A SOCIOLINGUISTIC SURVEY (RA/RTT) OF NGIE AND NGISHE

(Momo Division, North West Province, Republic of Cameroon)

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REFERENCES

1   INTRODUCTION

This paper details the results of a sociolinguistic survey of the Ngishe and Ngie languages in Momo Division, North West Province of the Republic of Cameroon, carried out from November 11 to November 21, 2001 in the proximity of Andek, Teze, Esaw, and Oshie villages. The members of the research team were Heidi Anderson (SIL), George W. Gregg (SIL), Susanne Krüger (SIL), and Marcelle Tanga (graduate of the University of Yaoundé I).

We gratefully acknowledge the authorization, kind assistance, and warm welcome we received from regional and local government, church, traditional leaders, and residents of the communities we visited.

1.1 Purpose and Research Questions

The purpose of this survey was to gain a current overview of the language use patterns, vitality, attitudes, and intelligibility of the Ngishe and Ngie languages in order to help make decisions about the need of language development in these speech varieties.

Specifically, this survey was conducted with three research questions in mind:

- **Language use, vitality, and attitudes.** Among the Ngishe and Ngie peoples, what are the language use patterns, vitality, and attitudes (toward each other, toward Meta', and toward the Ngwo language)?
- **Meta'/Ngwo literature extensibility.** Could literature in Meta' or Ngwo be used by the Ngie and Ngishe communities?
- **Ngie/Ngishe literature extensibility.** Could literature in Ngie be used by the Ngishe community, and could literature in Ngishe be used by the Ngie community?

To answer these questions, the researchers gathered information in three different areas: sociolinguistics (rapid appraisal interviews), intelligibility (recorded text testing, or *RTT*), and lexicostatistics (word list elicitation and analysis).

1.2 Names

Ngishe. The name "Ngishe" refers to the language primarily spoken by people of the Oshie village. The people are known to outsiders as "Oshie," and they also call themselves "Oshie." Their language is referred to as "Ngishe" by *ALCAM* (Dieu and Renaud, 1983) and the *Ethnologue* (Grimes 2000) and as "Oshie" by government sources. The *ALCAM* also lists "Mise" as an alternate name, used by neighboring Meta' speakers, though the *Ethnologue* lists this as a distinct dialect. However, the residents of Oshie themselves say that they have never heard of the name "Ngishe" and they, themselves, called their language "Ngoshie." Ngishe will be used in this report, though a recommendation is made that further investigation be conducted to determine whether a name change is warranted.

Ngie. The people of the Ngie area are called "Ngie" by outsiders, and they also call themselves "Ngie." The *ALCAM* also lists the alternate names of "Ungie" and "Baminge," used by neighbouring language groups.

Mengum. However, in the western portion of Ngie, including the five villages of Esaw, Bassic, Abichia, Echia, and Nkon, the residents refer to themselves and to their language as "Mengum." Residents of central Ngie, in Andek and Teze, also referred to this western dialect as "Mengum."

Meta'. Meta' is a large language neighbouring Ngie and Ngishe. Both the Divisional Office and Subdivisional Office for the Meta' area are in Mbengwi.

Ngwo. Ngwo is also a large language bordering Ngishe to the northwest, and the Subdivisional Office is the village of Njikwa, within a kilometer of Ngishe territory.

1.3 Location

Both the Ngishe and Ngie areas are located in Momo Division, North West Province of the Republic of Cameroon (see map 1). The Divisional Office for Momo Division is located in Mbengwi, as is the Subdivisional Office for Mbengwi Subdivision.
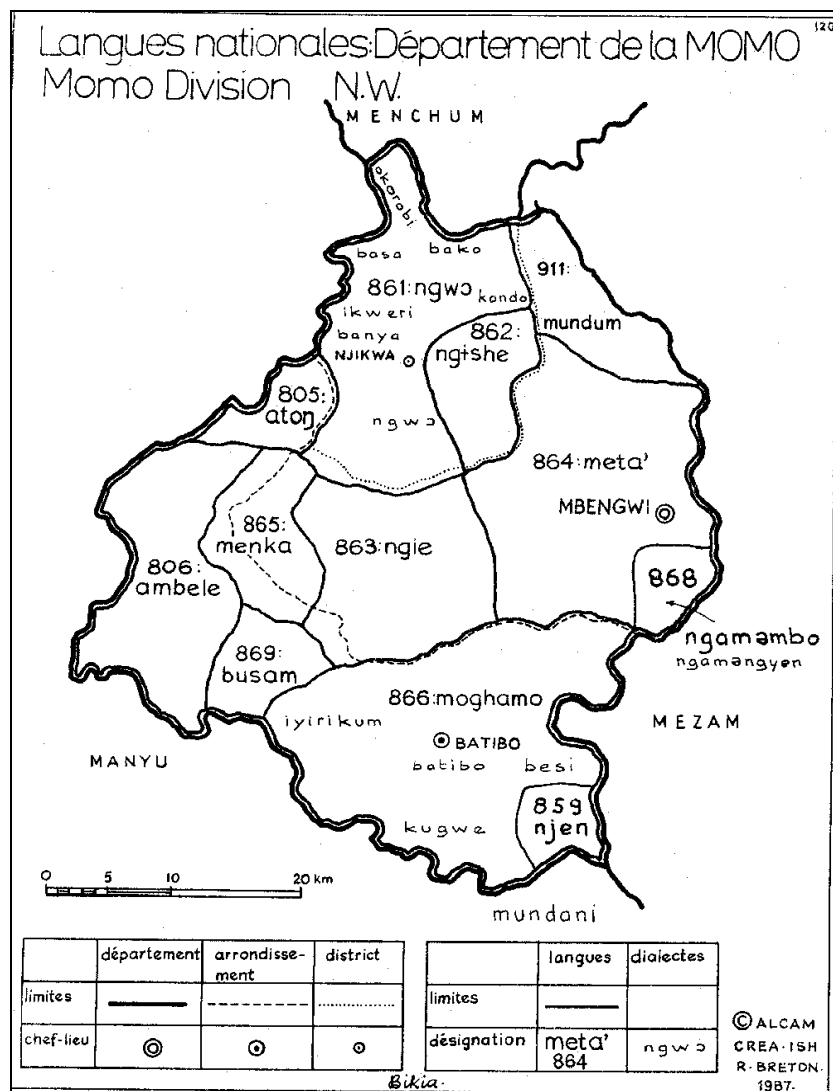
Map 1. Momo Division Languages. (Breton and Fohtung 1991)

The Ngishe area covers basically one village, Oshie, north of Widekum in Njikwa Subdivision, Momo Division, North West Province (see map 2). The inhabitants of Oshie identify five quarters of their village: Oshie, Atogobei (also called Atuebe), Afunishie, Fringyeng, and Barimbong.
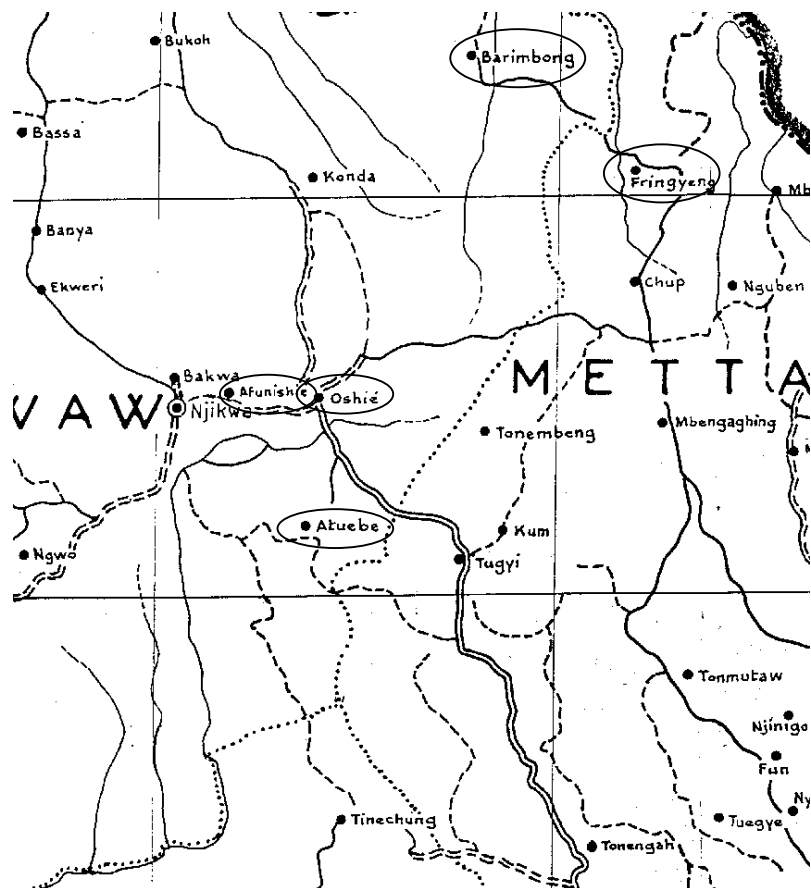
Map 2. Ngishe Quarters (circled). (Survey 2001)

Ngie is spoken in nineteen villages north of Widekum and south of Oshie in Momo Division, North West Province (see map 3). The Subdivisional Office is located in Andek. The five western villages in the Ngie area (Esaw, Bassic, Nkon, Abichia, and Echia) form the area referred to by the local people as "Mengum."

Map 3. Ngie Villages (circled). (Survey 2001*)*

In this survey, researchers interviewed and tested Oshie speakers in the Oshie market and in Bamenda. Ngie speakers were interviewed and tested in Andek and Teze. Mengum speakers were tested in Teze and Esaw.

1.4 Linguistic Classifications

1.4.1 Ngishe

According to *ALCAM* (Dieu and Renaud 1983:71), Ngishe has two alternate names: Oshie, used by government sources, and Mise, used by Meta' sources.

The *Ethnologue* (Grimes 2000:49) gives the following information and classification for Ngishe:

> NGISHE (OSHIE) [NSH] 5,000 (1983 *ALCAM*). Eastern Njikwa Subdivision, Momo Division, North West Province. Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Momo. Dialects: MISE, OSHIE. Literacy rate in first language: Below 1%. Literacy rate in second language: 15% to 25%.

1.4.2 Ngie

According to *ALCAM* (Dieu and Renaud 1983:71), Ngie has three alternate names: Ungie (used by Moghamo and Meta' sources), Ngie (used by Ngwo sources), and Baminge (used by Sebeok 1971).

The *Ethnologue* (Grimes 2000:49) gives the following information and classification for Ngie:
> NGIE (NGI, ANGIE, BAMINGE, MINGI, UGIE, UNGIE) [NGJ] 31,000 (1982 SIL). Western Mbengwi Subdivision around Andek, Momo Division, North West Province. Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Momo. Literacy rate in first language: Below 1%. Literacy rate in second language: 15% to 25%.

1.5 Summary of Previous Research

Some research had been conducted among the languages of the Momo Division, including Ngie and Ngishe. In 1989 a linguistic and sociolinguistic survey was conducted in the Momo Division (see Chesley and Starr 1990). The researchers collected word lists and administered recorded text tests (RTTs) in some locations and also did some bilingualism testing. Their conclusion was that bilingualism among the Momo languages is marginal to low. They report that, in Oshie, attitudes towards Ngie are very good and that, in Ngie, Pidgin is highly valued and used often.

Concerning Ngie and Ngishe, they recommended further testing using RTT among Ngie, Ngwo, and Ngishe. Their word lists were analysed using the Wordsurv program (see Wimbish 1990), making decisions about possible cognates on the basis of phonetic similarity. The researchers thereby developed a matrix showing lexical similarity between five of the Momo languages (table 1).

