of those are men. These are Buddhists and are not located near the Lachid Christian community.

Table 39: Meung Yum who report they can speak Lachid as second best

Meung Yum Village name	Speaking Lachid as second best		
	Total (N = 96)	Male (N = 49)	Female (N = 47)
Kaung Sar	1	0	1
Pan Tan	9	6	3
Man Kyu	7	3	4
Man Phan	6	2	4
Namt Yoke	0	0	0
Man Pein	2	0	2
Kaung Sang	0	0	0
Man Kan	0	0	0
Total	25	11	14

25/96 [26%] of the Meung Yum subjects reported that they speak Lachid as their second best language. Among those who speak Lachid 22/25 [88%] are from Pan Tan, Man Kyu, Man Phan villages and so live with Lachid people, however, 3/25 [12%] are from the rest of the villages, which have no daily contact with Lachid. 5/96 [5%] reported that they speak Lachid as their third best.

Overall, how well do you speak Lachid? 1. A little 2. Well enough to get by 3. Well. (11-ISQ51)

This question was also only asked in 3 Meung Yum sites to 36 subjects, and not in Namt Yoke. Among Meung Yum who can speak Lachid, only 1/36 [2.7%] subject can speak it well 3/36[8.3%] subjects can speak it enough to get by and 3/36 [8.3%] subjects can speak it a little. However, 29 subjects from the 2011 surveyed sites cannot speak Lachid at all.

However, some Meung Yum subjects reported that they speak Lachid with non-Meung Yum friends and co-workers. Some subjects reported that Meung Yum and Lachid are frequently used in village meetings.

What groups of Meung Yum people can speak Lachid well? Why?
What groups can't speak Lachid very well? Why? (11-KIQ44-45)

Note that the questions were asked to the village headmen of four Meung Yum villages in the 2011 field trip. The Namt Yoke village head reported that adults in his village can speak Lachid well since they make friends with Lachid in schools when going to school in a Lachid village. The Man Pein village leader reported that their villagers aged around 40, can speak Lachid well because they exchange work

with one another and work in the same rice fields. The headmen from Kaung Sang and Man Kan reported that no one at all or almost no one in their villages cannot speak Lachid.

The team visited Kham Deng Lachid village when there was a Christmas celebration. Many Lachid churches and Meung Yum Christians attended. All the worship services were conducted in Lachid.

Every five days there is a market in Kang Mong small town. All the people groups around the area, including Kokant (Chinese), Burmese, Lhaovo, Lachid, and Wa, as well as Meung Yum and Savaiq people, come to buy and sell in this market. So there are occasions when Meung Yum speakers come into contact with Lachid. Such contact can lead to comprehension of oral Lachid, which is a first step to learning how to use Lachid for oral communication.

4.3.2 Potential to use Lachid for written communication

This section presents data relating research question.

Can you read in Lachid (with understanding)? (11-ISQ36)
This question was used in three villages with 36 subjects. 5/36 [13.8%] of the Meung Yum subjects can read Lachid with understanding. 2 were from Man Pein, 2 were from Kaung Sang and 2 from Man Kan.

If yes, do you think it is easy or hard to understand written Lachid? (11-ISQ38)
Out of 5/36 subjects who can read Lachid with understanding, 2 subjects reported that it is hard to understand written Lachid and the rest of them said nothing about written Lachid.

4.3.3 Attitudes to written Lachid

This section presents data relating to the following research question.
Research Question 1.4: Do Meung Yum speakers have negative attitudes toward the existing written Lachid that would keep them from using these materials?
The following probe gives insight into this research question.

Would you like to be able to speak Lachid better? Why? (09-ISQ34)

33/48 reported that they speak Lachid. 8 subjects mentioned that they want to speak Lachid better. 3 subjects do not want to speak Lachid better and the rest of them, 22 subjects said nothing about their desire to improve speaking Lachid.

Would it be acceptable for a young Meung Yum to marry a Lachid person? (09-ISQ36 d, e)

24 subjects said they agree intermarriage with Lachid. 2 subjects gave neutral answers that they could not tell. 2 subjects mentioned that they do not agree with Lachid intermarriage. The rest of the subjects, i.e. 5 subjects do not say anything.

If yes, how interested are you in reading and writing Lachid? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested. (11-ISQ37)

In response to this question, only 1 out of 36 Meung Yum subjects was rather interested in reading and writing Lachid.

4.3.4 Summary of evidence concerning potential to use Lachid

Lachid is not an LWC in most parts of the Meung Yum area. 38/96 [39.58%] of all the subjects can speak Lachid. 5/48 [10.4%] subjects from the Buddhist villages, such as in Namt Yoke, Kaung Sang and Man Kan can speak Lachid. For literacy in Lachid, 5/36 [13.8%] of the Meung Yum subjects can read Lachid with understanding. This figure is surprising because all these subjects are non-Christian, whereas Lachid literacy is mostly accessed from Christianity. Those 5 subjects are: 2 from Man Pein, 2 from Kaung Sang and 2 from Man Kan. 2 subjects reported that it is hard to understand Lachid writing. Only 1 out of 36 Meung Yum subjects was rather interested in reading and writing Lachid.

The evidence gives no indication that Lachid is a viable language for literacy for Meung Yum speakers.

4.4 Potential to use Burmese

This section examines the potential to use Burmese for oral and written communication as well as language attitudes towards Burmese.

4.4.1 Potential to use Burmese for oral communication

This section seeks to answer the following question:

> Research Question 1: 5 Do Meung Yum speakers understand Burmese adequately?

According to the responses by the village leaders, Burmese is reported to be one of the most widely used LWCs in the Meung Yum area. The numbers of subjects who listed Burmese as one of the languages they were currently able to speak are presented by age and gender in Table 40.

Table 40: Number of Meung Yum who reported that they speak Burmese

Gender/Age	15-30	31-45	46+	Total
Male	13	9	3	25
Female	4	6	0	10
Total	17/35 [49%]	15/28 [53%]	3/33 [10%]	35/96 [38%]

The percentages of subjects who reported they can speak Burmese in each village range between 25% and 66%.

Table 40 shows that 36/96 [37.5%] of subjects reported they can speak Burmese. By age group, 10% (1 out of 10) of those older than 40 can speak Burmese whereas, 50% of the other age group can speak Burmese. The number of males who can speak Burmese is over twice as many as the number of females.

The total number of Burmese speaking subjects is slightly different, after asking about their speaking Burmese as second and third languages. 31/96 of them reported Burmese as their second or third best language. 5/96 subjects did not give the answers.

7/96 subjects reported that they speak Burmese as their second best language; 2/48 from the villages surveyed in 2009 and 5/48 from 2011. 24/96 [25%] reported that they speak Burmese as their third best language; 16/48 from 2009 surveyed sites and 8/48 of them are from 2011. School experiences can be evaluated for Burmese oral communication skills since going to school is a common way that people in the area learn Burmese. The number of years subjects spent in schools is listed in Table 41.

Table 41: Years Meung Yum speakers spent in formal education by age and gender

Age range	Male (N = 49)			Female (N = 47)		
	Years in formal education	Average		Years in formal education	Average	
		Mean	Median		Mean	Median
15-30	0 0 0 0 0 0 1 2 4 4 4 4 4 4 5 5 7 11	2.89	4	0 0 0 0 0 0 0 0 0 0 3 5 8 9	1.78	0
31-45	0 0 0 0 0 0 0 0 0 0 0 1 4 5 8	1.46	0	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 1 2 4 4 4 5	1	0
46 +	0 0 0 0 0 0 0 0 0 0 0 0 0 0 0 0	0	0	0 0 0 0 0 0 0 0 0 0 0 0 0 0	0	0
Average in Total		0.08	0	Average in total	0.05	0

Table 41 shows that none of the subjects who are older than 46 had any formal education. The 31-45 age groups had more chances to attend schools than the oldest group, the mean average for males of this middle age group is 1.46 years and the median is 0 year. The 15-30 age group spent longest time in formal eduction. Schools are located in 5 of the 8 villages surveyed. The language of instruction in the schools is Burmese.

What groups of Meung Yum people can speak Burmese well? Why? What groups of Meung Yum people can't speak Burmese very well? Why? (11-KIQ48-49)

From the 2011 KIQ results, village leaders from Namt Yoke, Man Pein and Man Kan reported that young people can speak Burmese well because they go to school. The Kaung Sang village headman reported that about half of his villagers can speak Burmese because there was a camp of Burmese soldiers around here in the past. The village headmen also reported that the old people cannot speak Burmese since they have not been to schools for education.

Overall, how well do you speak Burmese? 1. A little, 2. Enough to get by, and 3. Well. (11-ISQ52)

The 35 people who said they can speak Burmese were asked this question. 10/35 [28.5%] Meung Yum can speak it a little, 3/35 [8.5%] can speak it well enough to get by and only 1/35 [2.8%] subject said he can speak Burmese well and 22/35 [62.85%] are who reported that they cannot speak Burmese.

Do Meung Yum children speak any other languages after they start school? 33b: What languages? (09-ISQ33a)

33/48 [68.75%] of the subjects responded that children learn Burmese after they start school. But they speak their mother tongue at home.

4.4.2 Potential to use Burmese for written communication

11-ISQ42: Can you read Burmese with understanding?

Only 2/36 [5.5%] reported that they can read Burmese with understanding. One of them is from Man Pein and one is from Kaung Sang. They are men who are 20 and 25 years old respectively. Both of them are a little interested in writing Burmese and they said Burmese is easy to understand.

The subjects who attended school can also be assumed that they can read or write Burmese at some level. As shown in Table 24, 26/96 [27%] of Meung Yum people had received some formal education.

4.4.3 Attitudes to Burmese

This section seeks to answer the following question:

Research Question 1. 6: Do the Meung Yum have negative attitudes toward the existing written Burmese that would keep them from using these materials?

Would you like to be able to speak Burmese better? Why? (09-ISQ34)

On the 2009 data collection trip, 20/48 [41.66%] subjects reported that they speak Burmese. These 20 people were asked ISQ34. 6/20 [30%] subjects said they would like to speak Burmese better. 2/20 [10%] subjects said they do not want to speak Burmese better because 12/20 [60%] of the subjects can be said nothing about their desire to speak Burmese. To summarize these results, 6/20 [30%] of the subjects can be said to have positive attitudes to Burmese language since those 6 subjects are only 4/48 [8%] of the total sample, which implies that Burmese is not a viable language of literacy.

Would it be acceptable for a young Meung Yum to marry a Burmese? (09-ISQ36 d, e)

Among 20/48 subjects who speak Burmese; 17/48 of them said that marriage with Burmese is allowed. 2 subjects said they do not know. Only one said she does not agree intermarriage with Burmese.

Do people from this village intermarry with people from other people groups? Which people groups? About how many intermarried couples are there in this village? (11-KIQ52)

A small number of intermarried families can be found in some villages. There is one Karen, about 5 with Kachin, 6 families with Burmese in Namt Yoke. Likewise, there are 3 or 4 families of Burmese and Chinese in Kaung Sang, and there are a few mixed married with Wa, Chinese, Kachin, Shan and Lachid in Kaung Sar, ManKyu and Man Phan. But no Meung Yum has intermarried with other groups in Man Pein, Man Kan and Pan Tan.

Members of the survey team observed that most villagers from Namt Yoke seem to be able to understand Burmese well. The team met a Burmese teacher who is currently living in the village. The villagers explained that there was a military camp around the village in the past.

4.4.4 Summary of evidence concerning potential to use Burmese

In this section the evidence of the previous three sections are drawn together to create an overall picture of Meung Yum speakers' potential to use Burmese. The issue motivating this study was whether or not there is a need for a vernacular language development program Meung or whether literacy in an LWC such as Burmese was a viable alternative for the Meung Yum people. Negative attitudes toward bilingualism in Burmese were not found among the people. Proficiency in understanding and speaking Burmese is another important factor for learning literacy skills in Burmese. Given that overall, 36/96 [37.5%] of Meung Yum subjects reported that they can speak Burmese and 2/36 [5.55%] can read Burmese with understanding, there is little potential for Meung Yum to use Burmese as an alternative to vernacular language development.

4.5 Potential to use Chinese

This section assesses the potential for Meung Yum speakers to use Chinese for oral or written communication as well as attitudes towards Chinese.

4.5.1 Potential to use Chinese in oral communication

This subsection presents data relating to the following research question.

> Research Question 1: 7 Do Meung Yum speakers understand Chinese adequately?

Chinese is also one of the LWCs used in the Meung Yum area. 28/96 [29%] Meung Yum subjects reported that they can speak Chinese.

8/96 [8.3%] of the subjects speak Chinese as their second best language. 13/96 [13.5%] of all subjects speak it as their third best.

Table 42: Number of Meung Yum who reported that they speak Chinese

Meung Yum Village name	Chinese speakers		
	Total (N=96)	Male (N=49)	Female (N=47)
Kaung Sar	3	2	1
Pan Tan	3	2	1
Man Kyu	3	3	0
Man Phan	0	0	0
Namt Yoke	3	2	1
Man Pein	4	4	0
Kaung Sang	5	5	0
Man Kan	7	5	2
Total	28	23	5

What groups of Meung Yum people can speak Chinese well? Why?
What groups can't speak Chinese very well? Why? (11-KIQ50-51)
In responses to the questions above, the Namt Yoke village leader reported that most villagers can speak Chinese well since they do trading with Chinese people. The headman from Man Pein reported that some villagers aged above 20 can speak Chinese because they work for Chinese outside the village. It is also reported from the Kaung Sang headman that almost everyone in his village can speak Chinese

because they do trading with Chinese and work for them. Everyone in Man Kan can speak Chinese because they live close to Chinese people.

It is also reported that only a few villagers from Namt Yoke who never communicate with Chinese can not speak Chinese. None of the villagers from Kaung Sang and Man Kan are unable to speak Chinese.

All the surveyed Meung Yum village head men can speak Shan and Chinese. Meung Yum subjects from the visited villages reported that most people in their villages can speak Chinese to some extent because they live close to Chinese people, and they trade and work with Chinese people. However, they reported that young people cannot speak Chinese because they have never talked to Chinese people. The team saw some Chinese men visiting Kaung Sang village. Some young villagers have worked for Chinese people and they can speak Chinese. Many Kokant (Chinese) are living nearby Man Kan village.

4.5.2 Potential to use Chinese in written communication

According to ISQ results of 2011, no one can read Chinese language with understanding.

4.5.3 Attitudes to Chinese

This section presents data relating to the following question.
Research Question 1.8: Do the Meung Yum have negative attitudes toward the existing written Chinese that would keep them from using these materials?

When asking about literacy in Chinese, only one Meung Yum subject can read Chinese. No one is interested in reading and writing Chinese and a few of them mentioned that written Chinese is hard to learn.

4.5.1 Summary of evidence concerning potential to use Chinese

In this section the evidence of the previous three sections are drawn together to create an overall picture of Meung speakers' potential to use Chinese. The issue motivating this study was whether or not there is a need for a vernacular language development program in Meung Yum or whether literacy in an LWC such as Chinese

was a viable alternative for the Meung Yum people. The evidence shows that although many Meung Yum speakers are able to use Chinese for oral communication, almost none of them are able to read Chinese and none of them are interested in writing Chinese. This lack of present literacy ability in the community and lack of interest in Chinese literacy rule out Chinese as a potential language of literacy for the Meung Yum.

4.6 Potential to use Wa

This section assesses the potential for Meung Yum speakers to use Wa for oral or written communication as well as attitudes towards Wa. Wa is different from the other LWCs because it is closely related to Meung Yum and Savaiq. The sociolinguistic questionnaire results presented in this section will not be enough to answer the research question about Wa. Further linguistic analyses such as phonetic and lexical analysis, and RTT results will be presented later in Section 6.4.

4.6.1 Potential to use Wa in oral communication

This section presents data relating to the following research question.

> Research Question 1: **9** Do Meung Yum speakers understand Standard Wa adequately?

Do you speak any other languages? (09-ISQ26 and 11-ISQ21)

According to the ISQ results, only 3/96 [6%] Meung Yum subjects listed Wa as one of the LWCs they can speak. It can be perhaps they think that Wa is not a high language to be mentioned and the questions also were not asked about Wa language. However, when asking further question for Wa speaking fluency, a few more people have mentioned that they speak for in some level.

Overall, how well do you speak Wa? 1. A little 2. Enough to get by 3. Well. (11-ISQ51)

This question was asked to 36 subjects. 9/36 subjects reported that they can speak Wa for some level. 2 subjects said they can speak Wa well, 6/36 [16.6%] subjects can speak Wa well enough to get by and 1/36 [2.77%] subject can speak Wa a little.

What groups of Meung Yum people can speak Wa well? Why? What groups of Meung Yum people can't speak Wa? Why? (11-KIQ46-47)

Wa is not mentioned as an LWC in use in the four Meung Yum villages. Only one old female subject, 60 year-old from Man Phan (out of 48 subjects) mentioned that she can speak Wa.

According to the 2011 KIQ results, Meung Yum village leaders from Namt Yoke and Man Pein reported that everyone except children who are younger than 10 in their villages can speak Wa. They can speak Wa because their language is similar to Wa. According to the Namt Yoke SLQ subjects, they both use their own varieties when they meet with Wa people and they completely understand each other. However, the village leaders of the other two villages- Kaung Sang and Man Kan reported that no one in their village can speak Wa.

Nyi Kap (2012, pc) reported that when he visited Kaung Sang, Man Phan and Pang Wan villages, some people were not aware of what Wa was like. Some said they could not understand Wa but Nyi Kap told them that "I am speaking Wa to you now". It seems that those who have more contact with Wa speakers, either in the present or in the past, have a more accurate knowledge of what Wa is.

4.6.2 Potential to use written Wa

Can you read in Wa (with understanding)? (11-ISQ39)

1/36 [2.77%] of Meung Yum subjects can read Wa with understanding and he said he learned to read Wa in the Wa-SAR. But 35/36 [97.2%] cannot read Wa language at all.

If yes, do you think it is easy or hard to understand written Wa? (11-ISQ41)

Out of all the Meung Yum subjects, only three subjects gave an answer. One subject said it is hard to understand written Wa and two subjects said it is easy to understand. Overall there is almost none Meung Yum speakers who can write Wa.

4.6.3 Attitudes to Wa

This section presents data relating to the following research question.

> Research Question 1: 10 Do the Meung Yum have negative attitudes toward the existing written Wa that would keep them from using these materials?

How interested are you in reading and writing Wa? (a) Very interested, (b) rather interested, (c) a little interested, (d) not at all interested. (11-ISQ40)
2/36 [3.5%] of Meung Yum subjects mentioned that they are very interested in reading and writing Wa. According to the Kaung Sar village leader, there are a few intermarriage families with Wa in Kaung Sar village and a few people in the village can speak Wa.

4.6.4 Summary of evidence concerning potential to use Wa

In this section the evidence of the previous three sections are drawn together to create an overall picture of Meung Yum speakers' potential to use Wa. The issue motivating this study was whether or not there is a need for a language development program for Meung Yum or whether literacy in an LWC such as Wa was a viable alternative for the Meung Yum people.

3/96 [3.12%] of all Meung Yum subjects reported that they speak Wa. However, Namt Yoke and Man Pein village leaders mentioned that everyone in their villages except children can speak Wa. When Meung Yum and Wa meet each other, they both use their own varieties and they completely understand each other, according to the Namt Yoke SLQ results. This evidence shows that intelligibity of Wa language for Meung Yum speakers is high. However, people from some Meung Yum villages, such as Kaung Sang and Man Kan cannot speak Wa. Those who have never had contact with Wa do not have a clear knowledge of what Wa is. Only very few people are literate in Wa, i.e., 1/36 [2.77%] can read Wa with understanding. Negative attitudes toward bilingualism in Wa or Wa people are not found among the people. Therefore, only little potential was found for Meung Yum to use Wa as an alternative to vernacular language development.

4.7 Summary of findings relating to Goal 1: asessing the need

The evidence of strong bilingualism and language attitudes in Shan and Burmese has been found through the analysis. The need for vernacular language development in Meung Yum is based on the potential of the people to use LWCs in both spoken and written form.

In Sections 4.2 and Section 4.4 respectively the other two LWCs, i.e. Shan and Burmese, the potential of Meung Yum speakers to use the oral form of the LWC; the potential of Meung Yum speakers to use the written form of the LWC; and Meung

Yum speakers' attitudes towards the LWC and its speakers. As described in Section 4.3.4, Section 4.5.1 and Section 4.6.4, Lachid, Chinese and Wa are not used as an LWC in the villages in the survey so these languages do not appear to be potential alternative languages for literacy for Meung Yum.

4.7.1 Potential to use oral form of LWCs

In summary, Meung Yum's potential to use LWCs in oral form is fairly high. Particularly, about half of the people among Meung Yum can speak Shan and Lachid; some people can speak Chinese and Burmese. Very few people, 9/96 [9%] reported that they can speak Wa.

4.7.2 Potential to use written form of LWCs

Meung Yum literacy in all LWCs is very low. Few people (13% of them) can read Shan and Lachid, a few of them (5%) can read Burmese and a very few of them (2%) can read Wa. But none of them can write Chinese.

4.7.3 Attitudes to LWCs

Negative attitudes to being bilingual or literate in any of the LWCs were not found. Some Meung Yum people reported that they are interested in learning in writings in the LWCs. Even though they themselves do not know how to read and write, many subjects reported that there are advantages in being able to read and write the LWCs.

4.8 Conclusions relating to Goal 1: assessing the need

In conclusion the following findings can be drawn relating to the goal of assessing the need for language development among the Meung Yum people. A need for a vernacular language development is found among the Meung Yum. The lack of proficiency in oral communication in Shan and Burmese appear to be a major impediment to the developing of literacy skills in these languages. Proficiency in understanding and speaking Shan or Burmse would be hugely beneficial for learning literacy skills in any language.

The current literacy rate in Shan is very low, even in the absence of negative attitudes towards bilingualism in Shan. A similar situation exists for Burmese: 36/96 [27%] claimed to be able to use Burmese orally. The literacy rate in Burmese is low as well, i.e. 2/36 [5.5%], even in the absence of negative attitudes towards

bilingualism in Burmese. No person literate in Chinese is found among the surveyed villages. 1/36 [2.77%] of Meung Yum subjects is literate in Wa. Therefore, much evidence indicates low potential to use Lachid, Chinese, or Wa language as a viable alternative for Meung Yum speakers. However, negative attitudes to being bilingual or literate in any of these languages were not found.

Chapter 5

Sociolinguistic survey analysis II: investigating the readiness

This chapter presents an analysis of the sociolinguistic data to answer research questions set under Goal 2: investigating the readiness of Meung Yum for vernacular language development. In particular language vitality, population size; interest and unity are investigated under this broad goal.

5.1 Language vitality

This section seeks to answer the following research questions:

> **Research Question 2.1:** Does it appear likely that the Meung Yum varieties will continue to be spoken by future generations?

5.1.1 Language identity

A strong sense of identity as a people group greatly contributes to the vitality of the speech variety (Landweer 2000). The following question was therefore asked.

Do you think of yourself first as Meung Yum, Kachin, Burmese or something else? (09-ISQ52)

In response to this question, 44/48 [91.66%] reported that they think themselves first as Meung Yum. 4/48 [8.33%] of the subjects gave different answers: one subject does not know how to answer; one of them reported they belong to Shan and Wa and another one reported that their language is a dialect of Wa. Wa was not mentioned as an example in the question since at the time the author did not know that they are closely related to Wa. Furthermore, prior to the first fieldtrip, no one mentioned that they are related to Wa.

Are there people in this village who can only speak your mother tongue? (09-KIQ45 & 11-KIQ37)

24/96[25%] of Meung Yum individual subjects are monolingual, that means they reported that they can speak only their mother tongue. 3 of these are male and 21 are female. According to the responses from village leaders to the KIQ, old people above 40 and a few women in Man Phan, Man Kyu, Namt Yoke, Man Pein and Kaung Sang can speak only Meung Yum. None of the subjects from Kaung Sar, Pan Tan and Man Kan is monolingual.

Table 43: Monolingual Meung Yum by village and gender

Village	Male	Female
Kaung Sar	1	3
Pan Tan	0	0
Man Kyu	0	1
Man Phan	1	1
Namt Yoke	0	5
Man Pein	0	4
Kaung Sang	1	5
Man Kan	0	2
Total	3	21

Another important aspect of language vitality is transmission from one generation to another. Therefore the following question was asked.

Normally, what language do the children in this village speak first? (11-ISQ54)

All Meung Yum subjects, 36/36 [100%] reported that children in their village speak Meung Yum first in childhood.

Of all the languages you speak, which language do you speak best? (09- ISQ27 & 11-ISQ22)

84/84 [100%] of Meung Yum subjects from the seven villages (excluding Namt Yoke) said that they speak Meung Yum the best.

Are there people in this village who can speak Meung Yum, but not very well? (09-KIQ46 & 11-KIQ38)

Among all the Meung Yum villages in the survey, only some young people and children in Kaung Sar and some youth and adults in Man Kyu, speaks Meung Yum poorly.

Are there people in this village who cannot speak Meung Yum at all? (09-KIQ44 & 11-KIQ39)

According to responses from village leaders, the only people in all the Meung Yum villages surveyed who cannot speak Meung Yum at all were 4 or 5 people from Man Kyu village.

Do people from this village intermarry with people from other people groups? (09-KIQ48 & 11-KIQ52)

Intermarried with outsiders are rarely found among the Meung Yum people. Among the surveyed villages the following were reported: 1 inter-marriage with a Karen, 4 to 5 with Kachin, and 6 with Burmese in Namt Yoke, 3-4 mixed families with Burmese and Chinese were found in Kaung Sang. There are no mixed families in Man Pein and Man Kan.

Do you think the young people (from your group) in this village speak your language well? (11-ISQ54)

36/36 [100%] of the Meung Yum subjects 36/36 [100%] believe young people (from their group) in their village speak Meung Yum language well.

5.1.2 Language use

This section presents data about language use in several domains: within family and outside.

5.1.2.1 Language use in family domain and outside

What language do the children (from your group) in this village speak when they play together? (11-ISQ56)

36/36 [100%] of the Meung Yum subjects reported that the children (from their group) in their village speak their mother tongue, when they play together.

Table 44 lists language use in the family domain, that is, within the subjects' own home. The total numbers of subjects are different due to applicable situations of the

question asked. Almost everyone speaks their mother tongue with their family members at home, but 1 or 2 persons speak Lachid at home.

Table 44: Language use in family domain

When speaking to….	Meung Yum	Lachid	Total (100%)
Parents	47 (100%)		47
Grandparents	46 (100%)		46
Siblings	46 (100%)		46
Spouse	44 (98%)	1 (2%)	45
Children	42% (100%)		42
Grandchildren / nieces /nephews	37 (95%)	2 (5%)	39
Language mostly used at home	43 (98%)	1 (2%)	44

Table 45 describes languages use outside of the home.

Table 45: Language use outside of the home

When speaking to….	Meung Yum or L1	Other	Total (100%)
Wa Friends	43 (93%)	Wa-3 (7%)	46
Non-L1 friends	39 (81%)	Wa-3 (6%), Lachid; Burmese- 2 (4%), Chinese-1 (2%)	48
Non-L1 coworkers	17 (35%)	Wa-2 (4%), Lachid-19 (39.6%), Lhaovo -3 (6.2%), Burmese -6 (12.5%), Chinese-4 (8.3%), Shan -4 (8.3%)	48
At the market with L1 people	40 (83%)	Lachid-4 (8%), Burmese -3 (6%), Chinese-1 (3%)	48
At the market with non-L1 people	15 (31%)	Lachid -14 (29%), Burmese -9 (19%), Chinese-8 (17%), Shan -6 (13%)	48
At a funeral	37 (77%)	Lachid -11 (23%), Shan -5 (10%)	48
At a village meeting	28 (58%)	Lachid -20 (41%), Lhaovo -1 (2%), Burmese -1 (2%), Chinese-1 (2%)	48
At a temple/ a church	28 (58%)	Lachid -19 (40%), Burmese -5 (10%), Shan -6 (13%)	48
A government worker	0 (0%)	Lachid -4 (8%), Burmese -23 (48%)	48
With L1 classmate at school	7 (78%)	Lachid -1 (11%), Burmese -1 (11%)	9
Non-L1 classmate at school	0 (0%)	Lachid -5 (56%), Burmese -4 (46%)	9
Teachers	**0 (0%)**	Lachid -1 (10%), Burmese -8 (80%), Shan -1 (10%)	10

Meung Yum is mostly used outside home by Meung Yum people. When they meet with Wa friends, only a few people speak Wa but most people speak their mother tongue to communicate with Wa people. However, in government related centres such as offices and schools, the subjects have to use the LWCs, Meung Yum language is not spoken in this situation.

5.1.2.2 Religious language use

Religious language use among the Meung Yum community was surveyed through interviewing a few monks from two villages. The majority of Meung Yum people believe in Buddhism. Religious Leader interviews were done with two young Buddhist monks who live in Namt Yoke and Man Pein villages. The Religious Leader Questionaire used during this survey trip is shown in Appendix B. The monks were very young and they could not answer most questions.

The monks showed the team a few Buddhist scriptures those are used in the two monasteries, including charms, spells, mantras, and incantations (for cleansing houses of spirits). All the materials are written in a Taic script. Only a few monks, novices, and astrologers can read them and these materials are very difficult to understand.

Taic scripts are used in the two monasteries. The subjects reported that the Meung Yum language is spoken for most religious activities in both villages. Meung Yum is used for worship, meditation, preaching, making announcements, visiting, in funeral services and when they talk with their family. However, they use both Shan and Meung Yum when they have ceremonies for monk noviciation, for celebrating religious festivals, for reciting, and when teaching. Generally, they read Buddhist scriptures in a kind of Shan but speak in Meung Yum.

Only a few Meung Yum villages are Christian, namely, Man Phan, Man Kyu, Loi Yang, Kham Deng and Laijong. There are about 60 Meung Yum families who have converted to Christianity. They are under the church membership of the Lashio Kachin Baptist Association. Although in the past, there were no worship services conducted in their mother tongue, since April 2011, worship services in the Meung Yum language have begun, and they have started to have a separate Meung Yum church under the supervision of the Baptist association.

In the Christian community in general, Bible reading is in Burmese and Jingphaw, but speaking and preaching are in Lachid. Mostly, however, Meung Yum Christians do not understand the scriptures in these languages.

5.1.3 Language attitudes to Meung Yum

If a non-Meung Yum person overhears you speaking Meung Yum, how do you feel? (09-ISQ45)

38/48 [82.6%] subjects mentioned that they are not shy in speaking their mother tongue outside their community and they will continue speaking when outsiders overhear during the conversation. 5/48 reported that they are shy of speaking Meung Yum in front of outsiders, one subject said she is shy not because of speaking the language but because of their dress and earring. Their dresses and earrings make them obvious in appearance that they are hilltribes.

Are the young people abandoning the customs of your ancestors? (09-ISQ46)

36/36 [100%] of Meung Yum subjects said the young people are not abandoning their customs at all.

5.2 Population size

This section presents data to answer the following research question.

Research Question 2.2: What is the approximate population of the Meung Yum?

In the survey sites, there are 423 households and about 2230 people in all the eight visited Meung Yum villages. The total number of households and villagers of each village are listed in Table 46.

Table 46: Number of people and households in Meung Yum visited sites

Village	No. of households (Meung Yum only)	No. of people (adults and children)
Kaung Sar	20	100
Pan Tan	30	150
Man Kyu	13	70
Man Phan	42	210
Namt Yoke	50	300
Man Pein	86	400
Kaung Sang	90	400
Man Kan	92	600
Total	**423**	**2230**

The Kachin Baptist Association estimated[9] the total Meung Yum population to be 30,000. However, according to the information collected in the survey, the total population of Meung Yum people is estimated to be 8000 and they are living approximately in 50 villages in northern Shan State. 21 villages are in Kunlong and 30 villages are in Wa-SAR. Based on the approximate number of households , it seems that the total Meung Yum households in Kunlong township is about 790 with a total population closer to 4,000.

The people live with other ethnic groups in most of the villages but seven villages are pure Meung Yum villages in Kunlong Township; Namt Yoke, Pang Kaw, Pang Wan, Man Pein, Pa Paw, Kaung Sang and Man Kan villages. All the names of the Meung Yum villages and number of households are shown in Appendix C.

According to the responses from KIQ as well as informal interviews, Meung Yum people are living in a total of approximately 50 villages. However, most of these villages are mixed with other people groups, such as Savaiq, Lachid and Lhaovo. Two pure Meung Yum villages are located in the Wa-SAR. Based on the number of villages given by village leaders, the number of Meung Yum people in the Wa-SAR is estimated to be 4,000.

5.3 Interest in language development

This section presents data relating to the following research question.

> **Research Question 2.3:** How interested are the people in language development in their own language?

This interest is considered among different groups in the following subsections: people in general and religious leaders.

5.3.1 Interest of people in general

Individual subjects were asked the following question.

Do you have printed materials at home (a) (If yes) what kind of books do you have? (If yes) What languages are they written in? (11-ISQ48 & 11-KIQ 67)
13/36 [36.1%] of Meung Yum subjects have printed material at home. 23/36 [63.8%] do not have printed materials at home. Those materials are school text

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[9] personal communication

books in Burmese language and religious books in Shan. 12 responses for school text books and only 2 responses for religious books in Shan were found in the result.

The Meung Yum subjects from most of the villages surveyed reported that they would like to write Meung Yum using Shan or Burmese script, because it is easy and some people are already literate in Shan. However, the subjects from Man Pein reported that they would like written Meung Yum to be in Roman script.

All the Meung Yum village leaders reported there are no printed materials in Meung Yum, except that one person had tried to write Meung Yum sounds using Shan letters.

If someone came to your village and wrote down your language, is it good or bad? What kinds of things would you like to have written in your language? (09-ISQ 47-48)

46/48 of the subjects said it would be good to have their mother tongue written down. The subject's opinions on the advantages of having a writing system in the mothertongue are listed in Table 47.

Table 47: Reasons for willing to have a writing system in the mothertongue

Advantages in having a writing system in the mothertongue	No. of subjects
Good and we want to have our language written.	24
We would like to be intelligent and developed like others.	12
Our people would not be extinct	4
I want to learn to read and write	2
Can able to read Bible, pray in my mother tongue	1
I want to see and learn before I died.	1

12/48 [25%] subjects mentioned that their writing can help them to develop in several aspects of their lives and develop in several ways. None of the subjects reported that they did not want writing in their mother tongue. This shows that Meung Yum people are generally keen to see language development in Meung Yum.

5.3.2 Interest of religious leaders

Among the Meung Yum and Savaiq, there have been no language development efforts. A few people individually have tried to write down the Meung Yum language with Shan and Lachid letters.

Religious leaders from both villages mentioned that they would like to have Meung Yum writing. They would like to teach literacy in Meung Yum to all novices and monks in their monastery and use it in their village. Both monks reported that using Shan script would be the most convenient for writing Meung Yum writing system because Shan script looks like their current religious literature, and it is easy to use.

Kachin Baptist churches in Lashio who are involved in outreach to the Meung Yum people would like to develop written language for the Meung Yum. The literature committee for all the Meung Yum villages in Kunlong Township is organized currently so that people from both religions are involved. The 17 committee members have been meeting with each other since 2010. However, no Meung Yum people from the Wa-SAR are on the existing literature committee.

5.4 Unity of the people and potential language development leaders

This section presents data relating to the following research question.

> **Research Question 2.4:** How unified is the language and religious community throughout the region about orthography and language development?

The team observed that the Meung Yum people have good relationships with each other, regardless of their different religions. Buddhists and Christians live together in the Pan Tan village, and a temple and church are both built in the same village. It can be observed that the Meung Yum people in Kunlong have frequent contact with each other. According to responses to 11-ISQ, 33/48 [68.75%] subjects reported that they have traveled to many other Meung Yum villages, mainly for visiting the people there.

Any negative attitude toward a certain Meung Yum village is not found in the sociolinguistic interveiws, 36/36 [100%] subjects have positive attitudes toward the storyteller's Meung Yum variety (from Namt Yoke village). Most of the subjects felt good about intermarriage with someone like the storyteller.

Would you like to have written Meung Yum? For what purpose? (11-KIQ67)
4/4 [100%] of the village leaders mentioned that they would like to have their language written. Namt Yoke village leader gave the reasons that we want it because

they never had it before and there is no teacher among them. Kaung Sang village headman said that they can write names, record dates of birth and keep financial records. The other two village leaders did not to give a reason.

What kind of alphabet would be most appropriate/ convenient for Meung Yum alphabet? (Roman script, Burmese script or Shan script) Why? (11-KIQ68 & 11-RLQ53)
The responses to this question are listed in Table 48.

Table 48: Preferred script for Meung Yum alphabets

Interviewee	Preferred script	Reasons
Namt Yoke village leader	Burmese	Easier
Man Pein village leader	Roman	Easier
Kaung Sang village leader	Shan	Older people know how to read and write Shan
Man Kan village leader	Shan or Burmese	Most of us know how to read and write Shan and Burmese
Namt Yoke monks	Shan	Our religious books are written in Shan language.
Man Pein monks	Shan	Easier

All the interviewees do not agree on the script that they think it would be appropriate for Meung Yum writing. However, Shan is mostly mentioned because it is used in their sacred writing and older people are familiar with it. Two people mentioned that Burmese is appropriate because they think that it is easier. Only one leader mentioned that Roman script is more appropriate for the writing. The Shan and Burmese alphabets have many characters in common, so the choice between those two scripts would not be between two completely different scripts. The Roman script however is completely different in appearance. However, since both Wa and Lachid use Roman scripts, a Roman-based orthography for Meung Yum would provide for high transfer from literacy in Meung Yum to literacy in Wa and/or Lachid.

Would you like to have Meung Yum written? For what purpose? (11-RLQ51)

Monks from Namt Yoke and Man Pein said that they want to have their language written and want to use it for their villagers and in their monasteries.

What would help the people in your village use the Meung Yum language more for their religious life? (11-RLQ56)

Monks from Namt Yoke mentioned that they would like to help their villagers to be devoted to their religion. Monks from Man Pein village want to help the villagers to love each other and to be able to teach Meung Yum letters to all novices and monks.

The final research question relating to Goal 2 is as follows:

> **Research Question 2.5:** How many Meung Yum speakers have sufficient education to help with language development?

There are primary schools in 5 out of 8 visited Meung Yum villages. Most children from Namt Yoke and Man Pein go to school. Only 5 children from Kaung Sang attend school and some children from Man Kan attend school. The language of instruction in these schools is Burmese and teachers speak Lachid. A few Meung Yum children go to nearby villages for middle school. A very few children go to bigger towns for high school, including Lashio, Kutkai, Kunlong and Ho Pang Towns. About two thirds of the Meung Yum individual subjects had no education at all. Only 22% of them had studied at Burmese primary school and 9% had studied in Shan monasteries.

According to a background interview with a few church leaders, among all the Meung Yum, there are about ten people who completed high school. These ten young people could be potential workers for Meung Yum language development work in the future.

5.5 Summary of findings relating to Goal 2: readiness

The answers to research questions 2.1 to 2.5 were presented in Sections 5.1 to 5.4. Taken together the answers to these questions allow us to assess the readiness for vernacular language development for Meung Yum.

Language vitality among Meung Yum people is high. All the Meung Yum individual subjects speak Meung Yum as their first and best language and they think of themselves first as being Meung Yum ethnicly. They speak Meung Yum in almost

every domain of their daily lives, including speaking with their parents, grandparents, aunts and uncles, siblings, spouses, children, grandchildren, at funerals, in village meetings, at the market and with their Meung Yum co-workers. In fact, 25% of ISQ subjects are monolingual in Meung Yum.

All Meung Yum children speak Meung Yum as their first language and most do not speak any other languages before they start school, although a few children in mixed villages learn Lachid by playing with Lachid children before starting school. All the children can speak Meung Yum very well and they mainly speak Meung Yum with their friends while playing. All the individual subjects thought that Meung Yum children will still be speaking Meung Yum 20 years from now. All the subjects reported that the Meung Yum young people are proud of their mother tongue and they value their customs.

However, according to the 2009 KIQ results, in mixed villages; such as Kaung Sar, Man Kyu, Taptu, Man Phan and Man Kaung villages children and young people speak Meung Yum poorly and they are speaking Lachid. Meung Yum people are shy to speak their language However in pure Meung Yum villages the language vitality is very high.

Meung Yum people are estimated to be 8000 and they are living approximately in 50 villages in northern Shan State. 21 villages are in Kunlong and 30 villages are in Wa-SAR.

It has been found that the Meung Yum people mainly have good relationships with each other, regardless of their different religions. All the Meung Yum knowledgeable and religious leader subjects reported that they would like to have their language written because they want to know how to read and write Meung Yum, and they want to record the birthdays of their children and keep financial records. The religious leader subjects would like to teach written Meung Yum to all the novices and monks in their monastery and use it in their village.

Only a few people among the whole Meung Yum population are educated. However, a few individuals from various villages have been identified who could possibly help with language development efforts in the future.

5.6 Conclusions relating to readiness

The following conclusions can be drawn relating to the goal of assessing the readiness for language development in Meung Yum.

Strong evidence of language vitality including the use of Meung Yum in almost every domain shows that Meung Yum is likely to be spoken by future generations, as their mother tongue. Strong positive attitudes towards Meung Yum language suggest that Meung Yum language and culture will continue to be passed on to future generations.

It has been found that the Meung Yum people predominantly have good relationships with each other, regardless of their different religions. Meung Yum people are interested in reading and writing their own language, even though most of them are illiterate and uneducated. There are a few people among the Meung Yum population who are educated. They could possibly be helpful people for language development efforts in the future. The Meung Yum community in Kunlong Township is unified for language development. However, there is no collaboration between Meung Yum people in Kunlong and Wa-SAR currently.

Chapter 6

Sociolinguistics Analysis III: the suitable variety for language development and extensibility of Meung Yum to Savaiq

This chapter lays out sociolinguistic data and lexical analysis to answer the research questions related to Goal 3 and Goal 4. Sections 6.1 to 6.4 lay out data analysis for each of the research questions relating to Goal 3: which is to determine the most suitable variety for Meung Yum language development.

Section 6.1.1 presents a summary of phonetic features and lexicostatistics of each of the Meung Yum varieties, Section 6.2 presents sociolinguistic data related to the prestige or central dialect within Meung Yum varieties, Section 6.3 presents data about the interactions of speakers of different Meung Yum varieties and section 6.4 presents a lexicostatistical comparison of Meung Yum with other Palaungic languages.

Sections 6.5 to 6.7 contain the data to answer the research questions for Goal 4: whether Savaiq can be incorporated in a Meung Yum language development program. Section 6.5 presents a lexicostatistical comparison of Meung Yum and Savaiq varieties, Section 6.6 presents sociolinguistic data about the attitudes of Savaiq speakers towards Meung Yum and section 6.7 presents the nature and interaction between Meung Yum and Savaiq speakers. Sections 6.8 and 6.9 present the findings and conclusions relating to Goal 3 and Goal 4.

6.1 Mutual intelligibility of Meung Yum varieties

This section provides the data to answer the following research question.
Research Question 3.1: What Meung Yum varieties are understandable to the speakers of other Meung Yum varieties?

The following subsections provide data to answer this question by viewing their phonetic features, lexicostatistics and RTT results.

6.1.1 Phonetic features

The phonetic features found in the Meung Yum varieties selected for the survey are presented in this section. Data from every survey site is included in this summary. The analysis is only intended to see a brief overview of Meung Yum varieties but detailed phonological analysis is not the focus of this research. The Meung Yum and Savaiq wordlist data used for the lexical comparisons are listed in Appendix A. The initial consonant phones are presented in Table 49.

Table 49: Meung Yum initial consonant phones

Intial Consonant		Bilabial		Labiodental		Alveolar		Palatal		Velar		Glottal	
Stop	voiceless	pʰ	p			tʰ	t	c	cʰ	kʰ	k	ʔ	
	voiced		b				d				g		
Nasal	voiceless	m̥				n̥							
	voiced	m				n		ɲ		ŋ			
Fricative	voiceless					s						h	
	Voiced				v								
Approximants	voiced	w						j					
Liquid	lateral					l	l̥						
	trill					r							

Twenty-six consonantal sounds and nine vowel segments were found through the wordlist data. The consonant phones found in final position are presented in Table 50.

Table 50: Meung Yum final consonant phones

Final consonants		Bilabial		Alveolar		Palatal		Velar		Glottal	
Stop	Voiceless	p		t		c		k		ʔ	
	Voiced							g			
Fricative	Voiceless									h	
Nasal	Voiced		m		n		ɲ		ŋ		

Table 50 shows eleven consonants found in final position. In this research, the phones /u/ and /i/ occur frequently in the coda of a syllable. It is possible that phonological analysis would decide that these phones should be interpreted as the semi vowel /w/ and /j/ respectively, and would therefore be added to the inventory in Table 50. Nine vowels were found in all Meung Yum varieties. These are displayed in Table 51.

Table 51: Meung Yum vowel phones

Vowels	Front	Central	Back	Back
		Unrounded		Rounded
Close	i		ɯ	u
Close-mid	e	ə		o
Open-mid	ɛ			ɔ
Open		a		

There are slight variations in pronunciation from village to village, but overall the phonetic features of the eight varieties are very similar.

6.1.2 Lexical comparison

This subsection describes lexical comparison of the eight Meung Yum varieties. The details of the method used in this analysis are laid out in section 3.5.2. The 454-item wordlists were entered into Excel and double-checked using the recordings. The first step of the comparison is deciding words which are common for all the lists. A standard wordlist must be chosen. These words are 'core vocabulary' which is considered to be central to the speech variety and they are more resistant to changes over time than other items in the lexicon. In this comparison the most commonly used 105 words are chosen which are proposed in Mann (2004). The computed similarity percentages are shown in Figure 8.

		01	02	03	04	05	06	07	08
Kaung Sar	01	100							
Pan Tan	02	98	100						
Man Kyu	03	97	96	100					
Man Phan	04	96	97	96	100				
Namt Yoke	05	96	96	98	97	100			
Man Pein	06	96	96	99	97	98	100		
Kaung Sang	07	97	97	98	99	100	99	100	
Man Kan	08	97	97	99	97	99	99	100	100
		01	02	03	04	05	06	07	08
		Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan

Figure 8: Lexical similarity for 8 Meung Yum varieties

All Meung Yum varieties share 96% to 100% lexical similarity. This evidence shows that there is no substantial variation among the selected Meung Yum villages. This means that from a lexical point of view, vocabulary is not a barrier to

comprehension among the Meung Yum varieties. Namt Yoke is reported to be an important village for the people and Namt Yoke is a possible prestige variety. Every variety shares at least 96% lexical similarity with Namt Yoke. This figure shows that if other villages consider Namt Yoke to be the prestige variety, lexical similarity would not prevent it from being selected as the variety for development.

6.1.3 RTT results

Namt Yoke village was chosen to be recorded for the recorded text test since it was suggested by local knowledgeable people that this village is a prestigious village among the Meung Yum. The survey team collected a story from Namt Yoke and tested it in four Meung Yum villages in order to test how well those villages could understand the Namt Yoke variety of Meung Yum.

To interpret RTT results, three types of information are necessary. The first is the average percentage, as shown in Table 52, which is the average (mean) of the percentage of questions answered correctly by each subject. Thus, on average, the Namt Yoke subjects answered 94% of the questions correctly. The second important type of information is the standard deviation, which measures how many individual score vary from the community average. The third important piece of data is the number of subjects tested. Table 52 shows the results from the Namt Yoke RTT tested in the Meung Yum villages.

Table 52: Meung Yum village RTT scores

Variety Tested	Village	Conclusion	Average Score	Standard Deviation	No. of Subjects
Meung Yum (Namt Yoke)	Namt Yoke	understand	94%	9%	12
	Man Pein	understand	92%	8%	12
	Kaung Sang	understand	97%	6%	11
	Man Kan	understand	94%	6%	12

According to Table 52, the subjects from all the Meung Yum villages scored well on the Meung Yum RTT story. The average score in each of these four villages is at least 92%, with a standard deviation no more than 9%. Thus, it can be concluded that all the Meung Yum people from these villages adequately understand the Namt Yoke variety of Meung Yum. It should be noted that the average score in Namt Yoke was about the same as the other three villages. Since the results of dialect intelligibility

testing show that intelligibility is over 80%, then the four Meung Yum varieties may be referred to as 'similar dialects'. In other words, there is no dialect variation among these four Meung Yum villages.

In addition to the RTT itself, each subject was asked several 'post-RTT' questions, testing their knowledge of and attitude to variety of the speaker in the story. These responses were then analysed.

