

SOCIOLINGUISTIC SURVEY REPORT

FOR THE BLÉ LANGUAGE

WRITTEN BY: JOHN AND CAROL BERTHELETTE

SIL International
2001

Contents

- 0 Introduction and Goals of the Survey
- 1 General Information
 - 1.1 Language Classification
 - 1.2 Language Location
 - 1.3 Population
 - 1.4 Accessibility and Transport
 - 1.4.1 Roads: Quality and Availability
 - 1.4.2 Public Transport Systems
 - 1.4.3 Trails
 - 1.5 Religious Adherence
 - 1.5.1 Spiritual Life
 - 1.5.2 History of Christian Work in the Area
 - 1.6 Schools/Education.
 - 1.6.1 History of Schools in the Area
 - 1.6.2 Attitude toward the Vernacular in the Schools
 - 1.6.3 Summary
 - 1.7 Facilities and Economics
 - 1.7.1 Supply Needs
 - 1.7.2 Medical Needs
 - 1.7.3 Commercial Ventures
 - 1.7.4 Government Facilities in the Area
 - 1.8 Traditional Culture
 - 1.9 Linguistic Work in the Language Area
- 2 Methodology
 - 2.1 Sampling on the Macro Level (villages covered within the language area)
 - 2.2 Lexicostatistic Survey
 - 2.3 Questionnaires
 - 2.4 Bilingualism Testing In Jula
- 3 Lexicostatistical Data (between villages)
 - 3.1 Characteristics of the Language
 - 3.2 Areas for Further Study
- 4 Multilingual Issues
 - 4.1 Language Use Description
 - 4.1.1 Children's Language Use
 - 4.1.2 Language Use of Adults
 - 4.2 Bilingualism issues
 - 4.2.1 Bilingualism with Other Vernacular Languages
 - 4.2.2 Testing Bilingualism in Jula

4.3 Language Attitudes

5 Recommendations

Appendices

Appendix A: Summary of Answers to the Individual Questionnaires

Appendix B: A Word List of Blé

Bibliography

Survey Report on the Blé Language

0 Introduction and Goals of the Survey

The following is a survey report on the Blé language group of southwestern Burkina Faso. The survey was conducted by John and Carol Berthelette in February 1994, with Assouan Ouattara and Soungalo Coulibaly revisiting the village in 1995 to carry out bilingualism tests, and John Berthelette revisiting the area in 1997 to conduct individual questionnaires. The survey had as its goals:

- to gather basic demographic facts about the Blé people group;
- to elicit and record a word list in the Blé language;
- to determine the Blé's attitudes toward and competency in Jula, the trade language of southwestern Burkina Faso.

1 General Information

1.1 Language Classification

"Blé" is the language of the Blé people of Burkina Faso. In the *Ethnologue* it is classified as: "Niger-Congo, Mandé, Western, Northwestern, Northern, Greater Mandekan, Mandekan, Manding," (Grimes 1992:166). With regards to other Burkinabè languages, it is most closely related to Jula, Bolon, Maraka-Jula, and Marka.

1.2 Language Location

The Blé are located in the province of Leraba and in the department of Loumana, an area approximately 50 km west of Banfora (see figure 1.2.1). Most of the Blé live in Blédougou and Sobara, though the Blé of Sobara shifted to using Senoufo as their language. According to their traditions, their land area is quite large, extending southwest to the Côte d'Ivoire border. They report Blé living in the villages between Blédougou and the border, although we have not confirmed this.

Figure 1.2.1
Map of Blé area.

Burkina Faso



1.3 Population

According to calculations based on the 1985 Burkina census (INSD 1991), the Blé number between 800 and 1,000. According to the Blé, there are approximately 500 speakers of Blé, and 300 Blé who speak Jula and Senoufo. These 300 apparently moved away from Blédougou because of a dispute between 2 chiefs.

1.4 Accessibility and Transport

1.4.1 Roads: Quality and Availability

Blédougou is an isolated village. There is a poorly-maintained road leading to it, just wide enough for 4-wheeled traffic. Four-wheel drive vehicles can get there during the dry season, but it is doubtful that they would make it during the rainy season.

1.4.2 Public Transport Systems

There are no public transport systems that go through Blédougou.

1.4.3 Trails

There are many trails connecting various villages, allowing for 2-wheeled traffic. These trails are heavily used.