Table 1. Lexical Similarity of Some Momo Languages (selected from Chesley and Starr 1990)

Meta' [864]				
94	Moghamo [866]			
75	74	Ngie [863]		
75	73	79	Ngishe [862]	
63	63	62	62	Ngwo [861]

The name of each speech variety is followed by its *ALCAM* classification number. The table has been slightly modified from the one given in Chesley and Starr (1990) to facilitate reading.

The same survey team also conducted RTTs in Meta', testing comprehension of Ngie and Ngishe as well as Ngwo and Moghamo. They also tested the comprehension of Meta' in Moghamo. Their RTT results, given in percentage of comprehension (followed by standard deviation), are shown in table 2.

Table 2. RTT Results of Meta' and Moghamo Tests (selected from Chesley and Starr 1990)

Language tested: Test site:	Meta'	Moghamo	Ngie	Ngishe	Ngwo
Meta'	-	76% (12)	19% (12)	34% (13)	0%
Moghamo	91% (11)	-	-	-	-

Another research team conducted a rapid appraisal survey in Ngwo in 1998 (see Brye 1999). In that survey, the team observed that people in Ngwo speak to members of all the neighboring language groups (including Ngie and Ngishe) more or less exclusively in Pidgin. As Brye states, "This strongly indicates that there is little or no intercomprehension, either inherent or acquired, between Ngwo and these languages" (1999:10).

1.6 Demographic Situation

According to the 1987 census (see Demo 1987), Oshie had, at that time, a population of 6,188 and Ngie of 24,798. The projected population figures for 2001 are derived by taking the 1987 government census figures and multiplying them by 2.9% annual growth.

Table 3. Oshie and Ngie Population Figures (Extrapolated from Demo 1987)

	1987 Census	2001 projection	Self-Reported
Oshie	6,188	9,200	31,170 (Health Census 1999)
Ngie	24,798	37,000	50,000

In each case, the discrepancy between the self-reported population and the projected population is significant. However, it seems safe to state that the actual population of Oshie is at least 9,200, and Ngie has at least thirty-seven thousand speakers.

1.7 Historical Background

Oshie. The Oshie people claim to have originated from Mbetong. They say that they share origins with Bako, Ngie, and Tugyi peoples. They express that they have different origins than the Ngwo, Konda, Beba, Mundum, and Ekweri people. The Oshie residents say that, of all of these other villages, they are "one people" only with the Bako, though they do note there is some partial identification with the Beba (especially for residents of the Barimbong quarter of Oshie). The rest of these villages do not share their ethnic identity.

Ngie. The Ngie people (interviewed in Andek) claim to have originated in Duduum. They express that they have the same origins as the Oshie, Meta', Widikum, and Batibo/Moghamo peoples and that they have different origins than the Njikwa (Ngwo) people. The Ngie residents say that, of all of these villages, they are "one people" with those of Oshie, Widikum, and Batibo/Moghamo, but that those of Meta' and Njikwa do not share this ethnic identity. Njikwa people were not interviewed about their ethnicity.

2 METHODOLOGY

2.1 Sociolinguistics: Rapid Appraisal Interviews

The sociolinguistic research approach employs both group and individual questionnaires and is known as the "rapid appraisal" method, (also called RA, see Bergman 1991 and Stalder 1996). It examines and gives a general idea of the sociolinguistic situation of the speech varieties being studied. Responses given by the informants can reveal the basic language use patterns, the extent of language contact, and the

degree of multilingualism in the community. Individual and group questionnaire forms used in this survey can be found in the appendices I, J, and K.

Researchers using RA rely on the informants' own perceptions to indicate whether more rigorous intelligibility testing should be carried out. These perceptions are helpful in gaining an insight into the language vitality and viability in the community, elements crucial to potential language development efforts. The questionnaires also investigate the attitudes of the community toward language development and especially attempt to elicit the attitudes of community leaders, including political, religious, and educational authorities in the area, to such development.

2.2 Intelligibility: Recorded Text Testing (RTT)

2.2.1 Purpose

Intelligibility testing attempts to measure how well speakers of one speech variety comprehend another speech variety. Recorded text testing can also be used to give an impression of whether this is due to inherent factors or acquired factors (bilingualism) within a language community. Such information is helpful in making informed decisions on whether two languages can work on a shared language development project.

The researchers wished to answer the question of whether speakers of the Ngie and Ngishe speech varieties can comprehend each other's language, and whether either of them could comprehend Meta'. A high degree of comprehension in any of these cases would indicate that literature in one language might be shared by another language group. However, RTT only studies the comprehension of a relatively simple narrative, so it cannot provide definitive answers about high overall language comprehension.

2.2.2 Description of Individual RTT Procedure

Casad (1974) first documented the basic procedures for testing intelligibility using recorded text tests, and this method later came to be called recorded text testing (RTT). In the RTT method, a short (2–3 minutes) autobiographical text of some personal experience is elicited from the narrator and recorded in the language to be tested (language A). Questions pertaining to the content of this story are devised, translated into the mother tongue of the speaker being tested (language B), and recorded (by a mother-tongue speaker) onto the tape at intervals. This creates a tape used to test mother-tongue speakers of language B on their comprehension of language A.

Participants are first tested using a text in their own language (the "hometown test," or "HT"). In the HT, both the story and the questions are in the mother tongue of the participant. Questions which yield systematically incorrect answers during the hometown tests are eliminated from the testing when administered to speakers of other speech varieties.

During testing, the person to be tested is allowed to hear the whole story through once, uninterrupted by questions. Then, the story is played for the participant one segment at a time, followed by the question in the participant's own language. The tape is paused and the participant allowed to respond to the question. If the participant has identified the key element of the response, a score of three is given. If the participant responds only partially to the question, a score of two is given, and if the participant answers incorrectly, a score of one is given for that question. When a distraction prevents the participant from hearing the text or the question, and he/she is therefore unable to respond reliably, a zero score is given to distinguish this

from an incorrect answer due to incomprehension. These zero scores are not factored into the test result so as to not penalize the participant for the distraction. The remaining scores are later converted into a full-point, half-point, or zero point score for each question which was answered completely, partially, or incorrectly, respectively.

2.2.3 Selection of Participants

In each location, we tested at least ten individuals on their HT. In order to obtain an accurate cross-section of the entire village population, we attempted to find five men and five women, both older (age twenty and above) and younger (below age twenty), to participate in the testing. Each participant was to have been a native speaker of the language spoken in the area being tested. For Ngishe, the test locations were in the Oshie marketplace and in the Njikwa Government Primary School. For Ngie, test locations were in the Assistant Divisional Officer's offices and the Council Hall in Andek, the Government Vocational School in Teze, and the Presbyterian Church building in Esaw.

2.2.4 Screening of Participants

Participants took their own hometown test first. This gave them an opportunity to become acquainted with the testing procedure (listening to a story while wearing headphones and answering questions based upon the text). Those participants who answered less than eighty percent of their hometown test questions correctly were dismissed from taking tests in other languages. In the Mengum test (Ngie Group C) this screening process resulted in only eight participants proceeding to subsequent evaluations.

After the screening, the remaining participants constituted the following samples:

Table 4. Participants in Ngishe Individual RTTs

	Younger (11–12)	Older (20–46)	Total
Male	3	4	7
Female	2	2	4
Total	5	6	11

Table 5. Participants in Ngie (Ngie Group B) Individual RTTs

	Younger (11–18)	Older (27–44)	Total
Male	2	3	5
Female	5	3	8
Total	7	6	13

Table 6. Participants in Mengum (Ngie Group C) Individual RTTs

	Younger (12–15)	Older (25–51)	Total
Male	3	3	6
Female	1	1	2
Total	4	4	8

2.2.5 Interpretation of Individual RTT Results

The group average of all individual scores on a given test (called the "mean" and represented as a percentage) and the overall variance from that mean (the "standard deviation") are the two primary considerations for interpreting individual RTT results.

The individual's test score was derived by totaling the point value of each response and dividing that sum by the number of questions on that test. The number was then multiplied by one hundred to result in a percentage score of correct answers for each individual's test.

The mean was then derived by totaling all participants' percentage scores for a given test and dividing that sum by the number of participants who took that test. The resulting percentage score is an indicator of a group's general understanding of the language being tested. This mean score can suggest the potential for use of a common literature between the community being tested and the community of the language being tested. The RTT results are provided in appendices E, F, and G.

In a discussion on interpreting intelligibility scores, Joseph Grimes states:

> At threshold levels high enough to guarantee good communication from the central dialect to the periphery (usually 85% or above), it is reasonable to speak of the dialect cluster as a single LANGUAGE from the linguistic point of view. Speech varieties that come together at only 70% or below are too distinct to qualify as the same language. In between, 70% to 85%, is an area of MARGINAL intelligibility where some communication is satisfactory and some is not. The threshold depends on the risk associated with not communicating well; the final criteria are not purely linguistic. (J. Grimes 1995:22)

The distribution of the individual scores, as they deviate from the mean, for a given group of tests is known as the "standard deviation." If the standard deviation of RTT scores for one community is greater than fifteen percent, this probably indicates bilingualism (Grimes 1987:50).

Expressed another way, when scores in RTT show a wide distribution, it is likely due to the variation from one individual to another in their exposure to the language and the resulting opportunity to learn it ("acquired intelligibility"). On the other hand, when a speech variety is inherently similar to another, RTT scores are usually more consistent from one individual to another and the standard deviation is therefore lower, indicating comprehension is due to the "inherent intelligibility" of the second speech variety.

When the comprehension is high (above eighty-five percent) and the standard deviation is low (below fifteen percent) it indicates that the second language is possibly understood well enough that a joint language development program might be feasible. In such a program, the second language could be used for literature in the community being tested as well as in the language's home community. This assumes that attitudes to that second language are also neutral or positive. However, since RTT only tests comprehension of a relatively simple text, such conclusions from RTT can only provide an indicator of comprehension and cannot answer the question definitively.

When the RTT mean score is low (below seventy percent), it indicates that the tested community's comprehension of the second language is insufficient for the second language to be used for literature. The community being investigated therefore probably requires their own language development program.

When the percentage of comprehension falls within the critical range (70–85%), then factors such as the standard deviation of scores, community attitudes, and other sociological factors become important

considerations for determining the possibility of a single language development program for both speech communities.

2.2.6 Group RTT Testing of Ngwo

Due to preliminary results showing Ngwo with low lexicostatistical similarity to both Ngishe and Ngie, our hypothesis was that Ngwo would not be understood well by speakers of Ngishe or Ngie. Therefore, we decided to test Ngwo comprehension in group RTTs rather than by individual RTTs. This had the following advantages:

- Individuals in Ngishe and Ngie were only administered three individual RTTs instead of four (Ngishe, Ngie, and Meta'), or, in the case of western Ngie, only two individual RTTs (Ngie hometown and Meta'). This reduced the actual testing time by about twenty minutes per individual. This was important because by the end of the third individual RTT, participants were showing fatigue and restlessness.
- In a group setting, participants can assist each other and come up with what they, as a group, understood. With the possibility of discussing answers in the group, the overall result is usually higher than people would score on individual tests (Simons 1990:4.2.21). This provides the best possible level of comprehension of the group as a whole. As the groups we tested always included leaders of the village, we could safely assume that if they had inadequate comprehension of Ngwo in the group RTT, this would indicate that people who had traveled less or were less educated would display an even lower degree of comprehension.
- The group setting can also be more culturally appropriate (Stalder 1996).