48/48 [100%] of the Meung Yum subjects reported that they understood everything from the Meung Yum RTT story. All the subjects could tell that the storyteller was Meung Yum and 20/36 [55.5%] subjects, (non-Namt Yoke villagers) could recognise that the storyteller came from Namt Yoke.

48/48 [100%] of the Meung Yum subjects thought that the storyteller's speech was the same as their speech. 34/36 [94.4%] of the subjects said that the Meung Yum children in their village would also be able to understand the story.

When you speak with Meung Yum people there (from other Meung Yum villages), what language do you use with each other? (11-ISQ32e)
This question was asked to 36 subjects in three villages on the 2011 trip, except in Namt Yoke and the responses are displayed in Table 53. However, 15/36 [41.6%] reported that they had never met with Meung Yum people from other villages so this question is only applicable for 21 subjects.

Table 53: Ways of communicating with other Meung Yum villagers

Ways of communicating with other Meung Yum villagers	No. of subjects
We both use our own varieties	18
We both switch our own varieties slightly	2
I switch to his variety	1
Total	21

18/21 [85.7%] of the subjects reported that they use their own variety when they speak with people from other Meung Yum villages. 2/21 [9.5%] of the subjects switch their variety slightly and 1/21 [4.76%] or one subject switches to use other variety when they speak with other Meung Yum people. Since most of the subjects use their own variety and only a few people switch slightly or speak other variety, it

can be assumed that there is no barrier among the people because of their speech variation.

6.1.4 Summary of findings for mutual intelligibility of Meung Yum varieties

The previous subsections present three different kinds of evidence concerning the mutual intelligibility of Meung Yum varieties. The phones of the eight varieties are almost completely identical giving no problems in understanding the pronunciation of speakers of other varieties. The varieties all share lexical similarity percentages of 96% or above which means that differences in vocabulary would present few problems in comprehending speakers of other varieties. Finally a deeper level of intelligibility testing, namely RTT, showed that the Namt Yoke variety is well understood in other villages about as well as it was understood in Namt Yoke.

6.2 Prestige dialect

This section seeks to answer the following research question.

> Research Question 3.2: What varieties are prestigious and important to the Meung Yum?

Data to answer this question was obtained from the ISLQ and KIQ responses.

Out of all the Meung Yum villages/towns, which village is the most important? (09-ISQ49)

The question above is asked to individual subjects in four Meung Yum villages: Kaung Sar, Pan Tan, Man Kyu and Man Phan which were visited in 2009.

Table 54 shows the answers people gave.

Table 54: The most important Meung Yum village

Opinions about the most important village	Kaung Sar	Pan Tang	Man Phan	Man Kyu	Total No. of subjects
No village is more important than the others	3	5	2	2	12
Namt Yoke	1	3	3	5	12
My own village	3	3	4	1	11
No answer	1	1	3	2	7
Man Pein	3				3
Man Phan				1	1
Kaung Sang	1				1
Meung Yum (village name)				1	1
Total	12	12	12	12	48

12/48 [25%] of the subjects reported that none of the Meung Yum villages is more important than the others. However, another 12/48 [25%] reported that Namt Yoke village is the most important village; the subjects who said so are not from Namt Yoke. Reason they gave included: because there are more educated villagers; it is the first village of the Meung Yum; they are pure Meung Yum people; they maintain their traditions and customs; the villagers have hospitality; subjects' relatives live there, they are good in relating with others; and it is a good place to live where most Meung Yum Buddhists live.

11/48 [23 %] of the subjects, from each of the four villages reported that their own village is the most important villages. One subject reported that Man Phan is important since it is a Meung Yum Christian village and there is a teacher in the village so she can teach their children. A few subjects reported that their own village, Pan Tan, is important because the villagers speak their language well and the villagers are in unity.

A few subjects reported that Man Pein village is the most important because it is the very first village of the Meung Yum people, their grandparents lived there, it is a big Meung Yum village and there is a monastery in the village. One subject reported that Kaung Sang village is the most important because it is a big Meung Yum village. A village name also called Meung Yum, located in Wa-SAR is also reported as the most important village but no reason is given.

The same question was included in the KIQ used in 2011, in the four villages: Namt Yoke, Man Pein, Kaung Sang and Man Kan. It is observed that most subjects seemed that they do not know how to answer this question; this kind of question is abstract for them.

Table 55: The most important Meung Yum village

Village	Answer	Reason
Namt Yoke	Pang Wan, Pang Khaw, Kaung Sang, Pa Paw	Speak more polite and sweet, easy to understand
Man Pein	No village is important than the other	
Kaung Sang	No answer	
Man Kan	Our own village	

Namt Yoke village leader mentioned that Pang Wan, Pang Khaw, Kaung Sang and Pa Paw are the most important villages, since they speak politely; sweetly and it is easy to understand. But Man Pein village chief reported that one village is not more important or more pure than another. Kaung Sang village leader gave no answer. Man Kan's village chief reported that their own village is the most important village.

Among the Meung Yum, which speech variety seems purer than others? (11-KIQ65)

When asking about the purest variety/ village spoken among the people, Namt Yoke village leader reported that people from every village speak pure Meung Yum language. There is no village that speaks the purest Meung Yum. The subjects from the three other villages also did not say any village as the purest Meung Yum variety. To summarize all the data about a prestige variety among the people, Namt Yoke village is most frequently name given by 12/48 [25%] people. This evidence is nonbiased since the subjects who said this are not from Namt Yoke itself. However, the Namt Yoke village leader did not name his own village as an important village.

12/48 [25%] of subjects mentioned that no village is more prestigious than the other. A few people mentioned some villages' names: Kaung Sang, Meung Yum, Pang Wan, Pang Khaw, and Pa Paw. So, it can be summarized that Namt Yoke is the leading candidate for most prestigious village. Likewise, other big villages: Kaung Sang, Meung Yum, Pang Wan, Pang Khaw, and Pa Paw are suitable varieties for language development.

6.3 Interaction between Meung Yum varieties

This section describes sociolinguistic data concerning the following research question.

> Research Question 3.3: What are the types, natures, and extent of interaction between and within the Meung Yum varieties?

In the 2009 KIQ results, the Kaung Sar village leader reported that a few adults from their village travel to Man Pein, Namt Yoke and Pan Tan to visit people there about once a year. The Man Kyu village leader reported that a few young people from their village travel to Namt Yoke and Pang Wan for visiting and for festivals about 3-4 times a year. The Man Phan village leader reported that almost everyone from their village goes to Man Kyu, Pan Tan, Ong Tong and other Meung Yum places for visiting almost every week. A few villagers from the villages where they go to visit also come to their villages about 3-4 times a year. They come to visit and for seasonal religious festivals. When those people come, they speak Meung Yum.

The Namt Yoke village leader reported that they do not have to change the way they speak in communicating with Meung Yum from Wa-SAR. They can understand one another well. However, the village headmen from three other villages said they do not meet Meung Yum people from the Wa-SAR.

According to the 2011 KIQ results, Namt Yoke village leader reported that Meung Yum people from the Wa-SAR, especially from Meung Yum village, Man Hawng, Man Kyu, and Noat Awng, frequently come to their village everyday or once a week for trading, festivals and weddings. They both use their own varieties when they meet with each other and they completely understand each other The Kaung Sang village leader reported that Meung Yum people from Ho Loi and Pa Paw always come to their village. However, Meung Yum people from Wa-SAR do not come to the other three villages because there is no official entry point between Kunlong and the Wa-SAR not to mention the difficulty of travel.

Which Meung Yum villages do you visit most often? (11-ISQ32)

This question was asked to 36 subjects from Man Pein, Kaung Sang and Man Kan. The responses are displayed in Table 56. Note that some subjects mentioned that they have traveled to many different villages.

Table 56: Other Meung Yum villages the subjects travel to

Villages that the subjects travelled to	Interview Location			
	Man Pein	Kaung Sang	Man Kan	Total
Pang Wan	7	2	1	10
Kaung Sang	3		4	7
Pang Khaw	4	2	1	7
Namt Yoke	6			6
Man Pein		2	3	5
Pa Paw	1	2	1	4
Man Gyat	1	1	1	3
Man Kaung	2			2
Kaung Sar		1		1
Pan Tan		1		1
Meung Yum, Wa-SAR			1	1
Man Hawng, Wa-SAR			1	1
NA (never travelled)	2	6	7	15
Total	26	17	20	63

A little less than half of the subjects15/36 [41.6%] reported that they have never visited other Meung Yum villages. The remaining 21/36 [58.3%] subjects have traveled to a total of 12 other Meung Yum villages as listed in Table 56. All villages listed above are located in Kunlong Township except Meung Yum and Man Hawng. The 21 subjects who travel, the frequency of traveling is shown in Table 57.

Table 57: How often the subjects travel to other Meung Yum villages

How often the 21 subjects travel to other Meung Yum villages	No. of subjects
everyday	2
one or two times a month	2
once in a month	4
once or twice a year	6
only once in their life so far	2
only twice in their life so far	2
three or four times in their life so far	3
Total	21

Among the 21 subjects who traveled, 6/21 [28.57%]of them have frequent contact with people from other villages, such as every day, once or twice a month, However, 13/21[61.9%] subjects rarely travel to other villages; they have only gone there up to or once or twice a year, 1-3 times in their life so far.

Table 58 shows the reasons why the 21 subjects travel to other Meung Yum villages.

Table 58: Reasons subjects travel to other Meung Yum villages

Reasons the subjects travel to other Meung Yum villages	No. of subjects
To visit	11
Religious ceremonies, festivals	3
Weddings	3
To fetch firewood	1
To buy things	1
To get soybeans	1
To go farm	1
Total	21

According to the report, 11 subjects mentiond that they travel go traveling to the other Meung Yum villages for visiting, 3 subjects go for religious ceremonies and festivals, and 3 subjects go there for weddings. One subject each goes there to work fetching firewoods, buying things and getting soybeans and farming.

Table 59 shows how long the subjects stay in other Meung Yum villages.

Table 59: Length of time visiting other Meung Yum villages

How long the subjects stay in other Meung Yum villages	No. of subjects
a few hours	1
1 day	7
2 days	6
3 days	4
10 days	1
no time given	2
Total	21

Most of the subjects who travel stay one to three days in other Meung Yum villages. A few subjects go traveling for a few hours and come back again. One subject stayed ten days there.

To sum up all the answers, there is regular contact between Meung Yum people in different villages in Kunlong Township. Some have frequent contact with one another. The Meung Yum people in Kunlong Township generally have little contact with the people in the Wa-SAR.

6.4 Linguistic relationship with other Palaungic varieties

This section presents data about the linguistic relationship of Meung Yum with Wa varieties and other Palungic varieties. Section 6.4.1 presents phonetic comparions with Diffloth's Proto Wa and Watkins' Standard Wa and Section 6.4.2 presents a lexical comparison of Meung Yum with the selected Wa varieties and Palaungic varieties.

> Research Question 3.4: What are the linguistic relationships between Meung Yum and other Palaungic varieties?

6.4.1 Phonetic comparisons

This section provides phonetic features of Meung Yum in comparison with Proto Wa[10] (Diffloth 1979) and Standard Wa (Watkins 2002).

Table 60: Consonant segments of Proto-Wa, Meung Yum and Standard Wa

Phonetics Segments			Examples					
Proto Wa	Meung Yum	Standard Wa	Proto Wa	English gloss	Meung Yum	WL Ref.	Standard Wa	Page No.
*ph	pʰ	pʰ	*phɒn	five	pʰuan	354	pʰuan	37
*p	p	p	*pon	four	pon	353	pon	36
*b	pʰ	p	*bɤy	person	(ʔɛʔ) pʰi	190	pui	43
*th			*thɔk	to spit out	pʰec mia	263	pe̥h	
*t	t	t	*teʔ	hand	teʔ	167	taiʔ	40
*d	tʰ	t	*dɛm	short, low	tʰiam	373	ṭiam	40
*kʰ	cʰ	kʰ	*kʰiʔ	moon	cʰiʔ	3	kʰiʔ	37
*k	k	k	*kɨɲ	father	kəɲ	191	kɯɲ	43
*g	kʰ	k	*grɨŋ	clothes,tools	kʰrɯŋ	222	krạɯŋ	40
*ʔ	ʔ	ʔ	*ʔɛt	a few	ʔiat	369	ʔiak	40
*s	s	s	*sɔʔ	dog	soʔ	92	soʔ	35
*j	c	c	*joŋ [*coŋ]	foot/leg	cəŋ	170	cạɯŋ	36
*s-j	cʰ		*s-jen	heavy	cʰian			
*h	h	h	*hɨk	hair	hak	139	haɯk	40

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[10] Note that Diffloth did not always use the IPA standard transcription. In particular, the use of j, y, and c are different. In this table where the transcription differs from IPA, the IPA is given in square brackets following the original text.

Phonetics Segments			Examples					
Proto Wa	Meung Yum	Standard Wa	Proto Wa	English gloss	Meung Yum	WL Ref.	Standard Wa	Page No.
*m	m	m	*maʔ	mother	maʔ	192	mɛ̝ʔ	36
*hm	m	mʰ	*hmac	sand	mac	33	mʰac	42
*ʔn	n	ⁿg	*ʔn- (naʔ)	sour	naʔ	403	ⁿgeʔ	
*hn	n̥		*hnam	blood	n̥am	183		
*ɲ	ɲ	ɲ	*ɲaʔ	house	ɲaʔ	213	ɲɛ̝ʔ	36
*ŋ	ŋ	ŋ	*ŋɔk	neck	ŋɔk	156	ŋɔ̝k	36
*l	l	l	*lɒŋ	black	loŋ	391	lṳŋ	36
*hl	l	lʰ	*hlaʔ	leaf	laʔ	46	lʰaʔ	37
*ʔr	r	r	*ʔrɨʔ	deep	rauʔ	380	rɯʔ	33
*w	v	v	*wac	sword, knife	vac	247	va̝c	42
*hw	v	vʰ	*hwek	dark	vec	399	vʰac	42
*y	j	y	*yoʔ [joʔ]	To see	joʔ	252	ya̝uʔ	36
*s.t	s.t	ⁿd	*snteʔ	eight	səteʔ	357	ⁿdaiʔ	34
*s.ʔ	s.ʔ	s.ʔ	*sʔaŋ	bone	saʔaŋ	176	s.ʔaŋ	35
*s.m	s.m	s.m	*smal/r	seed	səma	49	s.mɛ̝	39

The entries in Table 60 display phone correspondences of Meung Yum varieties and Standard Wa with Diffloth's reconstruction of proto Wa forms. 26 consonant phones are found in the Meung Yum variety. Every consonant phone found in Meung Yum variety is found in proto Wa, except the phone, /v/. However, [v]and [w] are very similar segments, and the two sounds could be transcribed differently. Many cognates are found across the three sources.

6.4.2 Lexical comparisons

This section presents lexical comparison with the varieties of other subranches of the Palaungic language family. Twelve varieties are used for the comparison: Namt Yoke, was chosen to represent Meung Yum, and Thein Tan to represent Savaiq. Six Waic varieties from different places in Shan State of Myanmar; Yaong Shuai, the Standard variety of Wa. One Lawa dialect from Thailand and Sava' from China are also included. Outside of Wa varieties, Pangpung Plang and Muak Sa-ak data are also included in the analysis. The sources and formats are listed in Table 61.

Table 61: Sources data for lexical comparisons

Ref.	Variety Name	LRP's hometown	Format	Data Source	Year
01	Sivet	Pang Phak, Kengtung Twp	Wa 229 wordlist	Tutu (p.c.)	2006
02	En	Nam Lin Mai, Kengtung Twp	Wa 229 wordlist	Tutu	2006
03	Lawa	Ban La-up, Maehongson, Thailand	Diffloth (1980)	Diffloth (1980) fieldnotes of Schlatter	1980
04	Sava'	Chaho village, Monglian,China	326 wordlist	Hopple (p.c)	2005
05	Savaiq	Thein Tan, Kunlong Twp	454 wordlist	Author	February 2011
06	Meung Yum	Namt Yoke, Kunlong Twp	454 wordlist	Author	February 2011
07	Mongmao	Mongmao Town, Wa-SAR		Hopple (p.c)	2006
08	Yaong Shuai	Man Hawng, Tant Yan Twp	454 wordlist	Author	June 2011
09	Mantong	Kyo Phyu, Kengtung Twp	Wa 229 wordlist	Tutu (p.c)	February, March 2006
10	Kawng Meung	Pangseng, Kengtung Twp	Wa 229 wordlist	Tutu (p.c)	February, March 2006
11	Pangpung Plang		451 wordlist?	Suknaphasawat (p.c)	2007
12	MuakSa'aak	Wan Fai, MongYawngTwp	1700 wordlist	Hall (p.c)	2008

Using the procedure described in section 3.5.2, basic, everyday vocabulary from each of the varieties was compared to see how many of the words are similar. The percentages of similar words out of about up to 105 are shown in Figure 9. The numbers 80% and below are shown in white; the numbers between 81 and 100% are shown in grey.

Sivet	01	100										
En	02	75	100									
LW	03	78	90	100								
Sava	04	90	80	92	100							
Svq	05	79	86	89	95	100						
MY	06	74	81	81	88	90	100					
MM	07	73	86	86	88	92	91	100				
YS	08	72	84	81	83	85	84	94	100			
MT	09	74	80	82	78	83	82	91	89	100		
KM	10	75	82	83	85	85	81	89	88	92	100	
P Plg	11	65	72	82	68	73	70	79	71	69	65	100
Msk	12	32	40	51	39	40	39	48	40	40	41	47	100
		01	02	03	04	05	06	07	08	09	10	11	12
		Sivet	En	LW	Sava	Svq	MY	MM	YS	MT	KM	P Plg	M Sk

Figure 9: Lexical similarity for Meung Yum and related Palaungic varieties[11]

Based on the lexical similarity percentages, it is possible to draw some initial conclusions about how similar the Meung Yum variety and the Savaiq variety, to other Wa varieties and to other Palaungic varieties.

Meung Yum and Yong Shuai (Ai-Shuai) share high lexical similarity, i.e., 84%. Likewise Meung Yum shares high (81-91%) lexical similarity with the other Waic varieties, namely En, Lawa, Sava, Savaiq, Mongmaw, Mantong or Kawng Meung. However, Meung Yum and Sivet, one of the Waic varieties shares low (74%) lexical similarity. Therefore, Meung Yum and Sivet are not likely to understand each other. Meung Yum and Waic varieties that are not from the Wa node share low lexical similarity, and is evidence that they belong to different branches of language family. Meung Yum shares only 70% lexical similarity with Pangpung Plang and 39% with Muak Sa'aak. They are not likely to understand each other because they have low lexical similarity.

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[11] The numbering for Figure 9 is as follows: 01 Sivet (Kengtung Twp), 02 En (Nam Lin Mai, Kengtung Twp), 03 Lawa (Ban La-up, Maehongson, Thailand) 04 Sava' (Chaho village, Monglian,China), 05 Savaiq (Thein Tan, Kunlong Twp 06 Meung Yum (Namt Yoke, Kunlong Twp), 07 Mongmaw (Mongmaw Town), 08 Yaong Shuai(Man Hawng, Tant Yan Twp), 09 Man Tong (Kyo Phyu, Kengtung Twp), 10 Kawng Meung (Pangseng, Kengtung Twp), 11 Pangpung Plang, 12 Muak Sa'aak, Mong Yawng Twp

6.4.3 Summary of findings for linguistic relationship of Meung Yum with other varieties

Phonetic comparison shows that Meung Yum is highly similar phonetically with the proto Wa and Standard Wa. Meung Yum shares high lexical percentage with the Standard Wa varity Yong Shuai, and as well as some other Waic varieties (En, Lawa, Sava, Savaiq, Mongmaw, Mantong or Kawng Meung). The evidence suggests that Meung Yum belongs to the Wa node of the Waic branch of Palaungic language family.

6.5 Summary of findings and conclusion relating to Goal 3: the most suitable variety for Meung Yum language development.

Significant dialect variation is not found at the phonetic segment and lexical level. Each Meung Yum variety shares 96-100% lexical similarity to one another. Therefore, lexical similarity would not prevent it from being selected as the variety for development. Likewise, RTT results indicate that every selected village understands the Namt Yoke variety well.

Through sociolinguistic data it has been found that one Meung Yum village is not more prestigous than the other, Namt Yoke is the most given name as the most prestigious variety among the people. So it can be concluded that Namt Yoke can be taken to be the most prestigious variety among the people. Namt Yoke dialect should be chosen for language development.

There is regular contact between Meung Yum people in different villages in Kunlong Township but less contact with the people in the Wa-SAR. Meung Yum shares high lexical similarity with the Standard Wa variety high enough to suggest that Meung Yum belongs to Wa node of Waic branch of Palaungic language family.

The following sections present evidence relating to Goal 4, i.e., assessing whether Savaiq speakers could benefit from a language development program for Meung Yum.

6.6 Intelligibilty of Meung Yum for Savaiq

This section presents sociolinguistic and linguistic data of two selected Savaiq villages-Man Gyat and Thein Tan, aimed at answering the following research question.

Research Question 4.1: Can Savaiq speakers understand Meung Yum?
Three sub-sections are included: lexical comparison, RTT results and the last subsection will present the summary of the answers and findings found in previous subsections for research question 4.1.

6.6.1 Lexical comparison

The computed lexical similarity percentages of eight Meung Yum villages and two Savaiq varieties are shown in Figure 10 . The similarity percentages for Meung Yum varieties with two Savaiq varieties are shown in the shaded rows.

		01	02	03	04	05	06	07	08	09	10
Kaung Sar	01	100									
Pan Tan	02	98	100								
Man Kyu	03	97	96	100							
Man Phan	04	96	97	96	100						
Namt Yoke	05	96	96	98	97	100					
Man Pein	06	96	96	99	97	98	100				
Kaung Sang	07	97	97	98	99	100	99	100			
Man Kan	08	97	97	99	97	99	99	100	100		
Man Kyat	09	88	90	90	90	91	93	93	91	100	
Thein Tan	10	88	90	93	90	91	92	91	93	100	100
		Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan	Man Kyat	Thein Tan

Figure 10: Lexical similarity percentages for 8 Meung Yum and 2 Savaiq varieties

Two Savaiq villages share 100% lexical similarity with each other although this might be expected because the two villages are quite close together. Savaiq and Meung Yum share 88% to 93% lexical similarity. The village with the lowest similarity, Kaung Sar is the furthest from the main concentration of Savaiq villages. From a lexical point of view, Meung Yum and Savaiq are closely related.

6.6.2 RTT results

The Namt Yoke RTT was conducted in the two Savaiq villages to research how well the Savaiq speakers could understand the Namt Yoke variety of Meung Yum. The average (mean) scores for each village as well as standard deviation are presented in Table 62.

Table 62: Savaiq Villages' Meung Yum RTT scores

Variety Tested	Village Tested	Conclusion	Average Score	Standard Deviation	No. of Subjects
Meung Yum: Namt Yoke	Man Gyat	understand	88%	11%	11
	Thein Tan	most understand	83%	18%	13

As shown in Table 62, the subjects from both the Savaiq villages also scored well on the Meung Yum RTT story. The average score for each of these two villages is at least 83%. Man Gyat village had a standard deviation of 11%, so using Blair's criteria in Table 6, Man Gyat villagers understand Namt Yoke Meung Yum well. Thein Tan's standard deviation was 18%. So it can be concluded that most subjects from Thein Tan understand the Namt Yoke variety of Meung Yum well, but some are less familiar with Meung Yum speech, perhaps not surprising because they live further away from Meung Yum people than villagers from Man Gyat. In general, it can be concluded that most of the Savaiq people from these villages understand the Namt Yoke variety of Meung Yum well.

A few questions were asked after each RTT session and Table 63 shows how much the Savaiq people from both villages thought they could understand the Meung Yum RTT. Since the results of dialect intelligibility testing show that intelligibility is over 80%, then Meung Yum and Savaiq varieties may be referred to as 'similar dialects'.

Table 63: Savaiq subjects' self-reported comprehension on Meung Yum RTT

	Interview Location		
Level of understanding	Man Gyat	Thein Tan	No. of subjects
Everything	9	5	14
Most	0	5	5
Half	1	2	3
Some	1	1	2
Total	11	13	24

14/24 [58.3%] of the Savaiq subjects thought they understand everything from the Meung Yum story. 5/24 [20.8%] of them thought they understand most, 3/24 [12.5%] of them understand half and 2 subjects reported that they understand only some of the story. Most of the Savaiq subjects reported that the Meung Yum variety was 'a little different' or 'different' from their variety. However, a few of them from Thein Tan reported that both varieties are the same.

Table 64 shows whether the subjects think that the Savaiq children in their village can or cannot understand the storyteller's variety.

Table 64: Children's reported understanding of storyteller's variety

Can the children understand that variety?	No. of subjects
No	10
Yes	9
Yes, but not all	4
No answer	1
Total	24

10/24 [41.6%] of the subjects reported that the Savaiq children from their village might not understand Meung Yum. However, 13/24 [54.1%] of the subjects said the Savaiq can understand everything in the story or most of the story.

The village leaders from both Savaiq villages reported that they use their own varieties when they talk with Meung Yum people. All ISQ subjects, 24/24 [100%] reported that when they hear Meung Yum they can understand it very well. However, they reported that the Meung Yum and Savaiq languages are not the same. The people dress differently and they also speak differently and according to the subjects Meung Yum and Savaiq are different in the usage of words, tones, pitch and accent.

6.6.3 Summary of findings for Savaiq's intelligibility of Meung Yum

The lexical similarity results of Savaiq with Meung Yum varieties were fairly high, i.e. 88% to 93%. Also, most of the Savaiq adults understand the Meung Yum RTT well. However, the adults' opinions about children could comprehend the Meung Yum story from Namt Yoke were mixed since about whether half of them said 'yes',

but the other said 'No'. This suggests that inherent intelligibility between Meung Yum and Savaiq could be high due to high result for the RTT score with 11-18% of standard deviation. Village leaders from both Savaiq villages reported that Meung Yum and Savaiq people both use their own varieties when they meet each other. Taking the evidence together, it can be concluded that Savaiq speakers understand Meung Yum well.

6.7 Language attitude of Savaiq speakers towards Meung Yum

This section presents sociolinguistic data to answer the following research question.

Research Question 4.2: Do Savaiq speakers have negative attitudes to Meung Yum?

Attitudes toward the Namt Yoke variety of Meung Yum are observed through Post-RTT questions, shown in Table 65.

Table 65: Attitudes of Savaiq people toward the Namt Yoke Meung Yum variety

Subjects' attitudes	Interview Location		
	Man Gyat	Thein Tan	No. of subjects
Like	2	12	14
Dislike	9	1	10
Total	11	13	24

When asked the question, "Do you like the way this person speaks?" 14/24 [58.3%] of subjects answered, 'Yes'. So it can be assumed that most Savaiq people have positive attitudes toward the storyteller's Meung Yum variety.

However, 10/24 [41.6%] of the subjects, especially from Man Gyat village, reported that they do not like the storyteller's Meung Yum variety. However, the survey team feels that the answers given in Man Gyat village may be biased. In Man Gyat village, the survey team had mentioned about orthography development during the participatory tools for Dialect Mapping before the SLQ interviews were conducted. It was observed that a village chief in Man Gyat encouraged all his villagers to answer negatively, maybe because the survey team members belong to a different religion or they were afraid of being forced to use a new orthography. Because of these factors, most people from Man Gyat village answered that they do not like the

Meung Yum speech. But in Thein Tan village, there is no reason to suspect the interviews to be biased.

Table 66 shows the reasons why the 10 Savaiq subjects disliked the storyteller's Meung Yum speech.

Table 66: Reasons why 10 subjects disliked the storyteller's speech

Reasons	No. of subjects
This is not my language, I like only Savaiq language	4
They are not our people	3
He speaks not sweet or rough	2
We do not take Meung Yum language seriously	1
Total	10

10 subjects reported that they disliked the Meung Yum variety, because the Meung Yum language is not their language, the Meung Yum people are not their people, the storyteller speaks not sweet, or he speaks rough, and they do not take Meung Yum seriously.

Table 67 shows the reasons why the 14 subjects liked the storyteller's Meung Yumvariety.

Table 67: Reasons why 14 subjects liked the storyteller's speech

Reasons	No. of subjects
We all are from the same Wa people	3
He speaks politely, fluently and clearly	3
I can understand well	2
This is my own language	2
He speaks almost the same like us	1
He speaks like he is preaching	1
I do not know	1
Total	14

14/24 [58.3%] liked the way the storyteller spoke because they all are the same Wa people, he speaks politely, fluently and clearly, they can understand the story well, he used their own language, the storyteller speaks almost the same like they do, and he speaks like preaching. One subject did not give a reason.

Table 68 shows how the subjects would feel if their child or relative wanted to marry someone who spoke like the storyteller.

Table 68: Feelings about intermarriage with Meung Yum

How would you feel if your child or relative wanted to marry someone from that variety?	No. of subjects	Man Gyat	Thein Tan
Like it	13	2	11
Dislike it	5	4	1
Neutral (Feel nothing)	5	4	1
No answer	1	1	0
Total	24	13	11

In summary, 13/24 [54.16%] of the subjects felt good about intermarriage with a Meung Yum person. 11 of them are from Thein Tan and only 2 subjects who agree Meung Yum intermarried are from Man Gyat. 5/24 [20.8%] of them thought intermarriage was not good: 4 from Man Gyat and 1 from Thein Tan. 5/24[20.8%] felt neutral about intermarriage. It can be summarized that Thein Tan villagers have positive attitude toward Meung Yum however Man Gyat villagers' attitude on Meung Yum is not positive.

Table 69 shows the reasons why the 13 Savaiq subjects felt positive and agreed about intermarriage with Meung Yum.

Table 69: Reasons why subjects would agree to intermarriage

Reasons for approving intermarriage	No. of subjects
They are our people	5
We speak the same language, not very different	5
We believe in the same religion	1
They have freedom to choose their own partner	1
I do not know	1
Total	13

Most of the subjects who agreed with intermarriage said that because they feel that they are the same tribe and speak the same language. A few subjects said they believe in the same religion and they have freedom to choose their own partners.

Table 70 shows the reasons why the 5 Savaiq subjects felt negative about intermarriage with Meung Yum.

Table 70: Reasons why subjects do not agree to intermarriage

Reasons for not approving about intermarriage	No. of subjects
We are not the same people group	3
We speak differently	1
We have different cultures and behaviors	1
Total	5

5/24[20.8%] of the subjects reported that they do not agree with intermarriage with Meung Yum people because they are not the same people group, they speak different, and they have different cultures and behaviors than Meung Yum people. In summary, more than half of the Savaiq subjects reported that they like the way the storyteller speaks because they can understand the story well, the storyteller speaks almost the same as them and they are all the same Wa people. So it can be assumed that most Savaiq people have positive attitudes toward the storyteller's Meung Yum variety.

A little more than half of the Savaiq subjects felt good about intermarriage with a Meung Yum person because they feel that they are the same tribe and speak the same language, but some of them thought intermarriage was not good because they are not the same people group, they speak different, and they have different cultures.

If there will be a writing system based on Meung Yum-Namt Yoke variety, how interested would you be in learning to read and write it? (a) Very interested, (b) rather interested, (c) a little interested, (d) not at all. (11-ISQ31)
The responses to this question are displayed in Table 71.

Table 71: Savaiqs who want to read and write Meung Yum-Namt Yoke

Level of interest	Man Gyat	Thein Tan	Total No. of subjects
Not at all	9	0	9
Very interested	2	11	13
Rather interested	0	1	1
A little interested	0	1	1
Total	11	13	24

9/24 subjects reported that they are not interested in learning Meung Yum Namt Yoke variety. All 9 of these subjects are from, Man Gyat village. The reasons they gave are: they do not like Meung Yum language, Savaiq (our language) is used wider, Meung Yum are not our people, we are not mutually intelligible to one another. 13/24 of subjects reported that they are very interested in learning the variety. 2 subjects are from Man Kyat and 11 are from Thein Tan. The reasons are: the language is good, we speak the same, none of us is literate, I like this way of speaking, and we are the same people group.

One subject reported he is rather interested in learning the variety and the reason is We (Savaiq and Meung Yum people) understand each other's language. One subject is a little interested in learning the Meung Yum variety.

To summarize the findings for research question 4.2, strong evidence for positive attitudes of Savaiq toward Meung Yum is not found. Positive attitudes for the Meung Yum intermarriage is not found among all subjects but only found among Thein Tan. It is also true with the Savaiq attitude toward a writing system in Meung Yum variety. Since attitudes seem to depend strongly on the village, more Savaiq villages need to be surveyed before firm conclusions can be drawn about the attitudes of the people group in general.

6.8 Interactions between Meung Yum and Savaiq

This section seeks to answer the following research question.
Research Question 4.3: What are the types, natures and extent of interaction between the Meung Yum and Savaiq?

The village leaders from both Savaiq villages reported that Meung Yum people from Man Hawng, Kaung Sang, and Pang Kham frequently come to their village at least once a week to visit and to work in the rice fields together. In summary to the answer for Research Question 4.3, Savaiq people and Meung Yum people in the area have a close relationship with one another.

6.9 Summary of findings and conclusion relating to Goal 4: extensibility of Meung Yum to Savaiq

In summary of the findings concerning to Goal 4: it has been shown that Savaiq speakers understand simple narrative texts in Meung Yum well. Likewise, Savaiq

shares high lexical similarity with Meung Yum, i.e. 88% to 93%. The two people groups have regular contact with one another. Positive attitudes toward the Meung Yum writing system of Savaiq people is not found very strong in the data, since out of 13 people who positive attitude toward Meung Yum writing, 11 0f them are Thein Tan villagers but only 2 of them are from Man Gyat. Likewise the report shows that none of the Man Gyat subject is interested in a Meung Yum writing system, one reason given that Savaiq is spoken more widely than Meung Yum. So it can be observed that there are some Savaiq villagers who see themselves as more prestigious and developed than the Meung Yum people.

Despite high lexical similarity, high intelligibility and regular contact between Savaiq and Meung Yum, language attitude indicates that it is unlikely for Savaiq to join in the Meung Yum language development program. Further survey is needed before a firm conclusion is drawn about the best approach for Savaiq language development.

Chapter 7
Conclusions

This chapter presents an overview of the research findings, conclusions and suggestions for further research.

7.1 Overview of the study

The main purpose of the research presented in this thesis is the assessment for the need of Meung Yum language development. The data of this thesis was collected on two survey field trips conducted in eight Meung Yum-majority villages and two Savaiq villages in Kunlong Township, Northern Shan State, Myanmar.

The first field trip was conducted in four Meung Yum villages and data collected included wordlists and Knowledgeable and Individual Sociolinguistic Questionaires (KIQ and ISQ). The KIQ collected information about are demographics, ethnic group, village name, group name, schools, language maintenance, LWC, contact, festivals, intermarriage, prestige dialect, orthography and language development. The ISQ collected information about demographics, contact, attitudes toward LWCs literatures, interest in literacy, bilingual proficiency, children language use and language maintenance, domain of language use, ethno-linguistic identity.

The second survey trip was conducted in another four Meung Yum-majority villages and two Savaiq villages. The same survey instruments were used with some revision in the second survey. Moreover, three more instruments were added: Religious Leader Interview Questionaire, Recorded Text Test (RTT) and Dialect Mapping Tools to research further information which had not been covered in the first survey. The Religious Leader Interview Questionaire was designed to collect information about, subject demographics, village monastery information, religious festivals, religious language use, literatures, and orthography and language development. RTT was designed to discover the comprehension of the people in the various villages visited on the Mung Yum-Namt Yoke variety. The Dialect Mapping Tool collected data about dialect perceptions and intelligibility of neighbouring varieties.

Wordlist data was analysed in two ways: phonetic comparisons and lexical comparisons among the Meung Yum varieties and the comparison with the related Waic varieties and varieties from different branches of the Palaungic language family. The sociolinguistic data were analysed to answer the research questions which combined to achieve the goals of the study. The RTT data gave insights into the level of intelligibility of the Namt Yoke variety among subjects in the four villages. The data collected using the Dialect Mapping Tools did not provide many useful insights.

7.2 Conclusions relating to the goals of the study

In this section the goals of the study are stated in brief and a summary of the conclusions that can be drawn relating to each goal is presented.

7.2.1 Goal 1: Assess the need for Meung Yum language development

The first goal was to determine the need for vernacular language development for Meung Yum speakers. Ten specific questions were used to investigate the potential for Meung Yum speakers to use existing literature or written materials in the LWCs: Shan, Lachid, Burmese, Chinese and Wa.

The survey revealed that the attitude toward the writing in Shan was positive. The present literacy rate and speaking proficiency is in Shan is low. 42/96 [43.75%] reported that they can speak Shan, however, only 11/36 [30.5%] reported that they can speak Shan well and 4/48 (8.3%) said that they can speak Shan as well as a Shan person. So it can be observed that even though many people can do easy tasks in Shan, very few people are fluent in it. The Shan literacy rate for Meung Yum speakers is 5/36 [13.8%]. All of them are males who have received monastery education for some years. So it can be clearly seen that ordinary villagers are not literate in Shan. These factors are likely to prevent the Meung Yum from developing Shan literacy skills in the future.

The evidence shows that Lachid has very low potential as an alternative for Meung Yum language development. 38/96 [39.58%] of all the subjects said they can speak Lachid, of these only 5/38 [13.2%] subjects are from Budhhist villages and 33/38 [86.8%] are from Christian villages. Lachid is an LWC spoken in the Chirstian community but not by the Buddhist majority. The literacy rate in Lachid is 5/36

[13.8%] according to the research and it is surprising that none of these subjects are from Christian villages. No negative attitudes were found toward Lachid or bilingualism in Lachid.

Concerning Burmese language evaluation, negative attitudes toward Burmese or bilingualism in Burmese were not found. 36/96 [37.5%] of subjects reported that they can speak Burmse, however only 3/36[8%] can speak Burmese well. 26/96 [27%] of Meung Yum people had received some formal education, but only 2/36[5.5%] reported that they are fluent in reading Burmese. This evidence indicates little potential for Meung Yum speakers to use Burmese as an alternative to vernacular language development due to their low oral proficiency in Burmese,

As far as Chinese is concerned, it has been found that although many Meung Yum speakers are able to use Chinese for oral communication, none of them are able to read Chinese and none of them are interested in written Chinese. This factor also rules out the use of Chinese as the language for literacy for the Meung Yum.

Relating to the bilingualism and attitude towards Wa language, 9/96 [9.37%] reported that they can speak Wa and the literacy rate in Wa is low, i.e.,1/36 [2.77%] or only one person out of three villages reported that he can read Wa. Negative attitudes toward bilingualism in Wa were not found among the people, however, the people want language development in their own language and only 2/36 [3.5%] subjects mentioned that they are very interested in reading and writing Wa. This evidence shows there are barriers to the use of Wa as the language for literacy for Meung Yum speakers. However, since Meung Yum is a Waic variety with high lexical similarity to Wa intelligibility testing should be done to provide further evidence on which discussions about literacy can be made.

7.2.2 Goal 2: Investigating the readiness

Five specific research questions were designed to meet the second goal of the survey which is to investigate the readiness for vernacular language development, especially by investigating language vitality, population size, interest and unity of the people.

44/48 [91.66%] identify themselves as Meung Yum and 24/96[25%] of Meung Yum individual subjects are monolingual. 36/36 [100%] reported that children in their village speak Meung Yum first in childhood. 84/84 [100%] speak Meung Yum the

best. 36/36 [100%] reported that the children speak their mother tongue, when they play together. Meung Yum is the language most used by Meung Yum people both inside and outside the home. These factors all show that that language vitality among Meung Yum people is very high.

The size of the Meung Yum population in Kunlong and Wa-SAR is estimated as 8,000 according to this survey and this population is big enough to support a language development project.

Meung Yum people in general, village leaders and religious leaders reported that they are interested in language development in their own language and people mainly have good relationships with each other although speakers in Kunlong Township are geographically remote from those in the Wa-SAR. Only a few people among the whole Meung Yum population are educated. They could possibly be helpful people for language development efforts in the future.

7.2.3 Goal 3: Determine the most suitable variety

The lexical similarity percentages, intelligibility level on the Meung Yum RTT, and the attitude of the people towards their mothertongue were the factors used to determine the most suitable variety/varieties for development.

All the evidence shows that there is no substantial variation among Meung Yum varieties. All Meung Yum varieties share lexical similarity percentages of 96% to 100% which means that differences in vocabulary would present few problems in comprehending speakers of other varieties. Also a deeper level of intelligibility testing (RTT) produced Meung Yum village' scores, 92% and 97%.This showed that the Namt Yoke variety is understood in other villages about as well as it was understood in Namt Yoke village itself. Namt Yoke is found to be the most prestigious variety among the people. Though no Meung Yum village was chosen by everybody as the most prestigious, Namt Yoke is by far the most commonly given name as the most prestigious variety among the people. There is regular contact between Meung Yum people in different villages in Kunlong Township but less contact with the people in the Wa-SAR.

7.2.4 Goal 4: Could Savaiq be incorporated in a Meung Yum language program?

Three specific research questions were asked to meet the final goal, which was to determine whether Savaiq language development could be achieved by a joint program with Meung Yum.

The RTT results show that Savaiq speakers understand simple narrative texts in Meung Yum well. Savaiq shares high lexical similarity with Meung Yum, i.e. 88% to 93%. The two people groups have regular contact with one another. Attitudes toward Meung Yum writing system of Savaiq people were not found very strong through the data. Among 13/24 [54%] of subjects who reported that they are very interested in learning written Meung Yum; most of them, 11/24 [46%] were from Thein Tan and only, 2/24 [8%] were from Man Gyat. Likewise the report shows that none of the Man Gyat subjects were interested in Meung Yum written. One of the reasons given was that Savaiq is spoken more widely than Meung Yum. So it can be assumed that some Savaiq villagers see themselves as more prestigious than the Meung Yum people.

Despite high lexical similarity, high intelligibility and regular contact between Savaiq and Meung Yum, language attitudes of the people indicate that it is unlikely for Savaiq to join in the Meung Yum language development program. Further survey is needed before a firm conclusion is drawn about the best approach for Savaiq language development.

7.3 Suggestions for further research

Further research is needed among Meung Yum and Savaiq. The evidence suggests that Meung Yum is likely to be identified under the Wa node of the Waic branch of the Palaungic language family. Further linguistic investigation is needed to firmly establish the linguistic classification of Meung Yum and Savaiq.

Moreover, deeper intelligibility testing of standard Wa among Meung Yum speakers is needed. Meung Yum shares very high lexical similarity, 81-93%. with the Wa varieties in this analysis, including the Standard Wa variety, Yong Shuai and other varieties which are En, Lawa, Sava, Savaiq, Mongmaw, Mantong or Kawng Meung. This means Meung Yum and all these Wa varieties have good potential to understand each other. Further analysis using Standard Wa RTT is needed to test how much Meung Yum can actually understand the Standard Wa language, Yong

Shuai. The Wa RTT should be tested in various Meung Yum villages in Kunlong and the Wa-SAR on a continuum of more to less contact with Standard Wa. Two kinds of RTT methods are suggested: recorded personal experience stories and recorded reading of non-religious written Wa materials.

Further Savaiq language survey should also be done in broader area, since this thesis has very limited data and limited scope on Savaiq.