1.5 Religious Adherence

1.5.1 Spiritual Life

All of the Blé are Muslim, and have been Muslim since the founding of the village. Because of this, their name for God is the Arabic “Allah”. However, they still remember the Blé word for “the (Great) God”, a word which they say they rarely use.

1.5.2 History of Christian Work in the Area

The Christian and Missionary Alliance (CMA) work west of Banfora, and have some churches in the area, but there is no church in Blédougou. The closest known churches are in Sindou and Douna, at least 15 kilometers away.

1.6 Schools/Education

1.6.1 History of Schools in the Area

There is no standard primary school in Blédougou; children have to go to schools in neighboring villages. See table 1.6.1.1 below for information on public schools in the area.

**Table 1.6.1.1
Schools in Blé area.**

Closest Primary School	Closest Middle School	Closest High School
Kangoura, 6 km from Blédougou	Sindou, 15 km from Blédougou	Sindou, 15 km from Blédougou

Although there is no public primary school in the village, there is a CFJA (Centre de Formation des Jeunes Agriculteurs). The CFJAs were developed to provide very basic education for those villages far removed from primary schools, and are also a way to educate children who do not have the means to go to standard primary schools. Since most CFJAs are in the southwest, they also have a heavy emphasis on literacy in Jula, the trade language of that area of Burkina Faso. The CFJA in Blédougou was started in 1961, and has had much success. In 1993–1994, for example, 35 young people were enrolled in the school. According to the CFJA director at the time of the survey, many of the Blé young people enroll in the school, and as a result, a number of teenage and older Blé are literate in Jula. Those enrolled in the CFJA are also taught very basic French.

1.6.2 Attitude toward the Vernacular in the Schools

It is likely that a very small percentage of Blé children attend public elementary school. In the public school system, the language of instruction is French. The vernacular is not spoken by the instructors. However, Jula, the trade language, is used for 45 minutes each day in the CFJA in Blédougou and literacy in Jula is taught in the CFJA.

1.6.3 Summary

Because of the distance to travel to standard primary schools, very few Blé have learned French well. Because of the CFJA in Blédougou, most who have completed the program have learned to read Jula, as well as a limited amount of French. (In the case of the latter; however, the director of the CFJA believes that their ability in French is quite poor.) The director cites the lack of published materials in Jula as a hindrance to education in general.

1.7 Facilities and Economics

1.7.1 Supply Needs

Because of their isolation, Blédougou residents must go to other villages for their supplies. The economic situation in Blédougou is similar to that of most rural Burkina Faso: almost all are subsistence farmers. However, the Blé do harvest cashew nuts as a cash crop.

1.7.2 Medical Needs

As is true for all of Burkina Faso, medical treatment is an area of great need. The closest dispensary to Blédougou is in Kangoura, at least 20 minutes away by bicycle. There are pharmacies in Sobara, Konadougou, and Loumana, again at least 10 km away. Thus, basic medical treatment for the Blé is not easily accessible. For more extensive treatment, one must go to Banfora, 50 km away.

1.7.3 Commercial Ventures

Besides the harvest of cashew nuts, the Blé seem to be involved in no other commercial ventures.

1.7.4 Government Facilities in the Area

The local department seat is at Loumana, approximately 10 km west of Blédougou. The nearest telephone, police station and post office are at Sindou, approximately 15 km northeast of Blédougou. It is important, therefore for a Blé to know at least some Jula in order to procure government services.

1.8 Traditional Culture

The Blé, as mentioned above, are all adherents of Islam, and have been Muslims since the founding of the village. However, the Blé continue to teach their children the traditional songs and stories of their people, yet they also report that not many young people know the history of the Blé people.

According to the older Blé we interviewed, the young people prefer living in larger towns rather than in the village of Blédougou. They said that if there is a possibility of leaving for the Côte d'Ivoire or for Banfora, they leave.

1.9 Linguistic Work in the Language Area

Fr. André Prost (1968) has written a short article on some aspects of the language. We know of no publications in the vernacular.

2 Methodology

2.1 Sampling on the Macro Level (villages covered within the language area)

Blédougou is the only village we visited, it being the only village where Blé is spoken.

2.2 Lexicostatistic Survey

The word list for this survey is based on the 200+ element word list developed in 1982. In 1997, we were able to return to Blédougou to recheck the word list. See appendix B for a complete listing of the glosses and data.