The group RTTs were administered by playing the whole Ngwo story through once to a group of people. Then the story was played again and paused at intervals, asking the group to retell the part which they had heard. This was a cooperative effort, with all members of the group able to participate and share what they had understood. An effort was made to involve all participants and to not allow one person to dominate the responses.

Simons (1990) gives a detailed description of group RTTs. This method uses a qualitative scoring system instead of the quantitative scoring used with individual RTTs. Stalder (1996:26) reevaluates the performance scoring into three levels for the rapid appraisal. This results in the following comprehension scale, which was used in our research:

> **Level 1: No comprehension.** The group is not able to respond even to the general story lines.
> **Level 2: Partial comprehension.** By retelling the different sections, people invent and add to the story. If asked, they are not able to answer details. It is interesting to observe attitudes and to compare what the same people expressed about intercomprehension in the context of the inquiries based on questionnaires.
> **Level 3: Good comprehension.** That is, the story is retold accurately and the people are able to give details.

Stalder also notes that it is important to consider the reactions and attitudes of the group, describing the answers and any observations of the behavior of the group as accurately as possible.

2.3 Lexicostatistics: Word List Elicitation

During individual RTT testing in Ngie, the researchers noted what appeared to be a distinction between the speech form spoken in the western five villages of Ngie from the rest of the Ngie area. As a result, the research team decided to collect the *ALCAM* list of 126 commonly used words in order to document the distinction, if such existed. The word list was elicited from a group of four people (including one of the village elders) in Esaw and compared to the Ngie word list previously collected (see Hombert 1970s).

3 RESEARCH RESULTS

Research results are presented here by language, then subdivided for sociolinguistic categories. These are further divided into factors present in each sociolinguistic category.

3.1 Ngishe [Ethnologue: Ngishe]

3.1.1 Dialect Situation

3.1.1.1 Locality of Oshie and Origins

The central hub of the village of Oshie lies five kilometers to the east of Njikwa, in the quarter also called "Oshie." The village is reached by a sometimes challenging dirt road from Acha (through Njikwa), and local residents reported that this stretch of road was impassable in the rainy season.

The informants report that most speakers live outside of the Oshie area, in Bamenda and other cities. The group of Ngishe speakers who were tested with the group RTT of Ngwo were located in Bamenda.

3.1.1.2 Variation within Ngishe

Grimes (2000:49) notes two dialects, Mise and Oshie. The speakers in Oshie quarter report that people in all five quarters of Oshie speak exactly the same, with the exception that the youth in Barimbong have a slightly different dialect. They suggest that this is not sufficient to impede intercomprehension, however. Based on this information, one might consider eliminating the distinction of two separate dialects in Oshie from the *Ethnologue* listing, though further study, including collection of word lists, would be needed to support such a hypothesis.

3.1.2 Language Intelligibility

This section will present the results of the RTTs administered to Ngishe speakers (see appendix E for the complete score listing). Individual RTTs were administered to test Ngie and Meta' comprehension, while a group RTT was administered to test Ngwo comprehension.

3.1.2.1 Oshie Hometown Test (HT)

For the Oshie Hometown Test, sixteen individuals were tested on a text containing a total of twelve questions. Based on the fifteen completed hometown tests (one participant had to leave), the two

questions with the fewest correct answers were eliminated, two and five. This left a final Oshie HT text with ten good questions.

Only those eleven individuals who scored eighty percent or above on the Oshie HT were allowed to continue to take the Ngie and Meta' tests. The mean comprehension score on the Oshie HT for these eleven test subjects was ninety-one percent, with a standard deviation of 6.3.

3.1.2.2 Results of the Ngie Test

The Ngie test was based upon the final question set derived from Ngie hometown testing, which included eleven questions.

The overall mean for the eleven Oshie participants was fifty-five percent comprehension on the Ngie test, with a twenty-seven percent standard deviation. Older subjects scored significantly better than the younger ones (71% vs. 36%), which is shown in table 7.

Table 7. Oshie Subgroup Scores on the Ngie Test

Oshie Subgroup	Mean (%) (within subgroup)
4 Older Males	66
2 Older Females	80
3 Younger Males	47
2 Younger Females	21
7 Males	58
4 Females	50
6 Older Subjects	71
5 Younger Subjects	36
All 11 Subjects	**55 (s.d. 27)**

The results show that, overall, the Oshie community's comprehension of Ngie was below the marginal threshold for adequate comprehension (seventy percent). In fact, only two of the eleven test subjects scored above this threshold (O2, 82% and O11, 100%, see appendix E). The relatively large standard deviation (above fifteen) strongly suggests that the comprehension of Ngie which does exist is due to acquired, and not inherent, intelligibility factors.

3.1.2.3 Results of the Meta' Test

The Meta' test initially had eleven questions. Since the test had not been hometown tested, it was decided that an effort should be made to eliminate any systematically bad questions. Upon viewing the completed Meta' test results, it was noted that question eight was systematically missed (by ten of the eleven test subjects), and in two tests it was missed even when none of the other questions were missed. No other question was missed this often. Based upon this, we decided to eliminate question eight from the test and evaluate scores based on the remaining ten good questions.

The mean for the eleven Oshie participants was sixty-five percent comprehension on the Meta' test, with a twenty-eight percent standard deviation. Older subjects scored significantly better than the younger ones (88% vs. 39%), as shown in table 8.

Table 8. Oshie Subgroup Scores on the Meta' Test

Oshie Subgroup	Mean (%) (within subgroup)
4 Older Males	88
2 Older Females	88
3 Younger Males	48
2 Younger Females	25
7 Males	71
4 Females	56
6 Older Subjects	88
5 Younger Subjects	39
All 11 Subjects	**65 (s.d. 28)**

The overall Ngishe community comprehension of Meta' was in the low range (at sixty-five percent), and the relatively high standard deviation (twenty-eight percent) indicates that this comprehension is based substantially on acquired intelligibility, rather than inherent intelligibility. This supports the preliminary hypothesis based upon the word list comparisons.

Clearly, the younger Ngishe speakers exhibited a low degree of comprehension of Meta' (thirty-nine percent). However, it is interesting to note that the older test subjects scored statistically the same in Meta' comprehension (eighty-eight percent, standard deviation of 4.3), as they scored on their own HT (eighty-nine percent, standard deviation of 4.5). This suggests that, for older speakers of Ngishe, their average acquired intelligibility of Meta' may exceed the diagnostic capability of the test, having scored statistically as high as with their mother tongue.

3.1.2.4 Results of the Ngwo Test

The group RTT of the Ngwo text was administered to a group of nine native Oshie speakers in the Presbyterian Church (P.C.C.) in Bamenda. Among the test subjects were six men and three women, all adults, representing the educated Oshie speakers of the community.

Only one man (who had taught in Njikwa, a Ngwo-speaking village, for five years) expressed any comprehension of the Ngwo text, and this was limited to repeating only two words from the text. The rest of the test subjects expressed no comprehension whatsoever. Based on these results, the Oshie comprehension of Ngwo was scored at Level 1 (no comprehension).

3.1.3 Language Vitality and Viability

3.1.3.1 Multilingualism

The Ngishe people we interviewed said that the Oshie children do not understand any other language except for Cameroon Pidgin English (hereafter referred to as Pidgin). In Barimbong, the northernmost quarter of Oshie, the exception to this was that children grew up understanding both Mundum and Beba, two nearby languages.

Adults reported that they do understand people from Ngie and Tugyi (Meta') villages. When meeting people from these areas, they would speak either Pidgin (both parties) or each party would speak their mother tongue, with the other able to understand them. Adults said that they did not understand villagers from Ngwo, Konda, Bako, and Ekweri areas, and the adults throughout Oshie (with the exception of those in Barimbong) do not understand Mundum and Beba. Instead, when they meet people from these areas, they speak Pidgin to them. When speaking to other outsiders, they speak Pidgin or, more rarely, standard English (hereafter referred to as English).

They report that they do not speak Pidgin every day in their village, but that the youth speak it the best. As for English, the interviewees said that they speak it very rarely, the youth saying that they speak it mainly in school, and then when the teacher is present. All said that the youth speak English the best as well.

3.1.3.2 Migration and Intermarriage

Schooling is responsible for much of the migration out of Oshie. Many Oshie children attend school in Njikwa (Ngwo-speaking) and elsewhere. Of those who leave the area to continue their schooling, many stay in larger towns elsewhere to seek employment.

They report that many foreigners come to the Ngie area, including Fulani pastoral nomads, new settlers, and traders from surrounding areas. They note that there are no restrictions on intermarriage, but that marriages most often take place within their own village group and only sparingly with neighboring groups.

3.1.3.3 Language Use

In the general community. Ngishe usage is strong in the home, in the field, and among friends (though some Pidgin is reportedly used among friends as well). Oshie and Pidgin are used in the markets. Pidgin is used at the health centers. Community announcements are made in Pidgin and English. Local council meetings are held in Ngishe, but regional administrative meetings are held in English.

In the schools. Classes are taught in English, and students are prohibited from using Pidgin or Ngishe in class or on the school campus as a matter of policy. However, when detailed explanations are required, the teacher will sometimes use Ngishe to help the children understand.

In religious assemblies. In the Presbyterian church (the only church interview we conducted), Ngishe is used for songs, translations of Bible readings, announcements, and youth group meetings. Pidgin is used for Bible reading, some songs, the sermons, and Bible studies. When Pidgin is used, it is translated into Ngishe. They reported that traditional religious ceremonies are conducted in Ngishe.

3.1.3.4 Language Maintenance and Shift

Language maintenance may be in question. Reportedly, the youth speak Ngishe more than any other language, but they mix Pidgin and English with Ngishe, in spite of the negative view of this among the adults in the community. Another, perhaps even more significant, factor is that most speakers of Oshie live outside the community.

3.1.3.5 Standardization Efforts

To date, attempts at developing Ngishe include making calendars, diaries, and almanacs in Ngishe. Two groups are involved in this effort: the family group called Awanga and the Bereje youth group based in Yaoundé. They report that these books are used every day in Ngishe homes.

There is no known literacy effort for Ngishe, though the people report that such an effort is "in research" currently by the Oshie Cultural and Development Association (OCDA), which is currently active in water projects and construction of roads, bridges, official houses, and schools in the area. They express that they are very interested in forming a committee to develop literacy.

3.1.4 Language Attitudes

The people interviewed said they would like to read and write English, Ngishe, and French, in that order. Adults expressed negative attitudes toward the mixing of Ngishe with Pidgin and English.

Adults were favorable toward the idea that their children would learn to read and write their language. School officials are strongly in favor of teaching children at all levels to read and write in their own language to maintain the language and traditions. They felt it would be good to use Ngishe for the first two or three years, so that they could better cement their understanding of their own language before learning others. They did not think it would be good to use Ngishe as a language of instruction beyond primary school, because there were students from other areas in high school who would not understand Ngishe. They felt the best place for teaching Ngishe at that stage was not in the school classroom but in affiliated clubs.

Furthermore, the Ngishe people see a Ngishe Bible translation as absolutely necessary. The church leaders we interviewed said that an Ngishe Bible would enable people to understand the Bible better, would reach more people in the Ngishe area, and would enable older people and children to read and understand it. One church leader said "Without the Bible, you are nothing. The Bible in our own language, that is the first thing we want."

3.1.5 Development Potential

John Watters (1989) identifies three important socioeconomic factors which have been found to affect the nature and development of a language program. They are:

    (1)   Homogeneity of the linguistic community (social cohesion),
    (2)   Openness of the community to change and to better living conditions, and
    (3)   Presence at the local level of a middle-aged leadership.