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APPENDIX A
WORDLIST DATA

A.1 Myanmar 454 Wordlist in English, Burmese, Lachid

	English	Burmese	Lachid
Nature			
1	sky	မိုးကောင်းကင်	Mug gung
2	sun	နေ	Buib'
3	moon	လ	Lho-mo"
4	star	ကြယ်	Kyi
5	cloud (rain)	(မိုး) တိမ်	Sai wan
6	rain	မိုး	Mug:
7	rainbow	သက်တန့်	Seing, nyang:
8	lightning (flashing)	လျှပ်စီး (လက်သည်)	Lap cot' da
9	thunder	မိုးခြိမ်းသံ	Mog gawm gawm
10	shadow/shade	အရိပ်	Buib' shawm
11	wind	လေ	Leid,
12	night	ည	Myen"
13	day	နေ့	Nyeid'
14	morning	နံနက်	Nap sawn
15	noon	နေ့လည်	Nyeid gong
16	yesterday	မနေ့က	Anyi" nap
17	tomorrow	မနက်ဖြန်	Nap kyo
18	year	နှစ်	zan'vawt
19	east	အရှေ့အရပ်	Buib htu shawt
20	west	အနောက်အရပ်	Buib vang shawt
21	water	ရေ	Gyid
22	to be hot (water)	ပူတယ် (ရေ)	Gyid' nge"
23	to be warm (water)	နွေးတယ် (ရေ)	Gyid' lung,
24	to be cold (person)	ချမ်းတယ် (လူ)	Ngam"da
25	to be cool (water)	အေးတယ် (ရေ)	Chyam"da
26	stream	စမ်းချောင်း	Gyid zo lang
27	river	မြစ်	Gyid mo"lang

28	sea	ပင်လယ်	Gyid being lam
29	soil (earth)	မြေ(ကြီး)	Myit tse"
30	mud	ရွှံ့	Htawm"bawp'
31	dust	ဖုန်မှုန့်	Hpalug'
32	stone	ကျောက်	Lug' zeing:
33	sand	သဲ	Tsa-mwi
34	gold	ရွှေ	Sheing:
35	silver	ငွေ	Ngei,
36	iron	သံ	Jaw'taw'
37	mountain	တောင်	Bawm
38	hill	တောင်ကုန်း	Bawm, gyeing
39	cave (natural)	ကျောက်ဂူ(သဘာဝ)	Lug khawng"
40	jungle/forest	သစ်တော၊ တော	Seik yo:
41	tree	သစ်ပင်	Seik gam
42	branch (tree)	သစ်ကိုင်း	Seik kung
43	tree bark	သစ်ခေါက်	Seik gwi
44	thorn	ဆူး	Zo
45	root (tree)	သစ်မြစ်	Seik gyi
46	leaf (tree)	သစ်ရွက်	Seik fu'
47	flower	ပန်း	Ban
48	fruit (tree)	သစ်သီး	Seik shi"
49	seed (tree)	သစ်သီးစေ့	Seik shi jid
50	grass (field/jungle)	မြက် (ယာ၊တော)	myaw' yo' sayo
51	bamboo plant (large)	ဝါး	Vo
52	bamboo shoot (edible)	မျှစ် (ရခိုင်–ဝါးတုတ်)	Myeuk
53	mushroom	မှို	Moug
54	cane/rattan	ကြိမ်	Gyawm
55	kapok	လဲမှို့	Da-uo-gam
56	sugarcane	ကြံ	Pheing chou
57	opium	ဘိန်း	Ya" phyen
58	(rice/millet) beer	ခေါင်ရည်	Aid zhan
59	banana (fruit)	ငှက်ပျော (သီး)	Ngaw' myawk
60	soy bean	ပဲပုပ်	Nuk pawp
61	ginger	ဂျင်း (ချင်း)	Chang" kaw'
62	garlic	ကြက်သွန်ဖြူ	Hu-sawn
63	corn	ပြောင်းဖူး	Lamae

64	red pepper	ငရုတ် (သီး)	La-zei
65	dry (burned) field	တောင်ယာ (ခင်း)	Tung-yo
66	wet rice field	လယ် (ကွင်း)	Yo-htung"
67	paddy rice	စပါး	Guk
68	rice seedling	စပါးပျိုးပင်	Guk myou -gam
69	to be ripe	မှည့်တယ်	Myhing bye
70	pounded rice	ဆန်	Chen
71	cooked rice	ထမင်း	Wawm
72	to winnow (rice)	စပါးလှေ့တယ်	Guk-khyaw
73	to dry (rice)	လှမ်းတယ် (စပါး)	Guk-lap
74	to pound (rice)	ထောင်းတယ် (စပါး)	Guk-thong"
75	to grind (mill)	ကြိတ်တယ်	Guk-pyeik
76	to mill	ကြိတ်တယ်	Pyek
77	to cook (rice)	ချက်တယ် (ထမင်း)	Wawm Jhau
78	to boil (rice)	ပြုတ်တယ် (ဆန်)	Laphaw'
79	to steam	ပေါင်းတယ်	Bong:
80	rice husk (powder)	ဖွဲ	Vu' phei"
81	salt	ဆား	Xo
Animals			
82	animal (tame/wild)	တိရိစ္ဆာန် (အိမ်မွေး၊တော)	Gung nyung:
83	tiger	ကျား	Lomo"-(Lo)
84	pangolin	သင်းခွေချပ်	Tang khwi"
85	bear	ဝက်ဝံ	Wawm'
86	barking deer	ဂျီ (ချေ)	Shi-chid
87	monkey	မျောက်	La-myuk
88	gibbon	မျောက်လွဲကျော်	Myuk-naw
89	rabbit	ယုန်	Bang-tai
90	porcupine	ဖြူး	La-pyu
91	rat	ကြွက်	Gyu-naw
92	dog	ခွေး	La-khwi"
93	to bark	ဟောင်တယ်	Gyap da
94	to bite	ကိုက်တယ်	Ngat da
95	cat	ကြောင်	La-nyung
96	pig	ဝက်	Vu
97	cow	နွား	Nu
98	milk (cow)	(နွား) နို့	Nu-nung

99	buffalo	ကျွဲ	Nu-lei
100	horn (of buffalo)	ချို (ကျွဲ)	Nu-lei khyung
101	tail	အမြီး	Sha-mi
102	elephant	ဆင်	Xang
103	elephant tusk	ဆင်စွယ်	Xang-zei
104	bird	ငှက်	Ngaw'
105	bird's nest	ငှက်သိုက်	Ngaw-sawt
106	pigeon	ချိုး	Pha-kyung,
107	wing	တောင်ပံ/အတောင်	Dung
108	feather (body hair)	ငှက်(ကိုယ်)မွေး	Ngaw'-mung
109	to fly	ပျံတယ်	Dang da
110	egg	ဥ	U:
111	chicken	ကြက်	Gyaw'
112	crest(chicken or bird)	အမောက် (ကြက်၊ငှက်)	Gyaw' byen
113	fish	ငါး	Ngo,
114	snake	မြွေ	Lang myu
115	poison (from snake)	အဆိပ် (မြွေ)	Myu-duk
116	turtle	လိပ်	Tuo gawp
117	crocodile	မိကျောင်း	pa-pawt
118	otter	ဖျံ	Sham
119	frog	ဖား	Pa-hong
120	insect	ပိုးမွှား	buo (bau)
121	spider	ပင့်ကူ	La-gang
122	spider web	ပင့်ကူအိမ်	La-gang yhawm
123	louse (head)	သန်း	Shen
124	termite	ခြ	Jang kawn
125	ant	ပုရွက်ဆိတ်	La-yet
126	cockroach	ပိုးဟပ်	Phyo
127	snail	ခရု	La-hoi
128	mosquito	ခြင်	Kyang
129	bee	ပျား	Byo:
130	fly	ယင်ကောင်	Yang-khung"
131	butterfly	လိပ်ပြာ	Pha-lam
132	scorpion	ကင်းမီးကောက်	Muo-lagang
133	water leech	မျှော	Na-myu
134	land leech	ကျွတ်	Fawt nyawk

135	earthworm	တီကောင်	Vu' de
Body			
136	head	ဦးခေါင်း	Wu -lawm
137	face	မျက်နှာ	Myaw' khawng"
138	brain	ဦးနှောက်	Wu-nuk
139	hair (head)	ဆံပင်	Xam
140	body hair	အမွေး	Gung mauo"
141	forehead	နဖူး	Nga-lang
142	eyebrow	မျက်ခုံး	Myaw'kawm
143	eye	မျက်စိ	Myaw' jid
144	eyelid	မျက်ခွံ	Myaw' kuk
145	nose	နှာခေါင်း	No
146	cheek	ပါး	Ba-yam
147	ear	နား (ရွက်)	Na-khyap
148	mouth	ပါးစပ်	Nawt
149	tongue	လျှာ	Yho
150	spit (noun)	တံတွေး	Sha-kan
151	tooth	သွား	Zei
152	gums	သွားဖုံး	Ngein
153	chin	မေးစေ့	am htang
154	beard	မုတ်ဆိတ်	Nawt- mei
155	to shave (beard)	ရိတ်တယ် (မုတ်ဆိတ်)	Nawt-mei yok
156	neck	လည်ပင်း	Leing zeing
157	shoulder	ပခုံး	Lo' san
158	back	ကျောကုန်း	Gung tang
159	belly	ဝမ်းဗိုက်	Wawm duo
160	navel	ချက်	Chaw
161	heart	နှလုံး	Hkawn
162	liver	အသည်း	Seing"
163	intestines	အူ	U,
164	arm	လက်	Law'
165	elbow	တံတောင်ဆစ်	Law mhawt htung" htang, law xeik
166	armpit	ချိုင်း	Law chap
167	palm	လက်ဖဝါး	Law vo
168	finger	လက်ချောင်း	Law nyung

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169	fingernail	လက်သည်း	Law seing
170	leg	ခြေထောက်	Khyid
171	thigh	ပေါင်	Tang" buong"
172	knee	ဒူး	Pawt luk
173	calf	ခြေသလုံး	Khyid zawn pawt
174	shin	သုံ့သကြီး	Mang kung
175	heel	ဖနှောင့်	Hka-neik htung" htang
176	bone	အရိုး	Sha-yung
177	joint	အဆစ်	A-xeik'
178	marrow	ခြင်ဆီ	Yung hkyang
179	rib	နံရိုး	Nam cham"
180	meat/flesh (edible)	အသား	Sho"
181	fat/grease	အဆီ	Xu
182	skin	အရေပြား	Sha-yein
183	blood	သွေး	Swi
184	sweat	ချွေး	Beib kyui
185	pus	ပြည်	Feik
186	excrement	မစင် (ချေး)	Khyid
187	urine	ဆီး	ain
People			
188	man	ယောက်ျား	Yuk ge
189	woman	မိန်းမ	Myi ye
190	person	လူပုဂ္ဂိုလ်	Byu
191	father	အဖေ	Ahpo (A ba)
192	mother	အမေ	Amyi (Ayei)
193	to be old (person)	အိုတယ် (လူ)	Mang lo" bye:
194	child (young person)	ကလေး	Za shang
195	son (one's own male child)	သား	Zo:
196	son-in-law	(သား)သမက်	Ze-ung,
197	husband	ခင်ပွန်း	Yhawm seing pho
198	wife	ဇနီး	Yhawm seing myhi
199	widow	မုဆိုးမ	Chuo mo"
200	brother (elder of f)	အစ်ကို	Mang zeing
201	brother (elder of m)	အစ်ကို	=
202	sister (elder of f)	အစ်မ	be- zeing

203	sister (elder of m)	အစ်မ	A-be
204	brother (younger of f)	မောင်	naw
205	brother (younger of m)	ညီ	Naw-mung
206	sister (younger of f)	ညီမ	nya naw
207	sister (younger of m)	ညီမ	=
208	friend	သူငယ်ချင်း	Byen chang
209	name	နာမည်	Myeing
Home			
210	village	ရွာ	Vo
211	road/path	လမ်း	Khyo
212	boat	လှေ	Lhid
213	house	အိမ်	Yhawm
214	door	တံခါး	Khawm"
215	roof	အမိုး	Khong dang
216	area under house	အိမ်အောက်	Yhawm- O
217	wall of house	နံရံ	Xe-yam
218	sleeping area	အိပ်ရန်နေရာ	Yawp jang
219	mat	ဖျာ	Htan
220	pillow	ခေါင်းအုံး	Ve-khuk
221	blanket	စောင်	Mae,
222	clothing	အဝတ်	Vawt byi
223	to weave (cloth)	ရက်တယ်	Yaw ' gan:
224	to dye (cloth)	အရောင်ဆိုးတယ်	Ma-chid gyoid
225	sarong (male)	ပုဆိုး	Long gyi
226	sarong (female)	ထမိန်	Mae sham
227	trousers	ဘောင်းဘီ	Lo"
228	to sew	ချုပ်တယ်	Khyawp da
229	needle	အပ်	Nghap'
230	comb	ဘီး	Pye"
231	ring	လက်စွပ်	Law' chyawm:
232	pot (cooking)	အိုး	Ong,
233	mortar (for peppers)	(ငရုပ်) ဆုံ	Chang" xawm
234	pestle (for peppers)	(ငရုပ်) ကျည်ပွေ့	Chang" kyid
235	spoon	ဇွန်း	Chyaw"
236	plate	ပန်းကန်	Phan' (Phyen)
237	firewood	ထင်း	Htang"

238	fire	မီး	Myi
239	to burn something	မီးရှို့တယ်	Myi nghe da
240	to extinguish (fire)	မီးငြိမ်းတယ်	Myi sat da
241	ashes	ပြာ	Myi yap
242	smoke	မီးခိုး	Myi khuo"
243	gong	မောင်း	Mang"
244	crossbow	ခူးလေး	Mang du
245	arrow	မြား	Myo
246	spear	လှံ(ရှည်)	Lham sheing
247	knife/blade	ဓါး	sham
	Verbs		
248	to hear	ကြားတယ်	Shuo" gyaw
249	to listen	နားထောင်တယ်	Tam" gyaw da
250	to be smelly	နံတယ်	Shawm nam
251	to smell (sniff)	အနံ့ခံတယ်	Shauo" nam
252	to see	မြင်တယ်	Myang da
253	to look at	ကြည့်တယ်	Yu da
254	to weep	ငိုတယ်	Nyau nyeid
255	to eat	စားတယ်	Zaw da
256	to swallow	မျိုချတယ်	Myhau hkyaw da
257	to be hungry	ဗိုက်ဆာတယ်	Wawm yot da
258	to be full (after eating)	ဗိုက်ဝတယ်	Wawm gyi bye
259	to be thirsty	ရေငတ်တယ်	Gyeid sheid da
260	to drink	သောက်တယ်	Shuk da
261	to be drunk (alcohol)	(အရက်)မူးတယ်	ain yeid da
262	to vomit	အန်တယ်	Hpat(duk) da
263	to spit	(တံတွေး)ထွေးတယ်	Sha-kan" byi" da
264	to have a sore throat	ချောင်းဆိုးတယ်	Hkyung tsau" tsau" da
265	to yawn	သန်းတယ်	Qa ham" ham" da
266	to breathe	အသက်ရှူတယ်	Saw she: da
267	to blow (on the fire)	(မီး) မှုတ်တယ်	Myi mot da
268	to whistle	လေချွန်တယ်	Nawt pyang" si" da
269	to suck (milk)	(နို့)စို့တယ်	Nuk chyop da
270	to lick	လျက်တယ်	Yaw, da
271	to smile	ပြုံးတယ်	Asam" kat da
272	to laugh	ရယ်တယ်	Yi :da

273	to speak	စကားပြောတယ်	Dang meing" da
274	to tell about	ပြောပြတယ်	Tai kyaw" da
275	to shout	အော်ဟစ်တယ်	Nyhaw da
276	to lie/fib	လိမ်(ညာ)တယ်	Mhau da
277	to sing	သီချင်းဆိုတယ်	Ma hkawn hkawn da
278	to think	စဉ်းစားတယ်	Myaid son da
279	to know	သိတယ်	Se da
280	to forget	မေ့တယ်	Taw myeid da
281	to choose	ရွေးတယ်	Khyein da
282	to love	ချစ်တယ်	Chyid da
283	to hate	မုန်းတယ်	Yu yaw da
284	to be ashamed	ရှက်တယ်	Shaw da
285	to wait	စောင့်တယ်	Lang nyeid
286	to count	ရေတွက်တယ်	Nghap nyeid
287	to be afraid	ကြောက်တယ်	Gyuk da
288	to be angry	စိတ်ဆိုးတယ်	Neik yaw da
289	to sleep	အိပ်တယ်	Yhawp da
290	to snore	ဟောက်တယ် (အိပ်တဲ့အချိန်)	Yhawp meing meing da
291	to dream	အိပ်မက်မက်တယ်	Yhawp' maw'maw :da
292	to get up (from bed)	အိပ်ရာထတယ်	Yhawp taw da
293	to be hurt (after hitting finger with hammer)	နာတယ်	Naw :da
294	medicine	ဆေး	Ma-chid
295	to be itchy	ယား(ယဲ့)တယ်	Yaw da
296	to scratch oneself	ကုတ်တယ်	Kyen: da
297	to shiver	တုန်တယ်	Nan" da
298	to die	သေတယ်	Shid' da
299	ghost	သရဲ /တစေ	Sa-byo
300	to sit (remain)	ထိုင်တယ်	Zhong da
301	to stand (remain)	ရပ်တယ်	Yap: da
302	to kneel	ဒူးထောက်တယ်	Pawt htuk htuk da
303	to walk	လမ်းလျှောက်တယ်	Hkyo saw" da
304	to crawl on belly (like a snake)	တွား(သွား)တယ် (မြွေလို)	Ywi da
305	to go	သွားတယ်	Yhe da
306	to come	လာတယ်	Law da

307	to return	ပြန်လာတယ်	Dawm law da
308	to run	ပြေးတယ်	Gei da
309	to ascend	တက်တယ်	Daw' da
310	to descend	ဆင်းတယ်	Gyaw" da
311	to enter (house)	ဝင်တယ်	Vang da
312	to go out / exit (house)	ထွက်တယ်	Htu' da
313	to push	တွန်းတယ်	Don da
314	to pull	ဆွဲတယ်	Lang da
315	to kick	ကန်တယ်	Peik da
316	to throw	ပစ်တယ်	She pyam da
317	to fall (from a height)	ကျတယ်	Byid gyaw da
318	to swim	ရေကူးတယ်	Gyid shap shap da
319	to float	ရေပေါ်ပေါ်လောပေါ်တယ်	Gyid dang mae myu: htu' nyeid
320	to submerge something	ရေနစ်တယ်	Gyid nop law
321	to flow (river)	ရေစီးတယ်	Gyid yau nyeid
322	to give	ပေးတယ်	Byeid da
323	to tie (something)	ချည်တယ်	Tei da
324	to wipe	သုတ်တယ်	Myeik da
325	to rub/scrub	ပွတ်(တိုက်)တယ်	Htu sawt da
326	to wash (hands)	(လက်)ဆေးတယ်	Law chid da
327	to wash (clothes)	(အဝတ်)လျှော်တယ်	Bye mae chid da
328	to bathe	ရေချိုးတယ်	Gong chid da
329	to hit/beat (with force)	ရိုက်တယ်	Bat: da
330	to split	ခွဲတယ်	Hkaw' da
331	to slice/saw	လီးဖြတ်တယ်	Yham" phyit da
332	to cut (hair)	(ဆံပင်)ညှပ်တယ်	Xam nyham" da
333	to stab	ထိုးသတ်တယ်	Htau" sat' da
334	to plant	စိုက်တယ်	Shaw" da
335	to dig (with a tool)	တူးတယ်	Du da
336	to bury (a corpse)	မြှုပ်တယ်	Nyhawp da
337	to work	အလုပ်လုပ်တယ်	Mu zei da
338	to play	ကစားတယ်	Sop kun da
339	to dance	ကတယ်	Gaw" da
340	to shoot (gun)	ပစ်တယ် (သေနတ်)	Myi awm beik da
341	to hunt	အမဲလိုက်တယ်	Sha-hkat hkat da

342	to kill	သတ်တယ်	Sat da
343	to fight (hand-to-hand)	သတ်ပုတ်တယ် (ရန်ဖြစ်တယ်)	Chyaw byaw' da
344	to buy	ဝယ်တယ်	Qei, da
345	to sell	ရောင်းတယ်	Ong" da
346	to exchange	လဲလှယ်တယ်	Chyaw htai da
347	to pay	အခပေးတယ်	Ahpau byein
348	to steal	ခိုးတယ်	Hkau da
349	to hide oneself	ပုန်းတယ်	Gau da
Numbers			
350	one (person)	တစ်ယောက်	Da yuk
351	two (persons)	နှစ်ယောက်	Eik yuk
352	three (persons)	သုံးယောက်	Sawm yuk
353	four (persons)	လေးယောက်	Myeid yuk
354	five (persons)	ငါးယောက်	qei yuk
355	six (persons)	ခြောက်ယောက်	Khyuk yuk
356	seven (persons)	ခုနှစ်ယောက်	Nyhet yuk
357	eight (persons)	ရှစ်ယောက်	Shet yuk
358	nine (persons)	ကိုးယောက်	Gao yuk
359	ten (persons)	ဆယ်ယောက်	Ta xe" yuk
360	twenty (persons)	အယောက်နှစ်ဆယ်	eik xe yuk
361	hundred (persons)	အယောက်တစ်ရာ	Da sho: yuk
362	thousand (persons)	အယောက်တစ်ထောင်	Da-khying: yuk
363	to be many (people)	များတယ်	Myaw: da
364	all	အားလုံး	Da-ngan"
365	some (people)	တချို့ /အချို့	Da-yham"
366	to be few (people)	နည်းတယ်	Shau da
367	half (quantity)	တစ်ဝက်	Da-hkang"
Dimensions			
368	to be big	ကြီးတယ်	Gyi da
369	to be small	ငယ်(သေး)တယ်	Nge da
370	to be long	ရှည်တယ်	Sheing da
371	to be short (length)	တိုတယ်	Leing" da
372	to be tall	မြင့်တယ်	Myhang da
373	to be short (height)	နိမ့်တယ်	Nyhawm da
374	to be thick (thing)	ထူတယ်	Htu da
375	to be thin (thing)	ပါးတယ်	Paw" da

376	to be fat (person)	ဝတယ်	Xu da
377	to be skinny (person)	ပိန်တယ်	Ngong da
378	to be wide/broad	ကျယ်တယ်	Lam: da
379	to be narrow	ကျဉ်းတယ်	Chyap da
380	to be deep	နက်တယ်	Naw da
381	to be shallow	တိမ်တယ်	A-naw
382	to be round	လုံးတယ် /ဝိုင်းတယ်	Leing leing" da
383	to be full (container)	ပြည့်တယ်	Byeing" da
384	right side	ညာဘက်	Law yo: shawt'
385	left side	ဘယ်ဘက်	Law kung shawt
386	to be straight (road)	ဖြောင့်တယ်	Dan: da
387	to be far (village many miles away)	ဝေးတယ်	We: da
388	to be near (village very near)	နီးတယ်	Jhang da
389	this	ဒါ /ဒီ(ဟာ)	He da
390	that	ဟို (ဟာ)	Ho da
Appearance			
391	black	အနက် (ရောင်)	A-naw
392	white	အဖြူ (ရောင်)	A-phyu
393	red	အနီ (ရောင်)	A-ne
394	green	အစိမ်း (ရောင်)	A-nyung
395	yellow	အဝါ (ရောင်)	A-bo"
396	to be dirty (clothes)	ညစ်ပတ်တယ်	Nyon, da
397	to be new (things)	အသစ်	A-seik'
398	to be old (things)	အဟောင်း	A-xauo"
399	to be dark (outside)	မှောင်တယ်	Mau chot' da
400	to shine (flashlight)	လင်းတယ်	Bang: da
401	to be the same	တူတယ်	Du: da
Taste/Feel			
402	to be sweet	ချိုတယ်	Chau da
403	to be sour	ချဉ်တယ်	Chyen da
404	to be bitter	ခါးတယ်	Hkaw" da
405	to be spicy	စပ်တယ်	Hpyeik da
406	to be rotten	ပုပ်တယ်	Bop da
407	to be swollen	ရောင်တယ်	Yam da

408	to be dry (rice)	ခြောက်တယ်	Qhei da(kyok da)
409	to be wet (with water)	ရေစိုတယ်	Gyeid chyu da
410	to be sharp	ထက်တယ်	Htaw da
411	to be blunt	တုံးတယ်	Hke, da(keing da)
412	to be heavy	လေးတယ်	Lai da
413	to be light	ပေါ့တယ်	Som" da
414	to be hard (rock)	မာတယ်	Htan: da
415	to be soft (cotton)	ပျော့တယ်	Nam da
416	to be smooth (road)	ချောမွတ်တယ်	Chyawt yong" da
	Other Qualities		
417	to be fast	မြန်တယ်	Myap da
418	to be slow	နေးတယ်	Nae" da
419	to be strong	အားကြီးတယ်	Yawm gyi da
420	to be weak	အားနည်းတယ်	Yawm shau da
421	to be tired	မောတယ်	Myong da
422	to be ill, sick	နေမကောင်းဘူး	Gong du a-ngawn"
423	to be blind	ကန်းတယ်	Myaw' jid da
424	to be deaf	နားပင်းတယ်	Na-jid da
425	bald	နဖူးပြောင်တယ်	Nga-lang pyawt
426	to be good	ကောင်းတယ်	Ge da
427	to be bad	ဆိုးတယ်	Yon da(a-ge)
428	to be correct	မှန်တယ်	Jaw da
429	to be wrong	မှားတယ်	Shawt: da
	Misc.		
430	when (past)	ဘယ်တုန်းက	Hka-nam
431	when (future)	ဘယ်တော့	=
432	where	ဘယ်မှာ	Hka-mae
433	who	ဘယ်သူ	Hang"
434	what	ဘာ	Che jung
435	how many (persons)	ဘယ်နှစ် (ယောက်)	Hka-myaw-yuk'
436	I (1s)	ငါ	Ngo
437	you (2s)	သင်	Nang
438	he/she (3s)	သူ	Haw yuk
439	we (1p)	ငါတို့	Nga-nung"
440	you (2p)	သင်တို့	Na-nung"
441	they (3p)	သူတို့	Haw bang:

442	to take	ယူတယ်	Yu da
443	to put/place	ထားတယ်	Taw" taw"da
444	to be lost or disappear	ပျောက်တယ်	Byok da
445	to bend	ကွေးတယ်	Kon da
446	to lift	မတယ်	Vu' da
447	to do/make (something)	ပြုလုပ်တယ်	Kot da(zei da)
448	don't do it	မလုပ်နဲ့	A-kawt
449	to be difficult	ခက်ခဲတယ်	Yau hke" da
450	to be easy	လွယ်ကူတယ်	Lei da
451	to be loose	ချောင်တယ်	Shwi da
452	to be tight	ကျပ်တယ်	seing" da
453	to set free, let go (animal)	လွတ်တယ်	Nhang kat da
454	to squeeze	ညှစ်တယ်	Chyop da

A.2 Wordlist used for Lexical comparison

The following list is 105 words are used for the lexical comparison in section 6.1.2. It should be noted that the data shown is based on field transcriptions and has not undergone phonological analysis.

436 WL Ref	Gloss	Meung Yum								Savaiq	
		Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan	Man Gyat	Thein Tan
2	sun	səꜜɲiꜛ	səɲiꜛ	səꜜ ɲiꜛ/	səꜜ ɲiꜛ	sə ɲiʔ	sə ɲiʔ	səɲeʔ	sə ɲiʔ	sə ɲeʔ	sə ɲiʔ
4	star	simꜛ ʔuɲꜜ	simꜛ ʔuinꜛ	simꜛ ʔuinꜜ	simꜛ ʔuɲꜜ	simʔ ʔuɲ [loŋ]	sim ʔuɲ [loŋ]	simʔ ʔuɲ	sim ʔuɲ [loŋ]	sim buɲ	sim buiɲ
10	shadow / shade	poeꜜ	poe:ꜛ	poeꜛ	viꜛ	pʰre	vi:	vɯ:	ɣɯi	vɯai	vɯɛ
11	wind	kɯꜜ	gɯ:ꜜ	gɯꜜ	gɯꜜ	gɯ:	gɯ:	gɯ:	gɯ	gɯ:a	gɯ̰:a
12	night	pʰanꜜ pʰoꜛ	pʰanꜜ pʰo:ꜛ	pʰanꜜ pʰoꜜ	pʰanꜜ pʰoꜜ	[pʰan] pʰo:	pʰan pʰo:	[pʰon] pʰo:	[pʰan] pʰo	[pʰon] pʰo	[pʰon] pʰua
18	year	numꜜ	numꜜ	numꜜ	numꜜ	num	num	num	num	num	nɯm
21	water	romꜛ	romꜛ	romꜛ	romꜜ	rom	rom	rom	rom	ʔom	ʔum
29	soil (earth)	hakꜛ tɛʔꜜ	ha̰kꜛ tɛʔꜜ	hakꜛ tæʔ	hakꜛ tɛʔ	[hak] tɛʔ	[hak] dɛʔ	[hak] dɛʔ	[hak] dɛʔ	[hak] tɛʔ	[ⁿ] dᵉɛʔ
35	silver	məꜜ	məꜜ	məꜜ (prim ꜛ)	məꜜ (pɯmꜛ)	mə	mə	mə	mə	mə	mə:
36	iron	rɛmꜛ	rɛmꜛ	rɛmꜛ	jɛmꜛ	jiam	jiam	rɛm	rɛm	rɛm	rɯam
41	tree	num꜔ kʰauʔꜛ	numꜜ kʰauꜛ	kʰawʔꜛ	numꜜ kʰauꜛ	num kʰauʔ	[num] kʰauʔ	num kʰauʔ	[num] kʰauʔ	[num] kʰauʔ	[nɯm] kʰauʔ
42	branch (tree)	kakꜜ kʰauʔꜛ	kakꜜ kʰawʔꜛ	kakꜜ kʰawʔꜛ	kakꜜ kʰauʔꜛ	kak [kʰauʔ]	kak [kʰauʔ]	kak [kʰauʔ]	kak [kʰauʔ]	kak [kʰauʔ]	kak [kʰauʔ]
	thorn	katꜛ	kʰomꜛ	katꜜ	katꜜ	kat	kat	kat	kat	kat	ka:t
48	root (tree)	raiꜜ	liaiꜜ	raiꜜ kʰawʔꜛ	ripꜜ kʰawꜛ	jiɛh [kʰauʔ]	jiaih [kʰauʔ]	r̥ɛh [kʰauʔ]	riaih	riɛ [kʰauʔ]	riɛ
46	leaf (tree)	laʔꜛ kʰawʔꜛ	laʔꜛ kʰawʔꜛ	laʔꜛ kʰawʔꜛ	laʔꜛ kʰawʔꜜ	laʔ [kʰauʔ]	l̥aʔ [kʰauʔ]	l̥aʔ [kʰauʔ]	l̥aʔ [kʰauʔ]	l̥aʔ [kʰauʔ]	laʔ [kʰauʔ]
48	fruit (tree)	pliꜛ	pliꜜ	pliꜜ kʰawʔꜜ	pliꜛ kʰawʔꜜ	bliʔ [mak]	pliʔ [kʰauʔ]	pli kʰauʔ	bliʔ	pli [mak]	pliʔ [mak]

436 WL Ref	Gloss	Meung Yum								Savaiq	
		Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan	Man Gyat	Thein Tan
51	bamboo plant (large)	ʔoʌ	ʔohʌ	ʔoʌ	ʔoʌ	ʔoʔ	ʔoʔ	ʔoʔ	ʔoʔ	ʔuaʔ	ʔuoʔ
53	mushroom	dih˥	dih˥	dih˥	dih˥	di̠h	di̠h	dih	di̠h	di̠h	di̠h
59	banana (fruit)	mɔi˩	mɔi˥	mɔi˥	mɔi˥	[bliʔ] mɔi	mɔi	mɔ̠ih	mɔi	mɔ̠ih	muaih
63	corn	[sə] kloe˧	sə̠klwe˧	sə kloe˧	sə kloe˧	[kʰau] gloe	sə kloe	[sə] kloe	[sə] kloe	sə pʰiʔ	sak phi
65	dry (burned) field	ma	ma	ma˩	ma˩	ma̠ː	ma̠ː	m̠aː	m̠aː	maː	[kə] maː
67	paddy rice	ŋo˩	ŋoʔʌ	ŋoʔʌ	ŋoʔʌ	ŋoʔ	ŋoʔ	ŋoʔ	ŋoʔ	ŋuaʔ	ŋoːʔ
71	cooked rice	ʔəp˩	ʔəp˩	ʔəp˩	ʔəp˩	ʔəp	ʔəp	ʔəp	ʔəp	ʔəap	ʔɯap
81	salt	cʰiʔ˩	cʰi˩	cʰi˩	cʰi˩	cʰih	cʰiː	cʰih	cʰih	kʰiː	kʰi
86	barking deer	pwe˥	pweh˥	pweh˥	pweh˥	bweh	bwe̠h	bwe̠h	bwe̠h	bweh	bwe̠h
87	monkey	ro˩	ro˩	ro˧	ro˧	roː	roː	roː	ro	vah	vaʔ
91	rat	kʰaŋ˩	kʰaŋ˩	kʰaŋ˩	kʰaŋ˩	kʰaŋ	kʰaŋ	kʰaŋ	kʰaŋ	kʰaŋ	kʰaŋ
92	dog	soʔ˩	soʔʌ	soʔ˩	soʔʌ	soʔ	soʔ	soʔ	soʔ	suaʔ	suᵊʔ
94	to bite	cʰɛt˧	cʰɛt˥	cʰɛt˩	cʰɛt˥	cʰiat	cʰiat	cʰiat	cʰiat	kʰiat	kʰiɛt
96	pig	lik˩	lik˩	lic˩	lik˩	lig	lig	lig	lig	leg	lɛg
99	buffalo	krak˩	krakʌ	krakʌ	krakʌ	krak	krak	krak	grak	krak	krak
100	horn (of buffalo)	ruŋ˥	ruŋ	ruŋ˥ krak˩	ruŋ˥	ruŋ	ruŋ	ruŋ	ruŋ	rəŋ	rɯŋ
101	tail	sə˩ taʔ˩	sə̠ taʔ˩	sə̠˩ taʔ˩	sə̠˩ taʔ˩	[sa] taʔ	[sə] taʔ	[sə] taʔ	[sə] daʔ	[sə] taʔ	[sə]taːʔ
104	bird	sim	simʌ	simʌ	simʌ	sim	sim	sim	sim	sim	sim
110	wing	bric˩	bricʌ	bric˩	bluicʌ	brɯc	brɯc	pluic	briːk	bluic	bruic
109	to fly	plu˥	plu˥	plu˥	plu˥	bluː	pluː	pluː	bluː	puaː	puaː
110	egg	tom˥	tom˥	tom˥	tom˥	tom	tom	tom	[ⁿ]dom	tom	tom
111	chicken	ʔia˩	ʔia˩	ʔja˩	ʔia˩	ʔia	jiaː	ʔja	ʔja	ja	jia
114	snake	sə˩ ʔuɲʌ	sə̠ ʔuiɲ˥	sə˩ ʔuiɲʌ	sə˩ ʔuiɲ˥	sə ʔuiɲ	sə ʔuɲ	sə ʔuɲ	sə ʔuɲ	sə ʔuɲ	səʔuiɲ

		Meung Yum								Savaiq	
436 WL Ref	Gloss	Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan	Man Gyat	Thein Tan
123	louse (head)	si?˥	si?˥˦	sih˥(head) /mɹiŋ˩(body)	sih˥	si?	si?	si?	si?	ʂi?	si?
129	bee	hia˥	hia˥	hia˥	hia˥	hia	jia̱	hiaː	hja	hia	hia
136	head	pʰaŋ˩toŋ	pʰaŋ˩ceɲ˥	pʰaŋ˩ceɲ	pʰaŋ˩ceɲ˥	[pʰaŋ] ceɲ	[pʰaŋ toŋ], [pʰaŋˈ] ceɲ	ceɲ	ceɲ	keɲ	keɲ
139	hair (head)	hak˥	ha̱k˩	ha̱k˥	ha̱k˩	hak	hak	hak	hak	hək	hək
143	eye	t̥ə˩ŋai˩	ta̱ ŋai˥	(sə˩ma˩)ŋai˧	(sə˩ma˩)tə˩ŋai˥	[tə]ŋai	[tə]ŋai	[tə]ŋai	[tə]ŋai	[səma]ŋai	[sam̩]ŋai
145	nose	tə˧mɯh˩	tə̱ mɯh˩	tə˧mɯih˩	tə˩mɯih˩	[tə]mɯ	[tə]m̥ɯh	[tə]m̥ɯh	[tɤ]m̥ɯh	[kʰɔŋ]mɯɛ	[kʰɔŋ]məaih
147	ear	ti˥jak˩	tə̱ jak˥	tə˩jak˥	ti˥jak˩	[lə]jak	[tə]jak	[ti?]jak	[tə]jak	[lə]jok	[lə] jok
149	tongue	tak˩	tak˥	tak˩	tak˥	tak	ⁿdak	ⁿdak	ⁿdak	tak	ⁿtak
151	tooth	raŋ˥	raŋ˥	raŋ˥	raŋ˥	raŋ	r̥aŋ	r̥aŋ	raŋ	raŋ	raŋ
156	neck	ŋɔk˩	ŋɔk˩	ŋɔk˩	ŋɔk˩	ŋɔk	ŋɔk	ŋɔg	ŋɔg	ŋɔk	ŋɔk
161	heart	sə˧rom˥	sə̱ rom˧	sə˧rom˧	sə˧rom˧	sə rom	sə rom	sə rom	sə rom	sok rom	səma rom, sok rom
162	liver	tɔm˥	tɔm˥	cʰin	tɔm	tɔm	tɔm	tɔm	dɔm	tɔm	[nau,]dɔm
168	finger	kɔn cɛn	kɔn˩cɛn˧	kɔn˧cɛn˧	[kɔn˥]cɛn˧	cian [de?]	[kɔn]cɛn	kɔn cian	[kɔn]cian	kian [te?]	kiɛn [de?]
173	fingernail	m̥im˥	m̥im˥	mim˥	mim˥	mim [de?]	mim	nim	mim	nim [te?]	nim
176	bone	sa˩ʔaŋ˧	sa̱ ʔaŋ˥	sə˩ʔaŋ˥	sa˩ʔaŋ˧	sə ʔaŋ	sə ʔaŋ	sə ʔaŋ	sə ʔaŋ	sə ʔaŋ	sə?aŋ
180	meat/flesh (edible)	nɛ˩	nɛ˥	nɛ˥	nɛ˩	nɛ?	nɛ?	nɛ?	nɛ?	nɛ?	ŋɛ?
181	fat/grease	l̥weh˥	l̥weh˩	lweh˩	lwe˥	lweh	lwe̱h	lweh	lwe	lə?we	lə?we
183	blood	nam˥	nam˥	nam˥	nam˥	ŋam	ŋam	ŋam	nam	nam	nam

436 WL Ref	Gloss	Meung Yum								Savaiq	
		Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan	Man Gyat	Thein Tan
184	sweat	la˩ lah˥	la̤ la˥	la˩ la˥	la˩ la˥	[lə] la̤ʔ	[lə] la̤h	[lə] la̤ː	lo lah	[lə]ʔa̤i	[la]ʔaːr
190	excrement	ʔen˦	ʔen˥	ʔeɲ˥	ʔeɲ˦	ʔeŋ	ʔeɲ	ʔeɲ	ʔeɲ	ʔeɲ	ʔeŋ
187	urine	nəm˦	nɯm˦	nɯm˦	nɯm˦	nəm	nɯm	[rom] nəm	[rom] nəm	nəam	[ʔom] nəam
195	father	kəɲ˥	kəɲ˥	krəɲ˥	kəɲ˥	kəɲ	kəɲ	kəɲ	gəɲ	cə	cə
195	son (one's own male child)	kɔn lemeʔ	kɔn lemeʔ	kɔn lemeʔ	kɔn	kɔn	kɔn [ləmeʔ]	kɔn [ləmeʔ]	kɔn [ləmeʔ]	kɔn [ləmeʔ]	kɔn [ləmeʔ]
210	village	jaŋ˥	jaŋ˥	jaŋ˩	jaŋ˥	jaŋ	jaŋ	jaŋ	jaŋ	joŋ	joŋ
211	road/path	kraʔ˩	kra̤ʔ˩	kraʔ˩	kraʔ˩	graʔ	graʔ	kraʔ	graʔ	kraʔ	kraʔ
213	house	ɲa˩	ɲa˩	ɲa˩	ɲa˩	ɲaʔ	ɲaʔ	ɲaʔ	ɲaʔ	ɲaʔ	ɲaʔ
227	to weave (cloth)	ci˥	cʰɔŋ˥	daiɲ	tauɲ kʰɹəɲ	taiɲ	ⁿtaiɲ	ⁿdaiɲ	[ⁿ]daiɲ	taiɲ	[ⁿ]daiɲ
228	to sew	cʰeɲ˦	cʰeɲ˦	cʰeɲ˦	cʰen˦	cʰeɲ	cʰeɲ	cʰeɲ	cʰeɲ	cʰeɲ	cʰeŋ
229	needle	ɲɛʔ˦	ɲɛʔ˦	ɲɛʔ˦	ɲɛʔ	ɲɛʔ	ɲɛʔ	ɲɛʔ	ɲɛʔ	ɲɛʔ	ɲɛʔ
233	mortar (for peppers)	cɔk˩	cɔk˩	cɔʔ˩	cɔʔ˩	cɔk	cɔk	cɔk	cɔk	cɔk	cɔk
238	fire	ŋo	ŋo˦	ŋo˩	ŋo˩	ŋo	ŋoː	ŋoː	ŋo	ŋua	ŋuo
245	ashes	ɲoʔ˥	ɲoʔ˥	ɲoʔ˥	ɲoʔ˥	ɲoʔ	ɲoʔ	ɲoʔ	ɲoʔ	ɲoʔ	ɲoʔ
246	smoke	mət˥ ŋo˦	mət˥ ŋo˦	mət˥ ŋo˦	mət˥ ŋo˦	mət [ŋo]	mət [ŋo]	mət [ŋo]	mɯt [ŋo]	mət [ŋwo]	mət [ŋuo]
252	to see	joʔ˦	joʔ˦	joʔ˦	joʔ˦	joʔ	joʔ	joʔ	joʔ	joʔ	joʔ
254	to weep	jam˦	jam˦	jam˦	jam˦	jam	jam	jam	jam	jam	jam
255	to eat	ʔih˥	ʔi̤h˥	ʔi˥	ʔi˥	ʔi̤ʔ	ʔih	ʔih	ʔih	ʔih	ʔih
260	to drink	ɲəʔ˦	ɲə˦	ɲəʔ˦	ɲə˦	ɲəʔ	ɲəʔ	ɲəʔ	ɲəʔ	ɲəʔ	ɲəʔ
262	to vomit	hau˥	hau˥	hau˥	hau˥	hau	hau	hau	hau	hau	hau
263	to spit	pʰec˩	pʰet˩	pʰec	pʰet˩	pʰec	pʰec	pʰec	pʰec	pʰrec	pʰec

436 WL Ref	Gloss	Meung Yum								Savaiq	
		Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan	Man Gyat	Thein Tan
						[mja]	[mjaː]	[mjaː]		[ʔom] pʰrec	[teik]
279	to know	joŋ˄	joŋ˄	joŋ˄	joŋ˄	joŋ	joŋ	joŋ	joŋ	juaŋ	juaŋ
287	to forget	pʰi˄	pʰji˄	pʰji˄	pʰji˄	pʰi	pʰji	pʰi	pʰi	pʰji [ʔom]	pʰə [ʔom]
289	to sleep	ʔit˅	ʔit˄	ʔit˄	ʔit˄	ʔit	ʔit	ʔiːt	ʔit	ʔit	ʔit
291	to dream	lə̣˩ mo˄	lə̣˩ mo˄	lə̣˩ mo˄	lə̣˩ mo˄	[lə] mo?	[lə]mo ?	[lə] mo?	[lə] mo?	[lə]mo ?	[lə]mo ?
294	medicine	lə̣˩ pai˥	lə̣pai˥	lə̣˩ pai˥	lə̣˩ pai˥	[lə] bai	[lə] bai	[lə] bai	[lə] bai	[lə] ta̤h	[lə] ta̤h
295	to be itchy	ŋa˄	ŋaː˄	ŋa˄	ŋa˄	ŋa?	ŋa?	ŋa?	ŋa?	ɲa?	ŋa?
298	to die	jum˄	jum˄	jum˄	jum˄	jum	jum	jum	jum	jum	jəam
300	to sit (remain)	ŋɔm˄	ŋɔm˅	ŋɔm˄	ŋɔm˄	ŋɔm	ŋɔm	ŋɔm	ŋɔm	ŋɔm	ŋɔm
301	to stand (remain)	cʰoŋ˄	cʰoŋ˅	cʰoŋ˄	cʰoŋ˄	cʰoŋ	cʰoŋ	cʰoŋ	cʰoŋ	cʰuaŋ	cʰuaŋ
315	to kick	tʰɛt˄	tʰæːt˄	tʰaæt ˄	tʰæt˄	tʰɛt	tʰɛt	tʰɛt	tʰiat	tʰiat	tʰiat
322	to give	kʰa˄	kʰa̤˄	kʰa˄	kʰa˄	kʰah	kʰaːh	kʰaːh	kʰah	tɔ?	tɔ?
334	to plant	sum˥	sum˥	ṣum	sum˥	sum	sum	sum	sum	sɯm	səam
335	to dig (with a tool)	kaŋ˄	kaŋ˥	kaŋ˥	kaŋ˄	kaŋ	kaŋ	kaŋ	kaŋ	koŋ	koŋ
340	to shoot (gun)	puɲ˥	puːɲ˥	puɲ˥	puɲ˥	puɲ	puɲ	puɲ	puɲ	puɲ	puɲ
351	two (persons)	ra?˅	ra?˅	ra?˅ kau?˅	ra?˅ kau?˅	raː	raː	raː	raː	r̥aː	raː
352	three (persons)	lɔi?˅	lɔi˅	lɔi˥ kau?˅	lɔi˥ kau?˅	lɔi	lɔi	lɔi	lɔi	lɔi	lɔi
353	four (persons)	pon˅	pon˥	pon˥ kau?˅	pon˥ kau?˅	pon	pon	pon	pon	pon	pon
354	five (persons)	pʰɔn˥	pʰɔn˥	pʰɔn˥ kau?˅	pʰɔan˥ kau?˅	pʰɔn	pʰwan	pʰwan	pʰwan	pʰwan	pʰwan

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436 WL Ref	Gloss	Meung Yum								Savaiq	
		Kaung Sar	Pan Tan	Man Kyu	Man Phan	Namt Yoke	Man Pein	Kaung Sang	Man Kan	Man Gyat	Thein Tan
355	six (persons)	ljai˩	ljai˩	ljai˩ kauʔ˧	ljai˩ kauʔ˧	ljaih	ljaih	ljaih	ljaih	ljaih	lijɛh
356	seven (persons)	ʔa˥ ljai˩	ʔa˧ ljai˩	ʔa˥ ljai˩ kauʔ˧	ʔa˥ ljai˩ kauʔ˧	ʔah ljaih	ʔa ljaih	ʔa ljaih	ʔa ljaih	ʔa ljaih	ʔa lijɛh
357	eight (persons)	sə̢˩ teʔ˯	sə̢ teʔ˯	sə̢˩ teʔ˯ kauʔ˯	sə̢˩ teʔ˯ kauʔ˯	[sə] teʔ	[sə] teʔ	[sə] teʔ	[sə] deʔ	[sə]teʔ	[sə]teʔ
358	nine (persons)	sə˧ dim˥	sə̢dim˥	sə˧ dim˥ kauʔ˧	sə˧ dim˥ kauʔ˧	[sə] tim	[sə]dim	[sə]dim	[sə] dim	[sə]tim	[sə]dim
359	ten (persons)	kau˧	kau˧	kau˧ kauʔ˧	kau˧ kauʔ˧	kau	kau	kau	kau	kau	kau
364	all	kom˧ ʔuit˧	kom˧ ʔuit˧	kom˧ ʔuit˧	kom˧ ʔuit˧	[kum] ʔuit	[kum] ʔuit	[kum] ʔuit	[kum] ʔuit	[kum] ʔuit	[kam] ʔuik
392	white	(pi˧) pʰaiɲ˩	pʰaiɲ˥	biʔ˥ pʰaiɲ	biʔ˥ pʰaiɲ	pʰaiɲ	[bi] pʰaiɲ	[bi] pʰaiɲ	pʰaiɲ	[biʔ] pʰaiɲ	[bə] pʰaiɲ
398	to be old (things)	pi˩ bɹim˥	bɹim˥	pi bɹim	pə˩ bɹim˥	[piʔ] bɹɯm	[bi] bɹim	[bi] bɹim	bɹɯm	[cə] prim	pə jɔk
405	to be spicy	prêʔ	pɹêʔ	prêʔ	prêʔ	breʔ	breʔ	breʔ	preʔ	preʔ	breʔ

APPENDIX B

QUESTIONNAIRES USED

B.1 Meung Yum Knowledgeable Insider Sociolinguistic Questionnaire 2009

Preliminary Information

1. Questionnaire Number (start with 1 and number consecutively)	
2. Survey	
3. Interview Location	
4. Interviewer Name	
5. Date	
6. Language of Elicitation	
7. Language of Response	
8. Interpreter Name (if needed)	
9. Comments (anything unusual or noteworthy about this interview)	
Subject Demographics	
10. What is your name?	၁၀. နာမည်�‌ဘယ်လိုခေါ်သလဲ။
11. Gender	၁၁. (ကျား/မ)
12. How old are you?	၁၂. အသက်ဘယ်လောက်ရှိပြီလဲ။
13. Are you married?	၁၃. အိမ်ထောင်ရှိလား။
14. (if married) Do you have any children?	၁၄. (အကယ်၍ရှိ‌ခဲ့‌သော်)
a. Yes or no	(က)သားသမီးရှိလား။
b. (if yes) How many?	(ခ) �‌ဘယ်နှစ်ယောက်ရှိလဲ။
15. What is your job?	၁၅. ဘာအလုပ်လုပ်သလဲ။
16. What is the highest level of education you have completed?	၁၆.ကျောင်းဘယ်နှစ်တန်းထိတက်ခဲ့ရလဲ
a. Level	က. ပညာအရည်အချင်း
b. What school did you go to?	ခ. ဘယ်ကျောင်းမှာတက်ခဲ့ရလဲ
c. What was the language of instruction at that school?	ဂ. ကျောင်းမှာစာသင်တဲ့အခါ ဘာစကားကိုသုံးပြီးသင်သလဲ
17. When you were born, what village did you live in?	၁၇. မွေးရပ်ဇာတိက ဘယ်မှာလဲ
18. Where did you grow up?	၁၈. ဘယ်မှာကြီးပြင်းလာသလဲ
19. Where do you live now?	၁၉. အခုဘယ်မှာ‌နေသလဲ
20. How long have you lived there/here?	၂၀. ဒီမှာ‌နေတာဘယ်‌လောက်ကြာပြီလဲ

21. What do you call your language?	၂၁. ကိုယ်ပြောတဲ့စကားကိုကိုယ်ကဘယ်လိုခေါ်သလ
Village Name, Population	
22. What is the official name of this village?	၂၂. ဒီရွာ့ရဲ့အစိုးရအသိအမှတ်ပြုနာမည်ဘယ်လိုလဲ
a. Name	က. ရွာအမည်
b. What "district" is it in? [Ask about all the administrative levels.] eg – in Burma – Village, Township, District, State or Division; Cambodia – Village, Commune, District, Province)	ခ. ဘယ်မြို့နယ်ထဲမှာရှိသလဲ
23. What do the people who live here call this village?	၂၃. ဒေသခံလူတွေကရော့ဒီရွာကိုဘယ်လိုခေါ်သလဲ
a. Name	က. ရွာအမည်
b. What does that name mean?	ခ. ဘယ်လိုအဓိပ္ပယ်ရှိပါသလဲ
24. What do outsiders call this village?	၂၄. အခြားဒေသကလူတွေရော ဒီရွာကိုဘယ်လိုခေါ်သလဲ
a. Name	က. ရွာအမည်
b. (if not the same as their own name for the village) Who calls it that?	ခ. (ဒေသခံလူတွေခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်) အဲဒီလို ဘယ်သူတွေကခေါ်သလ
c. (if not the same as their own name for the village) What does that name mean?	ဂ. (ဒေသခံလူတွေခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်) ဘယ်လိုအဓိပ္ပယ်ရှိပါသလဲ
d. (if not the same as their own name for the village) Do people in this village like that name?	ဃ. အဲဒီလိုခေါ်တာကိုဒေသခံလူတွေက နှစ်သက်ပါသလား
25. How many houses are in this village?	၂၅. ဒီရွာမှာအိမ်ခြေပေါင်းဘယ်လောက်ရှိသလဲ
26. What is the total number of people in this village? (adults and children)	၂၆. ဒီရွာမှာရွာသူရွာသားပေါင်းဘယ်လောက်ရှိသလဲ (လူကြီးကလေးအားလုံး)
Languages and Ethnic Groups	
27. What do you call the language of this village?	၂၇. ဒီရွာမှာအဓိက �’ဘာဘာသာစကားသုံးသလဲ
a. Language name	က. ဘာသာစကားအမည်
b. What does that name mean?	ခ. ဘယ်လိုအဓိပ္ပယ်ရှိပါသလဲ
28. What do others call the language of this village?	၂၈. အခြားလူမျိုးတွေကရော ကိုယ့်ရဲ့စကားကိုဘယ်လိုခေါ်သလဲ
a. Language name	က. စကားအမည်
b. (if not the same as their own name for the language) Who calls it that?	ခ. (အကယ်၍ သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်) အဲဒီလိုဘယ်သူကခေါ်သလဲ
c. (if not the same as their own name for the language) What does that name mean?	ဂ. အကယ်၍ သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်)�’ဘယ်လိုအဓိပ္ပယ်ရှိပါသ လဲ
d. (if not the same as their own name for the language) Do people in this village like that name?	ဃ. (အကယ်၍ သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်)သူတို့က အဲဒီလိုခေါ်တာကိုကြိုက်သလား

