

## Appendix E. Schedule for dialectological data collection

### Biodata collection schedule

1. Village
2. Identifier
3. Date
4. Name
5. Age<sup>1</sup>
6. Sex
7. Are you a Son of the Soil?<sup>2</sup>
8. Which language is spoken in your home?<sup>3</sup>
9. Which language did your Mother speak?
10. Father?
11. Own birthplace<sup>4</sup>
12. Current Residence
13. Length of time there
14. Have you lived outside this village?<sup>5</sup>
15. Where?
16. School
17. Which class complete<sup>6</sup>?
18. Medium of Education
19. Occupation
20. Caste
21. Marital status
22. Spouse's birthplace

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<sup>1</sup> Age: each informant was between the age of 30 and 50 years.

<sup>2</sup> Continuing association with local rural life: each informant thinks of themselves as a son of the soil. And thinks that their children will also continue to live in this village, and that their children will learn how to farm the land.

<sup>3</sup> Language spoken in their home: each informant identified the language that they speak in their home under one of the naming schemes outlined in ... – *Anchalit bhasha* 'local language', *deshi bhasha* 'indigenous language', *Surjapuri*, *Rajbanshi*, *Koch-Rajbanshi*, *Kamatapuri* or *Tajpuria*.

<sup>4</sup> Local: each informant is presently living in the village, was born and raised within 5 kilometres and with at least one of their parents also raised within 5 kilometres.

<sup>5</sup> Mobility/stability: each informant had not lived away from the village for more than 5 years.

<sup>6</sup> Education level: each informant was educated up to a maximum of 5 years.

### Dialectological data collection schedule

Entry	English gloss	Means of collection:
1.	dust	When cars drive along the road, what flies in the air?
2.	roots	Picture
3.	rainy season	Picture
4.	mustard	Picture
5.	kite	Picture
6.	wheat	Picture
7.	potter	Picture
8.	heel	Picture
9.	louse	Picture
10.	old man	Picture
11.	fist	Picture
12.	stick	Picture
13.	river	Picture
14.	garlic	Object
15.	blood	Picture
16.	sheep	Picture
17.	brown sugar	Object
18.	forest, jungle	Picture
19.	stone	Object
20.	shadow of person	Picture
21.	shadow of tree	Picture
22.	smoke	Picture
23.	fire	Picture
24.	naval	Picture
25.	gecko	Picture
26.	bullock, ox	Picture
27.	salt	Object
28.	eyelid	Picture
29.	nut	Object & Picture
30.	mouth	Picture
31.	camel	Picture
32.	rat	Picture
33.	rope	Picture
34.	reads	Picture
35.	digs	Picture
36.	speaks	Picture
37.	puts on clothes	Picture
38.	buys	Picture
39.	weaves	Picture

## Clues

40. পুষ মাসের পরে কুন মাস? 'what month comes after the month of Push?'
41. শুকুরবার বিস্তিবারের পরে কুন বার? 'what day comes after Thursday?'

## Sentences<sup>7</sup>

42. 'when I was young I lived in Rangpur'.
43. continuous aspect 'From the sky water is falling'. Picture.
44. 'the man beat the cow with the stick'
45. 'His house is near mine'
46. 'I am looking at Ram'
47. 'This is Ram's pen'
48. 'I am taller than him'
49. 'I have come to meet him'
50. 'Nobody is coming'
51. 'Ram fell from the tree'

## Classifiers<sup>8</sup>

52. TA/DA/GO nak, nose
53. TA/DA/GO kolom
54. TA/DA/GO gach, goch, tree
55. KHAN/? hat, hand
56. PLURAL hat, hand

## Pronominals

57. I
58. you SG
59. s/he
60. we
61. you PL
62. they
63. who? 'who are you?'
64. who REL 'the one who came with me is my brother/driver'

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<sup>7</sup> In the sentence elicitation method I gave the informant two variant sentences with the same meaning from neighbouring KRNB lects and asked them to render it in their own mother tongue.

<sup>8</sup> To understand the classifiers that were used at each site, I would give the noun suffixed by two options, and ask them to choose between them. E.g. nak-ʈa ba nak-go, kuŋʈa eʈiker b<sup>h</sup>aʃa?

### Verb agreement suffixes

*'see'*

65. Present **dekh-** 1SG

66. 2SG

67. 3SG

68. 1PL

69. 2PL

70. 3PL

71. Past **dekh-** 1SG

72. 2SG

73. 3SG

74. 1PL

75. 2PL

76. 3PL

77. Future **dekh-** 1SG

78. 2SG

79. 3SG

80. 1PL

81. 2PL

82. 3PL

*'be present'*

'X is well'

83. Present **ach-** 1SG

84. 2SG

85. 3SG

86. 1PL

87. 2PL

88. 3PL

'X is not well today, but was well  
yesterday'

89. Past **ach-** 1SG

90. 2SG

91. 3SG

92. 1PL

93. 2PL

94. 3PL

## Appendix F. Resolution on the Oakland “Ebonics” issue unanimously adopted at the Annual Meeting of the *Linguistic Society of America*

Chicago, Illinois January 3, 1997

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Whereas there has been a great deal of discussion in the media and among the American public about the 18 December 1996 decision of the Oakland School Board to recognize the language variety spoken by many African American students and to take it into account in teaching Standard English, the Linguistic Society of America, as a society of scholars engaged in the scientific study of language, hereby resolves to make it known that:

1. The variety known as “Ebonics,” “African American Vernacular English” (AAVE), and “Vernacular Black English” and by other names is systematic and rule-governed like all natural speech varieties. In fact, all human linguistic systems -- spoken, signed, and written -- are fundamentally regular. The systematic and expressive nature of the grammar and pronunciation patterns of the African American vernacular has been established by numerous scientific studies over the past thirty years. Characterizations of Ebonics as “slang,” “mutant,” “lazy,” “defective,” “ungrammatical,” or “broken English” are incorrect and demeaning.
2. The distinction between “languages” and “dialects” is usually made more on social and political grounds than on purely linguistic ones. For example, different varieties of Chinese are popularly regarded as “dialects,” though their speakers cannot understand each other, but speakers of Swedish and Norwegian, which are regarded as separate “languages,” generally understand each other. What is important from a linguistic and educational point of view is not whether AAVE is called a “language” or a “dialect” but rather that its systematicity be recognized.
3. As affirmed in the LSA Statement of Language Rights (June 1996), there are individual and group benefits to maintaining vernacular speech varieties and there are scientific and human advantages to linguistic diversity. For those living in the United States there are also benefits in acquiring Standard English and resources should be made available to all who aspire to mastery of Standard English. The Oakland School Board’s commitment to helping students master Standard English is commendable.

4. There is evidence from Sweden, the US, and other countries that speakers of other varieties can be aided in their learning of the standard variety by pedagogical approaches which recognize the legitimacy of the other varieties of a language. From this perspective, the Oakland School Board's decision to recognize the vernacular of African American students in teaching them Standard English is linguistically and pedagogically sound.

(This text available at <http://www-personal.umich.edu/~jlawler/ebonics.lsa.html#top>; accessed 02/04/2006)