In this section we will consider how these factors are indicated in the Ngishe area.

3.1.5.1 Homogeneity of the Linguistic Community (Social Cohesion)

Watters (1989:6.7.3) states, "the more homogeneous a given community is, the more chance there is for success in motivating broad based participation in the development of the language and in a mass literacy program in that community." Watters notes that various dimensions, and not one dimension alone, must be considered in determining the homogeneity of a community.

Linguistic. The only reported speech variation in Ngishe is a "slightly different" dialect spoken in the Barimbong quarter.

Geographic. The village of Oshie is spread out over five quarters, with the southern three (Oshie, Togobei, and Afunishie) located in fairly close proximity, but the northeastern two (Fringyeng and Barimbong) several kilometers away, and virtually inaccessible by road. Oshie itself is accessible only by an extremely rough road from Acha.

Religious. The people we interviewed reported that most people in the area adhere to Christianity. It is not known to what degree communication and cooperation are maintained between the denominations.

Cultural. Having only visited the Oshie quarter of Oshie village, it is not possible to make broad statements about cultural cohesion throughout the area. We did form an impression that the isolated nature of the northeastern quarters, and especially Barimbong, made them socially isolated from the rest of the Oshie area.

Political. All of the villages listed in the Ngishe area are located in the same administrative unit (Njikwa Subdivision, Momo Division, North West Province of Cameroon). Furthermore, all of the centers of habitation are considered to be quarters of the same village (Oshie), which has only one fon and one mayor. This indicates a degree of political cohesion throughout the area.

3.1.5.2 Openness of the Community to Change and to Better Living Conditions

All of the Ngishe people we interviewed had a positive attitude toward change and bettering their communities. They said some still go to traditional healers, but most go first to the health clinics for treatment. As mentioned earlier, Ngishe has a cultural and development association (OCDA). Most children go to school where they learn English, which the adults said opens up more possibilities for the children's future. The community leaders lamented the bad condition of the roads, since it prevented trade and other development. They were very favorable toward having the Ngishe language developed.

3.1.5.3 Presence at the Local Level of a Middle-aged Leadership

In Oshie, there is significant local leadership, including civil and church authorities, interested in language development. The people we interviewed said that most of their leaders live in the village and are, on the average, forty to fifty years of age. The people report that there will be other leaders to take their place when they are no longer serving, leadership being based on hereditary and elected succession.

3.1.5.4 Conclusion on Development Potential

In the southern quarters of Oshie, all three socioeconomic factors are present: the language community is cohesive, open to change, and has a strong local middle-aged leadership. Furthermore, this leadership is very interested in language development. In this case, there is a good "possibility for a widespread community participation in the development and implementation of a mass language program and for the long-term use of the language in written form." (Watters 1989:6.7.9)

However, it is not known the degree to which the northeastern two quarters cohere with the overall Oshie community. The relative isolation and reported dialectal variation (the slight difference in speech among the Barimbong speakers) of the area may indicate a lesser degree of social cohesion. This may be supported by the reported fact that Barimbong speakers grow up knowing the languages of the nearby villages, whereas residents elsewhere in Oshie do not. The question therefore remains as to the degree to which Barimbong or Frigyeng speakers would support a language project aimed at the Oshie community as a whole.

3.1.6 Summary of Ngishe Results

The Ngishe language is vital and seems to take precedence in many domains of language use. Although the use of Pidgin and English is increasing among the younger speakers, they still use Ngishe more than any other language. Attitudes toward the mother tongue are mixed, with most adults expressing positive attitudes about Ngishe, while younger speakers often mix Pidgin and English with their mother tongue. The rural exodus of Ngishe speakers could indicate diminishing vitality at some point in the future, as fewer people remain in the Oshie area to retain their traditions and language.

While older Ngishe subjects show a marginal comprehension of Ngie (71%) and a relatively high comprehension of Meta' (88%), the community overall shows low comprehension of Ngie (54%), a marginal-to-low comprehension of Meta' (72%), and no appreciable comprehension of Ngwo. The relatively large standard deviations on the individual RTTs indicate that the comprehension which was encountered on Ngie and Meta' tests probably is due to acquired, and not inherent, intelligibility. It is not known to what degree the speakers of Barimbong comprehend these other languages, though their comprehension scores are hypothesized to be different, based upon the reported dialect variation.

The language development prospects seem promising for the Oshie area, but a question remains for the social and linguistic cohesion of the northeastern two quarters (Fringyeng and Barimbong).

3.2 Ngie [Ethnologue: Ngie]

3.2.1 Dialect Situation

3.2.1.1 Locality of Ngie

The Ngie area lies northwest of Bamenda, just north of Widikum, in the North West Province. Residents said that Ngie was the name of their people, and that the Ngie area contained nineteen villages. Of these, they linguistically grouped the twelve villages in the central area (Andek, Teze, Abebung, Bonambufei,

Angong, Adjei or Djei, Etwii, Etoh, Angai, Bonatu, Tinechung, and Ebang), the two in the south (Akuwu and Azem) and the five in the west (Esaw, Nkon, Bassic, Abichia, and Echia).

Residents were tested in Andek (where the Ngie Subdivisional Office is located), Teze, and Esaw. Andek is reached by a fifty-minute drive along a rough dirt road from Acha, which could be impassable in the rainy season. Teze is located to the southwest of Andek, by a twenty-minute drive along a similarly rough dirt road. Esaw is to the west of Teze, and is accessible by a twenty-minute drive on an excellent, graded dirt road.

3.2.1.2 Names and Origins of the People

Speakers interviewed in Andek and Teze identify themselves as "Ngie" and their language as "Ngie." They say they originated in Duduum. The western Ngie speakers identified themselves as "Mengum" and their language as either "Mengum" or "Igumanyang," with the former being more commonly used. Residents of central Ngie (in Andek and Teze) also referred to these western Ngie as "Mengum."

3.2.1.3 Variation within Ngie

Grimes (2000) notes no dialects of Ngie. The speakers in Andek report that the twelve villages in the central Ngie area speak exactly the same. They say that the speakers in the two villages in the south (Akuwu and Azem) speak slightly differently and that the speakers in the five western villages speak very differently, a speech variety called "Mengum." They noted that the "best" Ngie was spoken in Andek and Teze.

When recording questions for the Ngie text used in the intelligibility tests, two native Ngie speakers were consulted. One was from Teze (an onlooker) and the other was from Andek (who recorded the questions). It was noticed that they commented on each other's dialect differences, which they said were noticeable, but minor, and did not diminish intercomprehension.

Some Western Ngie speakers expressed difficulty in understanding the Ngie test and questions and said that the Ngie in which they were recorded was "not my language." The team had the general impression that there are social as well as linguistic variations between the western Ngie villages and the rest of the Ngie area.

3.2.1.4 Lexicostatistics of Western Ngie (Mengum)

After collecting the word list in the Mengum dialect, it was compared with the previously collected Ngie word list, taken in Andek (Hombert 1970s). An initial analysis of apparent cognates shows a fifty-six percent lexical similarity between the western Ngie (Mengum) speech form and the Ngie spoken in the central villages. Based upon these lexicostatistics, it strongly argues for Mengum being a separate language, particularly when considered with the reported variance and the observations made in the RTTs.

3.2.2 Language Intelligibility

This section will present the results of the RTTs administered to Ngie speakers (see appendix F for the complete score listing). Individual RTTs were administered to test comprehension of Ngishe and Meta', while a group RTT was administered to test comprehension of Ngwo.

3.2.2.1 Ngie Test Subject Groups

The Ngie test subjects constitute four different groups, designated group A, B, C, and D.

Ngie Test Group A. An initial hometown test (HT) of the Ngie text was conducted in Andek, with ten individuals tested on an Ngie text containing a total of twelve questions. Based on these tests, one question was eliminated, nine, because three of the test subjects missed it. This left a final Ngie HT text with eleven good questions. The subjects who were tested for the creation of the HT are designated Ngie Test Group A and were not used again in any subsequent tests.

Ngie Test Group B. Once the HT had been established, the next testing session was with a completely different group of subjects and used the eleven-question Ngie HT to screen testing subjects. All of the twelve test subjects scored above eighty percent (the lowest score was eighty-two percent), and so none were eliminated due to low HT scores. One test subject (N14) was eliminated because it was learned that she had been present during the testing of another subject. The remaining eleven subjects were allowed to continue to take the Ngishe and Meta' tests. The mean comprehension score on the Ngie HT for these eleven test subjects (Ngie Test Group B) was ninety-six percent, with a standard deviation of 4.5.

Ngie Test Group C. During our interviews and testing of Ngie speakers in Andek, the research team learned that the speakers there felt strongly that there was a significant difference between their speech form and that spoken in the western five villages in the Ngie area (Esaw, Abichia, Bassic, Nkon, and Echia). Based on this, the team decided to collect and analyze another set of RTTs, which tested specifically those western speakers of Ngie, which they called "Mengum" (the name they gave for both their area and their language). These subjects (Ngie Test Group C) were tested in the Government Technical School in Teze and in the Presbyterian Sunday School in Esaw. Subsequently, this report will refer to the western Ngie area as Mengum and central Ngie as Ngie.

Ngie Test Group D. The research team administered a group RTT to three adult Ngie men, at the Town Council Hall in Andek, to test Ngwo comprehension. These subjects were designated Ngie Test Group D.

3.2.2.2 Results of the Ngishe Test (Ngie Test Group B)

The overall mean for the eleven Ngie participants was fifty-seven percent comprehension on the final (ten-question) Ngishe test, with a twenty-four percent standard deviation. Results are shown in table 9.

Table 9. Ngie Test Group B - Subgroup Scores on the Ngishe Test

Ngie Subgroup (of Test Group B)	Mean (%) (within subgroup)
3 Older Males	72
3 Older Females	75
2 Younger Males	48
5 Younger Females	40
5 Males	62
8 Females	53
6 Older Subjects	73
7 Younger Subjects	42
All 13 Subjects	**57 (s.d. 24)**

The results show that, overall, the Ngie community comprehension of Ngishe, at fifty-seven percent, was below the marginal threshold for adequate comprehension (seventy percent). In fact, only four of the thirteen test subjects, all older subjects, scored above this threshold (N3, N7, N10, and N11). The relatively large standard deviation (above fifteen) indicates that the comprehension of Ngishe which does exist is probably acquired, and not due to inherent intelligibility factors.

Older Ngie subjects, when taken as a subgroup, scored substantially higher than the younger test subjects, (73% vs. 42%) and do evidence a marginal comprehension of Ngishe.

3.2.2.3 Results of the Meta' Test (Ngie Test Group B)

The Meta' test initially had eleven questions. However, because we did not have the definitive results of the hometown test, it was decided that an effort should be made to eliminate any systematically bad questions. As stated earlier (see section 3.1.2.3), question eight was eliminated from the scoring, leaving ten good questions.

The overall mean for the thirteen Ngie participants was sixty-one percent comprehension on the Meta' test (with a standard deviation of 33). Results are shown in table 10.

Table 10. Ngie Test Group B - Subgroup Scores on the Meta' Test

Ngie Subgroup (of Test Group B)	Mean (%) (within subgroup)
3 Older Males	93
3 Older Females	85
2 Younger Males	48
5 Younger Females	33
5 Males	75
8 Females	53
6 Older Subjects	89
7 Younger Subjects	37
All 13 Subjects	**61 (s.d. 33)**

The results show that the overall Ngie community comprehension of Meta', (at sixty-one percent), is below the marginal threshold for adequate comprehension (seventy percent). The relatively large standard

deviation (above fifteen) indicates that the comprehension of Meta' which does exist is probably acquired and not due to inherent intelligibility factors.