29. What do the people who live in this village call themselves?	၂၉. ဒီက ရွာသူရွာသားတွေက ကိုယ့်ကိုယ်ကို ဘယ်လိုခေါ်သလဲ။
a. People name	က. စကားအမည်
b. What does that name mean?	ခ. ဘယ်လိုအဓိပ္ပယ်ရှိပါသလဲ
30. What do others call the people who live in this village?	၃၀. အခြားလူများက ဒီ ရွာသူရွာသားတွေကို ဘယ်လိုခေါ်သလဲ။
a. People name	က. လူမျိုးနာမည်
b. (if not the same as their own name for their people) Who calls you that?	ခ. (အကယ်၍ သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်) အဲဒီလိုဘယ်သူတွေကခေါ်သလဲ
c. (if not the same as their own name for their people) What does that name mean?	ဂ. အကယ်၍ သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်) ဘယ်လိုအဓိပ္ပယ်ရှိပါသလဲ
d. (if not the same as their own name for their people) Do people in this village like that name?	ဃ. (အကယ်၍ သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်)သူတို့က အဲဒီလိုခေါ်တာကိုကြိုက်သလား
31. Is this village all [X] people or are there others living here as well?	၃၁. ဒီရွာသူရွာသားတွေက မိန်းယွမ်းတွေပဲလား၊ လူမျိုးခြားတွေရောရှိသေးလား
a. All [X] or others, too	က. မိန်းယွမ်းအားလုံး (သို့) လူမျိုးခြားတွေရောရှိ
b. (if others, too) What groups live here?	ခ. �’ယ်လူမျိုးတွေလဲ
(if others, too) About how many houses and people in this village are from each group?	
i. Number of houses for each group	ဂ. ဘယ်နှစ် အိမ်ထောင်စီရှိကြလဲ
ii. Number of people for each group	ဃ. လူဦးရေဘယ်လောက်စီရှိလဲ
32. Has it always been this way?	၃၂. ဟိုးအရင် အရင်ကတည်းက ဒီလို�’ဲနေထိုင်လာခဲ့ကြသလား
a. Yes or no	က. နေ/မနေ
b. (if no) Which way is it changing… More [X] people or fewer?	ခ. ဘယ်လိုပြောင်းလဲလာသလဲ (မိန်းယွမ်းတွေပိုများလာသလား၊ နဲ့သွားသလား)
Current Residents' History	
33. Where did the people who are here now come from?	၃၃. ဒီကရွာသူရွာသားတွေ ဘယ်အရပ်ဒေသက ပြောင်းရွှေ့လာကြသလဲ
a. Where	က. ဘယ်အရပ်
b. When did they move here?	ခ. ဘယ်အချိန်လောက်တုန်းကပြောင်းလာကြသလဲ
c. (if they have moved here recently) When they were there, what other groups were they around?	ဂ. ဒီနေရာကိုမပြောင်းခင် ဘယ်လူမျိုးတွေနဲ့ အနီးအနားမှာနေထိုင်ခဲ့ကြသလဲ
d. (if they have moved here recently) What languages/varieties were used there?	ဃ. အဲဒီနေရာမှာဘာသာစကားတွေအသုံးပြုကြသလဲ
e. Why did they move here?	င. �’ာကြောင့်ပြောင်းလာကြသလဲ

f. Do people from there ever come here? Do people from here ever go there? Why?	စ။ အရင်နေခဲ့တဲ့ဒေသကလူတွေနဲ့ အဆက်အသွယ်ရှိသေးလား
g. Where did they come from before that?	ဆ။ အဲ့ဒီတိုင်ခင်ကရော ဘယ်အရပ်မှာနေ ထိုင်ခဲ့ကြသလဲ

People Group History	
34. Where did the [X people] in general, not just this village, come from?	၃၄။ မိန်းယွမ်းလူမျိုးနွယ်စုအားလုံးရော ဘယ်အရပ်ဒေသကပြောင်းရွှေ့လာကြသလဲ
a. Where	က။ ဘယ်အရပ်
b. When did they come to this area?	ခ။ ဘယ်အချိန်လောက်တုန်းကပြောင်းလာကြသလဲ
c. Why did they leave their former home?	ဂ။ ဘာကြောင့်ပြောင်းလာကြသလဲ
d. Do people from there ever come here? Why?	ဃ။ အရင်နေခဲ့တဲ့ဒေသကလူတွေနဲ့ အဆက်အသွယ်ရှိသေးလား
e. Do people from here ever go there? Why?	င။ သူတို့ရဲ့ မူလအစပေါက်ဖွားရာနေရာက ဘယ်မှာလဲ

School	
35. Is there a school in this village?	၃၅။ ဒီရွာမှာစာသင်ကျောင်းရှိပါသလား
a. Yes or no	က။ ရှိ/မရှိ
b. (if yes) What levels are taught in the school?	ခ။ ဘယ်နှစ်တန်းအထိရှိပါသလဲ
c. (if yes) What is the language of instruction?	ဂ။ ဘယ်ဘာသာစကားနဲ့သင်ပါသလဲ(ဆရာ/မ ပြောတဲ့စကား၊ ဖတ်စာအုပ်သုံးဘာသာစကားမဟုတ်)
d. (if yes) What language groups attend this school?	ဃ။ ဘယ်လူမျိုးတွေ တက်သလဲ
e. (if yes) About what proportion of the school is from each ethnic group?	င။ အများဆုံးလာတက်တဲ့ လူမျိုးစုနှစ်စုကဘာလဲ၊ ဘယ်လူမျိုးကပိုများလဲ
f. (if yes) What language(s) do the schoolchildren use with each other?	င.ကျောင်းသူ/သားအချင်းချင်း ဘာစကားပြောကြသလဲ
36. Do any children go to any other villages/towns for school?	၃၆။ ဒီရွာက ကလေးတွေ အခြားနေရာတွေမှာ ကျောင်းသွားတက်သေးလား
a. Yes or no	က။ တက်/မတက်
b. (if yes) About what proportions of children go elsewhere for school?	ခ။ ဘယ်ဒေသတွေမှာ တက်သလဲ
c. (if yes) Where?	ဂ။ ဘယ်နှစ်တန်းတက်ဖို့အတွက်သွားသလဲ
d. (if yes) What is the language of instruction in that place?	ဃ။ ဘယ်ဘာသာစကားနဲ့သင်သလဲ (ဆရာ/မ ပြောတဲ့စကား၊ ဖတ်စာအုပ်သုံးဘာသာစကားမဟုတ်)
e. (if yes) What levels do they go for?	င. ဘယ်လူမျိုးတွေတက်ပါသလဲ
37. About how many years of education do children from this village usually complete?primary, middle, or secondary?	၃၇။ ဒီရွာက ကလေးတွေ များသောအားဖြင့် ဘယ်အတန်းထိကျောင်းနေကြလဲ

Languages of Wider Communication	
38. Other than [X], what languages are spoken in this village?	၃၈။ မိန်းယွမ်းစကားအပြင် ဒီရွာမှာအခြားဘာစကားပြောသေးသလဲ

39. (for each LWC)(eg. Kachin, Shan, Burmese, Chinese and if any other) Who speaks [LWC] well? [In other words, what type of people? – men, women, old, young, merchants, etc.]	၃၉. က. ဘယ်သူတွေက အဲဒီစကား တွေကိုကောင်းကောင်းပြောနိုင်လဲ
a. Why do those types of people need to speak it well?	ခ. သူတို့ဘာကြောင့် ကောင်းကောင်းပြောနိုင်ကြသလဲ
b. Are there any types of people in this village who speak [LWC] poorly?	ဂ. ကောင်းကောင်းဘယ်သူတွေက
i. What types	မပြောနိုင်ဘူးလဲ ဃ. ပြောနိုင်/မပြောနိုင်
ii. Why?	င. ဘာကြောင့်လဲ
40. Not including [X], which of these languages is used by the most people?	၄၀. လူအများစုက ဘယ်စကားကိုပို့အသုံးများသလဲ
a. Language	က. ဘာသာစကား/
b. About what percent speak that language?	ခ. ရာခိုင်နှုန်း
41. About what percent use each of the rest of these languages?	၄၁. တခြား စကားတွေကိုရာခိုင်နှုန်း ဘယ်လောက်စီပြောသလဲ
42. If someone from this village meets someone who cannot speak [X], what language do they use with that person?	၄၂. ဒီရွာမှာ မိန်းယွမ်းစကားမတတ်တဲ့လူတွေ့ရင် ဘယ်စကားကိုသုံးပါသလဲ
43. What languages are spoken within the area that [X people] live and travel?	၄၃. မိန်းယွမ်းလူမျိုးတွေ သွားလာလေ့ရှိသည့်ဒေသများတွင် ဘယ်ဘာသူ စကားများကိုသုံးပါသလဲ
44. Do you know any [X people] who don't speak [X] any more?	၄၄. မိန်းယွမ်းလူမျိုးဖြစ်ပြီးတော့ ကိုယ့်စကားကို လုံးဝမပြောတော့တဲ့လူတွေကိုသိသလား
a. Are there very many?	က. ဘယ်နှစ်ယောက်လောက်ရှိသလဲ
b. Where do they live?	ခ. သူတို့ ဘယ်မှာနေထိုင်ကြသလဲ
c. What language(s) do they speak?	ဂ. သူတို့ ဘာစကားတွေပြောကြသလဲ
45. Are there people in this village who speak only your language?	၄၅. ဒီရွာထဲမှာ မိန်းယွမ်းစကားပဲတတ်ပြီး အခြားစကားမတတ်တဲ့လူရှိသလား
a. Yes or no	က. ရှိ/မရှိ
b. (if yes) What types of people?	ခ. (ရှိခဲ့ရင်) ဘယ်လိုလူတွေလဲ
46. Are there [X] people who speak [X] poorly?	၄၆. မိန်းယွမ်းလူမျိုးဖြစ်ပြီးတော့ မိန်းယွမ်းစကားသိပ်မတတ်တဲ့သူတွေရော့ရှိသေးလား
a. Yes or no	က. ရှိ/မရှိ
b. (if yes) What types of people?	ခ. (ရှိရင်) ဘယ်လိုလူတွေလဲ
c. (if yes) What language(s) do they speak well?	ဂ. (ရှိရင်) ဘယ်စကားတွေကိုပိုပြီးကျွမ်းသလဲ
d. (if yes) What language do you use with them?	ဃ. (ရှိရင်) အဲဒီလူတွေနဲ့စကားပြောတဲ့အခါ ဘာစကားကိုသုံးသလဲ
47. Are there any religious festivals/gatherings with more than one [ethnic group / village]?	၄၇. ဒီဒေသမှာ ဘာသာရေးပွဲတွေလုပ်ရင် အခြားလူမျိုးတွေနဲ့ပေါင်းပြီးလုပ်လေ့ရှိသလား
a. Yes or no	က. လုပ်/မလုပ်
b. What festivals?	ခ. (လုပ်ရင်) ဘာပွဲတွေလုပ်သလဲ

c.	Where are they held?	ဂ. ဘယ်မှာကျင်းပလေ့ရှိသလဲ
d.	What [groups / villages] attend?	ဃ. ဘယ်လိုလူမျိုးတွေ အဲဒီပွဲကိုလာကြသလဲ
e.	How often?	င. ဘယ်လောက်ကြာကြာ တခါလုပ်တတ်သလဲ
f.	What languages are used for announcements?	စ. အဲဒီပွဲမျိုးမှာအားလုံးအတွက်ဘာစကားကိုသုံးသလဲ
g.	What languages do people use with each other?	ဆ. ဘာစကားနဲ့အချင်းချင်းပြောကြသလဲ
Intermarriage		
48. Is it common for [X] people from this village to marry [non-X] speaking people?		၄၈.ဒီရွာရှိ မိန်းယွမ် လူမျိုးတွေ အခြားလူမျိုးများနှင့် အိမ်ထောင်ပြုလေ့ရှိပါသလား
a.	Yes or no	က. ရှိ/မရှိ
b.	(if yes) What [non-X] speaking people do they marry?	ခ. (ရှိရင်) ဘယ်လူမျိုးနှင့်အိမ်ထောင်ပြုပါသလဲ
49. (if yes) If an [X] **man** from this village marries a [non-X] **woman**…		၄၉. တကယ်လို့ ကိုယ့်လူမျိုးထဲက အမျိုးသားတစ်ယောက်က လူမျိုးခြား အမျိုးသမီးတစ်ယောက်ကို အိမ်ထောင်ပြုတယ်ဆိုရင်
a.	Where do they live? (in [X] area or outside)	က. မိန်းယွမ်ဒေသမှာနေထိုင်ပါသလား(သို့) အခြားဒေသမှာနေထိုင်ပါသလား
b.	Usually, what language do their children end up speaking?	ခ. သူတို့ရဲ့သားသမီးတွေ ဘာစကားကို အဓိကပြောသလဲ
c.	Why?	ဂ. �’ဘာကြောင့်လဲ
d.	(if not [X]) Can they also still speak [X]?	ဃ. မိန်းယွမ်စကားမဟုတ်ရင် သူတို့ မိန်းယွမ်စကားကိုပြောတတ်သေးရဲ့လား
e.	How many **men** do this: few, some, half, most, or all?	င.အမျိုးသားဘယ်လောက်လောက်ကလူမျိုးခြားတွေနဲ့ အိမ်ထောင်ပြုသလဲ(၁)အများစု (၂)အချို့ (၃)အနည်းငယ်.
50. (if yes) If an [X] **woman** from this village marries a [non-X] **man**…		၅၀. တကယ်လို့ ကိုယ့်လူမျိုးထဲက အမျိုးသမီးတစ်ယောက်က လူမျိုးခြား အမျိုးသားတစ်ယောက်ကို အိမ်ထောင်ပြုတယ်ဆိုရင်
a.	Where do they live? (in [X] area or outside)	က. မိန်းယွမ်ဒေသမှာနေထိုင်ပါသလား(သို့) အခြားဒေသမှာနေထိုင်ပါသလား
b.	Usually, what language do their children end up speaking?	ခ. သူတို့ရဲ့သားသမီးတွေ ဘာစကားကို အဓိက ပြောသလဲ
c.	Why?	ဂ. ဘာကြောင့်လဲ
d.	(if not [X]) Can they also still speak [X]?	ဃ. မိန်းယွမ်စကားမဟုတ်ရင် သူတို့ မိန်းယွမ်စကားကို ပြောတတ်သေးရဲ့လား
e.	How many **women** do this: few, some, half, most, or all?	င. အမျိုးသမီးဘယ်လောက်လောက်ကလူမျိုးခြားတွေနဲ့ အိမ်ထောင်ပြုသလဲ(၁). အများစု(၂). အချို့(၃). အနည်းငယ်
51. Are any of your young people now living in [major city]?		၅၁. ဒီမိန်းယွမ်လူငယ်တွေ မြို့ထဲမှာပဲနေကြသလား
a.	Yes or no	က. နေ/မနေ
b.	(if yes) Why did they go?	ခ. (နေရင်) ဘာကြောင့် အဲဒီမှာသွားနေကြသလဲ

c.	(if yes) Do very many go or just a few?	ဂ． (နေရင်) လူတွေအများစုသွားနေကြသလား／ အနည်းငယ်ပဲသွားနေကြသလား
d.	(if yes) While they live there, do they speak MY?	ဃ． (နေရင်) သူတို့မြို့မှာနေတဲ့အခါ မိန်းယွမ်းစကားပြောသေးလား
e.	(if yes) Do they ever come back to live here (to stay)?	င． (နေရင်) ဒီမှာပြန်လာနေတဲ့ လူငယ်တွေရောရှိသလား
52. Do people from this village travel to other [X] villages?		၅၂． ဒီရွာသူရွာသားတွေ အခြားမိန်းယွမ်းရွာတွေကိုသွားလေ့ရှိသလား
a.	List locations	က． (သွားတတ်နေရာတွေများကိုရေးရန်)
b.	What types of people go? [not looking for specific names!]	ခ． ဘယ်လိုလူမျိုးတွေသွားတတ်ကြသလဲ
c.	Do very many go, or just a few?	ဂ． လူတော်တော်များများသွားတတ်ကြသလား ၊ အနည်းငယ်ပဲလား
d.	Why do they go?	ဃ． ဘာကြောင့်သွားကြသလဲ
e.	How often do they go?	င． ဘယ်လောက်ကြာကြာတခါသွားတတ်ကြသလဲ
f.	Are they able to speak to each other in [X] or do they have to use another language?	စ． သူတို့ဟိုမှာသွားတဲ့အခါ မိန်းယွမ်းစကား သုံးသလား(သို့) အခြားစကားသုံးသလား
g.	(if they use X) Do they have any trouble understanding each other?	ဆ． (မိန်းယွမ်းစကားပဲသုံးရင်) သူတို့နဲ့စကားပေါက်ကြသလား
h.	(if they use X) Do they have to change the way they speak [X] to communicate?	ဇ． (မိန်းယွမ်းစကားပဲသုံးရင်)သူတို့နဲ့စကားပေါက် ဖို့အတွက် နဲနဲပြောင်းပြောရသေးလား
53. Do people from other [X] villages ever come here?		၅၃． အခြားမိန်းယွမ်းရွာကရွာသူရွာသားတွေ ဒီရွာကိုလာလေ့ရှိသလား
a.	Yes or no	က． (လာတတ်တဲ့ရွာများကိုရေးရန်)
b.	From what villages?	ခ． ဘယ်လိုလူမျိုးတွေလာတတ်ကြသလဲ
c.	What types of people come? [not looking for specific names!]	ဂ． လူတော်တော်များများလာတတ်ကြသလား ၊ အနည်းငယ်ပဲလား
d.	Do very many come, or just a few?	ဃ． ဘာကြောင့်လာကြသလဲ
e.	Why do they come?	င． ဘယ်လောက်ကြာကြာတခါလာတတ်ကြသလဲ
f.	How often do they come?	စ． သူတို့ဒီမှာလာတဲ့အခါ မိန်းယွမ်းစကားသုံးသလား (သို့) အခြားစကားသုံးသလား
g.	Are they able to speak to people here in [X] or do they have to use another language?	ဆ． (မိန်းယွမ်းစကားပဲသုံးရင်)သူတို့နဲ့ စကားပေါက်ကြသလား
h.	(if they use X) Do they have any trouble understanding each other?	ဇ． (မိန်းယွမ်းစကားပဲသုံးရင်)သူတို့နဲ့စကားပေါက် ဖို့အတွက် နဲနဲပြောင်းပြောရသေးလား
54. Is there a weekly market?		၅၄． ဒီမှာဈေးနေ့ရှိလား
a.	Yes or no	က． ရှိ／မရှိ
If yes, then ask the following:		ခ． (ရှိရင်) ဘယ်မှာလုပ်လေ့ရှိသလဲ
b.	Where is it held?	ဂ． ဈေးသည်တွေရော ဘယ်ဒေသ／ရွာ ကလာကြသလဲ

Interviewer Observations	
1. Were there any distractions or interruptions that interfered with the flow of the interview or seemed to influence some of the responses?	
2. Did the subject seem to understand the language of elicitation?	
3. Did the subject seem shy or fairly confident about expressing his/her opinions?	
4. Did the interpreter change any of the questions? **Note what was actually asked.**	
5. Other observations about the interview?	
6. Were there any questions that seemed to work really well? Which questions? Why?	
7. Were there any questions that seemed to not work well? Which questions? Why?	

B.2. Meung Yum Knowledgeable Insider Sociolinguistic Questionnaire 2011

Oral Informed Consent

တွေ့ရသာဝမ်းသာပါတယ်။ ကျွန်တော်နာမည်–––––––––လို့ခေါ်ပါတယ်။
ဒီရွာမှာနေထိုင်ကြတဲ့ခင်ဗျားတို့အကြောင်းမေးချင်ပါတယ်။ ကျွန်တော်မေးမဲ့မေးခွန်းတွေကလွယ်လွယ်လေးတွေပဲ၊
ဒီရွာက ခင်ဗျားတို့မင်းယွန်းလူမျိုးအကြောင်း၊ ခင်ဗျားတို့မင်းယွန်းစကားအကြောင်း တွေပဲဖြစ်တယ်။
ဒီလိုမေးရတာကျွန်တော်တို့မင်းယွန်းလူမျိုးအကြောင်း စာတမ်းပြုစုခြင်လို့ဖြစ်ပါတယ်။
ခင်ဗျားတို့သိတဲ့အတိုင်းဖြေရှိုင်ပါတယ်။ ခင်ဗျားတို့ဖြေဖို့ခက်ခဲတဲ့ မေးခွန်းတွေ ရှိရင် မဖြေပဲနေလို့ရပါတယ်။
ကျွန်တော် အလွန်ဆုံး တစ်နာရီလောက် ပဲကြာအောင်မေးမှာဖြစ်တယ်။ ကျေးဇူးအများကြီးတင်ပါတယ်။

ENTER THE ANSWERS TO THE FOLLOWING AHEAD OF TIME IN YOUR NOTEBOOK:

English	
1. Questionnaire Number	
2. Tribal Group	
3. Interview Location	
4. Interviewer Name	
5. Date (Day / Month / Year)	
6. Time (Morning or Evening)	
7. Language of Elicitation	
8. Language of Response	
9. Interpreter Name (if needed)	

English	Burmese	Shan
10. What is your name?	သင့်နာမည် ဘယ်လိုခေါ်ပါသလဲ။	ကိုဝ်းသိင် ကိုဝ်းသင်စၢႏ။
11. Gender	ကျား/ မ	ယိင်း၊ ၸၢႆး။
12. How old are you?	သင်အသက်ဘယ်လောက်ရှိပြီလဲ။	ဢသၢၵ်း လၢႇၵႃႈႁိုဝ် ယဝ့်စၢႏ။
13. What is your religion?	(သိဿာလွန်းရင်မေးရန်မလို) ဘယ်ဘာသာကို ကိုးကွယ်ပါသလဲ။	ဝႆးၾႃႉသႃႇသင်စၢႏ။
14. Up to what level of education did you complete? (or) Have you ever attended monastery school? For how many years?	ကျောင်းဘယ်နှစ်တန်းထိ နေဖူးပါသလဲ။(သို့) ဘုန်းကြီးဝတ်ဖူးပါသလား။ဘယ်နှစ်ဝါ၊ ဘယ်နှစ်နှစ်ကြာတဲ့အထိ ဝတ်ခဲ့ပါသလဲ။	ယၢမ်းယူႇၺႅၵ်းထိုင်တႃႈႁႆႈသင်စၢႏ။ (ၵၢမ်ႇ၊ႁႆႈ) ယၢမ်းၽီႆ့ၼၢႈ ၽီႆ့မုၵ်းလဝ်ႈယူႇႁၢႆ၊ ယၢမ်းၽီႆ့မႃးလၢႆပီ။
15. What is (was) your work?	သင်ဘာ အလုပ်လုပ်ပါသလဲ။ (ခဲ့ပါသလဲ)	ၼ်ႈတ်းဢၢႆ့ႁၢႈသင်စၢႏ။
16. When you were born, what village did you live in?	သင့်မွေးရပ်ဇာတိက ဘယ်ရွာလဲ။	တီးႁိုၵ်းၽီႆ့တီးလွ့စၢႏ။(ဝၢႆ့လၢႆ ၵိုင်ႇလၢႆ မိူင်းလဝ့်ႏ့)
17. Where did you grow up?	သင်ဘယ်ရွာမှာကြီးပြင်းခဲ့ပါလဲ။	ယွ့်မႃးတီးလွ့စၢႏ။။။(ဝၢႆ့လၢႆ ၵိုင်ႇလၢႆ မိူင်းလွ့)
18. How long have you lived here in this village?	ဒီရွာမှာနေတာဘယ်လောက်ကြာပြီလဲ။	ယူႇတီး ဝၢႆႈႁႆ့ ႁိုင်မႃးလွ့ပီယဝ့်။
19. Have you lived anywhere else for more than a year? Where? When? How long did you live there?	တခြားရာမှာတစ်နှစ်ကျော်နေထိုင်ဖူးပါသလား။ (နေထိုင်ခဲ့ရင်)အဲဒီရွာကဘယ်မှာရှိတာလဲ။ ဘယ်အချိန်မှာ နေခဲ့တာလဲ။ ဘယ်လောက်ကြာအောင်နေခဲ့လဲ။	လိုၵ်ႇႁႆႈ ယၢမ်းယူႇတီးႁိုင်လိုဝ် ပီ ဆိုင်ႈ။ တီးလွ့ယၢမ်းယူႇမိူဝ်ႈလွ့။ ယူႇတီးႁႆ့ ႁိုင်လွ့ပီ။
20. What language did you speak first?	(ကိုယ့်စကားအပါအဝင်)ငယ်ငယ်ကတည်းက ပထမဦးဆုံးစပြောတတ်တဲ့စကားက ဘာစကားလဲ။	လိၢ်မိူဝ်းလိၢ့ တင်းၸဝ်ႈ၊မေ့လၢတ်းၵၢမ်းမေ့လၢတ်းၵၢမ်းမူးၺႃ ၼ့ မေ့လၢတ်းၵၢမ်းဢၢႆ့လွ့ ၵွ့်တင်းသူၵ်ႈ။
21. What other languages do you speak?	တခြားဘယ်စကားတွေကို ပြောတတ်ပါသလဲ။	လိုၵ်ႈၵၢမ်းၾႃႉသွႇႁွၵ်ႈၵၵ်ႇႁႆႈ့ မေ့လၢတ်းၵၢမ်းသင်ထိင်ႈ။
22. Of all the languages you speak, which language do you speak best?	သင်ပြောနိုင်သည့်စကားတွေထဲကနေ ဘယ်စကားကိုအကျွမ်း ကျင်ဆုံးပြောတတ်ပါသလဲ။ (မိခင်ဘာသာစကားအပါအဝင်)	ၵၢမ်းၾႃႉသွႇ၊ၵၢမ်းမေ့လၢတ်းတၢင်းသိင်းႁႆ့ ၵၢမ်းဢၢႆ့လွ့ မေ့လၢတ်းလိုဝ်ပီုၵ်ႈ။
a. … second best?	နောက်ဒုတိယအကျွမ်း ကျင်ဆုံး ပြောတတ်တာက ဘာစကားလဲ။	ၵၢမ်းၾႃႉသွႇ၊ၵၢမ်းဢၢႆ့လွ့ မေ့လၢတ်းလီလိုဝ် ထူၵ်ႈသွင်။
b. … third best?	တတိယအကျွမ်းကျင်ဆုံးပြောတတ်တာက ဘာစကားလဲ။	ၵၢမ်းၾႃႉသွႇ၊ၵၢမ်းဢၢႆ့လွ့ မေ့လၢတ်းလီလိုဝ် ထူၵ်ႈသၢမ်။

English	Burmese	Shan
23. What do you call your language and people group?	ခင်ဗျားတို့ရဲ့ဘာသာစကား နဲ့ လူမျိုးစုကို ခင်ဗျားတို့ဘယ်လိုခေါ်သလဲ။	ကိုဝ်းသိင်ၶျၢမ်ႇမိၵ်ႈဢၢၵ်ႈ�စူး ၵၢဆ်ႇၶွၵ်ႈ�စႃးဆဆ်ႈၵၵ်ႈ ၼွင်ႇၵၼ်ႇ ကိုဝ်ႉဆင်ႇႉရှိဝ်။
24. What do other people call your language and people group?	ခင်ဗျားတို့ရဲ့ဘာသာစကား နဲ့ လူမျိုးစုကို အခြားလူတွေက ဘယ်လိုခေါ်သလဲ။	ကိုဝ်းသိင်ၵၢဆ်ႇႁူႈၸၢင်းမိဝ်း ၼွင်ႇၶျၢမ်ႇမိၵ်ႈဢၢၵ်ႈၸၢးသမ်ႇ ကိုဝ်ႉဆင်ႇႉရှိဝ်။
a. What do these names mean?	ဒီနာမည်(တွေ) ရဲ့ အဓိပ္ပါယ်က ဘယ်လိုလဲ။	ကိုဝ်းသိင်ကိုဝ်ႉဆဆ်ႇသမ်ႇ မီးဢတိၵ်းၶၯ ႇ ႉကိုင်ႇရှိဝ်။
b. How do you feel about these names?	အခြားလူတွေ ဒီနာမည်တွေနဲ့ ကိုယ့်ကိုခေါ်တဲ့အခါ ဘယ်လိုခံစားရသလဲ။ (ဥပမာ– နှိမ်တယ်၊ ဂုဏ်ယူတယ်)	မွိင်ႇၵၢဆ်ႇ ပွႆႈၼွင်ႇဢုၵ်ႈၸၢးႇ ကိုင်ႇဆင်ႇဆဆ်ႇ ၶွၵ်ႈၸၢးႇထုၵ်ႇ လွ်ႉ ယူႇၶွ းႇ။
25. How long has your tribal group lived in your home village? for example: 30 years, 50 years, 100 years	ခင်ဗျားတို့လူမျိုးတွေ ဒီရွာမှာနေလာတာ ဘယ်လောက် ကြာပြီလဲ။ ဥပမာ။ နှစ်ပေါင်း (၃၀)၊ (၅၀)၊ (၁၀၀)	ႁူႈဢိၵ်ႈဢုၵ်ႈၸၢးႇ တၢင်ႇသိင်ႇၸႆႇဝၢဆ်းၸင်ႇႇဆ ႉ ၸုမ်ႇးယူႇႇ ၵၢးၸ ႆ ႇ ဝၢဆ်းဆ ႇ ႉ ရှိင်ႇမူးလုၵ်ႈပီၯ်ဝုၵ်ႈၯ ႉ။ (မွိၵ်ႈဆင်ႇဝၯ ႇႇ – 30၊ 50 ၊ 100 ၦ)
26. Where did your tribal group originally come from?	ခင်ဗျားတို့လူမျိုးစုအားလုံးဘယ်နေရာကနေ ဆင်းသက်လာခဲ့သလဲ။	ႁူႈဢိၵ်ႈမွိင်ႇယုမ်း တၢင်ႇႇကိုဝ်ႉတၢင်ႇႇႁွၵ်ႈ လုၵ်ႇၵႃႇတီႇလွ်ႉမ ႉ။
27. Where did your tribal group live before they lived here?	ခင်ဗျားတို့လူမျိုးစုတွေ ဒီရွာမှာမနေခင် ဘယ်နေရာမှာ နေခဲ့ကြသလဲ။	မွိင်ႇဢၢၵ်ႈၵၢမ်ႇပႃ ႇ ယူႇ ၵၢးတီႇဆဆ်းဆဆ်ႈ လုၵ်ႇၵႃႇတီႇလွ်ႉမ ႉ။
28. Why did your tribal group move to this village?	ခင်ဗျားတို့လူမျိုးစုတွေ ဘာကြောင့် ဒီရွာကို ပြောင်းရွေ့လာခဲ့ကြတာလဲ။	ၼွၵ်ႈလွင်ႇႇတၢင်ႇသင်ႇၸၯ လၢးစ ႇ မ်ႇႇးယူႇႇတီႇဆဆ်ႉႇ။

English	Burmese	Shan
29. What is the official name of this village?	ဒီရွာကိုတရားဝင်ဘယ်လိုခေါ်ပါသလဲ။	ၸုမွိင်း ဢၵၢင်ႇ ယူႇၸုပ်ႇၸ ဆ်ႈ ကိုဝ်းသိင်ႇ ဝၢဆ်းဆ ႇ ႉ ကိုင်ႇႉႇရှိင်ႇ။
a. What Village Group, Township, District, and Division is it in?	ဘယ် ကျေးရွာအုပ်စု၊မြို့နယ်၊ခရိုင်၊တိုင်း ထဲမှာတည်ရှိပါသလဲ။	ဝၢဆ်းၸင်ႇ ဆ ႇ ႉ မီးၵၢးဆ ႇ ႇ ကုၵ်ႇလုၵၢဆ်ႇလွ်၊ ကိုင်ႇလွ်ႉ မွိင်ႇလွ်ႉ။
30. Does this village have any alternate names?	ရွာနာမည် တခြားကောရှိသေးသလား။	ဝၢဆ်းဆ ႇ ႉ လွင်ႇႇမီး ကိုဝ်းတၢင်ႇႇမိဝ်ၯ ႉ။
a. (if so) What are the alternate names?	(ရှိရင်) ဘယ်လိုခေါ်ပါသလဲ။	ကိုဝ်းတၢင်ႇႇမိဝ်ႈဆဆ်ႇ ၸ ႇ ဆ်သင်ႇ။
31. How many houses are in this village?	ဒီရွာမှာ အိမ်ခြေပေါင်းဘယ်လောက်ရှိသလဲ။	ၵၢးဆ ႇ ႉ ဝၢဆ်းဆ ႇ ႉ မီးရွၵ်ႈဆ ႇ ႉ ယေၯ လွ်ႉရှိဆ်ၯ ႉ။

English	Burmese	Shan
32. What is the total number of people in this village? (adults and children)	ဒီရွာမှာ လူဦးရေပေါင်း�’ဘယ်လောက်ရှိသလဲ။	ꪀꪺꪾꪮ ꪿ꪺ ꪨ၊꪿(ꪶꪜꪾ꪿ꪮ , ꪩ (ꪰꪾꪹꪕ) ꪿ꪺꪾꪮ) ꪺꪼꪩꪾ꫁။
33. Is this village made up of all your people or are there other people groups living here as well?	ဒီရွာမှာ ခင်ဗျားတို့လူမျိုးတစ်မျိုးတည်းပဲ နေသလား။ တခြားလူမျိုးတွေ လည်းနေကြသလား။	ꪀꪺꪾꪮ ꪿ꪺ ꪨ꪿ꪺꪾꪮ ꪼꪮꪾꪀꪹꪸ ꪹꪣꪲꪱꪀ ꪷꪾ ꪽ꪿꫁ꪾ꪿ꪾ။ ꪀꪺꪾꪮ ꪿ꪺꪾ꪿ꪣ꪿ꪺꪹꪣꪲꪹꪣ꪿ꪽ꪿꫁ꪾ꪿ꪾ။
a. (if others, too) What are all the groups who live here?	(နေလျှင်) ဘာလူမျိုးစုတွေ နေသလဲ။	ꪹꪜꪸꪮꪺ꪿; ꪀꪺꪾꪮ ꪿ꪺꪹꪣꪲꪹꪣ꪿ꪹꪣꪴꪲꪀꪷꪲꪾ꪿ ꪹꪣꪲꪀꪺꪾꪹꪣꪲ꪿ꪹꪣꪲ ꪼꪜꪾ꫁꪿ꪺ꪿꫁ꪾ꫁။
b. (if mixed, ask for each group) (Group)… How many houses?	လူမျိုးနွယ်စုများ’ရောနေလျှင် လူမျိုးနွယ်စုအလိုက် အိမ်ခြေပေါင်း ဘယ်လောက်စီရှိကြသလဲ။	ꪹꪜꪸꪮꪺ꪿; ꪀꪺꪾꪮ ꪿ꪺꪹꪣꪲꪹꪣ꪿ꪹꪣꪲꪀꪷꪲꪾ꪿ ꪺꪲꪾꪹꪣꪲ꪿; ꪺꪲꪾꪹꪣꪲ꪿ ꪹꪣꪲꪨ꪿ꪮ꪿꫁ꪾ꪿ꪾ။
c. (if mixed, ask for each group) About how long have they lived here?	လူမျိုးနွယ်စုများ’ရောနေလျှင် လူမျိုးနွယ်စုအလိုက် သူတို့’ဒီရွာမှာနေတာ ဘယ်လောက်ကြာပြီလဲ။	ꪹꪜꪸꪮꪺ꪿; ꪀꪺꪾꪮ ꪿ꪺꪹꪣꪲꪹꪣ꪿ꪹꪣꪲꪀꪷꪲꪾ꪿ ꪿ꪲꪀꪷꪲ꪿꪿ꪾ꪿ꪾ ꪩ ꪿ꪺꪹꪣꪲ꪿ꪺꪾ꪿꫁ꪾ ꪿ꪲ꪿ꪣ꪿; ꪩ꪿ꪲꪜꪲ꪿꪿꪿꫁။

SCHOOL

English	Burmese	Shan
34. Is there a school in this village?	ဒီရွာမှာ စာသင်ကျောင်းရှိပါသလား။	꪿ꪲꪾ꪿ꪺꪾ꪿ꪹꪣꪲ꪿ ꪅ꪿ꪾ꪿; ꪣꪲꪾ꪿ꪾ꪿ꪩꪲꪀꪾ꪿꫁။
a. (if yes) What levels are taught in the school?	ရှိရင် �’ဘယ်နှစ်တန်းအထိ’ရသလဲ။	ꪅ꪿ꪾ꪿꪿ꪾ꪿; ꪣꪲꪾ꪿꪿꪿ꪀꪲꪾꪾ꪿꪿ꪾ꪿꫁ꪾ။
b. (if yes) How many of the Meung Yum children attend the school? (1) all (2) most (3) half (4) some (5) very few	ရှိရင် ’ဒီရွာမှာ’ ကျောင်းနေတဲ့ မင်းယွန်းကလေးအားလုံး�’ဘယ်လောက်ရှိပါ သလဲ။ (၁) အားလုံး (၂) အများပိုင်း (၃) တဝက် (၄) အချို့ (၅) အနည်းငယ်	ꪹꪜꪸꪩꪲꪀ꪿꪿꪿꪿꪿; ꪅ꪿ꪾ꪿ꪺ꪿꪿ꪀ꪿꪿ꪾ꪿ꪣ꪿ꪲꪾꪹꪣꪲ꪿ꪺꪾ꪿ꪕꪲꪾꪹꪕꪲ; ꪀꪺꪾꪹꪀ꪿꪿ꪲꪺ꪿ ꪩ꪿꫁ꪾ꪿;꪿ꪲꪾ꪿ꪅ꪿ꪾ꪿꫁ꪾ꪿ꪾ။
c. (if yes) What is the language of instruction?	ရှိရင် ’ဒီကျောင်းမှာ’ ဆရာ/မ သုံးဘာသာစကားက’ဘာစကားလဲ။	ꪹꪜꪸꪀ꪿꪿꪿꪿꪿꪿꪿꪿; ꪣꪲꪾ꪿꪿꪿ꪹꪕꪲ꪿, ꪹꪕꪲ꪿ꪣ꪿꪿ꪺ꪿ꪾ꪿ꪩꪲꪀ꪿ꪾ꪿ ꪿ꪲ꪿꪿꪿ꪾ꪿꪿ꪾ꪿ ꪹꪀ;ꪹ꪿ꪾ꪿꪿ꪕꪲ꪿။
d. (if yes) What language groups attend this school?	ရှိရင် ’ဒီကျောင်းမှာ’ ဘယ်လူမျိုးစုတွေ လာတက်ပါသလဲ။	ꪹꪜꪸꪀ꪿꪿꪿꪿꪿꪿꪿꪿; ꪀꪺꪾꪹꪣꪲ꪿꪿꪿ꪾ꪿ꪀ꪿꪿ꪺ꪿꪿;ꪩ꪿꪿꪿꪿ꪲꪾꪹꪕꪲ; ꪅ꪿ꪾ꪿꪿꪿။
e. (if yes) Which language group is the majority at the school?	ရှိရင် ’ဒီကျောင်းမှာ’အများဆုံး ’ဘယ်လူမျိုးစုတွေ’ လာတက်ပါသလဲ။	ꪹꪜꪸꪀ꪿꪿꪿꪿꪿꪿꪿꪿; ꪀꪺꪾꪹꪣꪲ꪿꪿꪿ꪾ꪿ꪀ꪿꪿ꪹꪣ꪿ꪹꪣꪲ꪿꫁ꪾ꪿ ꪿ꪣ꪿ꪩꪲꪀ꪿꪿꪿꪿ꪾ꪿꫁ꪾ။

English	Burmese	Shan
f. (if yes) What language(s) do the Meung Yum schoolchildren use with each other?	ရှိရင် မင်းယွန်းကျောင်းသူ/သားတွေအချင်းချင်းစကားပြောတဲ့အခါ ဘာ ဘာသာစကားနဲ့ ပြောကြပါသလဲ။	ပေႉးလိုꩦဝ့်ꩪꩬꩳ လုꩃ၊ꩬꩳ့ꩳꩡꩳ့ꩥိုင်ꩥꩳꩳꩭꩳꩼꩳꩡꩳ ꩬꩳꩳ၊ꩢꩳꩬꩳလꩳꩳꩳꩳတꩳꩉ၊ꩢꩳꩬꩳꩬꩳ ꩡꩳလꩳꩳꩥꩳꩳꩳꩬꩳ၊ꩬ၊ꩬꩳꩳ။
35. Do any Meung Yum children go to any other villages/towns for school?	မင်းယွန်းကလေးတွေ အခြားမြို့၊ ရွာတွေမှာရော ကျောင်းသွားတက်ပါသလား။	လုꩃ၊ꩬꩳ့ꩴꩥꩳꩳꩭꩳꩼꩳꩡꩳ လꩳင်ꩬꩳ၊ꩬꩳꩬꩳꩬꩳ့ꩡꩳꩳꩥꩳင်တꩳꩳ၊တꩳꩳ၊ တင်ꩳꩴꩳꩳ။
a. (if yes) Where?	တက်ရင် ဘယ်မြို့၊ ရွာတွေမှာ သွားသလဲ။	ပေႉးလိုꩦဝ့်ꩪꩬꩳ ꩬꩳꩳꩬꩳꩬꩳ၊တꩳꩳလꩳ။
b. if yes) What levels do they go for?	တက်ရင် အဲဒီမှာကျောင်းတက်တဲ့ကလေးတွေက ဘယ်အတန်းတွေ တက်ကြပါသလ။	ပေႉးလိုꩦဝ့်ꩪꩬꩳ ꩡꩳꩬꩳꩬꩳꩳꩬꩳꩳ၊ꩬꩳꩳꩥꩳꩳꩥꩳꩳꩳꩬꩳꩳꩳ ꩬꩳင်ꩼꩳလꩳꩳ၊ꩳꩬꩳ၊ꩃꩳꩳ။
36. About how many years of education do Meung Yum children from this village usually complete? (primary, middle, or secondary?)	ယေဘုယျအားဖြင့် ဒီရွာက မင်းယွန်းကလေးတွေ အမြင့်ဆုံးဘယ်အတန်းအထိ ရောက်ကြပါသလဲ။	ꩡꩳꩳꩡꩳꩳꩳꩥꩳꩳꩥꩳꩳꩳꩬꩳꩳꩳ ꩬꩳင်။ (ꩬꩳင်ꩳꩳꩡꩳꩳꩬꩳꩳ)

LANGUAGE MAINTENANCE

English	Burmese	Shan
37. Are there people in this village who can only speak Meung Yum?	ဒီရွာထဲမှာ မင်းယွန်း စကားတစ်မျိုးထဲပဲ ပြောတတ်တဲ့ သူတွေရှိပါသလား။	ꩪꩬꩳꩳꩡꩳꩳꩳဝꩳꩡꩳꩳꩬꩳ့ ꩬꩳꩳꩥꩳꩳꩡꩳꩳꩥꩳꩳꩳလꩳꩳ၊ꩬꩳꩳꩳ ꩥိုင်ꩭꩳꩼꩳ ꩢꩳꩬꩳꩬꩳꩳꩬꩳꩳ့ꩼ (ꩬꩳꩳ၊ꩥꩳꩳꩬꩳꩳꩳꩬꩳ၊ꩬꩳꩳ ꩬꩳင်ꩳꩥꩳꩳꩳ) လꩳင်ꩳꩥꩳꩳ။
a. (if yes) Which types of people? (e.g. which gender, ages, occupations)	(တစ်မျိုးတည်းပြောရင်) ဘယ်သူတွေလဲ။ (ဥပမာ၊ ကျား၊မ၊ အသက်၊အလုပ်အကိုင်)	(ပေႉးမီးꩦꩳိုင်)ဝ့်ꩬꩳꩳꩢꩳ။(ꩤꩳင်ꩳꩳꩼꩳꩳ၊ ꩬꩳꩳꩳꩳ၊ လꩳꩦꩳ၊ ꩥꩳꩳꩳꩡꩳꩳꩬꩳꩳꩳ၊ꩬꩳꩳꩡꩳꩳꩳꩬꩳင်။)
38. Are there people in this village who can speak Meung Yum, but not very well?	ဒီရွာထဲမှာ မင်းယွန်း စကားကောင်း ကောင်း မကျွမ်းတဲ့ လူတွေရှိပါသလား။	ꩪꩬꩳꩳꩡꩳꩳꩳဝꩳꩡꩳꩳꩬꩳ့ ꩬꩳꩳꩥꩳꩳ၊ꩬꩳꩼꩳလꩳꩳ၊ꩬꩳꩳ့ꩼꩥိုင်ꩭꩳꩼꩳꩥꩳꩳလꩳလꩳ လꩳင်ꩳꩥꩳꩳ။
a. If yes, Which types of people? (e.g. which gender, ages, occupations)	ရှိရင် ဘယ်သူတွေလဲ။ (ဥပမာ၊ ကျား၊မ၊ အသက်၊အလုပ်အကိုင်)	(ပေႉးမီးꩦꩳိုင်) ဝ့်ꩬꩳꩳꩢꩳ။(ꩤꩳင်ꩳꩳꩼꩳꩳ၊ ꩬꩳꩳꩳꩳ၊ လꩳꩦꩳ၊ ꩥꩳꩳꩳꩡꩳꩳꩬꩳꩳꩳ၊ꩬꩳꩳꩡꩳꩳꩳꩬꩳင်။)
b. If yes, what language(s) do they speak well?	ရှိရင်သူတို့ကောင်းကောင်းပြောတတ်တဲ့စကားတွေကဘာလဲ။	ꩡꩳꩳလိုꩦဝ့်ꩪꩬꩳ့ ꩤꩳꩳꩬꩳꩬꩳꩬꩳꩳ၊ꩬꩳꩳꩬꩳင်။

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English	Burmese	Shan
39. Are there people in this village who cannot speak Meung Yum at all?	မင်းယွန်းစကားလုံးဝမပြောတတ်တဲ့လူရှိပါသ လား။	ရှူးဆံးဝါးဆံးဆူ့ ကဆ်ကမ်,မေ့လတ်းၰၢမ်ႇမိူင်းယုမ်းလ့းလ့း လွင်ႈမီꩡ။
a. (if yes) Which types of people? (e.g. which gender, ages, occupations)	ရှိရင် �’ဘယ်သူ(အုပ်စု)တွေလဲ။ (ဥပမာ၊ ကျား၊မအသက်၊အလုပ်အကိုင်)	(ပေးမီးလိုင်ꩡ)ပ်ဆံးစ္ꩡ။(ယိင်ꩡးလꩡ်ꩡ ထင်ꩡး လꩡ်ꩡꩡ ꩡ်တ်ꩡꩡꩡ်ꩡꩡ်ꩡꩡ်သင်ꩡ။)
b. (if yes)What language(s) do they speak well?	ရှိရင်သူတို့ကောင်းကောင်းပြောတတ်တဲ့ဘာ သာစကားကဘာလဲ။	(ပေးမီးလိုင်ꩡ)စင်လိုꩡ်ဆံꩡ် ꩡꩡမေ့လတ်းꩡၢမ်ꩡသင်ꩡ။