2.3 Questionnaires

During the Blé survey, both a group and individual questionnaire were administered. In the group questionnaire, the respondents were four men from Blédougou. The interpreter was a young man, bilingual in French and Blé. The subject matter covered by the questionnaires, treating demographic and sociolinguistic issues, ranged from the ethnic composition and facilities in the area to perceived dialect differences, bilingualism, and language use. The men were chosen by the village's government representative, and the representative himself was sometimes included. The questions were asked first in French, with the French question then translated into Jula (the local trade language).

The individual questionnaire was a modified form of the group sociolinguistic questionnaire; the relevant subject matter concerned self-appraisal of competence in Jula, domains of language use, and language attitudes. 17 subjects were interviewed, with at least five coming from each of Blédougou's sections of town. The questionnaires were administered in Jula.

Results of these questionnaires form the basis of much of our discussion below (4.0) on multilingualism.

2.4 Bilingualism Testing In Jula

The Sentence Repetition Test (SRT) for the Jula language was developed by following the procedures of Radloff (1991). An SRT is comprised of 15 sentences, arranged in increasing order of difficulty. For each sentence answered correctly, 3 points are earned, with 45 being a maximum score. For each mistake, a point is subtracted from 3. The SRT used to assess proficiency in Jula was calibrated to a Reported Proficiency Evaluation (RPE) test.¹ The sample used to calibrate the SRT with the RPE consisted of 83 people who were both native and second language Jula speakers. They were volunteers found in the city of Ouagadougou.

The regression equation for predicting RPE means from SRT means was:

$$\text{RPE} = 1.94 + 0.0665 \text{ SRT}$$

This calibration allows for a prediction of RPE levels based on the SRT scores, according to the following table:

¹For a full description of the development of the Jula SRT, see Berthelette 1995.

Table 2.4.1
Predicted RPE level from SRT score.

SRT score range	RPE level equivalent
0–8	2
9–15	2+
16–23	3
24–30	3+
31–38	4
39–45	4+

A further comparison was done between the SRT scores and an oral proficiency exam using SIL's Second Language Oral Proficiency Evaluation (SLOPE) (Bergman 1990). A subset of 25 of the most proficient speakers of the original sample was evaluated with this oral interview technique. It was found in this study that those scoring at or above 25 on the SRT could be reliably classed in SLOPE level 4; those scoring below 25 were below SLOPE level 4. This particular level represents the ability to "use the language fluently and accurately on all levels normally pertinent to needs" (Bergman 1990:34). The discrepancy between RPE and SLOPE evaluations, in relation to SRT scores, is discussed at length in Hatfield, ms.

In addition to the calibration effort, the completed SRT was given to a sample of reported native speakers of Jula in two villages of southwest Burkina, Péni and Sindou, to provide a means of comparison between L1 and L2 speakers of Jula in Burkina. The collective mean SRT score from samples in both villages was 30.5, lower than expected but still corresponding to a high level of Jula competence. This gives us a baseline of comparison between native and non-native speakers of Jula, and allows us to say that scores of 30 and above indicate a competence level similar to that of native speakers, as measured by this test.

Blé speakers were given the SRT to estimate their proficiency in Jula. The testers, Ouattara Assounan and Coulibaly Sounhalo, were instructed to visit a wide area in the village in order to make the sampling as representative as possible; nevertheless, it is quota sampling that was used in their testing. The Blé selected for testing speak Jula as a second language.

To understand the interacting influences of sex, age, and geographical location of villages on Jula proficiency, a factorial analysis of variance (ANOVA) statistical design was used on the SRT scores. This design was based on SRT data collected from both females and males whose ages were from 12 and up, and who lived in 10 villages. The specific factors examined were age with three levels: 12–25, 26–45, and 46+ years; villages with 10 levels; and sex with two levels. Interacting effects among these factors were examined. The specific ANOVA selected for the analysis was the General Linear Model (GLM) because the requirement of a balanced design was not a precondition for its use. A balanced ANOVA design requires equal numbers of subjects at all factor levels. Another unique feature of the GLM is that it considers the correlation coefficients among age, sex, and villages. These relationships were examined by

regression analysis which involves correlational analyses. The GLM makes adjustments in the factor level means and standard deviations which are predicted from the correlated data.

Differences between factor level means which occurred by chance 5% or less were considered statistically significant. In probability terms, if mean differences in SRT scores occurred by chance five times or less out of 100 times between levels of a factor they would be considered statistically significant. In that case, the factor level with the largest mean would be considered more bilingual than the other level. If statistical significance was found among three or more levels, the Tukey test was used to determine which means were significantly different from each other.