Again, the older Ngie subjects, when taken as a subgroup, evidence a reasonably high comprehension of Meta' and scored substantially higher than the younger test subjects (89% vs. 37%).

3.2.2.4 Results of Mengum Testing (Ngie Test Group C)

Though the RTT began by testing the Mengum speakers on their comprehension of Ngie, Ngishe, and Meta', it was decided that the test results from Ngie Test Group B had already answered the question of Ngishe intelligibility among the Ngie speakers. Consequently, to avoid redundancy and save time for both researchers and test subjects, the Ngishe test was eliminated from the remaining sessions. Some group C subjects were tested with Ngishe and their scores are shown in the table in appendix F, though no conclusions are drawn from this partial data. All Mengum subjects were tested in Ngie and Meta'.

Based upon the reports from other Ngie speakers, and reinforced by the observed difficulty the Mengum test subjects had in understanding the test questions (in Ngie), we hypothesized that the Mengum dialect was different enough to require a separate hometown test, with questions and text recorded in the Mengum dialect. However, because this was discerned while on the field, and time prohibited developing such a test, the RTT participants in this test were not screened out by an adequate hometown test. Therefore, the results of the Mengum speakers on the Ngie and Meta' tests report only raw scores for comprehension. These may be skewed (lower than accurate), as they do not screen out subjects who may have performed poorly due to purely nonlinguistic factors (e.g., test taking anxiety, difficulty understanding the test procedure, and so forth).

As we realized that the initial Ngie test was not a hometown test for the subjects, all respondents (except for E11, who was found to be an outsider) who showed any significant comprehension of the Ngie test were allowed to continue. This basal comprehension threshold was set at fifty-nine percent, which resulted in eight subjects scoring above the threshold. Had the participants been screened out based on HT scores lower than eighty percent as was done for other HTs, only three of the ten native Mengum subjects would be included in the evaluation (E1, E2, and E5).

The resulting test shows that comprehension of Ngie among Mengum speakers was seventy-six percent, with a standard deviation of ten. Comprehension of Meta' among Mengum speakers was seventeen percent, with a standard deviation of twenty-three. Statistically, as explained, it is not possible to draw rigorous conclusions about what these numbers mean, since the HT has not screened out nonlinguistic factors. However, a few general observations can be made.

- Overall, Mengum speakers scored lower on the initial Ngie test than did Ngie speakers, with only three of the ten test subjects achieving threshold (eighty percent) scores.
- Some Mengum speakers expressed difficulty in understanding even the Ngie questions in the RTT, with one saying "the questions are not in my language."
- Overall, Mengum speakers scored much lower on the Meta' test than Ngie speakers (17% for Mengum vs. 61% for Ngie), with no Mengum test subject showing even threshold (eighty percent) comprehension of Meta'.

These observations strongly suggest that the residents of Mengum speak a dialect which is significantly different to that spoken in central Ngie, such as in Andek and Teze. Furthermore, their comprehension of Meta' is significantly less than for those residents of central Ngie and, in any event, does not reach threshold levels. In general, it was our impression that residents of the Mengum area understand both

central Ngie and Meta' less than anticipated. This is further borne out by the results of the word list elicitation which was conducted in Esaw (see section 3.2.1.4).

As a result of these findings, it seems advisable to recommend a more detailed dialect survey of the Mengum area, with an eye toward clarifying to what degree the Mengum dialect differs from the central Ngie dialect spoken in Andek and Teze, as well as the other languages in the surrounding area.

3.2.2.5 Results of the Ngwo Test (Ngie Test Group D)

The group RTT of the Ngwo text was administered to a group of three native Ngie speakers at the Town Council Hall of Andek (Ngie Test Group D). The test subjects were three adult men.

Two of the test subjects, who had a higher level of education and were more well-traveled, were able to pick up only a few of the key elements of the Ngwo text and were not able to provide details. Their individual comprehension did not reach what could be considered "partial" levels. The third test subject expressed no comprehension whatsoever. Based on these results, the Ngie group comprehension of Ngwo was scored at Level 1 (no comprehension).

3.2.3 Language Vitality and Viability

3.2.3.1 Multilingualism

The Ngie people we interviewed reported that the children understand Meta', and adults also understand people from Oshie (Ngishe), Widikum, and Batibo (Moghamo). In these cases, they said they would speak Ngie, while the others would respond in their own language. It should be noted, however, that the results of the Meta' and Oshie RTTs show less than marginal comprehension among the Ngie children.

Adults reported that they did not understand villagers from Njikwa (Ngwo) and instead speak Pidgin to them. When speaking to other outsiders, they speak Pidgin or, more rarely, English.

They report that they speak Pidgin every day in their village, and that the youth speak it the best. As for English, they said that they speak it very rarely, mainly in school, and then when the teacher is present. They said that the youth speak English the best.

3.2.3.2 Migration and Intermarriage

Schooling is responsible for much of the migration into and out of Ngie. Many non-Ngie children come to attend school here from almost every area in Cameroon, especially from Yaoundé and Douala. Of those who leave the area to continue their schooling, many stay in larger towns elsewhere to seek employment.

Many foreigners come to the Ngie area, including civil servants, Peace Corps volunteers, government project workers, and teachers. Nigerian, American, and Dutch nationals are among those who visit or work in Ngie.

The group we interviewed in Andek reported that there were no restricted or favorite groups for intermarriage, and that there are marriages between various villages "all the time."

3.2.3.3 Language Use

In the general community. Ngie usage is strong in the home, in the field, and among friends (though some Pidgin is reportedly used among friends as well). Pidgin is used in the markets and at the health centers. Announcements are made in Pidgin and Ngie (though English is used at high-ranking government events in the area). Local council meetings are held in Ngie, but regional administrative meetings are held in Pidgin.

In the schools. Classes are taught in English, and students are prohibited from using Pidgin or Ngie in class. However, when the teacher is not present, and during recess, the students often use Pidgin and Ngie.

In religious assemblies. Two churches use Pidgin for prayers and prayer meetings, and both English and Pidgin for sermons, songs, doctrine, and Bible study. However, in all cases but prayers, there is translation into Ngie. Traditional religious ceremonies are in Pidgin and Ngie.

3.2.3.4 Language Maintenance and Shift

Language maintenance may be in question. Reportedly, the youth speak Ngie more than any other language, but they mix Pidgin and English with Ngie, in spite of the negative view of this among the adults in the community. The level of migration, both into and out of the area, may influence this, leading to further shift.

3.2.3.5 Standardization Efforts

To date, the only attempt to standardize Ngie has been conducted by Florence Umenjoh, a native of Teze who is currently a doctoral student in linguistics at the University of Yaoundé. Miss Umenjoh has written a book on the history and language use of Ngie (available through the Umenjoh family) and has also developed a journal/diary for use by Ngie speakers, featuring some Ngie vocabulary.

There is no known literacy effort for Ngie, though there is the Ngie Cultural and Development Association (NCADA) which works on such projects as developing the water supply, building schools and churches, and construction of the Council Hall.

3.2.4 Language Attitudes

The people interviewed said they would like to read and write Ngie, English, and French, in that order. Some minor interest was expressed in learning Douala and Mengaka. The young people said they preferred to speak English or Pidgin. Adults expressed negative attitudes toward the mixing of Ngie with Pidgin and English.

Adults were favorable toward the idea that their children would learn to read and write their language, to maintain their traditions, guard their secrets, and understand more. School officials are strongly in favor of teaching children at all levels to read and write in their own language. They would like to see Ngie used as a language of instruction and would like to be involved in teaching the language as a subject. The senior educators interviewed said they would be prepared to provide their own time to developing such an effort.

Furthermore, the Ngie people see an Ngie Bible translation as absolutely necessary. The church leaders we interviewed said that an Ngie Bible would enable people to understand the Bible better, would reach more people in the Ngie area, and would enable older people to receive the Bible. One church leader said "It used to be in Latin, then English, so more people could understand. Now it is in Pidgin, and more people can understand it better. When it is in Ngie, it will be in their own language, the language that's in their blood. Then it will be truly understood."

3.2.5 Development Potential

As noted earlier (section 3.1.5), Watters' (1989) socioeconomic factors are relevant for determining development potential in a language group. This section evaluates these factors for the Ngie area.

3.2.5.1 Homogeneity of the Linguistic Community (Social Cohesion)

Linguistic. There are reported speech variations in Ngie, from small dialectal variations between Teze and Andek, to the "slightly different" dialect spoken in the southern two villages, to what may be a completely separate language (Mengum) spoken in the western five Ngie villages.

Geographic. The villages of Ngie are located in fairly close proximity, though some are difficult to access by road. The western villages are more remote and seem socially isolated from the villages of central Ngie, in spite of the excellent road (used for palm oil trucks) between Teze and Esaw.

Religious. The people we interviewed reported that most people in the area adhere to Christianity. Communication and cooperation seems to be well-maintained between the denominations.

Cultural. Though limited, the team's impressions, as well as the comments from both central and western Ngie residents, indicate strongly that the residents of central Ngie villages and those of western Ngie (Mengum) villages form two separate and distinct sociocultural groups. Participants of both groups expressed some reluctance in dealing with members of the other group.

Political. All of the villages listed in the Ngie area are located in the same administrative unit (Ngie Subdivision, Momo Division, North West Province of Cameroon). Many villages have a mayor, and the village leaders compete regularly with leaders of other villages in club sports (football, volleyball, etc.) which helps to maintain cohesiveness and communication within the overall Ngie community. However, it was noted that the villages in the western Ngie area did not evidence closely knit political affiliations with those of the central Ngie area. There was also some question as to who were the traditional leaders in a few of the Mengum villages.

3.2.5.2 Openness of the Community to Change and to Better Living Conditions

All of the Ngie people we interviewed had a positive attitude toward change and bettering their communities. They said some still go to traditional healers, but most go first to the health clinics for treatment. Ngie has an organized cultural and development association (NCADA), mentioned previously, which engages in community development and cultural awareness projects. Most children go to school where they learn English, which the adults noted opens up more possibilities for the children's future. The community leaders were very favorable toward having the Ngie language developed.

3.2.5.3 Presence at the Local Level of a Middle-aged Leadership

In Andek, there is significant local leadership interested in language development, including civil and church authorities. The people we interviewed said that most of their leaders live in the Ngie area. Some we encountered were between thirty and forty, with others being older than fifty years of age. The people report that most of their leaders are, on the average, about forty, and that there will be other leaders to take their place when they are no longer serving.

3.2.5.4 Conclusion on Development Potential

In the central Ngie community, all three socioeconomic factors are present: the language community is cohesive, open to change, and has a strong local middle-aged leadership. Furthermore, this leadership is very interested in language development. In this case, there is a good "possibility for a widespread community participation in the development and implementation of a mass language program and for the long-term use of the language in written form." (Watters 1989:6.7.9)

However, social factors indicate that there is a secondary community—the western Ngie (Mengum) community—in the Ngie area. The team's limited exposure to the Mengum community indicates that there is low cohesion across this boundary, between the two communities. The question, therefore, remains as to whether Mengum speakers would be willing to support any language project aimed at the Ngie community as a whole.

3.2.6 Summary of Ngie Results

RTTs, lexicostatistics, and interviews indicate that Ngie actually features two distinct languages: the variety of Ngie spoken in the central and southern villages and the variety of Ngie (called Mengum) spoken in the western five villages in the area. The language development prospects seem promising for the central Ngie area but remain in question for the Mengum area.