LWCs

English	**Burmese**	Shan
40. What are the languages of wider communication spoken in this area?	ဒီဒေသတဝိုက်မှာ အများသုံးဘာသာစကားတွေက ဘယ်ဘာသာစကားတွေလဲ။	လိုꩡ်ꩡꩡ ꩡၢမ်ꩡမိူင်းယုမ်းꩡ်ဆံꩡ် လတ်းꩡၢမ်ꩡသင်ꩡထိꩡ်ꩡ။(မိူင်းꩡꩡꩡꩡꩡꩡꩡꩡ် မိူင်ꩡꩡꩡꩡꩡꩡ်ꩡꩡꩡ်ꩡꩡ မိူင်ꩡꩡꩡꩡ ꩡ်တ်ꩡꩡꩡꩡꩡ်ꩡꩡ်ꩡꩡꩡ်ꩡ)
41. Apart from Meung Yum, what other languages are important in this region?	မင်းယွန်းဘာသာစကားအပြင်ဒီဒေသမှာအခြ ားဘယ်ဘာသာစကားတွေအရေးကြီးသလဲ။	လိုꩡ်ꩡꩡꩡၢမ်ꩡမိူင်းယုမ်းꩡ်ဆံꩡ် ꩡၢမ်ꩡꩡꩡꩡꩡꩡꩡꩡꩡ် ꩡꩡꩡꩡꩡꩡ်လိုꩡ်ꩡꩡꩡꩡ်ꩡ။
42. What groups of Meung Yum people can speak **Shan** well? (For example, which gender, ages, occupations, village)	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **ရှမ်းစကားကို** ပြောတတ်ပါသလဲ။ (ဥပမာ ကျား၊ မအသက်၊လုပ်အကိုင်၊ရွာအမည်)	ꩡꩡꩡꩡ်မိူင်းယုမ်းꩡၢင်ꩡသင်ꩡ ꩡꩡ့ꩡꩡꩡ်ꩡꩡ လꩡꩡꩡ်ꩡၢမ်ꩡꩡꩡꩡꩡꩡ်ꩡလီꩡ။(ꩡꩡꩡꩡꩡꩡꩡꩡꩡ ꩡꩡꩡꩡ ꩡꩡꩡꩡꩡꩡꩡꩡ ꩡꩡ်ꩡꩡꩡꩡ်ꩡꩡꩡꩡ်ꩡꩡ)
a. Why do those types of people speak **Shan** well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက **ရှမ်း**စကားကောင်းကောင်း တတ်ကြတာလဲ။	ꩡꩡ်းꩡꩡꩡꩡꩡꩡꩡꩡꩡꩡꩡ ꩡၢမ်ꩡꩡꩡꩡꩡꩡꩡ်ဆံꩡ။
43. What groups of Meung Yum people can't speak **Shan** very well?	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **ရှမ်းစကားကို** သိပ်မပြောတတ်သလဲ။ (ဥပမာ ကျား၊ မအသက်၊လုပ်အကိုင်၊ရွာအမည်)	ꩡꩡꩡꩡ်မိူင်းယုမ်းꩡၢင်ꩡသင်ꩡ ꩡꩡ့ꩡꩡ် ꩡꩡꩡꩡꩡꩡ်ꩡ ꩡၢမ်ꩡꩡꩡꩡꩡꩡ်ꩡလီꩡ။(ꩡꩡꩡꩡ- ꩡꩡꩡ်ꩡ ꩡꩡ်ꩡ ထင်ꩡ ꩡꩡ်ꩡ ꩡ်တ်ꩡꩡꩡꩡꩡ်ꩡꩡꩡꩡ်ꩡ)
a. Why can't those types of people speak **Shan** very well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက **ရှမ်း**စကားကို ကောင်းကောင်း မတတ် တာလဲ။	ꩡꩡ်းꩡꩡꩡꩡꩡꩡꩡꩡ ကꩡꩡ်ꩡꩡꩡꩡ်ꩡ ꩡၢမ်ꩡꩡꩡꩡꩡꩡ်ဆံꩡ။
44. What groups of people can speak **Lachid** well? (For example, which gender, ages, occupations)	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **လချိတ်စကားကို** ပြောတတ်ပါသလဲ။ (ဥပမာ ကျား၊ မအသက်၊လုပ်အကိုင်၊ရွာအမည်)	ꩡꩡꩡꩡ်မိူင်းယုမ်းꩡၢင်ꩡသင်ꩡ ꩡꩡ့ꩡꩡꩡ်ꩡ ꩡၢမ်ꩡလꩡꩡꩡ်ꩡလီꩡ။(ꩡꩡꩡꩡ- ꩡꩡꩡ်ꩡ ꩡꩡ်ꩡ ထင်ꩡ ꩡꩡ်ꩡ ꩡ်တ်ꩡꩡꩡꩡꩡ်ꩡꩡꩡ ꩡꩡ်ꩡꩡꩡꩡ်ꩡꩡ)

a. Why do those types of people speak **Lachid** well?	ဘာကြောင့်အဲဒီအုပ်စုတွေက**လချိတ်** စကား ကောင်းကောင်း တတ်ကြတာလဲ။	စွပ်းသင်းလေးစစ်မေ့လတး၊ ရွာမ်း လစ္ကိုရ်လီလီကိုဝ့်ဆီ။
45. What groups of people can't speak **Lachid** very well?	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **လချိတ်**စကားကို သိပ်မတတ်သလဲ။ (ဥပမာ၊ ကျား၊ မ၊အသက်၊လုပ်အကိုင်၊ရွာအမည်)	ဆိုင်းဝှဲဆင်းမှိုင်းယှုမ်းစင်းသိင်း၊ ဖွံ့သမ္ ကမ်၊မေ့လတး၊ ရွာမ်း လစ္ကိုရ်လီလီ။။။(ကုပမ့္၊–ယိင်း၊ ဝါး၊ ထဝင်း၊ လ်ရှိ၊ ရှ်တ်းအကဆ်ဆင်းသင်။)
a. Why can't those types of people speak **Lachid** very well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက **လချိတ်**စကားကို ကောင်းကောင်း မတတ် တာလဲ။	စွပ်းသင်းလေးစစ် ကမ်၊မေ့လတး၊ ရွာမ်း လစ္ကိုရ်လီလီကိုဝ့်ဆီ။
46. What groups of people can speak **Wa** well? (For example, which gender, ages, occupations)	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **ဝ** စကားကို ပြောတတ်ပါသလဲ။ (ဥပမာ၊ ကျား၊ မ၊အသက်၊လုပ်အကိုင်၊ရွာအမည်)	ဆိုင်းဝှဲဆင်းမှိုင်းယှုမ်းစင်းသိင်း၊ ဖွံ့မေ့လတး၊ ရွာမ်းဝျူ လီလီ။(ကုပမ့္၊–ယိင်း၊ ဝါး၊ ထဝင်း၊ လ်ရှိ၊ ရှ်တ်းအကဆ်ဆင်းသင်။)
a. Why do those types of people speak **Wa** well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက **ဝ** စကားကောင်းကောင်း တတ်ကြတာလဲ။	စွပ်းသင်းလေးစစ်မေ့လတး၊ ရွာမ်းဝျူ လီလီကိုဝ့်ဆီ။
47. What groups of people can't speak **Wa** very well?	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **ဝ** စကားကို သိပ်မတတ်သလဲ။ (ဥပမာ၊ ကျား၊ မ၊အသက်၊လုပ်အကိုင်၊ရွာအမည်)	ဆိုင်းဝှဲဆင်းမှိုင်းယှုမ်းစင်းသိင်း၊ ဖွံ့သမ္ ကမ်၊မေ့လတး၊ ရွာမ်းဝျူ လီလီ။။။(ကုပမ့္၊–ယိင်း၊ ဝါး၊ ထဝင်း၊ လ်ရှိ၊ ရှ်တ်းအကဆ်ဆင်းသင်။)
a. Why can't those types of people speak **Wa** very well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက **ဝ** စကားကို ကောင်းကောင်း မတတ် တာလဲ။	စွပ်းသင်းလေးစစ် ကမ်၊မေ့လတး၊ ရွာမ်းဝျူ လီလီကိုဝ့်ဆီ။
48. What groups of people can speak **Burmese** well? (For example, which gender, ages, occupations)	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **ဗမာစ**ကားကို ပြောတတ်ပါသလဲ။ (ဥပမာ၊ ကျား၊ မ၊အသက်၊လုပ်အကိုင်၊ရွာအမည်)	ဆိုင်းဝှဲဆင်းမှိုင်းယှုမ်းစင်းသိင်း၊ ဖွံ့သမ္ ကမ်၊မေ့လတး၊ ရွာမ်းမါဆ်း လီလီ။(ကုပမ့္၊–ယိင်း၊ ဝါး၊ ထဝင်း၊ လ်ရှိ၊ ရှ်တ်းအကဆ်ဆင်းသင်။)
a. Why do those types of people speak **Burmese** well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက**ဗမာ**စကားကောင်းကောင်း တတ်ကြတာလဲ။	စွပ်းသင်းလေးစစ်မေ့လတး၊ ရွာမ်း မါဆ်း လီလီကိုဝ့်ဆီ။
49. What groups of people can't speak **Burmese** very well?	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **ဗမာ**ကားကို သိပ်မတတ်သလဲ။ (ဥပမာ၊ ကျား၊ မ၊အသက်၊လုပ်အကိုင်၊ရွာအမည်)	ဆိုင်းဝှဲဆင်းမှိုင်းယှုမ်းစင်းသိင်း၊ ဖွံ့သမ္ ကမ်၊မေ့လတး၊ ရွာမ်းမါဆ်း လီလီ။။။(ကုပမ့္၊–ယိင်း၊ ဝါး၊ ထဝင်း၊ လ်ရှိ၊ ရှ်တ်းအကဆ်ဆင်းသင်။)
a. Why can't those types of people speak **Burmese** very well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက **ဗမာ**စကားကို ကောင်းကောင်း မတတ် တာလဲ။	စွပ်းသင်းလေးစစ် ကမ်၊မေ့လတး၊ ရွာမ်းမါဆ်း လီလီကိုဝ့်ဆီ။

English	Burmese	Shan
50. What groups of people can speak **Chinese** well? (For example, which gender, ages, occupations)	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **တရုတ်**စကားကို ပြောတတ်ပါသလဲ။ (ဥပမာ၊ ကျား၊ မ၊အသက်၊လုပ်အကိုင်၊ ရွာအမည်)	ꩬ်ꩬ်ꩬ်ꩬ်ꩬ်ꩬ် *(Shan text)*
a. Why do those types of people speak **Chinese** well?	ဘာကြောင့်အဲဒီအုပ်စုတွေက**တရုတ်** စကားကောင်းကောင်း တတ်ကြတာလဲ။	*(Shan text)*
51. What groups of people can't speak **Chinese** very well?	မင်းယွန်းလူမျိုးအားလုံးထဲမှာ ဘယ်သူတွေက **တရုတ်**စကားကို သိပ်မတတ်သလဲ။။ (ဥပမာ၊ ကျား၊ မ၊အသက်၊လုပ်အကိုင်)	*(Shan text)*
a. Why can't those types of people speak **Chinese** very well?	ဘာကြောင့် အဲဒီအုပ်စုတွေက **တရုတ်**စကားကို ကောင်းကောင်း မတတ် တာလဲ။	*(Shan text)*

CONTACT

English	Burmese	Shan
52. Do people from this village intermarry with people from other people groups?	ဒီရွာကလူတွေ တခြားလူမျိုးတွေနဲ့ အိမ်ထောင်ပြု ကြပါသလား။	*(Shan text)*
a. (If yes) From which people groups?	(ရှိရင်) ဘယ်လူမျိုးတွေနဲ့လဲ။	*(Shan text)*
b. (if yes) About how many couples are there in this village?	(ပြုကြရင်) ဒီရွာမှာ အဲလို အိမ်ထောင်ပြုတာ �‌ဘယ်လောက် ရှိသလဲ။	*(Shan text)*
53. Meung Yum people from which villages visit this village?	ဒီရွာကို အခြားဘယ်ရွာတွေက မင်းယွန်း လူမျိုးတွေလာလည်ကြသလဲ။	*(Shan text)*
a. (for each village) How often do they come? (1) at least once a day (2) at least once a week (3) at least once a month (4) at least once every 6 months (5) about once a year or never	(တရွာစီအတွက်)သူတို့မကြာခဏလာကြသ လား။ ၁) အနည်းဆုံး နေ့တိုင်း ၂) အနည်းဆုံး ပတ်တိုင်း ၃) အနည်းဆုံး လတိုင်း ၄) အနည်းဆုံး တစ်နှစ် နှစ်ကြိမ် ၅) တစ်နှစ်တစ်ကြိမ်လောက် (သို့) လုံးဝမလာပါ။	*(Shan text)* 1) *(Shan)* 2) *(Shan)* 3) *(Shan)* 4) *(Shan)* 5) *(Shan)*
b. Why do they come?	ဘာလုပ်ဖို့လာကြသလဲ။	*(Shan text)*

English	Burmese	Shan
54. Do **Savaiq** people ever come here?	စပိုက်လူမျိုးတွေ ဒီရွာကို လာလေ့ရှိပါသလား။	ၵူၼ်းမိူင်း သၓၸိုဝ်ႇ ဝ်ႇမႃးတီႈ ဝၢၼ်ႈၼႆ ယူႇၶႃႈ။
a. (if yes) Where do they come from?	(လာရင်) ဘယ်ရွာတွေကနေ လာကြပါသလဲ။	(ပေႃးလိုဝ်ႇၶႆ) စၵ်ပီဝၢၼ်ႈလွႆ ၼ်ႇလ်ႇၼ်ႇလွႆ။
b. (if yes) How many times per year do they come? (1) at least once a day (2) at least once a week (3) at least once a month (4) at least once every 6 months (5) about once a year or never	(လာရင်) တစ်နှစ်မှာ ဘယ်နှစ်ကြိမ်လောက် လဲ။ ၁) အနည်းဆုံး နေ့တိုင်း ၂) အနည်းဆုံး ပတ်တိုင်း ၃) အနည်းဆုံး လတိုင်း ၄) အနည်းဆုံး တစ်နှစ် နှစ်ကြိမ် ၅) တစ်နှစ်တစ်ကြိမ်လောက် (သို့) လုံးဝမလာပါ။	(ပေႃးလိုဝ်ႇၶႆ) စၵ်ႇၼ်ႈမ်းယူႇၶႃႈ။ 1) မ်းၶူးဝၢၼ်ႈ 2) မ်းပတ်းၶၢႆႇ ပွၵ်ႇၶၢႆႇ 3) မ်းလူႇၶၢႆႇ ပွၵ်ႇၶၢႆႇ 4) ပီႇၶၢႆႇမ်း သွင်ပွၵ်ႈ 5) မ်းပီႇၶၢႆႇ ပွၵ်ႇၶၢႆႇ၊ ၵမ်ႇမ်းသေပွၵ်ႈ
c. (if yes) What do they come to do?	(လာရင်) ဘာလုပ်ဖို့ လာကြတာလဲ။	စၵ်ႇမ်းႁၵ်ႇတ်ႇသင်။
55. When you speak with **Savaiq** people, what language do you use with each other? Answer needs to be (1) I switch to his variety, (2) he switches to my variety, (3) we both switch our varieties slightly, (4) we both use our own varieties, (5) we change to use a different language (such as Burmese).	စပိုက်လူမျိုးတွေနဲ့ စကားပြောတဲ့အခါ ဘယ်စကားနဲ့ ပြောကြသလဲ။ ၁) ကျွန်တော်က သူတို့စကားနဲ့ ပြောင်းပြောတယ်။ ၂) သူက ကျွန်တော်တို့စကားနဲ့ ပြောင်းပြောတယ်။ ၃) နှစ်ယောက်စလုံး မိမိတို့စကားကို နည်းနည်းစီ ပြောင်းပြော တယ်။ ၄) အသီးသီး ကိုယ့်စကားနဲ့ ပြောကြတယ်။ ၅) တခြားဘာသာစကားကို သုံးကြတယ်။ (ဥပမာ။ ဗမာစကား။	ၼ်ႇၸႃးလတ်းၸၢမ်ၹၽႃ့သ်ႇသင် တေႃးၵူၼ်းမိူင်း သၓၸိုဝ်။ 1) စ်းလတ်းၸၢမ်ႇၸဝ် 2) စ်ႇလတ်းၸၢမ်ႇၸႃး 3) ၼ်ႇၸႃးတင်ႇသွင်ႇၵေႇ လုပ်ႇၸၢမ်ႇၼၹ်ႇၸႃးၵဵတ်းၵဵတ်း ပုၶ်ႇတေႃးပွင်ႇၵၶ်ႈ။ 4) စ်းလတ်းၸၢမ်ႇၸႃး မၶ်းလတ်းၸၢမ်ႇမၶ်ႈ။ 5) ၼ်ႇၸႃးသွင်ႇၵေႇ လတ်းၸၢမ်ႇတင်ႇမိူင်း(မိုၶ်ႇ၊ ၸၢမ်ႇမၶ်း ၸၢမ်ႇတၢး)
a. (if not your language) Why don't you speak to them in your language?	(သင့်စကားမသုံးရင်) ဘာကြောင့်ခင်ဗျားတို့စကားနဲ့ မပြောတာလဲ။	(ပေႃးၵမ်ႇလတ်းၸၢမ်ၹၵ်ႇၸႃး)ၹွပ်ႇသင်ၸလ စ်ႇၵမ်ႇလတ်းၸၢမ်ၹၵ်ႇၸႃးတေႃးစဝ်။
56. When you hear **Savaiq**, how much do you understand: (1) everything, (2) most, (3) half, (4) some, (5) none?	သင် **စပိုက်**စကားကို ကြားတဲ့အခါ ဘယ်လောက် နားလည် သလဲ။ (က)အားလုံး (ခ)အများပိုင်း (ဂ) တဝက် (ဃ)တချို့ ပဲနားလည် တယ်။ (င)လုံးဝ နားမလည်ဘူး။	ၼ်ႇၸႃး ပွင်ႇလွႇ ၸၢမ်သဝ်ႇ ၵၸ်ႈႁိုဝ်။ 1) ပွင်ႇလွႇ ၶူးစဵ 2) ပွင်ႇလွႇ ၹၵ်ႈအမ် 3) ပွင်ႇလွႇ ၶိုင်ႈၶၢႆႇ 4) ပွင်ႇလွႇ ၵမ်ႈၹွင်ႇ 5) ၵမ်ႇပွင်ႇလွႇ သေၵၶ်ႇတ်း

English	Burmese	Shan
57. How are the Meung Yum language and Savaiq language different?	မင်းယွန်းစကား နဲ့ စဝိုက် စကား ဘယ်လိုကွာခြားသလဲ။	ၵႂၢမ်းမိူင်းယုမ်း တင်း ၵႂၢမ်းသဝႃႈ �ဝိုင်းၵၼ်ဆိုင်ႉၸိူင်ႉႁိုဝ်။
58. Do **Meung Yum people from Wa Region** ever come here?	ဝ ပြည်က မင်းယွန်းတွေ ဒီရွာကို လာလေ့ရှိပါသလား။	ၵူၼ်းမိူင်းမိူင်းယုမ်း ၵႃႈဝႃႈဢဝ်ၵျ်ၼ်းၸႂ်ႈ ၵိူင်ႇမိူင်ႈဝၼ်ႇ လိူဝ်ႇဆဵ လွင်ႈ၊ ၵုမ်းတိူၼ်ဆူႈ။
a. (if yes) Where do they come from?	(လာရင်) �’ဘယ်ရွာတွေကနေ လာကြပါသလဲ။	စိုဝ်းယူႇဝႃႈၼ်းလႄႈ။
b. (if yes) How many times per year do they come? (1) at least once a day (2) at least once a week (3) at least once a month (4) at least once every 6 months (5) about once a year or never	(လာရင်) တစ်နှစ်စ်မှာ ဘယ်နှစ်ကြိမ်လောက် လဲ။ ၁) အနည်းဆုံး နေ့တိုင်း ၂) အနည်းဆုံး ပတ်တိုင်း ၃) အနည်းဆုံး လတိုင်း ၄) အနည်းဆုံး တစ်နှစ် နှစ်ကြိမ် ၅) တစ်နှစ်တစ်ကြိမ်လောက် (သို့) လုံးဝမလာပါ။	ပီႇၸိုင်း ပီႇၸိုင်း စဝ်မူၼ်းတီႈဆဵ လုဝ်ႇပွၵ်ႇ။ 1) မူၼ်းၵူႇဝႃႇဆဵ 2) မူၼ်းပတ်ႇဆိုင်း ပွၵ်ႇဆိုင်း 3) မူၼ်းလိူဝ်ႇဆိုင်း ပွၵ်ႇဆိုင်း 4) ပီႇၸိုင်းမူၼ်း သွင်ႇပွၵ်ႇ 5) မူၼ်းပီႇဆိုင်ႇ ပွၵ်ႇဆိုင်း၊ ၵၢမ်ႇမူၼ်းသေပွၵ်ႇ
c. (if yes) What do they come to do?	(လာရင်) ဘာလုပ်ဖို့ လာကြတာလဲ။	စဝ်ၵုမ်ႈႁွတ်ႇသၼ်တီႈဆဵ။
59. When you speak with **Meung Yum people from Wa Region**, what language do you use with each other? Answer needs to be (1) I switch to his variety, (2) he switches to my variety, (3) we both switch our varieties slightly, (4) we both use our own varieties, (5) we change to use a different language (such as Burmese).	ဝ ပြည်က မင်းယွန်းတွေနဲ့ စကားပြောတဲ့အခါ �’ဘယ်စကားနဲ့ ပြောကြသလဲ။ (၁) ကျွန်တော်က သူတို့စကားနဲ့ ပြောင်းပြောတယ်။ (၂) သူက ကျွန်တော်တို့စကားနဲ့ ပြောင်းပြောတယ်။ (၃) နှစ်ယောက်စလုံး မိမိတို့စကားကို နည်းနည်းစီ ပြောင်းပြော တယ်။ (၄) အသီးသီး ကိုယ့်စကားနဲ့ ပြောကြတယ်။ (၅) တခြားဘာသာစကားကို သုံးကြတယ်။ (ဥပမာ။ ဗမာစကား။)	ၼွင်ႇစူႇလတ်ႇၵႂၢမ်ႈၼေႃႈသႃႈသၼ် တေႃႈၵူႇဆိုင်ႇမိူင်းယုမ်းဢဝ်ယူႇ၊တၼ်ၵိူင်ႇမိူင်ႈဝၼ်ႇ စဝ်ဆၼ်ဆႄႈ။ 1) စူႇလတ်ႇၵႂၢမ်ႈၼစဝ် 2) စဝ်လတ်ႇၵႂၢမ်ႈၼစူႇ 3) ၼွင်ႇစူႇတၼ်းသွင်ႇ ေႃႈ လုႇပီႇဆဵ၊ၵႂၢမ်ႈၼွဝ်ႇၼစူႇၵေႃႇတၵ်ႇၵေႃႈတၵ်ႇ ပုၼ်ႇတေႃႇပွၵ်ႇၵၢမ်ႈ။ 4) စူႇလတ်ႇၵႂၢမ်ႈၼစူႇ မႃႈၼ်ႇလတ်ႇၵႂၢမ်ႈၼမႃႈဆႄႈ။ 5) ၼွင်ႇစူႇသွင်ႇ၊ေႃႈ လတ်ႇၵႂၢမ်ႈၼတၼ်ႇမိဝ်ႇ(မိူင်ႈဆၼ်ႇ၊ ၵႂၢမ်ႈမႃႈဆၼ်း ၵႂၢမ်ႈတႃးႇ)
d. (if not your language) Why don't you speak to them in your language?	(သင့်စကားမသုံးရင်) ဘာကြောင့်ခင်ဗျားတို့စကားနဲ့ မပြောတာလဲ။	ၵႂပ်ႈသၼ်စလႄႈ ၼွင်ႇစူႇၵၢမ်ႇလတ်ႇၼွင်ႇစူႇတေႃႈစဝ်ႇ။

English	Burmese	Shan
60. When you hear **Meung Yum from Wa Region**, how much do you understand: (1) everything, (2) most, (3) half, (4) some, (5) none?	သင် ဝ ပြည်က မင်းယွန်းစကားကို ကြားတဲ့အခါ ဘယ်လောက် နားလည် သလဲ။ (က)အားလုံး (ခ)အများပိုင်း (ဂ) တဝက် (ဃ)တချို့ ပဲနားလည် တယ်။ (င)လုံးဝ နားမလည်ဘူး။	ႁၢပ်ႈၸႂ် ပွင်ႇလွင်ႈ ၸၢမ်းႁိုင်ႈယူႇမ်ႈတၢင်ႇၵိုင်ႇမိူင်ႈဝႃ ၵႃႈႁိုဝ်။ 1) ပွင်ႇလွင်ႈ ၵူႈၸႄႈၶ 2) ပွင်ႇလွင်ႈ ၽႄႇႈၶႅမ် 3) ပွင်ႇလွင်ႈ ၸိုင်ႈၶိုင်း 4) ပွင်ႇလွင်ႈ ၵမ်းၽွင်ႈ 5) ၵႄႇပွင်ႇလွင်ႈ သေၵိတ်း

PRESTIGE DIALECT

English	Burmese	Shan
61. Does all the Meung Yum speak the same language?	မင်းယွန်းလူမျိုးတွေအားလုံး စကားတစ်မျိုးတည်း ပြောကြသလား။	ႁူႈဆီႈမိူင်ႈႁိုင်ႈယုမ်ႈတၢင်ႈသိင်ႈၶႆႇၶႆႇ လတ်းၸၢမ်ႈမိူဝ်ႈလိပ်ႇ မိူၵ်ႈၵႃႈဆီႇႁူႇလုပ်ႇၶႃႇ႑။
62. (if no) Within the Meung Yum language, what are the varieties?	တစ်မျိုးထဲမပြောရင် မင်းယွန်း စကားတွေထဲမှာ စကားကွဲတွေက ဘာစကားတွေလဲ။	(ပေႇးၵၢမ်ႈၵွႆႇႁိုဝ်ႇၶႆႇ) ၸၢမ်ႈႁိုင်ႈယုမ်ႈမီးႁိုမ်ႈ႒။
63. Among the Meung Yum, which village speech variety seems the most important?	မင်းယွန်းစကားတွေထဲမှာဘယ်ရွာကစကား က ပိုပြီးအရေးပါတယ်လို့ ထင်သလဲ။	ဆၢင်ႇၸၢမ်ႈမိူင်ႈႁိုင်ႈယုမ်ႈတၢင်ႈသိင်ႈၸႄႈၶႆႇ ၸၢမ်ႈၵၢၼ်ႇလွႆႇ ပီႈဆီႇၵၢၼ်ႇ ၵၢယေးၽွႇႈလိုၵ်ႇဝိုႇပီႈဆီႇ။
a. Why?	ဘာကြောင့်လဲ။	ၸွပ်ႇသင်ႇၸလႃး ၵၢယေးၽွႇႈလိုၵ်ႇဝိုႇဆီႇ႑။
64. Among the Meung Yum, which speech variety seems to be the second most important?	မင်းယွန်းစကားတွေထဲမှာဘယ်ရွာကစကား က ဒုတိယ အရေးအပါဆုံးလို့ထင်သလဲ။	ဆၢင်ႇၸၢမ်ႈမိူင်ႈႁိုင်ႈယုမ်ႈတၢင်ႈသိင်ႈၸႄႈၶႆႇ ၸၢမ်ႈၵၢၼ်ႇလွႆႇ ပီႈဆီႇၵၢၼ်ႇ ၵၢယေးၽွႇႈလိုၵ်ႇထူႇဆီႇသွင်ႇ။
a. Why?	ဘာကြောင့်လဲ။	ၸွပ်ႇသင်ႇၸလႃး ၵၢယေးၽွႇႈလိုၵ်ႇထူႇဆီႇသွင်ႇ။
65. Among the Meung Yum, which speech variety seems purer than others?	မင်းယွန်းစကားတွေထဲမှာဘယ်ရွာကစကား က ပိုပြီးစစ်တယ် လို့ထင်ပါသလဲ။	ဆၢင်ႇၸၢမ်ႈမိူင်ႈႁိုင်ႈယုမ်ႈတၢင်ႈသိင်ႈၸႄႈၶႆႇ ၸၢမ်ႈၵၢၼ်ႇလွႆႇ ပီႈဆီႇၸၢမ်ႈၵၢၼ်ႇလီႇတ်းလိုၵ်ႇဝိုႇပီႈဆီႇ။
a. Why?	ဘာကြောင့်လဲ။	ၸွပ်ႇသင်ႇၸလႃး ပီႈဆီႇၸၢမ်ႈၵၢၼ်ႇလီႇတ်းလိုၵ်ႇဝိုႇဆီႇ။
66. Among the Meung Yum, which speech variety seems second-most pure?	မင်းယွန်းစကားတွေထဲမှာဘယ်ရွာကစကား က ဒုတိယပိုပြီးစစ်တယ် လို့ထင်ပါသလဲ။	ဆၢင်ႇၸၢမ်ႈမိူင်ႈႁိုင်ႈယုမ်ႈတၢင်ႈသိင်ႈၸႄႈၶႆႇ ၸၢမ်ႈၵၢၼ်ႇလွႆႇ ပီႈဆီႇၸၢမ်ႈၵၢၼ်ႇလီႇတ်းထူႇဆီႇသွင်ႇ။
a. Why?	ဘာကြောင့်လဲ။	ၸွပ်ႇသင်ႇၸလႃး ပီႈဆီႇၸၢမ်ႈၵၢၼ်ႇလီႇတ်းထူႇဆီႇသွင်ႇ။

English	Burmese	Shan
67. Are there any printed materials in the Meung Yum language?	မင်းယွန်းဘာသာစကားအားဖြင့်ထုတ်ဝေထ ားတဲ့စာပေတွေရသလား။	လွင်ႏယၢမ်ႏမီးလိၵ်ႏလၢႈမိူင်ႈႏယုမ်း။
a. (if yes) What kinds of materials?	(ရှိရင်)ဘာစာပေတွေလဲ။ဘာအကြောင်း တွေလဲ။	ပေႏႈလိူဝ်ႇၶႆ မီးလိၵ်ႏလႈလွင်ႈႏသင်။
68. Would you like to have written Meung Yum?	မင်းယွန်းစာ ရရှိချင်ပါသလား။	လွင်ႏစႈႈႈ မီးလိၵ်ႏလၢႈမိူင်ႈႏယုမ်း။
a. (if yes) For what purpose?	ရရှိချင်ရင် �‌ဘာကြောင့်လဲ။	ပေႏႈလိူဝ်ႇၶႆ စႈႈႈမီ ဝ်ႈပိူင်ႈႏသင်။
69. What kind of alphabet would be most appropriate for Meung Yum writing? (Roman script, Burmese script, or Shan script?)	မင်းယွန်းစကားကို စာအဖြစ် ရေးသားမယ်ဆိုရင် �‌ဘယ်လိုရေးရင် ‌ပို‌သင့်‌တော်၊ ‌ပို‌ကောင်းမလဲ။ အင်္ဂလိပ်စာလိုမျိုးလား၊ ‌ဗမာစာရှမ်းစာမျိုးလား။	လိၵ်ႏလႈႈမိူင်ႈႏယုမ်းၶႆꩡ ‌ တေတ်ႈမ်ႈႈႈႈꩦဝ်ႈ ‌ ထုၵ်ႈမီးလိꩦ ꩦꩦႏꩦꩦ တိမ်ႈမ်ꩦ လိꩦꩦ ꩦꩦ မူꩦလိꩦꩦꩦ ꩦꩦꩦ
a. Why?	ဘာ‌ကြောင့်လဲ။	ꩦꩦꩦႏသင်။

Ideally, answer these questions right away. If you cannot do that, try to do so as soon as you can, perhaps at the end of each day's work.

English	Burmese	Shan
Were there any distractions or interruptions that interfered with the flow of the interview or seemed to influence some of the responses?	‌မေးခွန်းတွေ အ‌မေးအ‌ဖြလုပ်ခဲ့စဉ်တ‌လျှောက် ‌ရှာ‌ရှာ‌ရှူ‌ရှူမရှိဘဲ တချို့ အ‌ဖြတွေကို ‌ထိခိုက်‌စေနိုင်တဲ့ အ‌ထစ်အ‌ငေါ့ရှိပါသလား။	မိူင်ႈꩦꩦꩦ،ꩦꩦꩦꩦꩦꩦ လွင်ꩦꩦꩦꩦꩦ ꩦꩦꩦꩦꩦꩦꩦ ꩦꩦꩦꩦꩦꩦ،ꩦꩦꩦꩦ،ꩦ، ꩦꩦꩦꩦꩦ ꩦꩦꩦꩦꩦꩦ။
Did the subject seem to understand the language of elicitation?	‌မေးခွန်း‌မေးရာမှာ အသုံးပြုတဲ့စကားကို ‌ဖြဆိုသူ နား‌လည်သည်ဟူထင်သလား။	‌ꩦꩦꩦꩦꩦ လွင်ꩦꩦꩦꩦꩦꩦꩦꩦ، ꩦꩦꩦꩦꩦꩦꩦ မိူꩦꩦꩦꩦꩦꩦ။
Did the subject seem shy about expressing his/her opinions?	‌ဖြဆိုသူဟာ သူ့ထင်မြင်ချက်တွေထုတ်‌ဖော်‌ပြော‌ပြရမှာ ရှက်‌နေသလား။	‌ꩦꩦꩦꩦꩦ လွင်ꩦꩦꩦꩦꩦꩦꩦ ꩦꩦꩦꩦꩦꩦ ꩦꩦꩦꩦꩦꩦ။

Did the surveyor or interpreter change any of the questions? Note what was actually asked.	မေးခွန်းမေးသူဖြစ်စေ၊ ဘာသာပြန်ပေးသူကဖြစ်စေ မေးခွန်းပြောင်းမေးရတာရှိခဲ့သလား။ တကယ်လက် တွေ မေးခဲ့တဲ့အကြောင်းအရာကို မှတ်ချက်ရေးပါ။	ကျောက်ဆိုထမ် ကျောက်ဆိုပီဆ်ၢဖေၢသျၢစဉ် လ္ဂင်ၢပီဆ်ၢ�္ဂၢမ်းထမ်ရ္ဂၢ။ ထမ်မျိုဆ်ၢကၢ်ဆိုတၢ်မ်းဝ့ဲဆ်ဆ်ယူၢရ္ဂၢ။
Were there any questions that seemed to work really well? Which questions? Why?	အလွန်အံဝင်ခွင်ကျဖြစ်သော မေးခွန်းမျိုးရှိပါသလား၊ ဘယ်မေးခွန်းတွေလဲ။ ဘာကြောင့်လဲ။	စဲ္ဂၢးထမ်ကၢဆ်ၢလ္ဂၢ ထုဂ်ၢလီ မီဆ်လီ။ ္ဂၢပ်ဆ်သင်ၢစလ။
Were there any questions that seemed to not work well? Which questions? Why?	အဆင်မပြေတဲ့မေးခွန်းမျိုးရှိသလား။ ဘယ်မေးခွန်းလဲ။ ဘာကြောင့်လဲ။	စဲ္ဂၢးထမ်ကၢဆ်ၢလ္ဂၢ ကၢမ်ၢပေ္ဂၢးထုဂ်ၢမီဆ်ယပ်။ ္ဂၢပ်ဆ်သင်ၢစလ။
Other observations about the interview?		စဲ္ဂၢး္ဂၢမ်းၢကၢဆ်ရ္ဂၢဆ်ၢထိုင်ၢ တင်ၢမီဝ်ၢ။

B.2 Meung Yum Religious Leader Interview Questionnaire

Use with at least one religious leader in each village.

ရွာတိုင်းရှိ ဘုန်းကြီး(၁-၂)အား မေးရန်။

English	Burmese
1. Questionnaire Number	
2. Tribal Group	
3. Religion	
4. Interview Location	
5. Interviewer Name	
6. Date (Day / Month / Year)	
7. Time (morning / afternoon (ne le) / night)	
8. Language of Elicitation	
9. Language of Response	
10. Interpreter Name (if needed)	

SUBJECT DEMOGRAPHICS

English	Burmese	Shan
11. What is your name?	သင့်နာမည် ဘယ်လိုခေါ်ပါသလဲ။	ကိုဝ်ႈသိင် ကိုဝ်ႈသင်စုၼ်။
12. Gender	ကျား/မ	ယိင်ႈ၊ ၮၢၼ်။
13. How old are you?	သင်အသက်ဘယ်လောက်ရှိပြီလဲ။	ဢသက်ႈ လၢၵ်ၢႂ်ႈႁိုဝ်�၀ၢႂ်စုၼ်။
14. What is your religion?	(သိဿာလွန်းရင်မေးရန်မလို) ဘယ်ဘာသာကို ကိုးကွယ်ပါသလဲ။	၀ႈသၢ ၹေးၢသ္းႇသင်စုၼ်။
15. Up to what level of education did you complete? (or) Have you ever attended monastery school? For how many years?	ကျောင်းဘယ်နှစ်တန်းထိ နေဖူးပါသလဲ။(သို့) ဘုန်းကြီးဝတ်ဖူးပါသလား။ဘယ်နှစ်ဝါ၊ ဘယ်နှစ်နှစ်ကြာတဲ့အထိ ဝတ်ခဲ့ပါသလဲ။	ယမ်းယူႇၯျင်းတိုင်ၢတၢးၹႆၢးသင်စုၼ်။ (ၵၢမ်ႇၹႆၢး) ယမ်းၹၢႆးၹေ ၹႆၢးမုၹ်းၵၢဝ်းယူႇႁုၼ်း ယမ်းၹၢႆးမူၢးၹလၢၼ်ႂ။
16. What is (was) your work?	သင်ဘာ အလုပ်လုပ်ပါသလဲ။ (ခဲ့ပါသလဲ)	ၼ်ႂတ်ႈဢၢႆၹ်ႈသင်စုၼ်။
17. Where were you born?	သင့် မွေးရပ်ဇာတိက ဘယ်မှာလဲ။	တီႈၵိုတ်ႈၹ်ႆၹ်တီႈႁုႈစုၼ်ႂ(၀ၢႆၹ်လၢၵ် ၵိုင်ႇလၢၵ် ၹ်ႆၹ်းလႆၹ်း)
18. What ethnicity are you?	သင် ဘာလူမျိုးလဲ။	ၹ်ႆၹ်ၺၢႈၹ်ႈၹ်ဝ်ႈမိုင်းသင်စုၼ်။
19. What languages do you speak?	ဘယ်ဘာသာစကားတွေကို ပြောတတ်ပါသလဲ။	မေႇလၢတ်ႈၺ်ၢမ်းၹေးၢသ္ႇလ်ႂၹ်မိၤ်စုၼ်ႂ။
20. (if not Meung Yum) Can you speak some Meung Yum?	(မင်းယွန်း မဟုတ်ရင်) သင်မင်းယွန်းစကားနည်းနည်းပြောတတ်ပါသလား။	ၹေႇၵၢမ်ၹ်မေႇလၢတ်ႈၺ်ၢမ်းၹ်ဝ်ႈႁုႇၹ်းတိုင် ၵဝင်ႂ်မေႇလၢတ်ႈၺ်ၢမ်းၹ်ဝ်ႈႁုၹ်ႂ။
21. What languages can you read?	ဘယ်စာတွေ ရေးတတ်ဖတ်တတ်သလဲ။	ၵဝင်ႂ်မေႇၹၢတ်းၹိၵ်ႈ။

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English	Burmese	Shan
22. Could you tell us the name of the monastery that you are working in now?	ယခု ဘုန်းဘုန်းတာဝန်ထမ်းဆောင်နေသော ကျောင်း၏ အမည်ကို သိပါရစေ။	ၵျင်ႈၵၢၼ် မုၼ်ၸဝ်ႈၼၽ်ႇ ဆၢင်းယူၞ, ၼ်ႆတ်ႈၢၢၼ်ယူၞ,ဆႄ့ လိုဝ်ႈသင်ႏစၞ႒။
23. What is (was) your position in the monastery?	ဒီကျောင်းမှာဘုန်းဘုန်းကဘာတာဝန်ထမ်းေ ဆောင်ပါသလဲ။(ရာထူး) (ခဲ့ပါသလ)	မုၼ်ၸဝ်ႈၼၽ်ႈၼ်ႆတ်ႈၢၢၼ်ယူၞ,တီးၵျင်ႈဆႄ့ ၿိုင်ႇမ႒လ့ႇပီယၞ့်စၞ႒။
24. How long have you been a monk among the Meung Yum?	သင်မင်းယွန်းလူမျိုးတွေကြားမှာ သာသနာ့တာဝန်ထမ်းဆောင်တာ ဘယ်လောက်ကြာပြီလဲ။	မုၼ်ၸဝ်ႈၼၽ်ႈၼ်ႆတ်ႈၢၢၼ် ၵၢ်းဆႄ့ ပီးဆၞင်ႇၷူႆမ်ၝဝ်း ၿို်ႇၞယုၼ်ႈ ၿိုင်ႇမ႒လ့ႇပီယၞ့်စၞ႒။
25. Where have you attended monastery school?	ဘုန်းဘုန်းဘယ်ကျောင်းမှာပညာသင်ကြားခဲ့ပါ သလဲ။	လိႆမ်ႈၿဝ်းလိႆၵ့ တင်းၸတၢ,ပီႆဆင်ႇၽၽူ ပိႆတုႃမၞးဆႄ့ သၢ်ဆဲအၢဝ်ထၢမ်ႈတီးၵျင်ႈလ့ႇမၞ႒။
26. Which written language was used at that school?	ပညာသင်ကြားခဲ့တုန်းက စာပေများကို ဘယ်ဘာသာစကားနဲ့ ဖတ်၊ရေး ခဲ့ရပါသလဲ။	ၿိုင်ႇဆေႃဆႄ့ သၢ်ဆဲအၢဝ်ထၢမ်း ၿၢတ်ႈၢၢၼ်,ထၢမ်း ဆႄ့လိႆၵ်ႈသင်။(ၶၢမ်ႈၿၢၞ,သၞ,သင်။)

VILLAGE MONASTERY INFORMATION

English	Burmese	Shan
27. How many monasteries are in this village?	ဒီရွာမှာ ဘုန်းကြီးကျောင်း �’ဘယ်နှစ်ကျောင်း ရှိပါသလဲ။	တီးဝၢ်းဆႄ့ မီႇၿၞျင်ႈမုၼ်ၵဝ်း လ့ႇၿၞျ႒။
28. How many monks are there in this monastery?	ဒီဘုန်းကြီးကျောင်းမှာ ဘုန်းကြီးဘယ်နှစ်ပါးစီရှိသလဲ။	တီးၿၞျင်ႈဆႄ့ မီႇမုၼ်ၵဝ်း(တု) လ့ႇၵဝ်။
29. How many novices are there in this monastery?	ကိုရင်�’ဘယ်နှစ်ပါးစီရှိသလဲ။	ၵျင်ႈၿၞျင်ႈၿိုင် မီႇၿၞၽျ လ့ႇၵၵ်ဝ်လ့ႇပၞ႒။
30. How many years has this monastery been in this village?	ဒီကျောင်းက ဒီရာမှာရှိတာဘယ်လောက်ကြာပြီလဲ။	ၵျင်ႈဆႄ့ မီႇၿိုင်ႇမၞးလ့ႇပီယၞ့်။

FESTIVALS

English	Burmese	Shan
31. What kind of religious festivals do you hold with more than one village?	ရွာတွေပေါင်းပြီးဘယ်လိုဘာသာရေးနဲ့ဆိုင်တဲ့ ပွဲတွေကျင်းပကြပါလဲ။	ဝၢ်းၵူၼ်ဆဲတင်ႈလၞး လုတုႃႇၢၢၼ်ဆၞလ လၵင်ႇၼ်ႆတ်ႈပွဲႈၼ်ႆတ်ႈလၵ်ႈ႒။
a. (if yes) Where are they held?	(ကျင်းပတယ်ဆိုရင်) ဘယ်မှာ ကျင်းပတာလဲ။	ေပၞးလိႆၷ့ဆေႃ ၷၞ်ႆတ်ႈပွဲႈၼ်ႆတ်ႈလၞးတီးလ့ႇ။
b. (if yes) How often are they held in a year?	(ကျင်းပတယ်ဆိုရင်) တစ်နှစ်မှာ ဘယ်နှစ်ကြိမ်လောက် ကျင်းပကြသလဲ။	ေပၞးလိႆၷ့ဆေႃ ပီဆိုင် ၼ်ႆတ်ႈပွဲႈလ့ႇပွၵ်း။
c. (if yes) What people groups and villages attend?	(ကျင်းပတယ်ဆိုရင်) ဘယ်လိုမျိုးယ်စုနဲ့ ကျေးရွာတွေ တက်ရောက်ကြတာလဲ။	ေပၞးလိႆၷ်ဆေႃ တီးဆဆၢး,ၷူႆမ်ဝ်းသၢင် ၷၞ်မၞးၿိုၵ်ႈဿိုၵ်လုၵ်ႈ။
d. (if yes) At these festivals, what languages do people use with each other?	(ကျင်းပတယ်ဆိုရင်) အဲဒီလိုပွဲမျိုးမှာ ဘာစကားတွေကို အသုံးပြုကြတာလဲ။	ေပၞးလိႆၷ်ဆေႃ တီးဆဆၢး, ၷူလတၢးၶၢမ်ႈၿၢၞ,သၞ,သင်ၿိုလုၵ်ႈဿိုၵ်ႈ။

English	Burmese	Shan
32. Which kinds of religious activities do you do? Example: medidating, preaching, teaching, praying, reciting/chanting, visiting, festivals, funerals, etc.	မိမိရဲ့ဘာသာတရားကိစ္စများဘယ်လိုဆောင်ရွက်ပါသလဲ။ ဥပမာတရားထိုင်၊ ပုတီးစိပ်၊ တရားဟောဆုတောင်း၊အလည်သွား၊အစည်းအဝေး၊...	ကၢင်လပ်သီင်၊ကၢင်တင်း �ဖွ်ႆဖေၠႈသၠုၟၠႈတြ်ၠၠးဆေၧ်ႈၼ်ႈတ်ၠးသင်ၠူႈလုၠႈၿႈၿႈ၊ ကုၠပမ်ၠၠ– ကၢမ်သိ္ၢဆၠ်ႈ ဆွ်ၠးတြ်ၠး၊ သူႈတွင်း၊ ၺၠ္ၠၠ၊ စိၠဆ်ၠးပင်ၠူႈ။
33. What languages do monks use when they medidate?	ဘုန်းဘုန်းတို့တတွေတရားထိုင်၊ပုတီးစိပ်တဲ့အခါ ဘယ်ဘာသာစကားနဲ့ သုံးပါသလဲ။	မ်ၠၠင်း ကၢသိၢ်ဆၠ်ႈဆၠ်ႈ လၢတ်းၽ်ၢၠမ်းဖေၠႈသၠုၠႈသင်ဢ်ၠႈ။
34. What languages do monks use when they preach?	တရားဟောတဲ့အခါ ဘယ်ဘာသာစကားနဲ့ သုံးပါသလဲ။	မ်ၠၠင်း�013ၠ်ႈလ်ၢတ်းတြ်ႈၠဆ်ႈ ဆွႈၠးတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
35. What languages are used when they recite/chant?	ဘုရားစာဖတ်၊ရွတ်တဲ့အခါ	မ်ၠၠင်း တ်ၠတ်းထၢမ်းဆ်ၠႈ တ်ၠတ်းတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
36. What languages are used for teaching in your monastery?	ဘုရားစာ သူတပါးကို သင်ကြားပေးတဲ့အခါ	မ်ၠၠင်းသွ်ၠတ်းၠ်ၢၠးပၠ်ႈပၠ်ႈဆၠ်ႈ သွၠ်ႈတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
37. What languages are used for announcements?	ကြော်ငြာတဲ့အခါ	မ်ၠၠင်းပၠ်ႈစ်ၢၠပ်၊ မ်ၠၠင်ၠ်ၠ်ၠၠ်ၠႈ လ်ၢတ်းတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
38. What languages are used for festivals?	ပွဲလမ်းသဘင်များကျင်းပသည့်အခါ	မ်ၠၠင်းၼ်ၠ်ၠၠၠ်ၠ်ၠၠ်ၠ်ၠ်ၠၠ်ၠ်ၠၠ်ၠႈ လ်ၢတ်းတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
39. What languages are used for funerals?	စျာပန၊အသုဘကိစ္စရပ်များဆောင်ရွက်သည့်အခါ	မ်ၠၠင်းၺ်ၠၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠၠ်ၠ်ၠၠ်ၠ်ၠ်ၠႈ လ်ၢတ်းတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
40. What languages are used for visiting?	အလည်အပတ်သွားတဲ့အခါ	မ်ၠၠင်းၺ်ၠၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠၠ်ၠၠ်ၠ်ၠၠ်ၠ်ၠ်ၠ်ၠႈ လ်ၢတ်းတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
41. What languages are used when talking in your family?	မိမိ မိသားစုဝင်များနဲ့ စကားပြောသည့်အခါ	မ်ၠၠင်းလ်ၢတ်းတ်ၠၠ်ႈ ပ်ၠၠးဆမ်းမေးလုၠ်ႈလၠၠၠၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠႈ လ်ၢတ်းတင်ၽ်ၢၠမ်းဖေၠႈသၠုႈသင်။
42. What languages are used for (other activities)?	အခြားကိစ္စများတွင်	ပ်ၠၠးမ်ီလွ်ၠ်ၠင်တင်ၠ်ႈမ်ၠၠ်ဝ်ၠႈ
43. What languages are used for (other activities)?	အခြားကိစ္စများတွင်	ပ်ၠၠးမ်ီလွ်ၠ်ၠင်တင်ၠ်ႈမ်ၠၠ်ဝ်ၠႈ
44. For all your religious activities, which language is used most?	(အထက်ပါကိစ္စများတွင် ဘာသာစကားတမျိုးထက်ပိုသုံးရပါက) ဘယ်ဘာသာစကားကိုအများဆုံးအသုံးပြုလေ့ရှိပါသလဲ။	ပ်ၠၠးစဝ်ၠးလ်ၢတ်းၽ်ၢၠမ်းလ်ၠၠၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠႈ ၽ်ၢၠမ်းဖေၠႈသၠုႈၠ်ၢၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠ်ၠႈ။
45. Which of these languages is easy for the Meung Yum villagers to understand?	ဘယ်ဘာသာစကားတွေက မင်းယွန်းရွာသူရွာသားများအတွက်နားလည်ရလွယ်သလဲ။	ၽ်ၢၠမ်းဖေၠႈသၠုႈၠ်ၢၠ်ၠ်ၠႈ တေပ်ၠ်ဆ်ၢၠၠၠ်ၠ်ၠၠ်ၠၠ်ၠ်ၠ်ၠၠ်ၠ်ၠ်ၠ်ၠႈ။
46. Which of these languages is hard for the Meung Yum villagers to understand?	ဘယ်ဘာသာစကားတွေက မင်းယွန်းရွာသူရွာသားများအတွက်နားလည်ရခက်သလဲ။	ၽ်ၢၠမ်းဖေၠႈသၠုႈၠ်ၢၠ်ၠ်ၠႈ တေပ်ၠ်ဆ်ၢၠ်ယၠပ်၊ပ်ၠၠ်ၠၠ်ၠၠ်ၠၠ်ၠ်ၠ်ၠၠ်ၠ်ၠႈ။