The central Ngie language is vital and seems to take precedence in many domains of language use. Although the use of Pidgin and English is increasing among the younger speakers, they still use Ngie more than any other language. Attitudes toward the mother tongue are mixed, with most adults expressing positive attitudes about Ngie, while younger speakers would like to learn and use Pidgin and English.

Although older Ngie subjects did show a marginal comprehension of Ngishe and a relatively high comprehension of Meta', the community overall exhibits low comprehension of Ngishe, Meta', and Ngwo (below the marginal threshold of seventy percent). The relatively large standard deviations on the

individual RTTs indicate that the comprehension which was encountered on Ngishe and Meta' tests probably is due to acquired and not inherent intelligibility. Residents of the Mengum area understand Meta' less than residents of central Ngie villages. This is further borne out by the results of a word list elicitation, which shows only a fifty-six percent lexical similarity between Mengum and central Ngie speech varieties.

4   CONCLUSIONS AND RECOMMENDATIONS

4.1 Executive Summary

Language Use. Speakers of both Ngie and Ngishe use their mother tongue in a majority of personal domains, though the younger speakers are beginning to mix Pidgin and English with their language. With Ngie, the youth prefer to use Pidgin or English, and the government policy of school instruction solely in English is probably contributing to language shift toward Pidgin and English, though the degree to which this is occurring is not known.

Attitudes. Adults and leaders in both communities are very favorable to developing their mother tongues. Both communities have complex social cohesion. It seems probable that Ngie features two distinct language communities, and social cohesion across those boundaries does not seem to be high. Ngishe may have a speech variation (though this may not constitute a separate dialect) which, with the remoteness of the speech centers, may contribute to diminished social cohesion with the rest of the Oshie community.

Intelligibility. The results of the RTT testing show that neither the Ngie nor Ngishe communities, overall, exhibit high comprehension of each other, of Meta', or of Ngwo. Adults among both communities show relatively high comprehension of each other as well as of Meta', but this does not extend to younger speakers. Comprehension appears to be due to acquired, rather than inherent, intelligibility.

Lexicostatistics. The elicited word list shows that western Ngie (Mengum) is a separate language, distinct from Ngie spoken in the central Ngie villages, with only fifty-six percent lexical overlap between the two speech varieties.

Discussion. Older people have marginal-to-high comprehension of Meta' to possibly justify consideration of Meta' as the single standard, but this has a few drawbacks. Namely, the younger members of both communities do not have adequate comprehension of Meta' and would therefore require education in the language, for which there currently is no evident political, social, or economic motivation to learn.

Based upon the results of this survey, it seems unlikely that either Ngie or Ngishe could be used as the language standard for both communities. However, it does appear that there are strong indicators that development in the mother tongue would be appropriate and well received in each community. Members of both communities continue to use their mother tongues in a broad variety of domains, including in the home, among their friends, in churches, in traditional religious ceremonies, and in local council meetings. The residents of both communities expressed very positive interest in mother-tongue language development, and the socioeconomic factors are generally favorable in support for this.

It is not known to what degree Mengum speakers understand Ngie. The RTTs suggest that most Mengum speakers showed some comprehension of the Ngie HT text, though not very high. However, the

lexicostatistics survey shows a very low lexical overlap (fifty-six percent). Further survey is required to determine the possibility of Mengum speakers using Ngie as their language standard.

4.2 Recommendations for Further Survey

- Recommend a more detailed dialect survey of the five villages in the western part of Ngie (Mengum area), with RTTs to test Mengum comprehension of surrounding languages, word list elicitations to compare lexical similarity between Mengum and those languages, and interviews to investigate the social cohesiveness of Mengum speakers with surrounding communities.

4.3 Recommendations for Language Development

- Recommend beginning language development in Ngie and Ngishe using the mother tongue. Suggest that language development be begun initially in Andek (for Ngie) and, as momentum builds, then branch out to Oshie and possibly Mengum areas, based upon Mengum survey results.

4.4 Recommended Modifications to ALCAM and the Ethnologue

- Recommend that both *ALCAM* and the *Ethnologue* evaluate the need to change the language entry for Ngishe to Ngoshie, to reflect the speakers' own designation of their language.

- Recommend that the *Ethnologue* consider changing the listing for Ngishe to eliminate the distinct dialects of Mise and Oshie, reflecting the reported intercomprehension throughout the Ngishe area.

- Recommend that both *ALCAM* and the *Ethnologue* consider the need for adding a comment to the Ngie language listing to note the likelihood that another speech variety, called Mengum, is spoken in the western five villages of the Ngie area (Esaw, Nkon, Bassic, Echia, and Abichia) and that this may be a separate language.

APPENDICES

Appendix A: Ngwo Group RTT Text

Ngwo Text. Key story elements are in bold.

"My mother gave birth to seven of us, **three girls and four boys**. I was born the fourth child, three children ahead of me, three children behind me. I started going to school in our village. When I went to school, and when I reached there, I fought with my friends, small children, **for little edible things**, like **groundnuts** and other things that we ate.

 Many times when **my elder brother came**, he caught these little children and beat them, so that they should not touch me. At times the man who taught us (our teacher) made us lie down and beat us with a cane **to ensure that none of us fought again**. So, we stayed like that until I was big and knew **that it was not good to fight**.

Then one day some child came when we were playing. **He kicked me with his foot**. I wanted **revenge**. I punched/boxed him with my hand. The fight became **fierce**. So, my friends intervened and told us to stop and leave it that way. **"You should not fight again."**

The next day the child came again that he would beat me. We started fighting, and they came and separated us. But he **did not accept**. We fought, and I had him well beaten. A father came and separated us that we should fight no longer. **He got up and fled** and understood that he could not find fault with me any longer.

I grew up and understood **that it is good to live with your brothers in peace and not fight**."

Appendix B: Meta' RTT Text

My name is Fogwe. I was delivered in Funam in Bome. I completed my education at Buea. It is now 40 years since I completed my education. At the time the whites were still ruling this country, I was working in Wum teaching [in school] there. [chewa anaŋgwo]
Question 1: When I was at Wum, I worked where? – [*in school*]

By then the Wum people were still in darkness, and the road leading to Wum was very bad, together with the bridges. I worked there for a very long time and was not always coming home because of the long distance and bad roads. Vehicles came to Wum [only once a week]. [onɔʔangaka]
Question 2: How often did vehicles come to Wum? – [*once a week*]

One day during the rainy season holidays, information came to me from home [that my stepfather was dead]. [sedeʔə gumwə ə pwə]
Question 3: What information was sent to Fogwe? – [*that his stepfather was dead*]

I received the information in the afternoon, prepared myself, and started on foot coming home here. I travelled until I reached the big river which is called Menchum, and the bridge was [broken].
[səpetom dʒənəwɔ]
Question 4: How was that bridge? – [*broken*]

Then the vehicle which was coming to Wum halted on the other side of the river. Before I could reach the riverside, darkness was already coming in. Then I climbed onto the broken bridge, leaving everything [in the hands of God]. [mnabinakɔʔ]
Question 5: Where did he leave his things? – [*in the hands of God*]

To my surprise, God gently guided me, and I crossed and reached the other side of the river. As I crossed the bridge, I entered the vehicle that stood there waiting for people. We then left from that riverside after midnight because they were waiting for the D.O.'s workman who was coming from Wum to go to the Senior D.O. in Bamenda. -- We left from that bridge and travelled only for a short time, and it began to rain very heavily. [As it was raining], the vehicle was going very slowly and was not going as fast as usual. [moto wajɛnɛ]
Question 6: Why was the vehicle moving slowly? – [*because it was raining*]

The vehicle travelled on until it reached and passed Bafut, climbed and reached Mankon at the junction from which one road leads to Mbengwi. As we reached there, I ordered that the vehicle be stopped, and then I came down. While the moon was shining, a shower of rain fell. Before I could come down, the cock crew [twice]. [tɔŋai ərynkwɛ]
Question 7: How many times did the cock crow? – [*twice*]

When I came down, I took the road to Mbengwi and was coming to Mbengwi. I travelled [until I got to the palace of Mankon], and the rain stopped. [tozetɔnɛ]
Question 8: At what time did the rain stop? – [*when he got to the palace of Mankon*]

I again travelled and got to the level land nearer the steep slope at Mundum, and a wonderful thing happened to me there. What happened is that I got to that place when the bush fowls were crowing. I was travelling directly on the main road. Out of a surprise I heard a voice behind me, and the voice said, ["Who are you? Halt otherwise you will die!"] [tomza borukwe]

Question 9: What did the voice say? – *[Who are you? Halt otherwise you will die!]*
Alternative question: What caused Fogwe to shiver? – *[a voice behind him]*

The words came in the Mankon language. When I heard it, I turned to see what was happening. As I turned, I observed that many people were coming in the dim moonlight. The people were carrying [guns, spears, and cutlasses like warriors]. [bi ejawaldorobi]

Question 10: What kinds of weapons were they holding? – *[guns, spears, and cutlasses]*

I was still observing to see what was the matter. Then I heard a gunshot from one of the persons, and the shot came: tom. As the gun sounded, the bullets entered [into the ground between my legs.] [tam]

Question 11: Where did the bullets enter? – *[the ground (between his legs)]*

Appendix C: Ngishe RTT Text

I got up very early on that day at about 6 o'clock. I started washing clothes. When I finished, I prepared some food, [because I wanted to go and clear the farm with my eldest child]. [tʃɛmbɛle]
Question 1: Why did she prepare some food? – *[because she wanted to go and clear the farm]*

We had gathered everything to move when I saw my cowife rush in [crying]. [dɛk]
Question 2: How did her cowife come in? – *[rushed in crying]*

She told me that [my mother was dead]. [fʉ]
Question 3: What did the cowife tell her? – *[her mother was dead]*

I just threw everything I had gathered to take to the farm and ran to my mother's place. When I got there, there were so many people already gathered. [I started rolling on the floor]. [sɛk]
Question 4: What did she do as soon as she got to her mother's house? – *[started rolling on the floor]*

They came to hold me, but I was just crying. I got into the house and saw my mother [already covered]. [kubri]
Question 5: How did she find her mother? – *[already covered]*

I removed the dresses on her and washed her and put [some new clothes] I had bought on her. [zɔni]
Question 6: What did she put on her mother? – *[some new clothes]*

By the time I finished, [my elder sister] came. [dʒɛˈɛ]
Question 7: Who came in? – *[her elder sister]*

We arranged our mother [well on the bed] and were waiting for the coffin. [kubɔ]
Question 8: Where did they arrange their mother? – *[well on the bed]*

They brought the coffin only after three o'clock, and it was a [big] coffin. [bin]
Question 9: What was the coffin like? – *[a big coffin]*

We just arranged everything and [buried our mother] at five o'clock. [tɨ]
Question 10: What did they do at 5 o'clock? – *[buried their mother]*

We cooked food [to entertain people]. [avɨ]
Question 11: Why did they cook food? – *[to entertain people]*

The farm issue ended. We stayed at our mother's place for [another two weeks] before we returned to our various homes. [ti bi]
Question 12: How long did they stay at their mother's place? – *[another two weeks]*

Text told and transcribed by Flora Bolima, age 27, a doctoral linguistics student at Univ. of Yaoundé I, born in the village of Oshie. Told in August 2001, and recorded at CTC, Yaoundé by Susanne Krüger.