English	Burmese	Shan
47. What kinds of religious literature are used in your monastery?	ဒီဘုန်းကြီးကျောင်းမှာ ဘာစာပေ၊ကျမ်းဂန်တွေကို သုံးသလဲ။	တီႈၵျွင်းဆꨱ့ သင်းတိုꨱးထꨟမ်းလိꨀ်းလꨲးသင်စꨱ့ꨮ။
48. What languages are the literature materials in?	အဲဒီစာပေ၊ကျမ်းဂန်တွေကို ဘယ်ဘာသာစကားနဲ့ရေးထားသလဲ။	လိꨀ်းလꨲး ꨀꨱ်သꨳꨂင်တိုꨱးယူꨲတီꨳꨁꨤင်းꨆꨱ့ ပီꨶꨲလိꨀ်း(ꨁꨤꨓ်းꨯꨃꨱꨵသꨯꨱꨵ)သင်။
49. Who can read these languages?	အဲဒီစာပေတွေကို ဘယ်သူတွေဖတ်လေ့ရှိသလဲ။	ꨁꨯꨱꨤꨆꨱ် ꨀꨴꨵꨱꨓꨲꨡꨤꨆꨱ်၊လိꨀ်းလꨲးꨌꨣꨟ်းꨀꨴꨮꨲꨁꨱ့ꨮ ပီꨶꨲꨀꨳꨱ။
50. Is it easy or hard for the Meung Yum villagers to understand these languages?	မင်းယွန်းရွာသူ/သားတွေအတွက်နားလည်ဖို့ ခက်သလား၊ လွယ်သလား။	ပုꨆ်းꨟꨴꨱꨱꨆ်မꨳိင်ꨳယူꨲမꨱꨳꨳꨆꨱ်သꨯꨤꨲꨆꨱꨆꨱꨳꨆꨱ့ꨮ လိꨀ်းလꨲး ꨀꨴꨮꨲꨆꨱ့ꨮ ꨁꨤင်းꨁꨴꨱꨱ၊ ယꨕ်ꨁꨴ꨿ꨱ။
51. Would you like to have Meung Yum writing system?	မင်းယွန်းစာ ရရှိလိုပါသလား။	ꨀꨎꨳꨆꨱꨂꨴꨳꨁꨴꨮꨵ မီꨳမ꨿ꨵလိꨀ်းလꨲးမꨳိင်ꨳယူꨲꨓ။
b. (if yes) For what purpose?	ရရှိလိုပါက ဘာကြောင့်လဲ။	*ꨟꨱꨵꨀꨴꨮꨵꨆꨱꨂꨴꨳ* စ꨻ꨵꨌꨴꨮꨵမီꨳ ꨁꨱꨵꨯꨲပꨳꨯꨲသင်။
52. How interested are you in having written Meung Yum to use in your monastery? (a) very interested (b) rather interested (c) a little interested (d) not at all interested	မင်းယွန်းစာပေနဲ့ရေးသားသော စာပေကျမ်းဂန်များပေါ်ထွက်လာဖို့သင်မည်မျှ အသုံးပြုဖို့ရန်ဘယ်လောက် စိတ်ဝင်စားမှုရှိသလဲ။ (က) များစွာ (ခ) အတော်အသင့် (ဂ) အနည်းငယ် (ဃ) လုံးဝ	ပုꨆ်းꨓ꨿ꨳ လိꨀ်လꨲး ꨁꨱꨵꨯꨲꨆꨱင်ꨕꨱꨳꨯꨲꨟꨱꨱꨆꨱꨅꨵပီꨶꨲမ꨿ꨵꨆꨱင်လိꨀ်းမꨳိင်ꨳယူꨲး ꨆꨱꨵꨆꨱꨵꨀꨕꨳꨀꨴꨮꨵꨀꨴ꨿ꨵꨁꨴꨮꨲꨆꨱ့ꨮ။ (1)ပꨳꨯꨲꨀꨴꨮꨵꨯꨃꨱꨵꨯꨃꨱꨵ (2) တꨤꨆ်ꨲꨯတꨤꨆ်ꨲ (3) ꨀꨱꨆ်းꨀꨱꨆ်း (4) ꨀꨤꨕ်ꨯပꨳꨯꨲꨀꨴꨮꨵ
53. What kind of alphabet would be most convenient for Meung Yum alphabet? Roman script, Burmese or Shan script?	မင်းယွန်းစကားကို စာအဖြစ် ရေးသားမယ်ဆိုရင် ဘယ်လိုရေးရင် ပိုသင့်တော်၊ ပိုကောင်းပိုလွယ်မလဲ။ အင်္ဂလိပ်စာလိုမျိုးလား၊ ဗမာစာလိုလား၊ ရှမ်းစာလိုမျိုးလား။	လိꨀ်းလꨲးမꨳိင်ꨳယူꨲꨆꨱꨵꨯꨲ ꨯꨯꨃꨱꨆ်ꨟꨳꨀꨴꨮꨵꨁꨴꨵ ထုꨀ်မꨱꨳꨯꨲ꨻ꨳလီ ꨅꨳꨟꨳလီ။ တီꨳမꨳိꨆ်ꨳ လိꨀ်ꨀꨱꨆ်ꨳꨯꨟꨱလိꨆ်ꨲꨯꨃꨱꨵꨁꨴ꨿ꨵ မူꨆ်ꨲလိꨀ်းမꨤꨆ်ꨳ လိꨀ်းꨯတꨤꨳꨁꨴꨵ။
54. Why?	ဘာကြောင့်လဲ။	ꨁꨱꨵꨯꨲပꨳꨯꨲသင်။
55. Why are you using the Meung Yum language so little in your monastery?	ဘာကြောင့် ဒီဘုန်းကြီးကျောင်းမှာ မင်းယွန်းစကား အသုံးနဲ့ရသလဲ။	ꨁꨱꨵꨯꨲသင်ꨅꨱꨯꨲ꨻ꨳ တီꨳꨀျꨤင်းꨆꨱ့ ꨁꨴ꨿ꨤမ်ꨳမꨳိင်ꨳယူꨲꨅꨱꨯꨃꨱꨵ၊ꨁꨴ꨿ꨱꨵ။
56. What would help the people in your village use the Meung Yum language more for their religious life?	ဘာသာရေးကဏ္ဍတွင် မင်းယွန်းလူမျိုးများမိမိစကားကိုပိုမိုအသုံးပြု လာစေရန် မည်သို့ကူညီနိုင်မည်နည်း။	ပုꨆ်းꨓ꨿ꨵꨟꨴꨱꨆ်မꨳိင်ꨳယူꨲꨯတꨤꨁꨴꨮꨵယꨳꨯꨲမ꨿ꨵꨁꨴ꨿ꨤꨆ်ꨵꨯꨃꨱꨵ သꨳ꨿ꨯꨯꨲ ꨆꨤꨆ်ꨲ ꨯတꨤꨆ်လꨳꨂꨵထ꨻ꨮꨤမ်ꨳတꨴꨂꨵꨆꨱꨆ်ꨳ စꨆꨱꨵꨵꨆꨱꨆ်ꨯꨃꨱꨤမ်ꨳတꨴꨂꨆ်ꨵ ꨀꨆ်ꨵꨆꨱ꨻ꨵမ꨿ꨵꨯꨁꨤꨆ်ꨳꨀꨴꨮꨲꨯꨃꨱꨵ။

INTERVIEWER OBSERVATIONS

Ideally, answer these questions right away. If you cannot do that, try to do so as soon as you can, perhaps at the end of each day's work.

English	Burmese	Shan
57. Were there any distractions or interruptions that interfered with the flow of the interview or seemed to influence some of the responses?	မေးခွန်းတွေ အမေးအဖြေလုပ်ခဲ့စဉ်တလျှောက် ရှောရှောရှုရှူ မရှိဘဲ တချို့ အဖြေတွေကို ထိခိုက်စေနိုင်တဲ့ အထစ်အငေါ့ ရှိပါသလား။	မိူဝ်ႈၸိင်ႈ,ထၢမ်ယူႇ,ဆၢႈ လွင်ႈ,သုၵ်ႈသၵ်ႈ ယ�ုင်ႈယၢင်ႈ ပုၵ်ႈၺူၵ်ႈတေႃတွပ်ႇ,ပေႃးတွပ်ႇ,ယၢပ်ႇ, ၵၢမ်ႈ,ဆၢႈဢေႃး တွပ်ႇ,ၽိတ်းၶႃႈ။
58. Did the subject seem to understand the language of elicitation?	မေးခွန်းမေးရာမှာ အသုံးပြုတဲ့ဘာသာစကားကို ဖြေဆိုသူ နားလည်သည်ဟု ထင်သလား။	ၵေႃႈတွပ်ႇ,ဆၢႈ လွင်ႈ,ၺၢမ်းၾၢႇႏ,သႃႇ,ၵၢႈ,လၢတ်ႈ မိူဝ်ႈၵၢႈ,ထမ်ဆၢႈ,ယူႇ,ၶႃႈ။
59. Did the subject seem shy about expressing his/her opinions?	ဖြေဆိုသူဟာ သူ့ထင်မြင်ချက်တွေ ထုတ်ဖေါ်ပြောပြရမှာ ရှက်နေသလား။	ၵေႃႈတွပ်ႇ,ဆၢႈ လွင်ႈ,ၺၢတ်ႈတွပ်ႇ,ယူႇ,ၶႃႈ။ ၵၢမ်ႈ,ဆၢႈဢေႃး ၵၢႇဆူ,ယူႇ,ၶႃႈ။
60. Did the surveyor or interpreter change any of the questions? **Note what was actually asked.**	မေးခွန်းမေးသူဖြစ်စေ၊ ဘာသာပြန်ပေးသူကဖြစ်စေ မေးခွန်းပြောင်းမေးရတာရှိခဲ့သလား။ တကယ်လက်တွေ့ မေးခဲ့တဲ့အကြောင်းအရာကို မှတ်ချက်ရေးပါ။	ၵျေႃၵၢႈထမ် ၵျေႃၵၢႈပီႈဆၢႈ,ၾေႃ,သႃႇ,စၢႇပ် လွင်ႈ,ပီႈဆၢႈ,ၺၢမ်းထမ်ၶႃႈ။ ထမ်မိူၵ်ႈဆၢႈၵၢတ်ႈမ်း,ဝႃႈဆၢႈ,ယူႇ,ၶႃႈ။
61. Were there any questions that seemed to work really well? Which questions? Why?	အလွန်အံဝင်ခွင်ကျဖြစ်သော မေးခွန်းမျိုးရှိပါသလား၊ ဘယ်မေးခွန်းတွေလဲ။ ဘာကြောင့်လဲ။	စေႃးထမ်ၵၢႈလွႆ ထုၵ်ႇ,လီ မီႈဆၢႈလီႈ။ ၼွပ်ႇသၢင်ႇစလေႃႈ။
62. Were there any questions that seemed to not work well? Which questions? Why?	အဆင်မပြေတဲ့မေးခွန်းမျိုးရှိသလား။ ဘယ်မေးခွန်းလဲ။ ဘာကြောင့်လဲ။	စေႃးထမ်ၵၢႈလွႆ ၵၢမ်ႈ,ပေႃးထုၵ်ႇ,မီႈဆၢႈ,ယၢပ်ႇ။ ၼွပ်ႇသၢင်ႇစလေႃႈ။
63. Other observations about the interview?	အခြားတွေ့ရှိသောအရာများ	စေႃး,ၺၢမ်းဢၢၵ်ႇ,ၶွတ်ႇၵိုင်ႇတၢင်ႇ,မိူၵ်ႈ။

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B.3 Meung Yum Individual Sociolinguistic Questionnaire, including RTT 2011

Interview at least 12 people (3 older women, 3 younger women, 3 older men, 3 younger men) from each village.

တစ်ရွာစီမှ အနည်းဆုံး ၁၂ ယောက်(မိန်းမ ၃ ယောက်၊ မိန်းကလေး ၃ ယောက်၊ လူကြီး ၃ ယောက်၊ လူငယ် ၃ ယောက်) အားမေးရန်။ တွေ့ရသာဝမ်းသာပါတယ်။ ကျွန်တော့်နာမည်(---)လို့ခေါ်ပါတယ်။ ဒီရွာမှာနေထိုင်ကြတဲ့ ခင်ဗျား တို့အကြောင်း မေးချင်ပါတယ်။ ကျွန်တော်မေးမဲ့မေးခွန်းတွေက မခက်ပါဘူး။ ဒီရွာက ခင်ဗျားတို့ မင်းယွန်းလူမျိုးအကြောင်း၊ ခင်ဗျားတို့ မင်းယွန်းစကားအကြောင်းတွေကိုမေးမှာဖြစ်ပါတယ်။ ကျွန်တော်တို့ဟာ မင်းယွန်း လူမျိုးအကြောင်း စာတမ်းပြုစုချင်လို့ ဒီလိုမေးရတာဖြစ်ပါတယ်။ ခင်ဗျားတို့ သိတဲ့ဟာဖြေနိုင်ပါ တယ်။ ခင်ဗျားတို့ဖြေဖို့ခက်ခဲတဲ့ မေးခွန်းတွေရှိရင် မဖြေပဲ နေလို့လည်းရပါတယ်။ အလွန်ဆုံး တစ်နာရီလောက်ပဲကြာအောင် ကျွန်တော်မေးမှာဖြစ်တယ်။ ကျေးဇူးအများကြီးတင်ပါတယ်။

Question	Answer
1. Questionnaire Number	
2. Tribal Group	
3. Interview Location	
4. Interviewer Name	
5. Date (Day / Month / Year)	
6. Time (Morning or Evening)	
7. Language of Elicitation	
8. Language of Response	
9. Interpreter Name (if needed)	

SUBJECT DEMOGRAPHICS

English	Burmese	Shan
10. Name	နာမည် ဘယ်လိုခေါ်ပါသလဲ။	ကိုဝ်းသိင်ကိုဝ်းသင်စၟႃး။
11. Gender	ကျား/ မ	ယိင်း၊ လၢၹ်။
12. How old are you?	အသက်ဘယ်လောက်ရှိပြီလဲ။	ႃသၵ်းလႃးၵႃးႈရွၵ်ဝ့်ၼႃး။
13. What is your religion?	ဘယ်ဘာသာကိုးကွယ်သလဲ။	ဝႃးသႃၹႃႈသႃႈသင်စၟႃး။
14. What is (was) your work?	ဘာအလုပ်လုပ်သလဲ။	ၼ္ႃတ်းၤႃႃႈသင်စၟႃႈ။
15. Up to what level of education did you complete? (or) Have you attended monastery school? For how many years?	ကျောင်းဘယ်နှစ်တန်းထိ နေဖူးခဲ့ပါသလဲ။(သို့) ဘုန်းကြီးဝတ်ဖူးပါသလား။ဘယ်နှစ်ဝါ၊ ဘယ်နှစ်နှစ်ကြာတဲ့အထိ ဝတ်ခဲ့ပါသလဲ။	ယမ်ႈယူႈၶ္ဂင်ႈတိုင်ၣတႃႈၾႃသင်စၟႃႈ။ (ၵႃမ်ႈၷ္ဆ်) ယမ်ႈၾ္ဆ်ၾၹ ၿ္ဆ်မ္ဃၵ်လဝ်ႈယူႈရ္ၼ၊ ယမ်ႈၾ္ဆ်မ္ၹႈလၸၸီ။
16. Where were you born?	မွေးရပ်ဇာတိက ဘယ်မှာလဲ။	တီးၷိုၵ်ႈၾ္ဆ်တီးလ္ၸ်စၟႃႈ။(ဝ္ဆ်လ္ၸ်ႈၷ္ဂင်ႈလ္ၸ်ႈမ္ဃင်း လ္ၸ်စၟႃႈ)
17. Where did you grow up?	ဘယ်ရွာမှာကြီးပြင်ခဲ့ပါသလဲ။	ယူႈမ္ၸႈၹ္ၸ်ႈမ္ၸႈတီးဝ္ဆ်လ္ၸ်ႈ။
18. How long have you lived in this village?	ယခုနေနေတဲ့ရွာမှာနေတာဘယ်လောက် ကြာပြီလဲ။	ယူႈတီးဝ္ဆ်ၷ္ဆ်ၷ္ၝ ရ္ဂင်မ္ၸႈလ္ၸ်ပီယဝ့်။

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19. Have you lived outside this village for more than a year? Where? When? How long did you live there?	တခြားရွာ/မြို့မှာ တစ်နှစ်ကျော် နေထိုင်ဖူးပါသလား။ (နေဖူးရင်) ဘယ်ရွာမှာလဲ။ ဘယ်တုန်းကလဲ။ ဘယ်လောက်ကြာအောင်နေခဲ့သလဲ။	ယမ်းယူ့,သေတီးတီး ရှိုင်လိုဝ် ပီဆိုင်းယူ့ဂူ့။ ယမ်းယူ့,တီးလွံ့။ ယူ့,မꩦ,မ္ဲ့င်္လွံ့ ။ ယူ့,မꩦ,ရှိင်လွံ့ပီ

SCREENING CRITERIA #1: Grew up in a Meung Yum village, Lives in a Meung Yum village now, and, If they have lived outside the Meung Yum area, it is not more than five years.

YES ☐   NO ☐

ဖြေဆိုသူသည် မင်းယွန်းရွာ တစ်ရွာရွာမှာ ကြီးပြင်းပြီးလက်ရအချိန်တွင်လည်းမင်းယွန်းရွာမှာနေသောသူဖြစ်ရမည်။ အခြားလူမျိုးနှင့်ငါးနှစ်ထက်ကြာအောင်နေထိုင်ဖူးသူမဖြစ်ရ။   ဖြစ် ☐   မဖြစ် ☐

ယွံ့,မꩦ,တီး,ဝါ,ဆံ,ရှိင်းဃ္ယံ္ဟ်း ယူ့,တီး,ဝါ,ဆံ,ရှိင်ဃ္ယံ္ဟ်း,ဃ္ယူ့။ စာမ်,ယမ်,ယူ့,တီးဆ္ဒဲ,အေး,ဂူ့ဆံ,တင်,မိဝ်,ရှိင်လိုဝ်(5)ဝီ။ လွံ့ ☐   စာမ်,လွံ့ ☐

20. What tribal language did you speak first (including your own mother tongue?)	(သင့်မိခင်ဘာသာစကားအပါအဝင်)ပထမ ဦးဆုံးပြောတဲ့ဘာသာစကားက ဘယ်စကားလဲ။	ကိမ်မိဝ်င်္လီ,ဂံ့ တင်းစာ,မေလ,တီး,ဃ္ယမ်းမေ,လ,တီး,ဃ္ယမ်းမ္ꩦ,ဆ္ဒဲ မေ,လ,တီး,ဃ္ယမ်း,အာဆ်,လွံ့ ကွ္ဆ်,တင်သ္သုတ်ꩦ။
21. What other languages can you speak?	တခြားဘယ်ဘာသာစကားတွေကို ပြောတတ်သေးသလဲ။	လိုဝ်,ဃ္ယမ်း,ဖေ,သ,တ္သုꩦ,တ္သွ္က,ဝ္ဂ်,ဆ္ဒဲ မေ,လ,တီး,ဃ္ယမ်း,သင်ထိင်္ꩦ။
22. Of all the languages you speak, which language do you speak best?(Including mother tongue)	သင်ပြောတတ်တဲ့ဘာသာစကားတွေထဲမှာ ဘယ်ဘာသာစကားကို အကျွမ်းကျင်ဆုံးပြောနိုင်ပါသလဲ။ (မိခင်ဘာသာစကားအပါအဝင်)	ဃ္ယမ်း,ဖေ,သ,အာဆ်,မေ,လ,တီး,တင်,သိင်,ဆ္ဒဲ ဃ္ယမ်း,အာဆ်,လွံ့ မ္ꩦ,လ,တီး,လိုဝ်ဝ္ဂ်ꩦ,ဆ္ဒ်ꩦ။
a. … second best?	ဒုတိယအကျွမ်းကျင်ဆုံးပြောတတ်တဲ့စကား	ဃ္ယမ်း,ဖေ,သ,အာဆ်,လွံ့ မေ,လ,တီး,လီ,လိုဝ် တူ့ဆံ,သ္ဂွင်္ꩦ။
b. … third best?	တတိယအကျွမ်းကျင်ဆုံးပြောတတ်တဲ့ကား ؛	ဃ္ယမ်း,ဖေ,သ,အာဆ်,လွံ့ မေ,လ,တီး,လီ,လိုဝ် တူ့ဆံ,သမ်ꩦ။

SCREENING CRITERIA #2:   Speaks Meung Yum language first or best.

YES ☐   NO ☐

မင်းယွန်းဘာသာစကားကို ပထမဦးဆုံးပြောတတ်သူ (သို့) အကောင်းဆုံးပြောသူဖြစ်ရမည်။ ဟုတ် ☐   မဟုတ် ☐

တောလံ,ꩦ,ပီ,ဆံ,အေꩦ,အာ,ဆ္ဒ်လတ်ꩦ,မေ,ဃ္ယာမ်,ရှိင်,ဃ္ယံ့ဟ်း စွ္ဆ်,တင်,သ္သုတ်ꩦ စာမ်,အ,ဆ္ဒ်,အေꩦ မေ,လ,တီး,လီ,လီ,ကော့ꩦ။ လွံ့ ☐   စာမ်,လွံ့ ☐

23. Where was your father born?	သင့်အဖေကို ဘယ်ရွာမှာ မွေးခဲ့သလဲ။	တီး,ရှ္ꩦ,တ်,ပေꩦ ပီ,ဆံ,တီး,လွံ့။
a. What people group is your father from?	သင့်အဖေဟာ ဘာလူမျိုး(စု)လဲ။	ပေꩦ,ပီ,ဆံ,ဃ္ယာဆ်,မိဝ်,သင်္ꩦ။
b. What language did your father usually speak to you when you were a child?	သင်ငယ်စဉ်က သင့်အဖေက သင့်ကို ဘယ်ဘာသာစကားနဲ့ ပြောသလဲ။	ကိမ်မိဝ်င်္လီ,ဂံ့ ပေꩦ,လ,တီး,ဃ္ယမ်း,ဖေ,သ,ꩦ,လ,သင် တေꩦ,သူ,လ,ဝ္ဂ်ꩦ။
24. Where was your mother born?	သင့်အမေကို ဘယ်ရွာမှာ မွေးခဲ့သလဲ။	တီး,ရှ္ꩦ,တ်,စမꩦ ပီ,ဆံ,တီး,လွံ့။

a. What people group is your mother from?	သင့်အမေဟာ ဘာလူမျိုး(စု)လဲ။	စမ်းပီဆ်ဂ္ဆီးမ်ိဝ်းသင်။
b. What language did your mother usually speak to you when you were a child?	သင်ငယ်စဉ်က သင့်အမေက သင့်ကို ဘယ်ဘာသာစကားနဲ့ ပြောသလဲ။	ဝ်မ်ိဂ္ဝင်းလီဂ္ စမ်းလတ်းဧျာမ်းဖ၊သ၊လုသင် တေ၊သူလဝင်။

SCREENING CRITERIA #3: At least one parent spoke Meung Yum with the subject.

YES ☐ **NO** ☐

ဖြေဆိုသူ၏မိဘတစ်ဦးဦးသည် သူနှင့်မင်းယွန်းဘာသာစကားကိုပြောနေသူ ဖြစ်ရမည်။

ဂျေဂာဆ်ဒေ၊တွပ်ဆဆ့် ဒေ၊လံးပီဆ် ဂျေဂာဆ်လတ်မ္ိုင်းယုဝ်မ်း တေ၊, ပေ၊း ဒၢမ်,ဆဆ်ဒေ၊း လတ်းဒေ၊,စမ်းဒေ၊း။

*** **Screening criteria** သုံးခုစလုံးနှင့်မကိုက်ညီပါကထို **Subjects** ကိုမသုံးပါနှင့်

RTT

Question #		Question	Answer
Practice story	1	သူ ဘာ(ကို) တွေ့ခဲ့သလဲ။ What did he see? မဆ်ရ္ဝဆ်သင်။	မြွေတစ်ကောင်ကိုတွေ့တယ်။ He saw a snake. မဆ်းရ္ဝဆ်ဂ္ ၼ။
	2	သူ ဘယ်လိုဖြစ်သွားသလဲ။ How did he feel? မဆ်းပီဆ်ဝ္၊လ္ိုင်ရ္ိဝ်။	သူအရမ်းကိုကြောက်သွားတယ်။ He was so scared. မဆ်းရ္ဂဝ်ဆၠ၊။
	3	သူ ဘယ်သူ့ကို ခေါ်လိုက်သလဲ။ Who did he call? မဆ်းရ္ွင့်ဧ္ၼ်မ၊း။	သူ့အဖေက His father ပေ၊းမဆ်း
	TOTAL		

If they seem to be getting the hang of the procedure (2-3 correct out of 3), then administer the RTT story.

Question #		Subject's Answer	Score
RTT story	1		
	2		
	3		
	4		
	5		
	6		
	7		

Question #		Subject's Answer	Score
	8		
	9		
	10		
	11		
	12		
		TOTAL	

POST-RTT QUESTIONS FOR MEUNG YUM

English	Burmese	Shan
25. Do you like the way this person speaks?	ဒီပုဂ္ဂိုလ်စကားပြောတဲ့ပုံစံကို သင်သဘောကျပါသလား။	လွင်ႇထုၵ်ႇလ္ၺ် ၵ်ၢမ်ႈၵၢဆ်ၵႄၸ္ဆ္ ် လတ်းၺူ့ၵဆ္ဆ္။
a. Why or why not?	သဘောကျ/ မကျ။ ဘာကြောင့်လဲ။	သၵေ့ၸ်းလႆ်းၵၢမ်ႇလႃ့ စွပ်ႈသင်။
26. How much did you understand: (1) everything, (2) most, (3) half, (4) some, (5) none?	သင်�’ ဘယ်လောက်နားလည်သလဲ။ (က)အားလုံး (ခ)အများပိုင်း (ဂ) တဝက် (ဃ)တချို့ ပဲနားလည်တယ်။ (င)လုံးဝနားမလည်ဖူး။	ၵၢဆ်ဈလတ်းၺူ့တင်ဆိင်းဆဆ္ ပွင်ႇလ္ၺ်ၷ့ၸ်ႇႁို့ဝ်။ (1)ၷူးၸေ့းၷူးၵ်ၢမ် (2) ၸ္ၵ်ဆ္ၶ္ (3) ၸၢင်းၶ္ၺ်း (4) ၷၢမ်း၇ၼ်င် (5) ၵ်ၢမ်ပွင်ႇလ္ၺ်ဆေဆ်ၵ္ဝ်ၷ္။
27. Is the way he speaks the same, a little different or very different from the way you speak?	သူပြောတဲ့စကားက သင်ပြောတဲ့စကားနဲ့ တူသလား၊ **အနည်းငယ်ကွာခြားမှုရှိသလား၊ လုံးဝကွဲ**ပြားပါသလား။	ၵ်ၢဆ်ဈလတ်းတင်ဆူ့လၵ်းလတ်းဆ္ဆ္လွ င်ႇ၀ၵ်ဆ္ဂၵဆ္ဆ္ၷ္။ ၀ၵ်ဆ္ဂၵဆ္ဂ်ၵ်ဝ်ၷႄၵ်ၷ္ဝ္ၷ္။ ၵ်ၢမ်၀ၵ်ဆ္ဂၵဆ္ဆ္ၷ္။
28. Now that you've heard their accent… where do you think the Meung Yum person who told this story is from?	သင်ကြားခဲ့ရတဲ့လူ့ရဲ့လေသံဟာ ဘယ်မှာပြောတဲ့ မင်းယွန်းစကားလိုထင်သလဲ။	သ္င်ႇၵ်ၢမ်ႈၵ်ၢၵ်ႈ�၏ၵႄၸ္ဆ္လတ်းၺူ့ၵဆ္ ် ပ်ၶ္ဆ္သ္င်ႇ ၵ်ၢမ်ၷိင်းၺုၺ်းဝၢၵ်းလ္ၺ်။
b. Why do you think that?	ဘာကြောင့်လဲ။	စွပ်ႈပို်ဝ်ၵ်သင်။
29. Can the children here understand that variety?	ဒီရွာက ကလေးတွေ ဒီစကားကို နားလည်ကြမလား။	လုၵ်ႈၵ်ၢဆ္ၶ္ၸ္ၷ်ၵဆ်ၸ္ဆ္ ် လွင်ႇတေၵ်ၷ္ဝ္ၷ်ႇလ္ၺ် ၵ်ၢမ်ႈၵၢၵ်ၶ္ဆ္ဈလတ်းၵၷ်ႈၺ္ၺ္ႇ၇ၼ်၇ၼ်။

English	Burmese	Shan
30. How would you feel if one of your children or relatives wanted to marry someone from that variety?	အကယ်၍သင့်ရဲ့သားသမီး သို့မဟုတ် ဆွေမျိုး တစ်ယောက်ယောက်က အဲ့ဒီမျိုးနွယ်စုထဲက တစ်စုံတစ်ယောက်နဲ့ အိမ်ထောင်ပြုမယ်ဆိုရင် သင်�’ဘယ်လိုသဘောရပါသလဲ။	ပေႃးလုၵ်ႈလင်ႇႁွၵ်ႈၸပ်ႈႁႃးတေႃႇ စႃႇ,ဆေးႈႁွင်ႈ,ဆႂ်ႈလွမ်ႈႁူဆႅၼ်ဝႃႈ,ဆႂ်ႈလွိင်ႇ ႁွၵ်ႈႁႃးတေႃႇလွင်ႇတေထုၵ်ႇလွၵ်ႈယူႇႁၢႆ႞႞ ၸၢမ်ႇထုၵ်ႇလွၵ်ႇ႒႞
a. Why?	�’ဘာကြောင့်လဲ။	ၸွပ်းပိုဝ်ႈသင်။
31. If that variety had a writing, how interested would you be in learning to read and write it? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested	အဲ့ဒီစကားနဲ့. စာပေရှိခဲ့ရင် ရေးတတ်၊ ဖတ်တတ်အောင် သင်ယူဖို့ ခင်ဗျား ဘယ်လောက်စိတ်ဝင်စားပါသလဲ။ (က) အများကြီး၊ (ခ) အတော်အတန်၊ (ဂ) အနည်းငယ်၊ (ဃ) စိတ်မဝင်စားပါ။	ပေႃးႁႃးတေႃႇမီးလိၵ်ႈလၢႆးႈဢႃ,ဆႅတ်ႇမႅႇ,ဝုႈတၢင်ႈ ၵၢမ်ႈဆႂ်ႈႁွိင်ႇ ႁွၵ်ႈႁႃးလွင်ႇ,တေႃစႃႈသွႆႈ,ဢႃ,တေႃႈ,သွႆႈ,ဢႃ,တေႃႈ။ (1)ပႃးလွၵ်ႇဢႅမ်ႇဢႅမ်ႇ (2) ပႃးလွၵ်ႇတႃ,ဆႅႇ,တႃ,ဆႅႇ, (3)ပႃးလွၵ်ႇ,ၵီႇတ်ႇ,ၵီႇတ်ႇ, (4)ၸၢမ်ႇ,ပႃးလွၵ်ႇ,သေၵီႇတ်ႇ႞
a. Why?	ဘာကြောင့်လဲ။	ၸွပ်းပိုဝ်ႈသင်။

CONTACT WITH OTHER MEUNG YUM VILLAGES

English	Burmese	Shan
32. Do you ever travel to other Meung Yum villages?	ခင်ဗျား တခြား **မင်းယွန်း**ရွာတွေကို သွားဖူးပါသလား။	လွင်ႇ,ယၢမ်ႈၶွႆ,ဝႃ,ဆႅႈ,မိူင်ႇ,ယုမ်ႇတၢင်ႇ,ဝႅၼ်ႇ;
a. (if yes) Which villages do you visit most often?	(သွားဖူးရင်) မကြာခဏသွားတဲ့ ရွာတွေက ဘယ်ရွာတွေလဲ။	ပေႃးယၢမ်ႈၶွႆ,လွိင်ႇ ဝႃ,ဆႅႈ,ဢႃ,ၵွ႞ၵွ႞,လွိုဝ်ႇဆႅၼ်ႈ ပီႈဆႅ,ဝႅၼ်ႇလွႆႈ။
b. (if yes) How often do you go? How many times per year?	(သွားဖူးရင်) တစ်နှစ်မှာ ဘယ်နှစ်ကြိမ်လောက် သွားလေ့ရှိပါသလဲ။	ပေႃးယၢမ်ႈၶွႆ,လွိင်ႇ ပီႈဆွိင်ႇ ၶွႆ,လွႈပွၵ်ႈ႞
c. (if yes) What do you go to do?	(သွားဖူးရင်) ဘာလုပ်ဖို့ သွားတာလဲ။	ပေႃးယၢမ်ႈၶွႆ,လွိင်ႇ ၵွ႞ၶွႆ,ႁ်ၵ်ႇတ်ႈသင်။
d. (if yes) How long do you usually stay there?	(သွားဖူးရင်) သွားတဲ့အခါ ဘယ်လောက်ကြာအောင် နေပါသလဲ။	ပေႃးယၢမ်ႈၶွႆ,လွိင်ႇ မိူဝ်ႈၶွႆ,ဆႅၼ်ႈ ယူႇ,တီႈဆႅၼ်ႈ ႁိင်ႇ,ၵႃႈ,ႁိုဝ်ႈ။

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e. (if yes) When you speak with **Meung Yum** people there, what language do you use with each other? Answer needs to be (1) I switch to his variety, (2) he switches to my variety, (3) we both switch our varieties slightly, (4) we both use our own varieties, (5) we change to use a different language (such as Burmese)	(သွားဖူးရင်) သင် အဲဒီကမင်းယွန်းရွာသား တွေနဲ့ စကားပြောတဲ့အခါ ဘယ်စကားနဲ့ ပြောကြသလဲ။ (၁) ကျွန်တော်က **သူတို့စကားနဲ့** ပြောင်းပြောတယ်။ (၂) သူက **ကျွန်တော်တို့စကားနဲ့** ပြောင်းပြောတယ်။ (၃) နှစ်ယောက်စလုံး မိမိတို့စကားကို နည်းနည်းစီ ပြောင်းပြောတယ်။ (၄) အသီးသီး ကိုယ့်စကားနဲ့ ပြောကြတယ်။ (၅) **တခြားဘာသာစကားကို** သုံးကြတယ်။ (ဥပမာ။ ဗမာစကား။)	ပေးးယမ်ႏ�ID့ႇလိုင်ႈ မိူင်ႈသူလႆႈလတ်ႈၡꩮမ်ꩪတေꩪꩰꩯꩵꩳ႐ꩳ မိူင်ꩳꩯꩰမ်ꩼ တီꩨꩲꩥ်ꩧꩳꩯ်ꩶ လတ်ႈꩥꩰမ်ꩼသꩦꩠ႐။ 1) ꩵꩳꩢႇလတ်ႈꩥꩰမ်ꩼꩨꩳꩯ်ꩶꩵꩲ႐ꩩꩥ်လတ်ꩶꩠ 2) ꩵꩲꩢ်လတ်ꩶꩥꩰꩼမ်ꩨꩳꩯ်ꩶꩵꩳꩥꩶꩳꩢꩠ 3) လတ်ꩶꩥꩰမ်ꩼꩨꩳꩥꩰမ်ꩼꩥ်ꩩꩶ 4) လတ်ꩶꩥꩰမ်ꩼꩨꩳꩥꩰꩼꩲꩵꩳꩯ်ꩳꩩꩩꩡꩳꩩ ꩼꩶꩯꩤꩯ်ꩵꩲ႐ꩨꩶꩵꩥꩶꩵꩶ꩷ 5) ꩯꩲꩯ်ꩤꩳꩰꩯ္ꩵꩦ လတ်ꩶꩥꩰမ်ꩼꩯꩳꩯ်ꩬꩳꩲꩩꩶ
f. (if not Meung Yum) Why don't you speak to them in Meung Yum?	(သင့်စကားမသုံးရင်) ဘာကြောင့်သင့်စကားနှင့်မပြောတာလဲ။	ပေးꩠꩳမ်ꩵလတ်ꩶꩥꩰꩼမ်ꩰꩦꩧꩶꩲꩩꩩꩳꩯ်ꩥꩳꩯꩼꩨꩳꩯꩶ ꩵꩳꩩꩶꩩꩵꩵꩥꩳꩵꩩꩲꩳꩥꩳꩯꩼꩴꩵꩳꩯꩼꩩ

ATTITUDES TOWARD LWC LITERATURE

English	**Burmese**	Shan
33. Can you read in **Shan** (with understanding)?	ရှမ်းစာကို နားလည်အောင်ဖတ်တတ်သလား။	ꩵꩳꩯ်ꩵꩲꩠꩵꩲꩳꩯ်ꩵꩲꩤꩠꩶꩼꩲꩥ်ꩩꩶꩴꩤꩶꩲꩵꩲꩳꩯꩵꩳꩯꩠꩩꩠꩳꩶꩲꩩꩠꩼ။
34. If yes, how interested are you in reading and writing **Shan**? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested	(ဖတ်တတ်ရင်) ရှမ်းစာ ရေးတာ၊ ဖတ်တာ ခင်ဗျား ဘယ်လောက် စိတ်ဝင်စားပါသလဲ။ (က) အများကြီး၊ (ခ) အတော်အတန်၊ (ဂ) အနည်းငယ်၊ (ဃ) စိတ်မဝင်စားပါ။	ပေးꩠꩵꩩꩵꩲꩩꩶꩣꩶꩩꩵꩩꩵꩼꩯꩶꩲꩯ်ꩨꩳꩯ်ꩵꩳꩯꩼ တꩦꩠꩶꩡꩵꩵꩯꩼꩩꩳꩯ်ꩨꩳꩯ်ꩠꩥ်ꩩꩶꩳꩩꩦꩥꩼ။ 1) ꩨꩳꩯ်ꩨꩳꩯ် 2) တꩳꩯ်ꩠတꩳꩯ်ꩠ 3) ꩶꩩ်ꩨꩶꩩꩠ်ꩼ 4) ꩳꩩꩩꩵꩳꩯꩼ
35. If yes, do you think it is easy or hard to understand written **Shan**?	(ဖတ်တတ်ရင်) ရှမ်းစာ နားလည်ဖို့ လွယ်သလား။ ဒါမှမဟုတ် ခက်သလား။	ပေးꩠꩵꩩꩵꩲꩩꩶ လိꩶꩠꩶꩤꩶꩲꩯ်ꩨꩵ ꩯ်ꩡꩬꩵꩩꩶ ꩵꩳꩯ်ꩯꩼꩩꩶꩩꩼ
36. Can you read in **Lachid** (with understanding)?	လချိတ်စာ နားလည်အောင်ဖတ်တတ်သလား။	ꩵꩳꩯ်ꩵꩲꩠꩵꩲꩳꩯ်ꩵꩲꩤꩠꩶ လꩵꩶꩠꩶꩯꩼ ꩩꩠꩳꩶꩲꩩꩠꩼ႐ꩯ်ꩩꩠꩼ။

37. If yes, How interested are you in reading and writing **Lachid**? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested	(ဖတ်တတ်ရင်) လချိတ်စာရေးတာ၊ ဖတ်တာ ခင်များ ဘယ်လောက် စိတ်ဝင်စားပါသလဲ။ (က) အများကြီး၊ (ခ) အတော်အတန်၊ (ဂ) အနည်းငယ်၊ (ဃ) စိတ်မဝင်စားပါ။	ပေးမေ့လိုင်၊ ပါးတွဲ့ဆို့ဧာင်းအာဆ် တီမ်းဧေတာ် အာဆ်၊ **လိက်ႏလချိ်** ဂူးရ္ရ်ိုဝ်။ 1) ဆမ်ဆမ် 2) တဆ်,တဆ်, 3) ကိတ်ꩻကိတ်ꩻ 4) ဆာမ်,ပုႏကွ်ꩻ
38. If yes, Do you think it is easy or hard to understand written **Lachid**?	(ဖတ်တတ်ရင်) လချိတ်စာ နားလည်ဖို့ လွယ်တယ် ထင်သလား။ ခက်တယ်ထင်သလား။	ပေးမေ့လိုင်၊ **လိက်ႏလချိ်** ဆူ်ႏင်းယ္ꩻရ္ꩻႏ၊ ဆာမ်,င်ꩻခ္ꩻꩪႏ။
39. Can you read in **Wa** (with understanding)?	ဝ စာကို နားလည်အောင်ဖတ်တတ်သလား။	ကွင်,မေ့ဇဧတာ်ꩻ **လိက်ႏဝ** ထဆ်ꩻပေ့ꩻပွင်,လ္ꩣ်။
40. If yes, How interested are you in reading and writing **Wa**? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested	(ဖတ်တတ်ရင်) ဝ စာကို ရေးတာ၊ ဖတ်တာ ခင်များ ဘယ်လောက် စိတ်ဝင်စားပါသလဲ။ (က) အများကြီး၊ (ခ) အတော်အတန်၊ (ဂ) အနည်းငယ်၊ (ဃ) စိတ်မဝင်စားပါ။	ပေးမေ့လိုင်၊ ပါးတွဲ့ဆို့ဧာင်းအာဆ် တီမ်းဧေတာ်အာဆ်၊လိက်ႏဝ ဂူးရ္ရ်ိုဝ်။ 1) ဆမ်ဆမ် 2) တဆ်,တဆ်, 3) ကိတ်ꩻကိတ်ꩻ 4) ဆာမ်,ပုႏကွ်ꩻ
41. If yes, Do you think it is easy or hard to understand written **Wa**?	(ဖတ်တတ်ရင်) ဝ စာကို နားလည်ဖို့ လွယ်သလား။ ဒါမှမဟုတ် ခက်သလား။	ပေးမေ့လိုင်၊ **လိက်ႏဝ** ဆူ်ႏင်းယ္ꩻရ္ꩻႏ၊ ဆာမ်,င်ꩻခ္ꩻꩪႏ။
42. Can you read in **Burmese** (with understanding)?	မြန်မာစာကို နားလည်အောင်ဖတ်တတ်သလား။	ကွင်,မေ့ဇဧတာ်ꩻ**လိက်ႏမာဆ်ꩻ** ထဆ်ꩻပေ့ꩻပွင်,လ္ꩣ်။
43. If yes, How interested are you in reading and writing **Burmese**? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested	(ဖတ်တတ်ရင်) မြန်မာစာ ရေးတာ၊ ဖတ်တာ ခင်များ ဘယ်လောက် စိတ်ဝင်စားပါသလဲ။ (က) အများကြီး၊ (ခ) အတော်အတန်၊ (ဂ) အနည်းငယ်၊ (ဃ) စိတ်မဝင်စားပါ။	ပေးမေ့လိုင်၊ ပါးတွဲ့ဆို့ဧာင်းအာဆ် တီမ်းဧေတာ်အာဆ်၊ **လိက်ႏမာဆ်ꩻ** ဂူးရ္ရ်ိုဝ်။ 1) ဆမ်ဆမ် 2) တဆ်,တဆ်, 3) ကိတ်ꩻကိတ်ꩻ 4) ဆာမ်,ပုႏကွ်ꩻ
44. If yes, Do you think it is easy or hard to understand written **Burmese**?	(ဖတ်တတ်ရင်) မြန်မာစာ နားလည်ဖို့ လွယ်သလား။ ဒါမှမဟုတ် ခက်သလား။	ပေးမေ့လိုင်၊ **လိက်ႏမာဆ်ꩻ** ဆူ်ႏင်းယ္ꩻရ္ꩻႏ၊ ဆာမ်,င်ꩻခ္ꩻꩪႏ။
45. Can you read in **Chinese** (with understanding)?	တရုတ်စာ ကို နားလည်အောင်ဖတ်တတ်သလား။	ကွင်,မေ့ဇဧတာ်ꩻ**လိက်ႏဧဝ,** ထဆ်ꩻပေ့ꩻပွင်,လ္ꩣ်။

46. If yes, How interested are you in reading and writing **Chinese**? (a) very interested, (b) rather interested, (c) a little interested, (d) not at all interested	(ဖတ်တတ်ရင်) တရုတ်**စာ** က ရေးတာ၊ ဖတ်တာ ခင်ဗျား ဘယ်လောက် စိတ်ဝင်စားပါသလဲ။ (က) အများကြီး၊ (ခ) အတော်အတန်၊ (ဂ) အနည်းငယ်၊ (ဃ) စိတ်မဝင်စားပါ။	ပေႈမေꩰလိုင်ႇ ပူးꩰꩰ်ဆ်ႈတင်ႈအꩰꩰ်ꩰ်ꩰ်ꩰꩰ်ꩰ်ꩰꩰ်ꩰ်၊ **လိꩰ်ꯥꩰ၊**ꩰꩰꩰ်ꩰꩰꩰ်၊ **1)** ꩰꩰ်ꩰꩰ် **2)** တꩰꩰ်ꩰတꩰꩰ်ꩰ **3)** ꩰꩰ်ꩰꩰꩰ်ꩰ **4)** ꩰꩰ်ꩰꩰꩰꩰ်
47. If yes, Do you think it is easy or hard to understand written **Chinese**?	(ဖတ်တတ်ရင်) တရုတ်**စာ**ကို နားလည်ဖို့ လွယ်သလား။ ဒါမှမဟုတ် ခက်သလား။	ပေႈမေꩰလိုင်ႇ **လိꩰ်ꯥꩰ၊** ꩰꩰ်ꩰꩰꩰꩰꩰ်၊ ꩰꩰ်ꩰꩰꩰꩰꩰ်၊

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INTEREST IN LITERACY

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English	**Burmese**	Shan
48. Do you have printed materials at home?	အိမ်မှာ ဖတ်စရာစာအုပ်တွေရှိသလား။	တီꩰ်ꩰꩰ်ꩰꩰꩰ်မီꩰ်လိꩰ်ꩰꩰꩰꩰ်၊ꩰꩰꩰꩰꩰꩰ်ꩰ။
a. (If yes) What kind of books do you have?	(ရှိရင်) ဘယ်လိုစာအုပ်တွေလဲ။	ပေႈမီꩰꩰꩰꩰꩰ် မီꩰ်လိꩰ်ꩰꩰꩰ်ꩰꩰꩰ်ꩰꩰꩰꩰ်ꩰ။
b. (If yes) What languages are they written in?	(ရှိရင်) ဘယ်�’ဘာသာစကားနဲ့ ထုတ်သလဲ။	ပေႈမီꩰꩰꩰꩰꩰ် လိꩰ်ꩰꩰꩰ်ꩰꩰꩰ်ꩰ တီꩰ်ꩰꩰꩰ်တꩰꩰ်ꩰꩰꩰꩰ်ꩰꩰꩰ်။