Appendix D: Ngie RTT Text

One day my mother invited people to go and [assist her at the farm]. [ābə̄ŋ]
Question 1: Why did the mother invite people? – *[to assist her at the farm]*

She boiled a big pot of corn and beans [in the night] [āfə̂fəp]
Question 2: When did she boil a big pot of corn and beans? – *[in the night]*

Which she only prepared in the morning to be eaten [at the farm]. [abəŋ]
Question 3: Where were they supposed to eat the food? – *[at the farm]*

She cleaned her basket. In it she put [a cutlass, a sack, and a hoe] to be used at the farm. [abəŋ]
Question 4: What did she put in her basket? – *[a cutlass, a sack, and a hoe]*

She then asked me to stay in the house with our [six-month old] baby, wash the dishes and pots, and carry water for the house. [ana]
Question 5: How old was the baby? – *[six months]*

I refused and told her [that I wanted to go to the farm with her]. [uwen]
Question 6: What did she tell her mother? – *[that she wanted to go to the farm with her]*

She refused, and I started [to cry]. [dej]
Question 7: What did she start to do? – *[cry]*

She then reluctantly asked me to follow them and departed. I [carried the baby on my back] and followed. [adʒim]
Question 8: What did she do with the baby? – *[carried it on her back]*

When I arrived at the river next to our farm, I did not know what to do [because it was very dangerous to cross the bridge, but I wanted to do it]. [ikɛnɛ]
Question 9: Why didn't she know what to do? – *[because it was very dangerous to cross the bridge, (but she wanted to do it)]*

Since it had [only two sticks] that served as a bridge. [ubigə]
Question 10: What did the bridge look like? – *[only two sticks]*

I arranged the baby on my back and crossed [like a goat (with my hands and legs)]. [bugi]
Question 11: How did she cross? – *[like a goat (with her hands and legs)]*

When I got to the farm, my mother was [very surprised] and warned me never to cross the bridge alone again. [irajtʃini]
Question 12: How did her mother react when she reached the farm? – *[surprised (and warning her never to cross the bridge alone again)]*

Text told and transcribed by Florence Umenjoh, age 27, a linguistics student at Univ. of Yaoundé I, born in the village of Teze. Told in August 2001, and recorded at CTC, Yaoundé by Susanne Krüger

Appendix E: RTT Results for Ngishe Speakers

Dialect Intelligibility Testing in Oshie with Ngie and Meta' languages:

Oshie #	*Sex*	*Age*	*Oshie HT (%)*	*Ngie (%)*	*Meta' (%)*
O1	F	12	95	5	30
O2	M	26	100	82	95
O3	F	12	85	36	20
O4	M	32	90	55	80
O5	M	33	90	68	90
O6	M	28	80	59	85
O7	F	20	85	59	85
O8	M	11	100	55	45
O9	M	12	90	18	30
O10	M	11	95	68	70
O11	F	46	90	100	90
O12	F	18	90	-	-
O13	F	30	-	-	-
O14	F	14	60	-	-
O15	F	13	60	-	-
O16	M	11	35	-	-
		Mean (of 11)	91	55	65
		Std. devia- tion	6.3	27	28

Shaded area represents those participants who did not participate in further testing and were not considered in the evaluation.

Appendix F: RTT Results for Ngie Speakers (Ngie Test Group B)

Test Results from testing in Ngie with Ngishe and Meta' languages:

Ngie #	*Sex*	*Age*	*Ngie HT (%)*	*Ngishe (%)*	*Meta' (%)*
N1	M	12	100	45	15
N2	F	12	82	60	45
N3	M	40	100	80	100
N4	F	28	100	60	85
N5	F	11	91	40	45
N6	F	11	91	10	10
N7	F	35	100	85	100
N8	F	11	91	25	15
N9	M	35	96	45	80
N10	F	27	100	80	70
N11	M	44	100	90	100
N12*	M	18	95	50	80
N13*	F	17	100	65	50
N14**	F	10	86	45	20
		Mean (of 13)	96	57	61
		Std. devia-tion	5.7	24	33

Shaded area represents those participants who did not participate in further testing and were not considered in the evaluation.

* Interviewed at the Government Technical School in Teze. All others interviewed at the Town Council Hall in Andek.
** Eliminated after it was learned she had been present during earlier testing.

Appendix G: RTT Results for Mengum Speakers (Ngie Test Group C)

Test Results from testing in western Ngie (Mengum) with Ngie and Meta' languages:

Ngie #	Sex	Age	Ngie HT (%)	Ngishe (%)	Meta' (%)
E1*	M	12	91	0	9
E2*	M	15	82	0	0
E3*	M	15	73	20	25
E4*	F	13	59	5	0
E5	M	25	95	-	0
E6	M	51	73	-	30
E7	M	25	77	-	65
E8	F	38	59	-	5
E9	F	24	5	-	-
E10	M	15	0	-	-
E11**	F	28	100	-	-
		Mean (of 8)	76	n/a	17
		Std. deviation	13	n/a	23

Shaded area represents those participants who did not participate in further testing and were not considered in the evaluation.

* Subjects tested in Government Technical School in Teze. The rest were tested in Esaw village.
** Subject eliminated from further testing after learning that she was born and lived most of her life in Teze.

Appendix H: Word List Elicited in Mengum (Ngie Group C)

Ngie Word List (see Hombert):
    Researcher: Jean-Marie Hombert
    Date: Unknown   Location: Andek

Western Ngie Word List:
    Informant: Andreas Abei (age 50)
    Researchers: Heidi Anderson, George W. Gregg
    Date: November 19, 2001   Location: Esaw
    Elicited Name of Language: "Igumanyang" (igumañaŋ)

Apparent cognates designated by "y." Apparent differences designated by "x."

	English	French	Ngie	Western Ngie	Apparent cognates?
1.	mouth	*bouche*	utʃəu	enu	x
2.	eye	*oeil*	iɣʉ	ɪɣʉ	y
3.	head	*tête*	ɑtəu	ɑtəʔ	y
4.	hair (on head)	*cheveux (chevelure)*	iŋɔŋ	ŋwatokˈ	x
5.	tooth	*dent*	iʃɔŋ	aʃɔŋ	y
6.	tongue	*langue*	inemi	inɛ	y
7.	nose	*nez*	idʒutʃi	iʒu	y
8.	ear	*oreille*	atɔŋ	àtóŋ	y
9a.	neck (front and back)	*cou (nuque et gorge)*	amedʒ	ɨmiʔ	y
9b.	back of neck	*nuque*		gəʔəkʷoŋ	
9c.	throat	*gorge*		àdóŋ	
10.	breast	*sein*	ibɛn	ibən	y
11.	arm/hand	*bras/main*	ɑbusə	ɑbuɔ	y
12a.	claw	*griffe*	uŋgəmi	ifuənən	x
12b.	nail (hand)	*ongle*		ɛwɑ	
13a.	leg	*jambe*		ɛtíà	
13b.	foot	*pied*	ɑɣəu	ɛbrɑro	x
14.	buttock	*fesse*	iɲi	indʒiɲi	y
15.	belly	*ventre*	ibum	ɛtúó	x
16.	navel	*nombril*	itɔŋ	ɛ́tóŋ	y

17.	intestines / insides	*intestins/boyaux*	utuʔə	ɛkrɛtuɔˀ	y
18.	blood	*sang*	ɑnəm	ɑnəŋ	x
19.	urine	*urine*	itʃɑt	ɛtʃɛt	y
20.	bone	*os*	ɑwuə	ɑwu	y
21.	skin	*peau*	igɔp	guɑʃin	x
22.	wing	*aile*	ɑbɑ	ɑbíà	y
23.	feather	*plume*	iyuri	ɑju	y
24.	horn	*corne*	indɔŋ	iǹdoǹ	y
25.	tail	*queue*	ukɔn	ɛkɔn	y
26.	human being	*être humain*	wɑ	ɑnɔm	x
27.	man (male)	*homme (mâle)*	ɑnɔm	ɑnɔm	y
28.	woman (female)	*femme*	ɑyedʒ	ɑje	y
29.	husband	*mari*	unɔm	ɑnɔmɑjɛ́	y
30.	child	*enfant*	ŋuə	wɑ	y
31.	name	*nom*	ukum	ɛkɨm	y
32.	sky	*ciel*	ɑzobodʒ	ɑʒuwɑ	x
33.	night	*nuit*	ɑfəp	ɑfokˀ	y
34.	moon	*lune*	umək	ɛmuə	y
35.	sun	*soleil*	ɑtʃuri	ɛtʃui	y
36.	wind	*vent*	ufʉ	ɛfu	y
37.	cloud	*nuage*	ipɑ	ɨmbɑˀ	y
38.	dew	*rosée*	igɑt	gɛt	y
39.	rain	*pluie*	imbəŋ	ɨbrɛ	x
40.	ground	*terre*	isef	tʃuɑ	x
41.	sand	*sable*	isekwɑ	iʃiɛ	x
42.	path	*chemin*	ndʒi	ɨɣadʒɨrə	x
43.	water	*eau*	une	ingro	x
44.	stream	*cours d'eau*	ugyʌ	indro	x
45.	house	*maison*	inɑ	nɨgɨ	x
46.	fire	*feu*	uwɛt	ɛju	x
47.	firewood	*bois à brûler*	uwɛŋ	ɛwɛŋ	y
48.	smoke	*fumée*	ndiʔ	ɑñiˀ	x
49.	ash	*cendre*	ɑbəri	ɑburu	y

50.	knife	*couteau*	ubej	ɑtigi	x
51.	rope	*corde*	uniʔ	ɛgrə	x
52.	spear	*lance, sagaie*	iwɔŋ	ɛwoŋ	y
53.	war (fight)	*guerre (combat)*	bɛt	ɨbiri	x
54a	animal	*animal*		ña	
54b.	meat	*viande*	ɲiə	ña	y
55.	dog	*chien*	ibəu	bokꜛ	y
56.	elephant	*éléphant*	ɑɲaɸɔm	añaɸom	y
57.	goat	*chèvre*	ibəʔi	bu	x
58.	bird	*oiseau*	unən	ɨnən	y
59.	tortoise	*tortue*		ɑtroki	
60.	snake	*serpent*	idʒugy	dʒuwə	y
61.	fish	*poisson*	isu	ʃu	y
62.	(head) louse	*pou (de tête)*	upə	ɛtírí	x
63.	egg	*oeuf*	abɔm	ɑgəg	x
64.	tree	*arbre*	ɑzɑt	azɛtꜛ	y
65.	bark	*écorce*		awɔzɛtꜛ	
66.	leaf	*feuille*	ufuʔ	ɛfu	y
67.	root	*racine*	uɣɑŋ	ɑɣɑŋ	y
68.	salt	*sel*	**uŋgwaŋ**	**imbaŋ**	x
69.	fat	*graisse*	ifuŋ	ɛfo	y
70a.	hunger (general)	*faim (général)*	inzej	tʃoŋ	x
70b.	hunger (meat)	*faim (de viande)*		adoŋaña	
71.	iron (the metal)	*fer (le métal)*	ɑtəni	ɑtɨnɨ	y
72.	one	*un*	ɑfe	ɑbiŋ	x
73.	two	*deux*	ubiə	ɛfijɛ	x
74.	three	*trois*	itɑ	ɨtɑʔɑ	y
75.	four	*quatre*	ikurə	ɛtʃuwa	x
76.	five	*cinq*	itʉ	ɛtɛn	y
77.	six	*six*	iɸəu	ɛɸokꜛ	y
78.	seven	*sept*	isambiə	ʃambiɑ	y
79.	eight	*huit*	iɸʉʔi	ɛɸuwã	y
80.	nine	*neuf*	ɑbəu	ɛbuʔʊ	y