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BILINGUALISM

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English	Burmese	Shan
49. Overall, how well do you speak **Shan**? 1. A little 2. Enough to get by 3. Well	ယေဘုယျအားဖြင့် ခင်ဗျား **ရှမ်း**စကား ဘယ်လောက်ပြောနိုင်သလဲ။ (၁)အနည်းငယ် (၂) အတော်အသင့် (၃)ကောင်းကောင်း	မေꩰလꩰꩰ်ꩰ**ꩰꩰꩰ်ꩰꩰꩰꩰꩰ်ꩰ**ꩰꩰꩰ်ꩰꩰꩰ်ꩰ။ **(1)**ꩰꩰ်ꩰꩰꩰ်ꩰ **(2)**တꩰꩰ်ꩰတꩰꩰ်ꩰ **(3)** လီလီ
50. Overall, how well do you speak **Lachid**? 1. A little 2. Enough to get by 3. Well	ယေဘုယျအားဖြင့် ခင်ဗျား **လချိတ်**စကား ဘယ်လောက် ပြောနိုင် သလဲ။ (၁)အနည်းငယ် (၂) အတော်အသင့် (၃)ကောင်းကောင်း၊	မေꩰလꩰꩰ်ꩰ **ꩰꩰꩰ်ꩰလꩰꩰ်ꩰ** ꩰꩰꩰ်ꩰꩰꩰ်ꩰ။ **(1)**ꩰꩰ်ꩰꩰꩰ်ꩰ **(2)**တꩰꩰ်ꩰတꩰꩰ်ꩰ **(3)**လီလီ
51. Overall, how well do you speak **Wa**? 1. A little 2. Enough to get by 3. Well	ယေဘုယျအားဖြင့် ခင်ဗျား ဝ စကား ဘယ်လောက် ပြောနိုင် သလဲ။ (၁)အနည်းငယ် (၂) အတော်အသင့် (၃)ကောင်းကောင်း၊	မေꩰလꩰꩰ်ꩰ **ꩰꩰꩰ်ꩰꩰꩰ** ꩰꩰꩰ်ꩰꩰꩰ်ꩰ။ **(1)**ꩰꩰ်ꩰꩰꩰ်ꩰ **(2)**တꩰꩰ်ꩰတꩰꩰ်ꩰ **(3)**လီလီ
52. Overall, how well do you speak **Burmese**? 1. A little 2. Enough to get by 3. Well	ယေဘုယျအားဖြင့် ခင်ဗျား ဗမာစကား ဘယ်လောက်ပြောနိုင်သလဲ။ (၁)အနည်းငယ် (၂) အတော်အသင့် (၃)ကောင်းကောင်း၊	မေꩰလꩰꩰ်ꩰ **ꩰꩰꩰ်ꩰꩰꩰꩰꩰ်ꩰ** ꩰꩰꩰ်ꩰꩰꩰ်ꩰ။ **(1)**ꩰꩰ်ꩰꩰꩰ်ꩰ **(2)**တꩰꩰ်ꩰတꩰꩰ်ꩰ **(3)**လီလီ

English	Burmese	Shan
53. Overall, how well do you speak **Chinese**? 1. A little 2. Enough to get by 3. Well	ယေဘုယျအားဖြင့် ခင်ဗျား တရုတ်စကား �’ဘယ်လောက်ပြောနိုင်သလဲ။ (၁)အနည်းငယ် (၂) အတော်အသင့် (၃)ကောင်းကောင်း၊	မေႇလၢတ်ႇ **ၵႂၢမ်းၶေႇ**, ၵုႇႉႁိုဝ်။ **(1)**ဢိတ်းဢိတ်းၬ **(2)**တၢၼ်ႇတၢၼ်ႇ, **(3)** လီလီ

CHILDREN'S LANGUAGE USE AND LANGUAGE MAINTENANCE

English	**Burmese**	Shan
54. Normally, what language do the children in this village speak first?	ဒီရွာကကလေးတွေဘယ်ဘာသာ စကားကို စပြော တတ်ကြသလဲ။	လုၵ်ႈဢွၼ်ႇမိူင်ႇ ယူမ်ၶႆႇဝၢၼ်ႈၶႆႇ မေႇလၢတ်ႇၵႂၢမ်ႇသင်ၵွၵ်ႈတိၼ်ႇသုၵ်းပိူၼ်ႈႄ။
55. Do you think the young people (from your group) in this village speak your language well?	ဒီရွာက (ခင်ဗျားတို့လူမျိုး) လူငယ်တွေ ခင်ဗျားတို့စကားကို ကောင်းကောင်း ’ပြောတတ်ကြပါ သလား။	လုၵ်ႈဢွၼ်ႇ,ႆၼမ်ႇၶႆႇ ဝၢၼ်ႈၶႆႇ မေႇလၢတ်ႇၵႂၢမ်ႇမိူင်ႇ ယူမ်ႇလီလီယူႇၶ်ႈ။
a. (if not) Why not?	(မပြောတတ်ရင်) ဘာကြောင့်လဲ။	ပေႇႊႇၵၢမ်,မေႇလၢတ်ႇလီလီႁိုင် ၸွပ်ႇပိုဝ်ႇသင်။
b. (if not) How do you feel about this?	(မပြောတတ်ရင်) �’ဘယ်လိုထင်မြင် ခံစားရသလဲ။	ပေႇႊႇၵၢမ်,မေႇလၢတ်ႇလီလီႁိုင် ဆ်ႄးၵွႇ ပ်ႈၶ်ဝွႈၵိူင်ႇၵ်ႈဝ်ႇ။
56. What language do the children (from your group) in this village speak when they play together?	ဒီရွာက (ခင်ဗျားတို့လူမျိုး) ကလေးတွေက ကစားကြတဲ့အခါ ဘယ်ဘာသာစကားကိုပြောကြပါသလဲ။	လုၵ်ႈဢွၼ်ႇမိူင်ႇ ယူမ်ၶႆႇဝၢၼ်ႈၶႆႇ မိူင်ႇၸဝ်ႈလီႈဆ်ႈလွမ်ႇဢၶႆ စိတ်လၢတ်ႇၵႂၢမ်ႇၹေႇ,သၻ,သင်စ�႐။
a. (If not mother tongue) How do you think about this? Is it good or bad?	(မိခင်ဘာသာ စကားမပြောရင်) သင်ဘယ်လိုထင်သလဲ။ ကောင်းသလား၊ မကောင်းဘူးလား။	ပေႇႊႇၵၢမ်,လၢတ်ႇၵႂၢမ်ႇမိူင်ႇ ယူမ်ႈꩠꩠိုင် ဆ်ႄးၵွႇ ပ်ႈၶ်ဝွႈၵိူင်ႇၵ်ႈဝ်ႇ။
57. Twenty years from now, what languages do you think children in this village will be speaking?	နောက်နှစ်ပေါင်း ၂၀-ကျရင် ဒီရွာက ကလေးတွေဘယ် ဘာသာစကားတွေ ပြောကြလိမ့်မယ်လို့ ခင်ဗျား ထင်သလဲ။	ထိင်ႇ သဝ်ႇ ပီမ်းꩠꩠ် လုၵ်ႈဢွၼ်ႇ,မိူင်ႇ ယူမ်ႇꩠꩠွင်ႇ,တေႇ မေႇလၢတ်ႇ ၵႂၢမ်ႇမိူင်ႇ ယူမ်ႇယူꩠ႐႐။ ၵၢမ်,မေႇယၹဝ်ꩠ႐႐။ ထိင်ႇၵိူင်ႇꩠꩠ်ဝ်ႇ။
58. Do you have any questions or comments for me?	အခြားဖော်ပြလို သောအချက်များ ရှိပါကဖော်ပြပေးရန်	ပေႇႊႇမီးလွင်ႇႈဢၶႆ,စၶ်လၢတ်ႇသေꩠꩠိုဝ်ႇသေꩠꩠိ ၚ်ꩠꩠိုင် လၢတ်ႇပၶ်ႈသေၵၢမ်ꩠ႐။

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Interviewer Observations

Ideally, answer these questions right away. If you cannot do that, try to do so as soon as you can, perhaps at the end of each day's work.

English	Burmese	Shan
59. Were there any distractions or interruptions that interfered with the flow of the interview or seemed to influence some of the responses?	မေးခွန်းတွေ အမေးအဖြေလုပ်ခဲ့စဉ်တလျောက် ရှောရှောရှူရှူမရှိဘဲ တချို့ အဖြေတွေကို ထိခိုက်စေနိုင်တဲ့ အထစ်အငေါ်(အနှောင့်အယှက်) ရှိပါသလား။	မိူၝ်ႈၸိင်ႇ,ထမ်ယူ, ဆၦ် ၵွင်,သုၵ်ႉသၢၵ် ယူင်းယင်း ပုၵ်ႇၵူ,ဆၪ်တေပေးတွပ်,ယၦ်, ၵမ်,ဆၦ်ၵေႃႇ တွပ်,ၿီတ်းႁွၼ်း။
60. Did the subject seem to understand the language of elicitation?	မေးခွန်းမေးရာမှာ အသုံးပြုတဲ့စကားကို ဖြေဆိုသူ နားလည် သည်ဟုထင်သလား။	ၵျေႇတွပ်,ဆၦ် ၵွင်ႉႁၢမ်း,ဖၪ,သ,ၢၦ်လၢတ်း မိူၝ်ၵၢၦ်ထမ်ဆၦ်ယူ,ႁွၼ်း။
61. Did the subject seem shy or fairly confident about expressing his/her opinions?	ဖြေဆိုသူဟာ သူ့ ထင်မြင်ချက်တွေ ထုတ်ဖော်ပြောပြရမှာ ရှက်နေသလား။	ၵျေႇတွပ်,ဆၦ် ၵွင်ႉႁွတ်းတွပ်,ယူ,ႁွၼ်း။ ၵမ်,ဆၦ်ၵေႃႇ ကၢႈဆꩡ,ႁွၼ်း။
62. Did the surveyor or interpreter change any of the questions? Note what was actually asked.	မေးခွန်းမေးသူဖြစ်စေ၊ ဘာသာပြန်ပေးသူကဖြစ်စေ မေးခွန်းပြောင်းမေးရတာရှိခဲ့သလား။ တကယ်လက် တွေ မေးခဲ့တဲ့အကြောင်းအရာကို မှတ်ချက်ရေးပါ။	ၵျေႃၵၢၦ်ထမ် ၵျေႃၵၢၦ်ၿီဆၦ်,ဖၪ,သ,ꩡၦ ၵွင်,ၿီဆꩡ,ꩡႃးမ်ထမ်ႁွၼ်း။ ထမ်မိူꩡ်ၵၢၦ်တီႈမ်းꩡꩡ,ဆꩡ,ယူ,ႁွၼ်း။
63. Were there any questions that seemed to work really well? Which questions? Why?	အလွန်အံ့ဝင်ခွင်ကျဖြစ်သော မေးခွန်းမျိုးရှိပါသလား၊ ဘယ်မေးခွန်းတွေလဲ။ ဘာကြောင့်လဲ။	ၸꩡ,ထမ်ၵၢၦ်လꩡ ထုၵ်,လီ မီꩡ်လီ။ ꩡွပ်,သင်ꩡၦႇ။
64. Were there any questions that seemed to not work well? Which questions? Why?	အဆင်မပြေတဲ့မေးခွန်းမျိုးရှိသလား။ ဘယ်မေးခွန်းလဲ။ ဘာကြောင့်လဲ။	ၸꩡ,ထမ်ၵၢၦ်လꩡ ၵမ်,ပေး,ထုၵ်,မီꩡ်ယၦ်။ ꩡွပ်,သင်ꩡၦး။
65. Other observations about the interview?	အခြားမှတ်သားလိုသောအချက်များ	ꩡꩡးꩡႃးၵၢၦ်ꩡ,ꩡ်ထိုင်တၢင်,မီꩡ်း။

B.3 Meung Yum Individual Sociolinguistic Questionnaire 2009

Preliminary Information

1. Questionnaire Number (start with 1 and number consecutively)
2. Survey
3. Interview Location
4. Interviewer Name
5. Date
6. Language of Elicitation
7. Language of Response
8. Interpreter Name (if needed)
9. Comments (anything unusual or noteworthy about this interview)

Subject Demographics

10. What is your name?	၁၀． နာမည်ဘယ်လိုခေါ်သလဲ။
11. Gender	၁၁． (ကျား။မ)
12. How old are you?	၁၂． အသက်ဘယ်လောက်ရှိပြီလဲ။
13. Are you married?	၁၃． အိမ်ထောင်ရှိလား။
14. (if married) Do you have any children?	၁၄． (အကယ်၍ရှိရဲ့ခဲ့သော်)
a. Yes or no	၈． သားသမီးရှိလား။
b. (if yes) How many?	၈． ဘယ်နှစ်ယောက်ရှိလဲ။
15. What is your job?	၁၅． ဘာအလုပ်လုပ်သလဲ။
16. What is the highest level of education you have completed?	၁၆． ကျောင်းဘယ်နှစ်တန်းထိတက်ခဲ့လဲ
a. Level	၈． ပညာအရည်အချင်း
b. What school did you go to?	၈．ဘယ်ကျောင်းမှာတက်ခဲ့ရလဲ
c. What was the language of instruction at that school?	၈． ကျောင်းမှာစာသင်တဲ့အခါဘာစကားကိုသုံး ပြီး သင်သလဲ
17. When you were born, what village did you live in?	17. မွေးရပ်ဇာတိက ဘယ်မှာလဲ
18. Where did you grow up?	18. ဘယ်မှာကြီးပြင်းလာသလဲ
19. Where do you live now?	19. အခုဘယ်မှာနေသလဲ
20. How long have you lived there/here?	20. ဒီမှာနေတာဘယ်လောက်ကြာပြီလဲ
21. What do you call your language?	21. ကိုယ်ပြောတဲ့စကားကိုကိုယ်ကဘယ်လိုခေါ်သလဲ
22. What do others call your language?	22. အခြားလူမျိုးတွေကရော ကိုယ့်ရဲ့စကားကိုဘယ်လိုခေါ်သလဲ
a. Language name	၈． စကားအမည်
b. (if not the same as their own name for the language) Who calls it that?	၈． (အကယ်၍သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်)အဲ ဒီလိုဘယ်သူကခေါ်သလဲ
c. (if not the same as their own name for the language) Do you like that name?	၈． (အကယ်၍သူတို့ခေါ်တဲ့နာမည်နဲ့မတူဘူးဆိုရင်)သူ တို့က အဲဒီလိုခေါ်တာကိုကြိုက်သလား

d.	(if no) Why not?	၊	(အကယ်၍သူတို့ခေါ် တဲ့နာမည်နဲ့မဘူးဆိုရင်)သူတို့ က အဲဒီလိုခေါ် တာကိုကြိုက်သလား
23.	What do you call the people who speak your language?	၂၃.	ကိုယ့်နဲ့စကားတူတဲ့သူတွေကို ကိုယ်က ဘယ်လိုခေါ်သလဲ။
24.	What do others call the people who speak your language?	၂၄.	ကိုယ့်နဲ့စကားတူတဲ့လူတွေကို အခြားလူများက ဘယ်လိုခေါ်သလဲ။
a.	People name	၎.	လူမျိုးနာမည်
b.	(if not the same as their own name for their people) Who calls you that?	၁.	(အကယ်၍သူတို့ခေါ် တဲ့နာမည်နဲ့မတူဘူးဆိုရင်)အဲ ဒီလိုဘယ်သူတွေကခေါ်သလဲ
c.	(if not the same as their own name for their people) Do you like that name?	၃.	(အကယ်၍သူတို့ခေါ် တဲ့နာမည်နဲ့မတူဘူးဆိုရင်)သူ တို့က အဲဒီလိုခေါ် တာကိုကြိုက်သလား
d.	(if no) Why not?	၊	(မကြိုက်ဘူးဆိုရင်) ဘာကြောင့်လဲ။
25.	What language did you speak first as a child?	၂၅.	ငယ်ငယ်ကတည်းကစပြီး ဘယ်စကားကို စပြောတတ်လာသလဲ။
26.	Do you speak any other languages?	၂၆.	အခြားဘာစကားတွေပြောတတ်သေးသလဲ။
27.	Of all the languages you speak, which language…	၂၇.	ပြောတတ်တဲ့စကားတွေအားလုံးထဲမှာ
a.	…do you speak best?	၎.	ဘယ် စကားကိုအကျွမ်းဆုံးလဲ
b.	…do you speak second best?	၁.	ဒုတိယ အကျွမ်းဆုံးကရော ဘယ်စကားလဲ
c.	…do you speak third best?	၃.	တတိယ အကျွမ်းဆုံးကရော ဘယ်စကားလဲ
28.	(Subject's Parents)	၂၈.	ဖြေဆိုသူ၏ မိဘ
a.	Where was your father born?	၎.	ဖခင်ရဲ့မွေးရပ်ဇာတိက �‌ဘယ်မှာလဲ
b.	What about your mother... where was she born?	၁.	မိခင်ရဲ့မွေးရပ်ဇာတိကရော ဘယ်မှာလဲ
c.	What [people group / tribe / clan] is your father from?	၃.	ဖခင်က ဘာလူမျိုးလဲ
d.	What about your mother... what [people group / tribe / clan] is she from?	၊	မိခင်ကရော ဘာလူမျိုးလဲ
e.	What language did your father speak first as a child?	၅.	ဖခင် ငယ်ငယ်ကတည်းကစပြီး ဘယ်စကားကို စပြောတတ်လာသလဲ။
f.	What about your mother... what language did she speak first as a child?	၊	မိခင်ငယ်ငယ်ကတည်းကစပြီး ဘယ်စကားကို စပြောတတ်လာသလဲ။
g.	What language did your father usually speak to you when you were a child?	၇.	ကိုယ်ငယ်ငယ်ကတည်းကစပြီး ဖခင်က ဘယ်စကားနဲ့ ကိုယ့်ကိုစပြောသလဲ။
h.	What about your mother... what language did she usually speak to you when you were a child?	၊	ငယ်ငယ်ကတည်းကစပြီး မိခင်က ဘယ်စကားနဲ့ ကိုယ့်ကိုစပြောသလဲ။
i.	When you were a child, what language did your parents speak to each other?	၉.	မိဘတွေကရော သူတို့အချင်းချင်း ဘာစကားနဲ့ပြောကြသလဲ။

29. (if married)	၂၉. အကယ်၍ ဖြေဆိုသူက အိမ်ထောင်သည် ဖြစ်မယ်ဆိုရင်
a. Where was your [husband/wife] born?	�utils. ခင်ပွန်း(သို့) ဇနီးသည် ၏ မွေးရပ်ဇာတိ က �’ဘယ်မှာလဲ။
b. What [people group / tribe / clan] is your [husband/wife] from?	�’. ခင်ပွန်း(သို့) ဇနီးသည် က �’ဘာလူမျိုးလဲ
c. What language did your [husband/wife] speak first as a child?	ဂ. ခင်ပွန်း(သို့) ဇနီးသည် က ငယ်ငယ်ကတည်းကစပြီး ဘယ်စကားကို စပြောတတ်လာသလဲ။
30. What language do [X] children in this village speak first?	၃၀. ဒီရွာထဲက ကလေးတွေ ငယ်ငယ်ကတည်းကစပြီး ဘယ်စကားကို စပြောတတ်လာသလဲ။
31. What language do [X] children in the village speak when they play together?	၃၁. ၃၁. ဒီရွာထဲက ကလေးတွေ အတူတူ ကစားတဲ့အခါဘာစကားကို ပြောကြသလဲ။
a. Language(s).	ဂ. ဘာသာစကားအမည်(များ)။
b. If they answer more than one language they speak mostly?	ဘ. အကယ်၍ ရွာထဲက ကလေးတွေက ကစားတဲ့အခါ စကား တစ်မျိုး ထက်ပိုပြီး ပြောတယ် ဆိုရင် ဘယ်စကားကို အပြောဆုံးလဲ။
c. If they answer more than one language they speak rarely?	ဂ. ဘယ်စကားကို အပြောအနည်းဆုံး လဲ။
d. (if not only [X]) How do you feel about that?	ကိုယ့်မိန်းယွမ်းစကား မပြော ဘူးဆိုရင် ဘယ်လိုခံစားရလဲ။
e. (if not only [X]) Why?	င. ဘာကြောင့်လဲ။
32. Do [X] children speak any other languages **before** they start school?	၃၂. ဒီရွာက ကလေးတွေ ကျောင်းမနေခင် အခြားစကားတွေပြောတတ်ကြသလား။
a. Yes or no	ဂ. တတ်။မတတ်။
b. What languages?	ဘ. (တတ်ခဲ့သော်) ဘယ်ဘာသာစကား တွေပြောတတ်လဲ။
33. Do [X] children speak any other languages **after** they start school?	၃၃. ဒီရွာက ကလေးတွေ ကျောင်းနေပြီးတဲ့နောက် အခြားစကားတွေပြောတတ်လာကြသလား။
a. Yes or no	ဂ. တတ်။မတတ်။
b. What languages?	ဘ. (တတ်ခဲ့သော်) ဘယ်ဘာသာစကား တွေပြောတတ်လဲ။
34. [Ask for each LWC in use in the area]	၃၄. ဒီဒေသသုံးစကားတွေက(LWC) ဘာစကားတွေတွေလဲ.
a. Would you like to be able to speak [LWC] better	ဂ. (ဒေသသုံးစကား(LWC) တစ်မျိုးစီခွဲ မေးရန်) (LWC) ကို ပိုကျွမ်းအောင် ပြောတတ် ချင်တဲ့ ဆန္ဒ ရှိသလား။
b. [For each LWC] Yes or no	ဂ. ရှိ။မရှိ။
c. [For each LWC] Why?	ဂ. ဘာကြောင့်လဲ။
35. Do your children ever speak anything other than [X] at home?	၃၅. ကလေးတွေက အိမ်မှာနေတဲ့အခါကိုယ့်စကား(X) ထက်အခြားစကားတွေကို ပြောလေ့ရှိသလား။

a.	(if yes) What else do they speak?	က, ပြော။မပြော။ ပြောတယ်ဆိုရင်ဘာစကားတွေ ပြောလေ့ရှိသလဲ။
b.	(For each language) How do you feel when they do that?	ခ, (က) ရဲ့အဖြေအတိုင်းတစ်ခုစီခွဲ၍ ပြန်မေးရန် အဲဒီလို(။ဃ) စကားတွေပြောတဲ့အခါ စိတ်ထဲမှာ ဘယ်လိုခံစားရလဲ။
c.	(For each language) Why?	ဂ, ဘာကြောင့်လဲ။
	36. Do your children ever speak [LWC / Y] at home?	၃၆. တကယ်လို့ ကိုယ့်လူမျိုးထဲက အမျိုးသားတစ်ယောက်က လူမျိုးခြား အမျိုးသမီးတစ်ယောက်ကိုအိမ်ထောင် ပြုမယ်ဆိုရင်ကိုယ့်ရဲ့ဓလေ့ထုံးစံထဲကခွင့်ပြုသလား။
a.	Yes or No	၆. (ခွင့်ပြု။မပြု)
b.	(For each language) How do you feel when they do that?	ဘ. ဘာကြောင့်လဲ။
c.	(For each language) Why?	ခ. ဒီလိုဘဲ ကိုယ့်လူမျိုးထဲက အမျိုးသားတွေ လူမျိုးခြားတွေနဲ့ အိမ်ထောင်ပြုနေကျလား။
d.	36. Would it be acceptable / appropriate…	. ဒီလိုဘဲ ကိုယ့်လူမျိုးထဲက အမျိုးသမီးတစ်ယောက်က လူမျိုးခြား အမျိုးသားတစ်ယောက်ကို အိမ်ထောင်ပြုမယ်ဆိုရင်ရော ကိုယ့်ရဲ့ဓလေ့ထုံးစံထဲကခွင့်ပြုသလား။ (ခွင့်ပြု။မပြု)
e.	a.…for a young [X] man to marry a [LWC] woman?	န. ဒီလိုဘဲ ကိုယ့်လူမျိုးထဲကအမျိုးသား ်က လူမျိုးခြား အမျိုးသမီးတစ်ယောက ်တစ်ယောက်ကို အိမ်ထောင်ပြုမယ်ဆိုရင်ရော ကိုယ့်ရဲ့ဓလေ့ထုံးစံထဲကခွင့်ပြုသလား။ (ခွင့်ပြု။မပြု)
f.	(if no) Why not?	, ဘာကြောင့်လဲ။
g.	a. Does this happen very often?	၊. ဒီလိုဘဲ ကိုယ့်လူမျိုးထဲက အမျိုးသမီးတွေ လူမျိုးခြားတွေနဲ့ အိမ်ထောင်ပြုနေကျလား။
	37. Do you prefer your neighbors to be X people or non-X people?	၃၇. ကိုယ်နဲ့လူမျိုခြင်းတူတဲ့လူချင်းဘဲ တရပ်တရွာထဲနေချင်သလား၊ ဒါမှမဟုတ် လူမျိုးခြားတွေနဲ့နေချင်သလား။
a.	Feelings	၆. နေချင်။ မနေချင်
b.	Why?	ဘ. ဘာကြောင့်လဲ
	38. Do you think the [X] children in this village speak [X] well?	၃၈. ဒီရွာက ကလေးတွေ ကိုယ့်စကားကို ကောင်းကောင်း ပြောတတ်ကြသလား။
a.	Yes or no	၆. တတ်။မတတ်။
b.	(if no) In what ways do they speak it not well?	ဘ. (မတတ်ဘူးဆိုရင်) ဘယ်လို ကောင်းကောင်း မတတ်သလဲ။
c.	(if no) How do you feel about that?	ခ. ဘယ်လိုခံစားရသလဲ။
d.	(if no) Why?	, ဘာကြောင့်လဲ။

39.	What language do [X] parents use with their children?	၃၉။	မိန်းယွမ်းမိဘတွေက ကိုယ့်သားသမီးတွေနဲ့ ဘာစကားပြောကြလဲ။။
a.	Language	၆။	ဘာသာစကားအမည်
b.	Why?	၁။	ဘာကြောင့်လဲ။။
40.	Do [X] parents teach their children any other languages?	၄၀။	အခြားစကားတွေနဲ့ပြောတဲ့ မိဘတွေရော ရှိလား။။
a.	Yes or no	၆။	ရှိ။မရှိ။။
b.	(if yes) What languages?	၁။	ဘာစကားတွေနဲ့ပြောကြလဲ။။
c.	(if yes) Why?	၁။	ဘာကြောင့်လဲ။။
41.	If an [X] man is married to a [non-X] woman, what language do they use with their children?	၄၁။	တကယ်လို့ ကိုယ့်လူမျိုးထဲက အမျိုးသားတစ်ယောက်က လူမျိုးခြား အမျိုးသမီးတစ်ယောက်ကို အိမ်ထောင်ပြုတယ်ဆိုရင် သူတို့သားသမီးတွေနဲ့ ဘာစကားနဲ့ပြောကြသလဲ။။
	a.Language	၆။	ဘာသာစကားအမည်
b.	Why?	၁။	ဘာကြောင့်လဲ။။
42.	If an [X] man is married to a [non-X] woman, what language do they use with their children?	၄၂။	ဒီလိုဘဲ ကိုယ့်လူမျိုးထဲက အမျိုးသားတစ်ယောက်က လူမျိုးခြား အမျိုးသမီး တစ်ယောက်ကို အိမ်ထောင်ပြုတယ်ဆိုရင် သူတို့သားသမီးတွေကို ဘာစကားနဲ့ပြောတတ် ကြလဲ။။
a.	Language	၆။	ဘာသာစကားအမည်
b.	Why?	၁။	ဘာကြောင့်လဲ။။
43.	Does Meung Yum young people value their traditions and customs?	၄၃။	မိန်းယွမ်း လူငယ်လူရွယ်တွေကရော ကိုယ့်ဘာသာစကားပြောရတာဂုဏ်ယူသလား။။
a.	Yes or no	၆။	ဂုဏ်ယူ။မယူ
b.	Why not?	၁။	ဘာကြောင့်လဲ။။
44.	Twenty years from now, do you think [X] children will be speaking [X] in this village?	၄၄။	လာမည့်နှစ်ပေါင်း(၂၀) ကျရင် ဒီရွာမှာ မွေးလာမယ့် မိန်းယွမ်းကလေးတွေ ကိုယ့်စကားကိုတတ်ပါ့အုံးမလား။။
a.	Yes or no	က.	တတ်။မတတ်။။
b.	(if no) How do you feel about that?	ခ.	စိတ်ထဲမှာ ဘယ်လို ခံစားရလဲ
c.	(if no) Why?	ခ.	ဘာကြောင့်လဲ
45.	If a [non-X] person overhears you speaking [X], how do you feel?	၄၅။	တကယ်လို့ ကိုယ်ကမိန်းယွမ်းစကားပြောတာ အခြားလူမျိုးတစ်ယောက်ယောက်က ကြားမိတယ်ဆိုရင်
a.	Feelings	၆။	ကိုယ့်စိတ်ထဲမှာ ဘယ် လိုနေလဲ။။
b.	Do you continue in [X], change to a different language or stop speaking?	၁။	ကိုယ့်စကားကိုပဲဆက်ပြောမလား၊ အခြားစကားကိုပြောင်းပြောမလား၊ စကားပြောနေတာကိုရပ်လိုက်မလား
c.	(if not [X]) Why?	၁။	ကိုယ့်စကားကိုဆက်မပြောတော့ဘူးဆိုရင် ဘာကြောင့်လဲ

46. Are the young people abandoning the customs of your ancestors?	၄၆။ မိန်းယွမ်းလူငယ်လူငယ်တွေ ကိုယ့်ရဲ့ရှေးထုံးတမ်းစဉ်လာတွေကို လေးစားတန်ဖိုးထားရဲ့လား။
a. Yes or no	a. တန်ဖိုးထား။မထား။
b. (if yes) How do you feel about that?	b. (တန်ဖိုးမထားဘူးဆိုရင်) ဒီလိုဖြစ်လို့.ဘယ်လိုခံစားရသလဲ။
c. Why?	c. ခ. ဘာကြောင့်လဲ
47. If someone came to your village and wrote down your language, is it good or bad?	၄၇။ ဆိုပါစို့။ က. တကယ်လို့ ကိုယ့်ရဲ့ဘာသာစကားကို စာအနေနဲ့ရေးချမယ်ဆိုရင် ကောင်းမလား၊ မကောင်းဘူးလား။
a. Why?	၆. ဘာကြောင့်လဲ။
48. What kinds of things would you like to have written in your language?	၄၈။ တကယ်လို့ ကိုယ့်ရဲ့ဘာသာစကားကို စာအနေနဲ့ရေးလို့ရမယ်ဆိုရင် ဘယ်လိုစာမျိုးကို ရေးချင်စိတ်ရှိသလဲ။
a. Answer[If no answer given, you could suggest the following: Proverbs? Folktales? Traditional stories?]	၆. အဖြေ (တကယ်လို့ ဖြေဆိုသူက ဒီမေးခွန်းကိုနားမလည်ဘူးဆိုရင်) ဥပမာ ရေးစာ၊ ဖတ်စာ၊ စာရင်းဇယား၊ ပုံပြင်။
b. Examples given? Yes □ No □	ခ. ရှင်းပြစရာလို။မလို မှတ်သားထားရန်
c. Why?	ဂ. ဘာကြောင့်လဲ။
49. Out of all the [X] villages/towns, which village is the most important?	၄၉။ မိန်းယွမ်းရွာတွေအားလုံးတွေထဲမှာ ဘယ်ရွာက အရေးကြီးဆုံးလဲ။
a. Village/town	၆. ရွာအမည်
b. Why?	ဘ. ဘာကြောင့်လဲ။
50. Out of all the [X] villages/towns, where is [X] spoken the best?	၅၀။ မိန်းယွမ်းရွာတွေအားလုံးတွေထဲမှာ ဘယ်ရွာမှာပြောတဲ့စကားက အကောင်းဆုံးလဲ။
a. Village/town	၆. ရွာအမည်
b. Why?	ဘ. ဘာကြောင့်လဲ။

Domains of Language Use

51. What languages do you speak…	51. ဘာ(ဘာသာ)စကားပြောလဲ။
a. … with your parents?	a. မိဘတွေနဲ့စကားပြောတဲ့အခါ
b. …with your grandparents?	b. အဘိုးအဖွားတွေနဲ့စကားပြောတဲ့အခါ
c. …with your aunt and uncles?	c. ဦးလေး အဒေါ်တွေနဲ့စကားပြောတဲ့အခါ
d. …with your siblings?	d. မောင် နှမတွေနဲ့ပြောတဲ့အခါ
e. (if married) …with your spouse?	e. အိမ်ထောင်သည်ဖြစ်ခဲ့ရင်ဇနီး/ခင်ပွန်းသည်နဲ့ပြော တဲ့အခါ
f. (if have children) …with your children?	f. သားသမီးရှိပါက သားသမီးတွေနဲ့ပြောတဲ့အခါ
g. (if old and have children) …with your grandchildren / nieces / nephews?	g. မြေး၊ တူ၊ တူမရှိပါက မြေး၊ တူတွေနဲ့ပြောတဲ့အခါ
h. So, in your house, what language do you use the most?	h. ကိုယ့် အိမ်ထဲမှာ ဘာ(ဘာသာ)စကားကို အများဆုံးပြောလဲ။

i. What languages do you speak with Wa friends?	i. ဝလူမျိုးတွေနဲ့စကားပြောတဲ့အခါ
j. …with non-[L1] friends?	j. အခြား မိန်းယွမ်း မဟုတ်တဲ့ သူငယ်ချင်းတွေနဲ့ပြောတဲ့အခါ
k. …with [L1] co-workers?	k. မိန်းယွမ်းလူမျိုးလုပ်ဖော်ဆောင်ဖက်တွေနဲ့ပြောတဲ့ အခါ
l. …with non-[L1] co-workers?	l. (မိန်းယွမ်း မဟုတ်တဲ့)လူမျိုးခြားလုပ်ဖော် ဆောင်ဖက်တွေနဲ့ပြောတဲ့အခါ
m. …at the market with [L1] people?	m. ဈေးတစ်ခုခုမှာ (မိန်းယွမ်း) ကိုယ့်လူမျိုးအချင်းချင်းနဲ့ တွေ့တဲ့အခါ
n. …at the market with non-[L1] people?	n. ဈေးတစ်ခုခုမှာ (မိန်းယွမ်း မဟုတ်တဲ့) လူမျိုးခြားနဲ့ တွေ့တဲ့အခါ
o. …at a funeral?	o. အသုဘအိမ်တွေမှာ
p. …at a village meeting?	p. ရပ်ရွာအစည်းအဝေးတွေမှာ
q. …at (a temple / church)?	q. ဘုန်းကြီးကျောင်း/ဘုရားရှိခိုးကျောင်းမှာ
r. …with a government worker?.	r. အစိုးရ ဝန်ထမ်းတွေနဲ့ ပြောတဲ့အခါ
s. At present, what language do you speak with [L1] classmates at school?	s. အကယ်၍ ဖြေဆိုသူက ကျောင်းသူ/သား ဖြစ်မယ်ဆိုရင်အောက်ပါမေးခွန်း(၃)ခုဆက်မေးရ န် ကိုယ့်လူမျိုးချင်း တူတဲ့အတန်းဖော်သူငယ် ချင်းတွေနဲ့ ကျောင်းမှာပြောတဲ့အခါ
t. …with non-[L1] classmates at school?	t. န. လူမျိုးခြား အတန်းဖော်သူငယ်ချင်းတွေနဲ့ ကျောင်းမှာပြောတဲ့အခါ
u. *…with your teacher?*	u. ကိုယ့်ရဲ့ဆရာ/မတွေနဲ့ပြောတဲ့အခါ

Ethno-linguistic Identity

52. Do you think of yourself first as Meung Yum, Kachin, Burmese or something else?	၅၂. ကိုယ့်ကိုယ်ကို မိန်းယွမ်းလူမျိုးအနေနဲ့ ခံယူသလား။ ဒါမှမဟုတ် ကချင်၊ ရှမ်း သို့မဟုတ် အခြားအခြားလူမျိုးလို့ ခံယူသလား။

Bilingual Proficiency Evaluation

53. [Do a Bilingualism Proficiency Evaluation for LWCs in use]	53. အခုတစ်ခါမိန်းယွမ်းစကားအပြင်အခြားဘာစကား တွေပြောတတ်လဲဘယ်လောက်ပြောတတ်သလဲဆို တာလဲသိ ချင်ပါတယ်၊ ပြောပြနိုင်မလား။
54. LWC being evaluated. [list the language(s) the subject can speak].	54. ဖြေဆိုသူပြောတတ်သော ဘာသာစကားအမည်(များ) ကိုရေးချရန်၊အောက်ပါမေးခွန်းများကိုသုံး၍စကား တစ်မျိုးစီခွဲမေးရန်
55. Can you buy something in [LWC]?(Please split the question for each LWC from 55 to 62)	55. (LWC) နဲ့ဈေးဝယ်တတ်သလား

56.	Can you tell about your family in [LWC]?	56.	(LWC) နဲ့ကိုယ့်မိသားစုအကြောင်းပြောပြတတ်သလား
57.	If you overhear two [LWC] people speaking [LWC] in the market can you describe in [X] what you heard?	57.	တကယ်လို့စျေးတခုမှာလူနှစ်ယောက်က ((LWC)နဲ့ပြောနေတာကို မိန်းယွမ်းလိုပြန်ပြပြောခိုင်မယ်ဆိုရင် ပြန်ပြောတတ်မလား
58.	If you overhear two [LWC] people speaking [LWC] in the market can you describe in [LWC] what you heard?	58.	တကယ်လို့စျေးတခုမှာလူနှစ်ယောက်က ((LWC)နဲ့ပြောနေတာကို ((LWC) လိုဘဲပြန်ပြောခိုင်မယ်ဆိုရင် ပြန်ပြောတတ်မလား
59.	Could you use [LWC] explain to a [LWC] speaker who does not speak [X] how to do your job?	59.	ဆိုပါစို့။ ကိုယ့်ဆီမှာအလုပ်လာလုပ်တဲ့ လူမျိုးခြားတစ်ဦးကို ((LWC)လိုအလုပ်ခိုင်ရမယ်ဆိုရင် ပြောတတ် မလား
60.	Can you speak [LWC] as fast as a [LWC] person and still be understood?	60.	လူမျိုးခြားတစ်ယောက် အမြန်ဆုံးပြောသလောက် သူတို့အမြန်ပြောသလောက်ပြောတတ်လား
61.	Can you speak [LWC] as well as a [LWC] person?	61.	လူမျိုးခြားတစ်ယောက်လို သူတို့စကား ကျွမ်းသလား။
62.	Have you ever read or written [LWC]?	62.	စာဖတ်တတ်သလား
a.	(if literate in [LWC], what kinds of things do you read in [LWC]?	a.	(တတ်ခဲ့သော်) �’ဘာစာဖတ်တတ်လဲ။ �’ဘယ်စာမျိုးတွေဖတ်လေ့ရှိသလဲ
b.	What kinds of things do you write in [LWC]?	b.	ဘယ်စာမျိုးတွေရေးလေ့ရှိသလဲ
c.	(if not literate in [LWC] Do you see any advantage in being able to read and write [LWC]?	c.	(မတတ်ခဲ့သော်) စာတတ်ရင်ကောင်းတယ်လို့ထင်လား
d.	(if yes) What advantage?	d.	ဘယ်လိုကောင်းသလဲ
e.	(if no) Why not?	e.	ဘယ်လိုမကောင်းဘူးလဲ
63.	Have you ever met Wa people? Are they similarto you? Likewise, have you other group of people who speak like your people?	63.	ဝလူမျိုးတွေနဲ့စကားတူသလား၊ ဘယ်လိုတူသလဲ၊ စကားအဒီလိုတူတဲ့လူမျိုးတွေရှိလား၊ ဘာလူမျိုးလဲ
64.	Do you ever meet [Y] people?	64.	ဝ လူမျိုး (သို့မဟုတ်) စကားချင်း တူတဲ့သူတွေနဲ့ တွေ့လေ့ရှိသလား
a.	Yes or no	a.	့ ၉/မတွေ့ ခ. တွေ့ခဲ့သော် ဘယ်ဘာသာစကားတွေပြောကြသလဲ
b.	If so, what language do you use with them?	b.	နှစ်ဦးစလုံး မိန်းယွမ်း စကားပြောတယ်
c.	Both use X	c.	ကိုယ်က မိန်းယွမ်း စကားပြောပြီးသူက ဝ လိုပြောတယ် ဒါပေမဲ့ အပြန်အလှန်နားလည်ကြတယ်
d.	Both use Y	d.	မိန်းယွမ်းရော၊ ဝ ရောမပြောဘဲ အခြားစကားပြောကြတယ် ဘာ စကားလဲ

Religious Language Use

1. Do you go to any place of worship?	65. ဘာသာတရားတွေလုပ်တဲ့အခါ သုံးတဲ့စကားကိုဆက်ပြီးမေးချင်တယ်ခရစ်ယာန် ဘာသာဝင်များအတွက်
a. (if yes) where?	a. ဘယ်မှာဘုရားကျောင်းတက်လေ့ရှိသလဲ
b. … preaching	b. အဲဒီဘုရားကျောင်းမှာ တရားဟောတဲ့အခါ ဘာစကားကိုသုံးသလဲ
c. … fellowship	c. အချင်းချင်း မိဿဟာယဖွဲ့တဲ့အခါ
d. … singing	d. သီချင်းဆိုတဲ့အခါ
e. … reading scriptures	e. သမ္မာကျမ်းစာဖတ်တဲ့အခါ
f. … giving announcements	f. ကြေငြာတဲ့အခါ
g. …. corporate prayer	g. အများအတွက် ဆုတောင်းတဲ့အခါ
h. …. private prayer	h. တစ်ဦးတည်းဆုတောင်းတဲ့အခါ
2. [If a Christian church] What is the language of the Bible used in this church?	66. ဘုရားကျောင်းမှာ ကျမ်းစာဖတ်တဲ့အခါ ဘာစကားနဲ့ရေးတဲ့ကျမ်းစာကိုဖတ်သလဲ
a. Language	a. ဘာသာစကားအမည်
b. Can you understand the language of this Bible?	b. အဲဒီဘာသာစကားနဲ့ရေးထားတဲ့ကျမ်းစာကို နားလည်သလား
c. (if no) Why not? Is this because of the ideas or the language?	c. (နားမလည်ခဲ့သော)ဘာကြောင့်နားမလည် /ဘာသာစကားကြောင့်လား /ကျမ်းစာရဲ့အနက်အဓိပ်ပယ်ကြောင့်လား

Interviewer Observations

[Ideally, answer these questions in your notebook right away. If you cannot do that, try to do so as soon as you can, perhaps at the end of each day's work.]

1. Were there any **distractions** or **interruptions** that interfered with the flow of the interview or seemed to influence some of the responses?
2. Did the subject seem to **understand** the language of elicitation?
3. Did the subject seem **shy** or **fairly confident** about expressing his/her opinions?
4. Did the interpreter change any of the questions? **Note what was actually asked.**
5. **Other observations** about the interview?
6. Were there any **questions** that seemed to **work really well**? Which questions? Why?
7. Were there any **questions** that seemed to **not work well**? Which questions? Why?

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B.4 Mapping Tool Steps in English

Purpose:

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

Materials needed:

1. 4 or 5 loops/strings
2. Papers
3. Color markers (5 different colors and shapes)
4. Color pens
5. Notebook
6. Camera
7. Recorder

Steps:

1) What is the name of your language? What is the name of your people? (write all names on paper – clearly distinguish language name and people name) (If more than one name, ask) Which name is the one you prefer to use?

2) Please name all the varieties of your language, or all the villages where MT is spoken (write each on a separate piece of paper)

3) Which varieties are similar to yours? (put these under a **Similar** heading)

4) Which varieties are very different from yours? (put these under a **Very Different** heading)

5) Contact: How much contact do people from this village have with the groups you have written down?   1. all the time (every day or every week), 2. Often (every month) 3. Sometimes (once a year) 4. No contact   (Show the key, use markers for each category)

6) Understanding: Now we want to show which of these varieties you understand 1. very well, 2. most of, 3. about half, 4. only a little, and which 5. you don't understand at all. (Show the key, use markers for each category)

7) Language use: When you talk with these other people, what language do you use together? 1. We both use own variety, 2. we switch to their variety, 3. they switch to my variety, 4. we both switch to ___ variety/language). (Show the key, use markers for each category)

8) If books were written in your MT, which of these people would be able to use/share those books (including your own variety)? (have them put a big string around those varieties)

9) Which variety should best serve as the basis for the writing system (put A on that variety)? (Put B for the second best, the third best C)

B.5 Mapping Tool Steps in Burmese

<div align="center">

ဘာသာစကားများကို မြေပုံပေါ်တွင်တွဲဖက်ခြင်း

(Mapping of Dialect situation)

</div>

<u>ရည်ရွယ်ချက်</u>

ဘာသာစကားအပေါ် ထင်မြင်ချက် နားလည်မှုအဆင့်နှင့် မည်သည့်ဘာသာစကားအုပ်စုတို့က စာပေအတူတကွ သုံးနိုင်မည်ကို လေ့လာရန်။

<u>လိုအပ်သောအရာများ</u>

ကြီး ၄–၅ ချောင်း ရောင်စုံစက္ကူအပိုင်းအစများ အမှတ်အသားအတွက်နုပ စာရွက် က/ခ/ဂ ရေးထားသောစက္ကူအပိုင်းစ ရောင်စုံမှင်ချောင်းများ ကင်မရာ။

<u>လုပ်ဆောင်ရန်အဆင့်များ</u>

၁။သင့်မိခင်�’ဘာသာစကား၏ အမည်နှင့် သင့်လူမျိုး၏အမည်ကိုစာရွက်ပေါ်တွင်ရေးချပါ။ (**သင့်ဘာသာစကား/လူမျိုးနာမည်** အမျိုးမျိုးရှိပါက အကြိုက်ဆုံး အမည်ကို ရွေးချယ်ပါ။)

၂။သင်တို့ဒေသမှရှိသော စကားအုပ်စုမည်များကို ရေးချပါ။(**သို့မဟုတ်ရွာနာမည်**)

၃။သင်တို့စကားနှင့်ဆင်တူသော(နီးသော) တခြားစကားအုပ်စုတို့၏ အမည်များကို ရွေးချယ်ပြီး <u>**တူညီသောအုပ်စ**</u> ခေါင်းစဉ်အောက်၌ထားပါ။(**ဓါတ်ပုံရိုက်ပါ**)

၄။သင်တို့စကားနှင့်အရမ်းကွဲတဲ့စကားအုပ်စအမည်များကို ရွေးချယ်ပြီး <u>**ကွဲပြားသောအုပ်စ**</u> ခေါင်းစဉ်အောက်၌ ရေးချပါ။(**ဓါတ်ပုံရိုက်ပါ**)

<u>*ထိတွေ့မှု*</u>

၅။ ဒီရွာကသင်တို့လူမျိုးတွေ ဒီအောက်မှာရေးချထားတဲ့ စကားအုပ်စုတွေနဲ့ �’ဘယ်လောက် ထိတွေ့မှုရှိပါသလဲ။ (၁) အမြဲ (နေ့တိုင်း ပတ်တိုင်း) (၂) မကြာခဏ (လတိုင်း) (၃) တခါတလေ (နှစ်တိုင်း) (၄) မရှိ စသည်ပါသည့် Key စာရွက်ကိုအောက်ချပြီး ရောင်စုံစက္ကူများဖြင့် စကားနာမည်များအပေါ်တင်စေပါ။ **(Key စာရွက်နှင့်result ကိုဓါတ်ပုံရိုက်ပါ။)**

<u>စကားနားလည်မှု</u>

၆။အားလုံး အများစု တဝက် တချို့ နဲနဲနားလည် လုံးဝနားမလည်တို့ကို ရေးထားသောစာရွက်ကိုချ၍ အမှတ်အသားများဖြင့် သတ်မှတ်ခွဲခြားစေပါ။ ယင်းအမှတ်အသားများကို စကားအုပ်စုများပေါ်တွင် နားလည်မှုအဆင့်အလိုက် ရောင်စုံစာရွက်လေး တင်စေပါ။(**Key စာရွက်နှင့်result**ကို ဓါတ်ပုံရိုက်ပါ။)

<u>စကားပြောဆက်သွယ်ပုံ</u>

၇။ကိုယ့်စကားကိုယ်ပြော သူ့စကားသူပြော ကိုယ်ကသူ့စကားနဲ့ပြောင်းပြော သူကကိုယ့်စကားနဲ့ပြောင်းပြော နှစ်ယောက်စလုံးခြားဘာသာစကား သို့ပြောင်းပြော (ဥပမာ–ဗမာ) စသည်ပါသည့် ၂နုပ စာရွက်ကိုအောက်ချပြီး ရောင်စုံစက္ကူများဖြင့် စကားနာမည်များအပေါ်တင်စေပါ။ **(Key စာရွက်နှင့်result ကိုဓါတ်ပုံရိုက်ပါ။)**

<u>စာပေနှင့်ပတ်သက်၍</u>

၈။စာပေအတူတကွအသုံးပြုသော ဘာသာစကားများကို(မိမိစကားအပါအဝင်) ကြီးပိုင်းအတွင်းမှတ်သားစေပါ။(**ဓါတ်ပုံရိုက်ပါ**)

၉။ စာပေတီထွင်ရန် အဆင့်တော်ဆုံး ဒုတိယအဆင့်တော်ဆုံး တတိယအဆင့်တော်ဆုံးတို့ကို က/ခ/ဂ အက္ခရာပါ စာရွက်များဖြင့် ရွေးချယ်သတ်မှတ်စေပါ။ (**ဓါတ်ပုံရိုက်ပါ**)

ကျေးဇူးတင်စကားပြောပါ။

APPENDIX C LIST OF VILLAGES

C.1 Meung Yum villages

No	Township	Village group	Village name	Language groups (no. of families)
1.	Kunlong	Wa Soke	Man Phan*	Meung Yum (37), Lachid (5), Wa
2.	Kunlong	Wa Soke	Man Kyu*	Meung Yum (13), Lachid (12)
3.	Kunlong	Wa Soke	Pan Tan*	Meung Yum (30), Lachid (13)
4.	Kunlong	Wa Soke	Ong Tong	Meung Yum (5), Lachid, Miao, Lahu, Shan
5.	Kunlong	Wa Soke	Man Kan(1)	Meung Yum (9), Lachid, Lhaovo, Wa
6.	Kunlong	Wa Soke	Loi Yang	Meung Yum (5), Lachid, Zaiwa
7.	Kunlong	Wa Soke	Kaung Sar (Kaung Sar)*	Meung Yum (20), Lhaovo (1), Kokant (20)
8.	Kunlong	Man Pyin	Kham Deng*	Meung Yum (5), Kokant, Lhaovo, Lachid, Wa
9.	Kunlong	Man Pyin	Man Kaung	Meung Yum (8), Lhaovo
10.	Kunlong	Taptu	Namt Yoke*	Meung Yum (50)
11.	Kunlong	Taptu	Laijong	Meung Yum (8), Lhaovo, Lachid, Chinese, Wa
12.	Kunlong	Taptu	Pang Khaw	Meung Yum (80)
13.	Kunlong	Taptu	Pang Van	Meung Yum (80)
14.	Kunlong	Taptu	Man Pein *	Meung Yum (86)
15.	Kunlong	Taptu	Taptu	Meung Yum (7), Lhaovo (30)
16.	Kunlong	Taptu	Kaung Khar	Meung Yum (7), Lhaovo (20)
17.	Kunlong	Nawng Mo	Pa Paw	Meung Yum (40-60)
18.	Kunlong	Nawng Mo	Kaung Sang*	Meung Yum (90)
19.	Kunlong	Nam Kyin San	Man Kan(2)*	Meung Yum (92)
20.	Kunlong	Nam Kyin San	Namt Kyin San	Meung Yum (30), Kokant (50)
21.	Kunlong	Pang Hai	Pang Kham	Meung Yum (10), Kokant, Lhaovo, Lachid
22.	Hopang	Nam Ping	Nam Ping	mixed
23.	Hopang	Nam Ping	Man Wah	mixed
24.	Hopang	Nam Ping	Phak Ha	mixed
25.	Hopang	Nam Ping	Man Kyu	Meung Yum (30)
26.	Hopang	Nam Ping	Man Hawng	Meung Yum (18)
27.	Hopang	Kone Sar	Meung Yum (Mong Yone)	Meung Yum (30)
28.	Hopang	Kone Sar	Noat Awng	Meung Yum
29.	Hopang	Kone Sar	Kone Sar	mixed
30.	Hopang	Kone Sar	Nam Kang	mixed

No	Township	Village group	Village name	Language groups (no. of families)
31.	Hopang	Kone Sar	Mat Han	mixed
32.	Hopang	Kone Sar	Pang Khum	mixed
33.	Hopang	Kone Sar	Loi Sa(1)	mixed
34.	Hopang	Kone Sar	Loi Sa(2)	mixed
35.	Hopang	Na Wi	Na Wi	Savaiq
36.	Hopang	Na Wi	Man Kyi	mixed
37.	Hopang	Na Wi	Naung Cho	mixed
38.	Hopang	Man Sar	Man Kaung	mixed
39.	Hopang	Man Sar	Man Sar	mixed
40.	Hopang	Man Sar	Win Kaung	mixed
41.	Hopang	Man Sar	Pang Khar	mixed
42.	Hopang	Man Sar	Na Wi	mixed
43.	Hopang	Pang Wo	Pang Wo	mixed
44.	Hopang	Pang Wo	Pang Kang	mixed
45.	Hopang	Pang Wo	Hu Loi	mixed
46.	Hopang	Pang Wo	Man Oo	mixed
47.	Hopang	Pang Kauk	Pang Kauk (Loi La)	reference from MIMU (Myanmar Information Management Unit) source: MIMU
48.	Hopang	Pang Long	Pang Long (Loi La)	
49.	Hopang	Pang Hkun	Pang Hkun (Loi La)	
50.	Mongmao	Kat Hi	Man Kyu	
51.	Mongmao	Man Tun	Man Kyu	

C.2 Savaiq villages

No.	District	Township	Village Group	Savaiq villages
1.	Kunlong	Kunlong	Nam Kyin San	Man Gyat *
2.	Kun Long	Kunlong	Pang Hai	Thein Tan*
3.	Kunlong	Kunlong	Pan Hai	Loi San
4.	Kunlong	Kunlong	Pang Hai	Hway Mong (Ywa Thit)
5.	Kunlong	Hopang	Kone Hsar	Namt Luk
6.	Kunlong	Hopang	Man Kawng	Man Kawng
7.	Kunlong	Hopang	Na Wi	Kaung Sar (Wa region)
8.	Kunlong	Ho Pang	Man Au	Man Au
9.	Kunlong	Hopang	Man Au	Weng Nging
10.	Kunlong	Hopang	Pang Long	Pang Long
11.	Kunlong	Hopang	Man Au	Pang Lao
12.	Kunlong	Hopang	Man Au	Kaung Sang
13.	Mong Maw	Na Wi	Kay Khu,	Pang Houn
14.	Mong Maw	Na Wi	Pang Hkar	Mein Nyin

15.	Mong Maw	Na Wi	Na Wi	Na Wi
16.	Mong Maw	Na Wi	Pang Hkar	Pang Saw
17.	Mong Maw_ Shan Special Region II (Wa)	Na Wi	Kone Sar	Ho Lwe
18.	Mong Maw_ Shan Special Region II (Wa)	Kawng Min Hsang	Yawng Nu	Man Waung
19.	Lashio	Lashio	Ho Lin	Ho Lin
20.	Lashio	Lashio	Holin	Ho Lin
21.	Lashio	Lashio	Man Kat	Ho Pang
22.	Lashio	Lashio	Loi Chiang	Loi Chiang
23.	Lashio	Lashio	Nawng Aw	Nawng Aw
24.	Lashio	Mongyai	Hat Long Tar	Kun Hawng
25.	Lashio	Mong Mao	Man Kan	Man Kaung
26.	Lashio	Nawng Kyawng	Pang Hlyo (Sho)	Pang Hio
27.	Lashio	Hseni	Kawng Kaw	Hu Saw (Hu Saw Ho Mon)
28.	Lashio	Hseni	Nar Hsawt	Mein Pan
29.	Lashio	Tangyan	Man Ho Loi	Man Nar
30.	No data			Man Sar
31.	No data			Kaung Mak Hin
32.	No data			Ho Saw

APPENDIX D
RTT RESOURCES

D.1 Warm-up Story ("The Snake")

This story was given in Meung Yum to the subjects to help them understand the test-taking procedure. The questions were asked orally in Shan or Burmese, depending on what was more convenient for the subject.

Breath group	Question	Answer
cam mə je kɔn ɲɔ̄m ɲɔiʔ cām ʔān nɔʔ jɔ̄h ʔauʔ **sə ʔuiɲ** kə ŋaiʔ ɲà jɛ ta du ကျွန်တော်ငယ်ငယ်တုန်းက ကျွန်တော့်တို့အိမ်ရှေ့မှာ မြွေတစ်ကောင်ကိုတွေ့တယ်။ When I was young, I saw a snake in front of our house.	**1** မဆ်႘ွဆ်သင်။ ၁။ သူဘာတွေ့ခဲ့သလဲ။ 1. What did he see	sə ʔuiɲ မြွေတစ်ကောင်ကိုတွေ့တယ်။ He saw a snake.
ʔòt ʔót nɔʔ ʔan sə ʔuiɲ ʔán sə ʔuiɲ dú ʔán táp tī tʰiɲ ŋaū m̥ ní du tàp ti **lât** nə မြွေကအကြီးကြီးပဲ။ ကျွန်တော်အရမ်းကို ကြောက် သွားတယ်။ It was the biggest snake I'd ever seen. I was so scared.	**2** မဆ်းပီ်ဆ်ႌ႘ူ႘ုႝင်ႌိ်ိ်႙င်။ ၂။သူဘယ်လိုဖြစ်သွားသလဲ။ 2. How did he feel	lât သူအရမ်းကို ကြောက် သွားတယ်။ He was so scared.
lât ŋaū m̥ ni ʔauʔ mè kop ʔau **kəˀɲ** je hu dɔʔ hɔʔ tɛ ဒါကြောင့် ကျွန်တော်အဖေကို လာကြည့်ပါလို့ ကျွန်တော်ကအော်ခေါ် လိုက်တယ်။ So I called to my dad, "Come see!"	**3** မဆ်ႝ႙င်ႝမ်႙မ။ ၃။ သူဘယ်သူ့ကို ခေါ်လိုက်သလဲ။ 3. Who did he call	kəˀɲ သူအဖေကို His father

D.2 Meung Yum RTT Story

The Meung Yum RTT story was about the experience of the subject during a hunting trip. The storyteller was a 32 year old Meung Yum male, who was born and grew up in Namt Yoke village. He spoke Meung Yum as his first and best language. Both of his parents were also Meung Yum, who spoke the Meung Yum language first as a child. They also spoke their mother tongue to their children.

The Meung Yum story was elicited in Yangon in February 2011. It has been transcribed using IPA, as shown below. In addition, the story has been translated into Burmese and English. Thirty questions were created from this story for the pilot-test, which are shown below. These questions have been translated into Burmese, Shan, and English. Furthermore, the best

twelve questions out of the thirty were chosen for the actual RTT. The numberings of the best twelve questions are shown by asterisks in the following table.

Track No.	Meung Yum Hunting Story, Questions, Answers
1	lao cēŋ maī cām mə kəɲ jè mə̄ŋ sə mpjāt cʰɔm càm ʔān nɔʔ sám lau ʔauk kɹaʔ lek pʰji lək m̥ tʰà အခုပြောပြမယ့် အကြောင်းအရာကတော့ ကျွန်တော့အဖေ မုဆိုးဖြစ်နေတဲ့အချိန် အမဲလိုက်သွားတဲ့အကြောင်း ပြောပြမယ်။ What I will tell about now is about one time when my father went hunting. **Question 1:** What is this story about ဒီပုံပြင်က �‌ဘာ အကြောင်းကို ‌ပြောသလဲ။ *ဘပုမ်ႇဆွ်ႋ ဗ်ိႆလွင်ႋသင်။* **Answer 1:** lek pʰji lək m̥ tʰà about hunting
2	ʔæ pʰji kraʔ lùp kɹaʔ sə tá ʔæʔ pʰji kɹaʔ lùp kɹaʔ sə tá ʔauh cam ʔan nɔʔklɔ̄ŋ mù sə jè jàŋ nàm júk kúm ʔuít jɛ nɔʔ vaá jɛ pʰò tē kwá အဲဒီတုန်းက ကျွန်တော်တို့ နမ့်ယုတ်ရွာက ရွာသူရွာသားတွေ အားလုံးအမဲလိုက်သွားကြတယ်။ Once when all of us Namt Yoke villagers went hunting. . . **Question 2:** Who went out hunting ဘယ်သူတွေ အမဲလိုက်ထွက်ကြမလဲ။*ဗင်ႈဇွလ်ႈ�E့ွလ်ႈ ‌တေဩ္ဇ္ယိင်ႋ တ္ွဝ်ထ္ိဆ္ႇ။* **Answer 2:** nàm júk kúm ʔuít jɛ nɔʔ all the Namt Yoke villagers
3*	kwá jè ná sə taʔ kʰɔŋ tʰíŋ hú kwa jə nəh tūp kəⁱɲ jè kə puⁱɲ pʰraì pɔʔ ရွာရဲ့ ဟိုဖက် တောနားမှာ ကျွန်တော့အဖေက ‌တောဝက်တစ်ကောင်ကို ပစ်လိုက်တယ် In the jungle where we were hunting away from the village., my father shot a wild pig. **Question 3:** What animal did his father shoot သူရဲ့အဖေကဘာအကောင်ကိုပစ်သလဲ။ *ဗေ့ုႈမဆ္ႋ ယိုင်ႋတ္ွဝ်သတ်ႋသင်။* **Answer 3:** pʰraì pɔʔ a wild pig
4	kə puiɲ ʔón pʰrai pɔʔ púɲ lé nɔʔ króʔ ti vet ‌တောဝက်ရဲ့ ဝမ်းဗိုက်ကို ထိသွားတယ် When he shot at the wild pig, he hit it in the stomach. **Question 4:** Where was the wild pig hit when his father shot it သူရဲ့အဖေကပစ်လိုက်တဲ့အခါ ‌တောဝက်ရဲ့ ဘယ်နေရာကို ထိမှန်သွားသလဲ။ *မ္ွိင်ႋအာဆ္ႋ ယိုင်ႋအ္ဆ္ႋ ဩ္ႇတ္ိုဝ့် တီႋလွ့် မ္ႈတ္ိုဆ္ႋ။* **Answer 4:** króʔ ti vet 'the stomach
5*	krót ti vet ʔa je pʰón ဗိုက်ကိုထိပေမဲ့ (အဲဒီတောဝက်) မသေဘူး။ But even though he hit it in the stomach, he didn't get it yet (it didn't die). **Question 5:** After being hit in the stomach, what happened to the pig ဝမ်းဗိုက်ကို ထိမှန်ပြီးဝက် ဘာဖြစ်သွားသလဲ။ *ဝးႈသေ တ္ိုဝ့်တီႋတွင့်မ္ႈတ္ိုဆ္ႋႇယဝ့်အဆ္ႋ မ္ႈတ္ိုဆ္ႋႇဗ်ိႆသင်ဩ္။* **Answer 5:** ʔa je pʰón it didn't die

6*	ta? pjè ti ?á pʰŏn mjè ?íŋ hwóh kalá jè nə ɲà pját jɛ nə ɲs lɛ n̂ɔ? ညနေပိုင်းအထိ တောက်ကို မမိတော့ အားလုံးအိမ်ပြန်သွားကြတယ်။ So, without getting the wild pig, in the evening, we all went back home. **Question 6:** What time did they return home? ၆) ဘယ်အချိန်မှာ သူတို့အိမ်ပြန်သွားကြသလဲ။ စစ်ပွဲက်�​��ရှ်ဆင်း စိုင်လ္ဝ်္။ **Answer 6:** hwóh kalá in the evening
7*	mɛ ?íŋ mòn jɛ pʰò pʰàn pʰò အိမ်ပြန်ရောက်တဲ့ အခါ (ဟိုတောဝက်ကို) ပြန်ရရန်ဖို့ အချင်းချင်း ပြန်ပြီးတိုင်ပင်ကြယ်။ When we arrived home in the evening, we discussed together about getting it (the wild pig). **Question 7:** What did they do in the evening ၇) ညနေပိုင်းရောက်တဲ့အခါ သူတို့ ဘာလုပ်ကြသလဲ။ မှိုင်းထိုင်စိုင်၊ လ္ဖုးစမ်းမ္ဖုးဆင်ဆ့ စစ်ဒ္ဂ်တ်ိးသင်ါ။ **Answer 7:** mɛ ?íŋ mòn jɛ pʰò discussed together
8	pʰàh kʰɔn jè ci lek lə ?áh mè mòn jè pʰoh lɛ ŋəh nɔ? pə sa? pʰon ?æ lɛ mə nɔ? တိုင်ပင်ပြီးနောက် နောက်တစ်ရက်ကျရင်တော့ အဲဒီတောကောင်ကို မိရမယ်လို့ ဆုံးဖြတ်ပြီး အိမ်ပြန်သွားကြတယ်။ All of us who had gone hunting discussed together about that wild pig. We said that tomorrow we'd get it for sure. Then we went back home. **Question 8:** After discussing, what did they say ? ၈) တိုင်ပင်ပြီးနောက် သူတို့ဘယ်လိုပြောကြသလဲ။ စစ်တိုင်ႛပင်၊ဂဆ်ယဝ့်ဆင်ဆ့ စစ်ဝ္ုးသင် **Answer 8:** pʰon ?æ lɛ mə nɔ? we'll get it tomorrow
9	pjæt ŋaū pə sa? nɔ? hɔit sɔm sa? nɔ? hɔít sɔm hɔít rə̆p tup ?æ? mə cʰup pʰo? tɛ နောက်တနေ့ မနက်စာစားပြီးတဲ့အခါ လူပြန်စုကြတယ်။ Tomorrow morning after eating breakfast, we gathered together again. **Question 9:** What time did the people gather again? ၉) ဘယ်အချိန်မှာ လူပြန်စုကြသလဲ။စစ်လုဂဆ်ထင်ိးစိုဆင်း စိုင်လ္ဝ်။ **Answer 9:** hɔít sɔm hɔít rə̆p tomorrow morning after breakfast
10*	ɲà kʰwat m̩sóŋ mɛ hú mon jɛ pʰò lɛ ná tɔh jɛ càm kɔn lai ma sə pɔk ရွာလူကြီးအိမ်မှာ ထိုတောကောင်ကို လိုက်ဖို့ ဗေဒင်တွက်ပြီး နည်းလမ်းရှာကြတယ်။ We gathered together at the village leader's house to check the astrological signs for how we should go hunting. **Question 10:** Whose house did the people gather at? ၁၀)ဘယ်သူအိမ်မှာလူစုကြသလဲ။ လုဂဆ်တီးရှ်ဆင်းဖ္ဝ်။ **Answer 10:** ɲà kʰwat m̩sóŋ the village leader's house
11	tùp jè ɲap lə pjin ?əp ŋù lɛ tup jɛ lwán ထမင်းထုပ်ကိုယ်စီ ကိုယ်စီနဲ့ တောကို နောက်တစ်ခါ ထွက်သွားကြတယ်။ After each of us packed up our lunch packs to take along, we all set off. **Question 11:** What did they take with them when they went ၁၁) သူတို့သွားတဲ့အခါ ဘာတွေယူသွားကြသလဲ။ မှိုင်းစစ်ဒ္ဂ်ုဆင်ဆ့ စစ်ကဝ်သင်ဒ္ဂုႛ။ **Answer 11:** ɲâp lə pjin ?əp ŋù rice packs

12	kumʔ ɲà kumʔ jáŋ pʰà kʰɔn jè pɪʔ cɔm ŋaū cʰaū kɹaʔ ju kauʔ nɔʔ ʔán lɔk mè húh cɔm m̥nɔʔ kaúh kʰəɲ kra kʰɔŋ taʔ ləcí táp ti tʰáŋ ləʔíŋ pjæt tī kʰɔŋ jāŋ jú nɔʔ kələŋ nà tʰɔk pʰan kʰəɲ kʰɔŋ taʔ ləcí cʰɔŋ ʔauʔ lɛ ʔìŋ nɛ cə ʔau tiʔ mə kɔn cʰɔm kóm mə pjī puɲ kéɲ je kroh vet nɔ ʔān mǒ kʰɔh ʔasaŋ sum lát n̥ pʰə ɲiauʔ မနေ့က လိုက်တဲ့သူတွေ အားလုံးဒီနေ့ ထပ်သွားကြတယ်။ ဟိုဘက်တောင်ကိုကျော်ပြီး ချောင်းဆုံနားက မန်ကြူတောင်နားကို ရောက်သွားကြတယ်။အဲဒီနားမှာ တောဝက်ကို ပြန်ရှာကြတယ်။ သူများတွေက ထပ်လိုက်ဖို့ ကြောက်ပြီးမလိုက်ချင်ပေမဲ့ ကျွန်တော်ကတော့ ကျွန်တော့်အဖေဖစ်ထားတဲ့ အကောင်ဖြစ်တဲ့အတွက် ခြေရာကို ကြည့်ပြီးလိုက်တယ်။ Everyone who had gone hunting yesterday went out again today. From here we crossed a mountain and after reaching the mouth of the stream, we arrived near to Man Kyu mountain. We continued looking for the wild pig there. The other people were a little scared to keep hunting the wild pig, but since my father had shot it, I looked for its footprints and followed after it. Question 12: Why didn't the other people want to continue following it ၁၂) ဘာ ကြောင့် တခြားလူတွေက ဆက်ပြီးမလိုက်ချင်သလဲ။ *ဂူအံးတင်,ရှေ့ ၂်တံးသင်စလးအမံ,* *စံးရွှလိုုံ်းလွှမ်းတူုုဝ်ထိုုံဆံး,ဆံဆံ့*။ Answer 12: ʔa saŋ sum lát n̥ pʰə ɲiauʔ they were scared
13*	hmôʔ kʰɔ sám lát nə pʰa ciauʔ nɔʔ tùp ʔaùʔ cʰɔm pín pɔi húh pʰɔh cʰɔm ʔauk cʰè pin ɹɔi huh nɔʔ pját kə ləŋ tāŋ saû n̥úh sét kʰŋ jāŋ ciú cʰian မန်ကြူရွာဖက်က ချူထူတဲ့နေရာအထိ သားကောင်ရဲ့ခြေရာခံပြီးလိုက်သွားတယ်။ From the Man Kyu village area to a very dense part of the jungle, I kept on following after its footprints. Question 13: What did he look at before continuing to follow ၁၃) သူဘာကိုကြည့်ပြီးတော့ လိုက်သွားသလဲ။ *စံတူုုတ်�်သင်သေစလး ၌ၠ,လွှမ်ၠ*။ Answer 13: cʰɔm ʔauk cʰè pin ɹɔi huh its footprints
14	wai pīn tɛ lɛ lìn kɹàʔ kà tʰam nàm júk kràʔ kələŋ na cʰɛn náh kəsêh tah júh cʰian wai pīn lɛ húh kràh nɔh cʰɔm ʔauk pin lɛ dɔʔ ʔan kə lá nɔʔ ʔán hú pját kə nau ŋuh tāŋ ʔót sam ʔít pin mə kaí ma càm táp tī pʰjaí nám pʰrai duh ʔin အဲအီချိန်မှာတောဝက်က နမ့်ယုတ်ရဲ့ အပေါ်လမ်းဘက်ကိုပြန်လှည့်ဆင်းသွားတယ်။ နမ့်ယုတ်အောက်က ချောင်းဆုံ လယ်ကွက်တွေနား ချူထူတဲ့နေရာအထိ ကျွန်တော်သွားတော့ အဲဒီမှာ သွေး ဝမ်းသွားထားတဲ့ အရာကိုတွေ့ရတယ်။ Then, the wild pig turned around at the area around the road above Namt Yoke village and went on down. From near the mouth of the stream below Namt Yoke into a very dense part of the jungle, I kept on following it and I saw a trail of the wild pig's blood. Question 14: At that place, what did he meet/see ၁၄) အဲဒီမှာ သူဘာတွေ့သလဲ။*တီးဆံဆံး မဆံးရွှဆံသင်*။ Answer 14: pʰjaí nám blood and urine

15	huh pʰrai nam nɔʔ ʔán dúp ʔau me tʰé lē lau ná chè kə cʰeʔ tʰè ʔauʔ lē lau ná cʰè kə cʰeʔ nɔʔ ʔān kʰah pɛʔ ʔĩŋ kóh kɹaʔ kəka nā nɔʔ təcʰé kóh kra? kʰɔŋ dɛ nɔʔ tʌcʰə

ချိုးမှာ သွေးတွေတွေ့တဲ့ အကြောင်း တခြားလူတွေကို ကျွန်တော်လှမ်းပြီးပြောလိုက်တယ်။သူတို့ကို ဟိုတဖက် အပေါ်လမ်းဖက်မှာသွားစောင့်နေဖို့ ပြောလိုက်တယ်။

Since its blood and urine was there, I told the people following me, "Guys, go wait at the area above the road."

Question 15: What did he tell his friends to do?

၁၅) သူရဲ့အဖော်တွေကို ဘာလုပ်ခိုင်းသလဲ။*မဆင်းရွှိ တားဟေျမဆင်းရွှိတ်းသင်။

Answer 15: kóh go wait |
| 16* | **Breath group 16:** kumʔ ɲà kumʔ jáŋ pʰà kʰɔn jè pɪʔ cɔm ŋaū cʰaū kɹaʔ ju kauʔ nɔʔ ʔán lɔk mè húh cɔm m̥nɔʔ

kaúh kʰəɲ kra kʰɔŋ taʔ ləcí táp ti tʰáŋ ləʔíŋ pjæt tī kʰɔŋ jāŋ jú nɔʔ kələŋ nà tʰɔk pʰan kʰəɲ kʰɔŋ taʔ ləcí cʰɔŋ ʔauʔ lɛ ʔìŋ nɛ cə ʔau tiʔ mə kɔn cʰɔm kóm mə̥ pjī puɲ kéɲ je kroh vet nɔ ʔān mǒ kʰɔh ʔasaŋ sum lát n̥ pʰə ɲiauʔ

မနေ့က လိုက်တဲ့သူတွေ အားလုံးဒီနေ့ ထပ်သွားကြတယ်။ ဟိုဘက်တောင်ကိုကျော်ပြီး ချောင်းဆုံနားက မန်ကြူတောင်နားကို ရောက်သွားကြတယ်။အဲဒီနားမှာ တောဝက်ကို ပြန်ရှာကြတယ်။ သူများတွေက ထပ်လိုက်ဖို့ ကြောက်ပြီးမလိုက်ချင်ပေမဲ့ ကျွန်တော်ကတော့ ကျွန်တော့အဖေပစ်ထားတဲ့ အကောင်ဖြစ်တဲ့အတွက် ခြေရာကို ကြည့်ပြီးလိုက်တယ်။

Everyone who had gone hunting yesterday went out again today. From here we crossed a mountain and after reaching the mouth of the stream, we arrived near to Man Kyu mountain. We continued looking for the wild pig there. The other people were a little scared to keep hunting the wild pig, but since my father had shot it, I looked for its footprints and followed after it.

Question 16: After that, how many friends were left behind

၁၆) နောက်မှာ အဖေတွေ ဘယ်နှစ်ယောက် ကျန်သေးသလဲ။*တင်းလင်းမဆင်း မီးဟေျမဆင်းထိင်းလွှိဟေျ။

Answer 16: ra kauʔ two |
| 17 | cʰɔm ʔau lɛ məh ʔauʔ ci hú ka cʰɔm ʔauʔ hu na

ကျွန်တော်က အရင်ဆုံးမှာ သွားတဲ့သူဖြစ်တယ်။

I was the one who went first.

Question 17: Who went first

၁၇) ဘယ်သူ အရင်သွားသလဲ။ *ဖ်ဥ္၊ ကွဆ်တင်းပိုဆ်း။

Answer 17: məh ʔauʔ (məh caú) I/him (the storyteller) |
| 18 | ʔoh səm pjat jəŋ ná tāŋ kwē tú pʰraì ʔeŋ tɛ táp ti pʰrai nam pʰrai nam nɔʔ kʰɔ ʔauk ra kauʔ kʰán táp kʰʌtī lât ná ʔsu máh doh lât ná kùm ʔæ sám ʔih nɛ ʔá

သွေးတွေ ချေးတွေတွေ့တော့ အဖော်နှစ်ယောက်က ကြောက်ပေမဲ့ ကျွန်တော်က မကြောက်ဘူး။ ဘာဖြစ်လို့လဲဆိုတော့ ကျွန်တော်က အသားစားချင်လို့။

After seeing the blood and urine, even though my 2 friends were scared, I wasn't scared because I wanted to eat the wild pig's meat.

Question18: Even though the others were scared, how come he wasn't scared

၁၈) အခြားသူတွေ ကြောက်ပေမဲ့ သူက ဘာကြောင့် မကြောက်သလဲ။ *ပိုဆ်းတင်၊ဟေျသေဟေျ;ယ၊ ၮ်တ်ဆင်စလေ; မဆင်းဢ်၊ရွဝ်။

Answer 18: kùm ʔæ sám ʔih nɛ ʔá he wanted to eat the meat |

19	hák kədī ʔih kʰɔ ʔau ra kauʔ kʰán ʔauʔ cʰɔm cau ʔa tɛ pjât ʔauʔ kʰɔŋ pan ta pʰo lɛ nɔʔ səpjɔn ʔauʔ kʰɔ tɛ cá cʰe pih koʔ kʰɔŋ tɛ cʰian ကျွန်တော့ အဖော်(၂) ယောက်က လိုက်သွားတော့ ကျွန်တော်က တောင်ဘက်မျက်နှာချင်းဆိုင်ရာမှာ ရောက်နေတယ်။ အဲဒီချိန်မှာ ဟိုဖက်က စောင့်နေတဲ့ အဖွဲ့ကို လှမ်းမြင်ရတယ်။ With my 2 friends following behind me, I went and arrived at the spot across from the mountain side. I glanced at the group that was waiting over on that side. . . **Question 19**: After arriving at that place, who did he first look at ၁၉) အဲဒီနေရာရောက်တော့ �’ဘယ်သူကိုအရင်လှမ်းမြင်ရသလဲ။ *မွိဝ်းတိုင်တီးဆ်ဆီးဆ်ဆို့ စိတ်လ်ဉ့်ဆ်ဆိုဖ္* **Answer 19**: cá cʰe pih koʔ kʰɔŋ tɛ the group that was waiting over there
20	kok ʔauʔ la mai lɛ ɲiát cʰè kwé kraʔ m̥oh pʰrai တောဝက်�’ဘယ်မှာလဲလို့ ကျွန်တော်လှမ်းမေးလိုက်တယ်။ and called out to them, asking, "Where is the wild pig " **Question 20**: What did he ask his friends ? ၂၀) သူ့ရဲ့အဖော်တွေကို သူဘယ်လိုမေးလိုက်သလဲ။ *တ်ဆ်ိဒ်ိဆ်ဆီးထ်ထမ်ဆ်ဆီးက်ဆို့င့်ရ့်ိဝ်။* **Answer 20**: kwé kraʔ m̥oh pʰrai "where is the wild pig?"
21	ʔăp leʔot ləmo ʔə ʔauʔ nɔ̄ ná cʰè kūm jè hai rɔp ʔah kwé sə na jè pʰrà ləkáh kóm m̥oŋh séŋ me ʔəh cʰə nɔʔ nauʔ táp tī tɯɯ lə hak nauʔ pʰɔh pʰrai ʔin အဲဒီအချိန်မှာသူတို့က ငါတို့တောဝက်ကို ဝိုင်းထားလိုက်ပြီ စကားမပြောနဲ့ မင်းအသံကိုကြားလိမ့်မယ်လို့ အော်ပြောတယ်။ Then, as they all circled around and closed in on the wild pig, I was in the middle, and they said, "Don't talk! It will hear you voice." **Question 21**: Why did he not let them talk? ၂၁) ဘာဖြစ်လို့ စကားမပြောခိုင်းသလဲ။ *ခွ်ပ်ိသင်ဒလ်; စိတ်ကမ်ိဆ့်ိမ်ဆ်ဆီးလဒ်တ်ိဈ်ဈ်ာမ်ိ။* **Answer 21**: kóm m̥oŋh séŋ me it would hear their voices
22*	sə pʰúŋ hak nauʔ kʰɔ ʔau kʰɔ kóm lɛ ná kau jɯɯ ʔaū lɛ ná kʰɔ poh di nàt ʔauʔ ʔan kɔɪ ʔau lɛ nə lét ti kəkɯɯ ʔá jò kloʔ lə nùm nat ʔau lek ti kə kɯɯ tûp hú nót ti ʔauʔ hú not ʔau nɔʔ ʔauʔ nàt ʔau kōm paū ʔauʔ mja ʔau lɛ tik အဲဒီအချိန်မှာတောဝက်က ကျွန်တော့ဆီပြေးလာတော့ ကျွန်တော်က သေနတ်နဲ့ ပစ်မယ်လိုလုပ်တဲ့အခါ သူကလက်ပေါ်ခုန်အုပ်တယ်။ သေနတ်မောင်းကို နှိပ်ပေမဲ့ ကျည်ဆံက တောဝက်ကို မထိဘူး။ တောဝက်က ကျွန်တော့ကို ခုန်အုပ်ပြီး ကျွန်တော်နဲ့တောဝက်တု လုံးထွေးကြတယ်။ ကျွန်တော့ သေနတ်နဲ့လွယ်အိတ်လည်း အောက်မှာ ကျသွားတယ်။ Right then, the wild pig came running at me. I took my gun and aimed, but he came running right at me and jumped up on my arm. I pressed the trigger and shot, but the bullet didn't get him. The wild pig jumped up onto me and we started wrestling. My shoulder bag and gun dropped onto the ground. **Question 22**: What did he throw down ၂၂) သူက ဘာကို ပစ်ချလိုက်သလဲ။ *မ်ဆ်ဆီးအ်ဆ်ဆိုဝ်င် ဝိုတ်တူဂ်က်တ်င်းဈ်ဈ်ာမ်ိ။* **Answer 22**: nàt ʔau kōm paū his gun and shoulder bag

23*	mja? ?au lɛ tik kənaù nu? ?an li သေနတ်နဲ့လွယ်အိတ်လည်း အောက်မှာ ကျသွားတော့ ချူထူတဲ့နေရာကို ရောက်သွားတယ်॥ After the bag and gun fell onto the ground, we wrestled together in the very dense jungle. **Question 23**: Where were they wrestling together ၂၃) အဒီလို လုံးထွေးကြတာ ဘယ်နားမှာ ဖြစ်သလဲ॥ *က ဆံ ဆံ ့ ပ် ဆံ တီး လျှ်॥* **Answer 23**: kənaù nu? in the very dense jungle
24	li? jə pin kənaù nu? ?an hɔt pʰo nɔ? li pját keséh na ŋau cʰiau pi məh tau ro nih ?iŋ jɛt li kút ti? ?au ချူထူတဲ့နေရာ အခေါင်းပေါက်နဲ့တူတဲ့နေရာမှာ သားကောင် ကျွန်တော့်ကို ခုန်အုပ်လိုက်တယ်॥ Into the very dense jungle area, into a trunk of a tree, he sprang after me. **Question 24**: At that place, what did the wild pig do to him ၂၄) အဒီနားမှာ တောဝက်က သူ့ကို ဘာလုပ်လိုက်သလဲ॥ *တီး ဆံ ့ မူ တို ဆံ ဆံ ့ ၵ် တ် သင် မ ဆံ ၼ॥* **Answer 24**: li kút sprang at him
25*	cʰit ti kəkā pwe serom ?au má cʰè cɔan lɛ pʰòn cʰɛt ?au me sətián ?au? mja? kʰɯn kəpaŋ ?o? ကျွန်တော့ ရင်အုပ်အပေါ်ကို တက်နင်းပေမဲ့ တောကောင်ကျွန်တော့်ကို ကိုက်ဖို့အခွင့်မရခဲ့ဘူး॥ ကျွန်တော်လည်း ဝါးရုံပေါ်ကို တက်သွားတယ် He landed right above my chest, but he didn't bite me. I scrambled up into a bamboo grove. **Question 25**: Which tree did he climb up? ၂၅) သူက ဘာ အပင်ပေါ် တက်သွားတာလဲ॥ *မ ဆံ စို ဆံ ့ ၒ ၒ ဆို ဝ် တူ ဆံ း သင်॥* **Answer 25**: kəpaŋ ?o? a bamboo grove
26	kʰéŋ pāŋ ?o? ?án lau mè plɔi lɛ pʰoh təcʰé lə ?au? mè lùŋ léŋ lɛ li lepjât ?au? nə náŋ kwè nùm kʰau? ŋau cʰau kra? ?u num təpla? ne ?in ဝါးရုံပေါ်ကနေ ကျွန်တော်လွတ်လာတော့ သဖန်းပင်နဲ့တူတဲ့ သစ်ပင်နားကိုရောက်သွားတယ်॥ When I got free from the bamboo grove, I got to an area near a tree like a fig tree. **Question 26**: After that, which tree did he arrive at? ၂၆) အဒီနောက် ဘာအပင်နားရောက်သွားသလဲ॥ *တီး ဆံ ဆံ း မီး တူ ဆံ း သင်॥* **Answer 26**: num təpla? a fig tree
27	kàm ?aú? lɛ limo ləhak num tə pla? ?a pʰon hák raŋ ?au? lɛ memo lɛ hák təcʰəŋ mè plɔi ?au? ləkə⸲? kʰɔŋ kʰwà lau me raŋ lɛ hak pʰo tə cʰəùŋ tap kʰɔ? ?au dí təkau? sôp pín tí nàt hâk kra? ?au? သစ်ပင်ပေါ်တက်ဖို့ကြိုးစားပေမဲ့ ကျွန်တော်လုံးဝမတက်နိုင်ဘူး॥ အကြိမ်ကြိမ်တက်ဖို့ ကြိုးစားပေမဲ့ အရမ်းတုန်လို့ ကျွန်တော်မတက်နိုင်ခဲ့ဘူး॥ ဒီကြားထဲ ကျွန်တော့်သူငယ်ချင်းတွေက ကျွန်တော့်ကို တောကောင်ထင်လို့ သေနတ်နဲ့လာချိန်သေးတယ်॥ Even though I tried really hard to climb up that tree, I couldn't do it. I tried again and again to climb up that tree, but I was shaking so hard that I couldn't get up it. Right then, my friends (thinking that I was the wild pig) came up aiming their guns at me. **Question 27**: At that time, even though he tried to climb up the tree, why couldn't he? ၂၇) ဒီတခါ သစ်ပင်ပေါ်တက်ဖို့ကြိုးစားပေမဲ့ သူဘာကြောင့် မတက်နိုင်သလဲ॥ *ပွ်း ဆံ ့ ၵ် တ် သင် စ လ း မ ဆံ း ကာ မ် လင် း စို ဆံ း ဆို ဝ် တူ ဆံ း မ ၼ် ဆံ ဆံ ၼ॥* **Answer 27**: kʰɔŋ kʰwà because he was shaking

28	sóp pin nàt hâk kraʔ ʔauʔ nɔʔ ak pjat nɔ pʰə cʰín jɛt mè mə pʰrai no tapdi hak ʔən nɔ naʔ ʔauʔ kʰɔn ʔə nɔʔ na ʔauʔ ʔɔ ləh ŋaú m ni si rom ʔaɯ̄ nā ʔauʔ kʰɔp ʔah lɛ ʔɔt dɔʔ သူတို့က ကျွန်တော့်ကို သေနတ်နဲ့လာချိန်တော့ ကျွန်တော်အရမ်းစိတ်ဓါတ်ကျသွားတယ်။ သူတို့ကိုလည်း လှည့်မကြည့်နိုင်တော့ဘူး။ Thinking I was the wild pig, they were aiming at me! By that point, I was so discouraged that I couldn't even turn around and look at them. **Question 28:** How did he feel when his friends aimed with their gun at him? ၂၈) သူအဖော်တွေက သူ့ကို သေနတ်နဲ့ချိန်တဲ့အတွက် သူဘယ်လိုခံစားရသလဲ။ *မိုင်းအာဆ်ဆ်တာႚ ဂျေ့မဆ်း ကဝ်ခွင်ႚၡ မဆ်းႚဆꩼ မဆ်းႚပီ ဆ်ၡ ႚကိုင့်ရှိဝ်။* **Answer 28:** ləh ŋaú m ni si rom he was very discouraged
29	kōm mè raŋ lɛ hâk kʰauʔ tə nɔʔ pʰò kʰɔ jɛt gwe ta dú me dɯn pín dí lɛ ʔín kʰrip soʔ cʰè lɛh mè ʔiŋ nɔʔ kʰɔ ʔauk ʔán kau lèt ti ʔán ɲi ʔán hɔit kōm gwēh ʔán အဲဒီသစ်ပင်ကို နောက်တခါပြန်တက်မလိုလုပ်တဲ့အခါ ဖြူးတစ်ကောင်က ကျွန်တော်ဆီ ပြေးလာတယ်။ ခွေးတွေက ဖြူးကိုလိုက်တော့ ကျွန်တော်အဖော်တွေကလည်း အဲဒီဖြူးကိုပဲ ပစ်လိုက်တော့တယ်။ အဲဒီနေ့ကတော့ ဖြူးတစ်ကောင်ပဲ ရလိုက်တော့တယ်။ While I was trying once again to climb up that tree, a porcupine came running toward me. The dogs took off after the porcupine. My friends also followed and just shot the porcupine. So, we finished that day by getting just one **Question 29:** At that time, what appeared at that place? ၂၉) အဲဒီအချိန် အဲဒီအနားမှာ ဘာပေါ်လာသလဲ။ *စိင်ႚဆꩼ သင်ပေးႚမꩻတီးဆꩼး။* **Answer 29:** gwēh a porcupine
30*	mè ʔiŋ jɛ nɔʔ ŋɔ̀i jɛ ŋɛ gwéh náp pʰòh tɛ tə kauʔ pəɲiauʔ pəɲiauʔ ʔiŋ jɛ na ɲà hɔit ti kom ʔan pʰɔ? ဖြူးသားကို တစ်ယောက်နဲ့နဲ့စီ ဝေပေးပြီး ကိုယ့်အိမ်ကိုယ် ပြန်သွားကြတယ်။ After dividing up the porcupine meat, a little for each person, we returned back home. **Question 30:** What did they do with the porcupine meat? ၃၀) ဖြူးသားကို ဘယ်လိုလုပ်ကြသလဲ။ *အိုင့်ဝ့်မ်ဆ်းႚဆꩼစဝ့်တ်ꩻကိုင့်ရှိဝ်။* **Answer 30:** ŋɔ̀i tə kauʔ pəɲiauʔ pəɲiauʔ divided it up between them, a little for each

D.3 RTT Results (Comprehension of Meung Yum)

Table 72 shows the scores of the Namt Yoke subjects on the Meung Yum RTT.

Table 72: Namt Yoke subjects' scores on the Meung Yum RTT

Subject	Q.1	Q.2	Q.3	Q.4	Q.5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Q.12	Total	Percent
4	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
6	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
12	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
3	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
8	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
9	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
11	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
2	1	1	1	1	1	0	1	1	1	1	1	1	11	**92%**
7	1	1	1	1	1	1	1	1	1	0	1	1	11	**92%**
5	1	1	1	1	1	1	0	0	1	1	1	1	10	**83%**
10	1	1	0	1	1	1	1	1	0	1	1	1	10	**83%**
1	1	1	0	1	1	0	0	1	1	1	1	1	9	**75%**
Total	12	12	10	12	12	10	10	11	11	11	12	12		
Average Percent	100%	100%	83%	100%	100%	83%	83%	91%	91%	91%	100%	100%		**94%**

Table 73 shows the scores of the Man Pein subjects on the Meung Yum RTT.

Table 73: Man Pein subjects' scores on the Meung Yum RTT

	Subject	Q.1	Q.2	Q.3	Q.4	Q5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Q.12	Total	Percent
Passed	1	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	2	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	7	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	11	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	9	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	4	1	1	1	1	1	1	0	1	1	1	1	1	11	**91%**
	5	1	1	1	1	1	1	1	1	1	1	0	1	11	**91%**
	6	1	1	1	1	1	1	0	1	1	1	1	1	11	**91%**
	8	1	1	1	1	1	1	1	1	1	1	0	1	11	**91%**
	3	1	1	1	1	1	0	1	1	0	1	1	1	10	**83%**
	10	1	0	1	1	1	1	1	0	1	1	0	1	10	**83%**
Failed	12	1	1	1	1	1	0	0	1	1	0	1	1	9	**75%**
	Total	12	11	12	12	12	10	9	11	11	11	9	12		
	Average Percent	100%	91%	100%	100%	100%	90%	75%	91%	91%	91%	75%	100%		**92%**

Table 74 shows the scores of the Kaung Sang subjects on the Meung Yum RTT.

Table 74: Kaung Sang subjects' scores on the Meung Yum RTT

	Subject	Q.1	Q.2	Q.3	Q.4	Q5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Q.12	Total	Percent
Passed	2	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	3	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	4	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	6	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	9	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	10	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	11	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	12	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	7	1	1	1	1	0	1	1	1	1	1	1	1	11	**91%**
	8	1	1	1	1	0	1	1	1	1	1	1	1	11	**91%**
	1	1	1	0	1	1	1	1	1	1	1	0	1	10	**83%**
	Total	12	12	10	11	10	12	11	11	11	11	10	11		
	Average Percent	100%	100%	83%	91%	83%	100%	91%	91%	91%	91%	83%	91%		**91%**

Table 75 shows the scores of the Man Kan subjects on the Meung Yum RTT.

Table 75: Man Kan subjects' scores on the Meung Yum RTT

	Subject	Q.1	Q.2	Q.3	Q.4	Q5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Q.12	Total	Percent
Passed	3	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	4	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	9	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	10	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	11	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	12	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	1	1	1	1	1	1	1	1	1	1	0	1	1	11	**91%**
	5	1	1	1	1	1	1	1	1	1	0	1	1	11	**91%**
	6	1	1	1	1	1	0	1	1	1	1	1	1	11	**91%**
	7	1	1	1	0	1	1	1	1	1	1	1	1	11	**91%**
	8	1	1	1	1	1	1	1	1	1	0	1	1	11	**91%**
	2	1	1	0	1	1	0	1	1	0	1	1	1	10	**83%**
	Total	12	12	11	11	12	10	12	12	11	9	12	12		
	Average Percent	100%	100%	91%	91%	100%	83%	100%	100%	91%	75%	100%	100%		**94%**

Table 76 shows the scores of the Man Gyat subjects on the Meung Yum RTT.

Table 76: Man Gyat subjects' scores on the Meung Yum RTT

	Subject	Q.1	Q.2	Q.3	Q.4	Q5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Q.12	Total	Percent
Passed	3	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	5	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	9	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	10	1	1	1	1	1	1	1	1	1	1	1	1	12	**100%**
	2	1	1	1	1	1	0	1	1	1	1	1	1	11	**91%**
	8	1	1	1	1	1	0	1	1	1	1	1	1	11	**91%**
	6	1	1	1	1	1	1	0	0	1	1	1	1	10	**83%**
	7	1	1	1	1	1	1	1	0	1	1	0	1	10	**83%**
	1	1	1	1	1	1	0	1	1	1	1	0	1	10	**83%**
Failed	11	1	1	1	1	1	0	1	1	1	0	0	1	9	**75%**
	4	1	1	0	1	1	1	0	1	1	0	0	1	8	**67%**
	Total	11	11	10	11	11	7	9	9	11	9	7	11		
	Average Percent	100%	100%	91%	100%	100%	63 %	82%	82%	100%	82%	63%	100%		**88%**

Table 77 shows the scores of the Thein Tan subjects on the Meung Yum RTT.

Table 77: Thein Tan subjects' scores on the Meung Yum RTT

Subject	Q.1	Q.2	Q.3	Q.4	Q5	Q.6	Q.7	Q.8	Q.9	Q.10	Q.11	Q.12	Total		Percent
1	1	1	1	1	1	1	1	1	1	1	1	1	12		100%
2	1	1	1	1	1	1	1	1	1	1	1	1	12		100%
3	1	1	1	1	1	1	1	1	1	0	1	1	11		100%
12	1	1	1	1	1	1	1	1	1	1	1	1	12		100%
11	1	1	1	1	1	1	1	1	0	1	1	1	11	Passed	92%
5	1	1	1	1	1	1	1	1	1	0	1	1	11		92%
6	1	1	1	1	1	0	1	1	1	0	1	1	10		83%
9	1	1	1	1	1	1	1	0	1	0	1	1	10		83%
10	1	1	1	1	1	1	1	1	0	0	1	1	10		83%
7	1	1	1	0	1	0	1	0	1	0	1	1	8		67%
8	1	1	1	0	0	1	1	0	1	0	1	1	8	Failed	67%
13	1	1	0	1	1	1	1	0	0	0	1	1	8		67%
4	1	1	1	1	1	0	0	0	0	0	0	0	5		42%
Total	13	13	12	11	12	10	12	8	9	4	12	12			
Passed														9	
Failed														4	
Average Percent	100%	100%	92%	85%	92%	77%	92%	62%	69%	31%	92%	92%			83%

RESUME

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