81.	ten	*dix*	iɣum	ɛɣəm	y
82.	come	*venir*	izaʔɑ	ʒiʔi	x
83.	send (someone)	*envoyer*	itʃɑ	tom	x
84.	walk	*marcher*	iyi	jɨni	y
85.	fall	*tomber*	igəu	turu	x
86.	leave	*partir*	idu	ñɛrɛ	x
87.	fly	*voler (oiseau)*	ipᶣʔə	pɨɣɨ	y
88.	pour	*verser*	itu	də	x
89.	strike	*frapper*	ikɔm	fɛ	x
90.	bite	*mordre*	inɔm	nom	y
91.	wash (transitive)	*laver (transitif)*	isəu	ʃugo	x
92.	split (wood)	*fendre*	itʃwɛn	təoro	x
93.	give	*donner*	inɑʔ	nɑʔɑ	y
94.	steal	*voler (dérober)*	idʒi	dʒi	y
95.	squeeze	*presser*	ikᶣŋ	kam	x
96.	cultivate	*cultiver*	ikwedʒ	tʃiri	x
97.	bury (transitive)	*enterrer (transitif)*	itye	tue	y
98.	burn (transitive)	*brûler (transitif)*	ituŋ	bigi	x
99.	eat	*manger*	idʒək	nikˈ	x
100.	drink	*boire*	inuʔə	ñu	y
101.	vomit	*vomir*		ʒəŋə	
102.	suck	*sucer*	iso	dʒu	x
103.	spit (saliva)	*cracher (salive)*	itʃɑt	tu	x
104.	blow (on)	*souffler (sur)*	ifᵾ	dᵾ	x
105.	swell	*enfler*	ifo	mɪgi	x
106.	give birth	*engendrer*	ibɛ	bigi	x
107.	die	*mourir*	iku	ku	y
108.	kill	*tuer*	izuri	ʒuri	y
109.	push	*pousser*	itini	tini	y
110.	pull	*tirer*	**iɣo**	**goː**	y
111.	sing	*chanter*	ikuʔɑŋ	nəʔə	x

112.	play (a game)	*jouer (un jeu)*	itəʔ	ɬɤɑn	x
113.	be afraid	*avoir peur*	igət	guru	x
114.	want	*vouloir*	ikɑp	tʃəŋ	x
115.	say	*dire*	iɤedʒ	məgə	x
116.	see	*voir*	izən	ʒə / zə	y
117.	show	*montrer*	ite	te	y
118.	hear	*entendre*	izəu	ʒokˈ	y
119.	know	*savoir, connaitre*	ikyɑj	krɨ	x
120.	count	*compter*	itɑŋ	taŋ	y

Remarks:

Nine words (including some alternates) were not elicited in the standard Ngie word list. Surface analysis of apparent cognates shows sixty-five similarities among the 117 terms elicited in both Ngie and Mengum. This equates to a fifty-six percent lexical similarity (before a historical cognate analysis).

Appendix I: Questionnaire - Group Interview

Group Questionnaire

Interviewer(s): _____

      Date:_____

Note-taker: _____Time:_____

Researchers present:

_____

No. of people interviewed: _____   Male: _____ Female: _____

Village (*note on the map*):_____Subdivision:_____

Reported population (*give source*): _____

Interior (*locality proper*): _____ Exterior (*outside the locality*):_____

DIALECTOLOGY: (*to find the boundaries of speech variety*)

- Name of the people: _____   - Name of speech variety: _____

- Origins/History of the people:_____

_____

 -Villages (speaking your language) *(list with aid of map):*

Where (in what villages/quarters) do people speak…

exactly the same				
slightly differently				
different/understand				
no understanding				

Are there dialects of your language? Y/N List these:

Homogeneity of the linguistic community – social cohesion (Watters)

- Are there certain villages cut off from the others during the rainy season, preventing people from going to the market or participating in celebrations? Y/N Which ones?

Name some other/different languages spoken in this region (in the surrounding area).

village name	1	2	3	4
language name				
village name	5	6	7	8
language name				

MULTILINGUALISM: Related and unrelated speech varieties: intercomprehension
You have contact with speakers of which languages? Are there others?

Speech variety: or village names	Speak with	They speak	slowly/ normally	Understand at six If not, what age?	One people?	Origins same?
	Y/N		s n	Y/N		
	Y/N		s n	Y/N		
	Y/N		s n	Y/N		
	Y/N		s n	Y/N		
	Y/N		s n	Y/N		
	Y/N		s n	Y/N		
	Y/N		s n	Y/N		
	Y/N		s n	Y/N		

Which of these languages do you understand the most (best)?
Which of these languages do you understand the least?

Do you speak Pidgin everyday in your village? Y/N
Who speaks Pidgin the best?   youth   adult men   adult women

Do you speak English everyday in your village? Y/N
Who speaks it best?   youth (boys or girls)   adult men   adult women

VITALITY AND VIABILITY: Research Q = language contact exposure
With whom do you most often intermarry?
Other than the MT, is there a favored group?
Are there any restrictions? Y/N

? Refer to School Questionnaire (General Info)
Youth: Hidden Research Q = Will there be educated people around to run a program/project?
How many children attend…
- Primary school? Most _ More than ½ _ ½ _ Less than ½ _ Very few
- How many schools are there?   Located where?
- Secondary school? Most _ More than ½ _ ½ _ Less than ½ _ Very few
- How many schools are there?   Located where?
- Are there children who come from other locations to attend school here? Y/N
- Are there many? Y/N
- Do young people return to the village or prefer to live in town after finishing school? Y/N
- Why?

Presence of leadership between 35 and 50 years old at the local level (Watters)
- Where do most of the leaders of the village live?
- Approximately how old are they?
- When these leaders are gone, will there be others to take their place? Y/N

Foreigners: (extent of mixing and outside influence – strength of language – use with others)
- Do foreigners come to live here? Y/N   Are they many? Y/N
- From where?
- Why?
- If they stay in your village, what language do you speak with them?

LANGUAGE USE Hidden Research Q = Which languages are used most often (in the village)?

Domestic					
in the home					
with age-mates / friends					
in the field / on the farm					
Community					
at local market					
at larger area market					
at the clinic / health center					

Positive attitude towards change (Watters)
- Where do people go first when they are very sick (and why?):
        … to the traditional healer? Y/N   … or to the clinic/health center? Y/N

Public					
announcements					
local council meetings					
regional council meetings					
traditional religious ceremony					

? Refer to School Questionnaire (Language Use)

School					
classroom					
instruction					
explanation					
recess / on the school grounds					

 MT = mother tongue, P = Pidgin, E = English

? Refer to Church Questionnaire (General Info)
- What religions that people follow exist in your community?
- Of these groups which group(s) is the largest?

? Refer to Church Questionnaire (Language Use)

Churches					
prayers					
sermons					
songs					
doctrine/Bible study					
prayer meetings					
other groups					

Language Shift Indicators
- Do the youth here speak another language more than the MT? Y/N Which one(s)?
- How do the youth feel about their MT?
- Do you think the youth mix their MT with Pidgin or English? Y/N Is this good or bad? Y/N
- If your child speaks Pidgin to you, how does that make you feel?

Standardization efforts
- Have there ever been attempts to develop your language?
- If so, what happened?
- If not, why not?
- What has been written in your language? (songs, prayers, Bible portions, other books?)

_____
_____

- Are the books used?
- Is there a language/translation committee or literacy program for your MT? Y/N
- Who took the initiative? What happened?
Positive attitude towards change (Watters)
- Is there a committee for development here? Y/N What are their current activities/projects?

? Refer to School Questionnaire (Language Attitudes)
? Refer to Church Questionnaire (Language Attitudes)

LINGUISTIC ATTITUDES: Research Q = Which/where is the standard accepted dialect?
If someone wanted to learn your language and have the respect of all people, in what village or quarter should they live?
What dialect of your language (after your own) would you choose to read and write?

In which languages would you like to learn to read and write?
List several languages (of all) you would choose to read and write in order of preference.

1st	Why?
2nd	
3rd	
4th	
5th	

Would it be sufficient (good enough) just to speak these languages?
Is it really necessary to learn to read and write each of these languages?

- How much would you be willing to invest in a literacy and translation endeavor?
 … a bucket of vegetables? … a basket of fruit? … a sack of corn? … some money or time? per month? per year?

- How much do you think others would be willing to invest?

Appendix J: Questionnaire - Church Leader Interview

Questionnaire for Church Leaders

Interviewer: _____
     Date:_____
Church Name/Denom.: _____Village:_____
Pastor's Name: _____Language Group:_____

General Information
- What is your Mother Tongue?   Do you speak the local language? No _ Some _ Well _
- Which religion do most villagers follow/believe: Traditional _ Christian _ Muslim _ Other _
- What other Christian denominations are there?
- Which is the largest?
- What year was each church established in this village?
- What is the average weekly attendance at each church?

Language Use in the Church

How many members have their own Bible? Few | Half | Most   Version?

During church services which languages are used for:

	Language used?	Interpreted to MT?	How?- simultaneously/ in advance/end resumé	Why?
songs				
bible reading				
announcements				
sermon				
youth groups				
Bible Studies				

- Are there people who don't understand the languages used in church? Y/N   Who?
- Is another language used for the sake of foreigners? Y/N   Which?
- What religious materials exist in the MT?

Language Attitudes:
- What do you think about the use of Pidgin (or other LWC) in church?
- Do leaders of this church encourage MT use   ... for the services? Y/N
              ... for other meetings?   Y/N   Which meetings?
- Have church members expressed an interest in   ... reading and writing the MT?   Y/N
              ... having religious materials in the MT?   Y/N
- Is a Bible translation into the MT absolutely necessary or can you do without it?
  Why?
- Would you work together with other denominations on a Bible translation project? Y/N
- What contribution do you feel that you personally could make to a translation project?

Appendix K: Questionnaire - School Official Interview

Questionnaire for School Official

Interviewer: _____   Date:_____
School Name: _____   Village:_____
Instructor's Name: _____   Language Group:_____

What is your MT?
How long have you been living in this village?
Do you speak the local language?

School Information
Up to which level are courses offered in this school?   How many students in each class?

Primary school	No. of students	Secondary school	No. of students
Class 1:		Form 1:	
Class 2:		Form 2:	
Class 3:		Form 3:	
Class 4:		Form 4:	
Class 5:		Form 5:	
Class 6:		Upper 6th:	
Class 7:		Lower 6th:	
Total number:			
1QA\			

- How many of the students speak the MT? Most | More than 1/2 | Half | Less than 1/2 | Few
- What are the largest language groups represented in the school?
(1)   (2)   (3)   (4)
- Do you have the impression that most of the MT students come to school? Y/N
- From how many kilometers away do the MT students come to school?
- Do any students continue their education after finishing school here?   Y/N
- Where must they go to continue their education?

Language Use
- Which language(s) do you and the students use in class?
- Which language do the students use when they don't understand something?
- Do you sometimes use their mother tongue to explain things? Y/N
- Which language(s) do you use during recess to speak with the children?
- During recess do children from here speak with each other in their MT? Y/N
- During recess what language do the children from here speak to the children from outside?

Language Attitudes
- Do you think it is helpful for children to learn to read and write in their own language? Y/N
- Would you like to see the MT introduced as a language of instruction in the school? Y/N
- Would you be willing to assist in a program teaching the MT? Y/N
- After English, what language would you choose as a language of class instruction for the school in your village?
- What contribution could you make in the development of the MT for classroom use?

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