In general, language groups having the SRT means below 16 (level 3 on RPE scale) were prioritized for a translation into a mother tongue while language groups with significantly higher SRT means had a lower priority. Of course, attitudinal factors were also considered when translation priorities were determined (Bergman 1989:9.5.2).²

3 Lexicostatistical Data (between villages)

3.1 Characteristics of the Language

Since Blé is a Mandé language, related to both Jula and Bolon, we offer the following comparison with other Mandé languages in southwestern Burkina Faso.

Table 3.1.1

Percentages of apparent cognates between Blé and other Mandé languages

Blédougou (Blé)

19 Jula

19 71 N'dana (White Bolon)

19 74 72 Téoulé (Maraka Jula)

17 66 66 63 Siri (Black Bolon)

16 51 50 56 50 Nounou (Marka)

11 18 17 16 13 14 Noumousso (Noumou)

8 13 16 15 11 14 44 Dzuungoo

7 10 10 11 8 9 25 25 Bouendé (Sambla)

²In 1989, the Summer Institute of Linguistics' Area Directors and Vice Presidents established the language assessment criteria for the organization. This work is a set of standards for such domains as dialect intelligibility, bilingual ability, etc., in an attempt to guide decision-making as to the need for language development in specific situations.

Note that the percentages of apparent cognates are very low. For a list of the Blé and Jula items, see appendix B.

3.2 Areas for Further Study

A study of the Blé language and its speakers would be interesting both from a linguistic and sociolinguistic point of view. Besides a basic grammatical study, a specific topic of research concerns the factors affecting the vitality of the language.

4 Multilingual Issues

4.1 Language Use Description

4.1.1 Children's Language Use

The language of the home and normal village life is Blé: 16 of 17 of the respondents to the individual questionnaire state that young people speak Blé most of the time. However, the use of Jula among the children seems to be growing. The older people state that their children speak Jula better than they do. This increasing competence is undoubtedly the result of many factors. One is probably the fact that young Blé are taught to read and write in Jula at the local CFJA. Another is that Blé youth seem to be interested in more contact with the world outside the village.

As an indication that language shift is taking place, 15 of 17 state that Blé young people sometimes speak Jula even if no non-Blé are present. Furthermore, 7 of 17 subjects report that children sometimes start sentences in Blé, but must finish them in Jula. Finally, 12 of 17 state that young people mix Jula into their Blé when speaking.

4.1.2 Language Use of Adults

The adults use Blé with other Blé. However, some adults said they have replaced some Blé words with Jula equivalents in everyday conversation.

Jula is the language used at the market and with many neighbors. Indeed, there is apparently a fair amount of contact with neighboring ethnic groups. At least 15 of 17 of those interviewed have traveled to Natoro, Senoufo, and Jula-speaking villages. Likewise, travel to Côte d'Ivoire and such Burkina Faso villages as Banfora, Sindou, and Bobo to earn extra money is quite frequent. Seven of 17 have spent more than 4 months in Côte d'Ivoire, 6 of 7 more than one year. Four others have spent more than 2 weeks in a Burkina Jula-speaking environment. Deepening one's competence in Jula is likely a natural by-product of these moneymaking ventures. In addition, if the Blé are in a situation where French is the preferred language (for example, at the local prefecture) they speak Jula and use an interpreter.

Responses from the individual questionnaires reveal another side of the picture, however. While it is certain that Jula is needed for communication in the region, none of the 17 subjects interviewed report using Jula every day. Furthermore, it appears that while marriages with those of other ethnic groups are permitted (a situation which would conceivably encourage Jula use), 16 of 17 of those interviewed had married residents of Blédougou.

Table 4.1.2.1 shows the full responses to the sociolinguistic questionnaire:

Table 4.1.2.1
Choice of language according to situation.

What is the language that you use at home?	16 of 17 stated "Blé"
What is the language that you use in the village?	17 of 17 stated "Blé"
What is the language that you use at the market?	1 of 17 stated "Blé" exclusively; several said both Jula and Blé are heard
What is the language that you use at the dispensary?	0 of 17 stated "Blé"
What is the language that you use at church/mosque?	8 of 17 stated "Blé"
What is the language that you use in carrying out a sacrifice?	16 of 17 stated "Blé"
What is the language that you use during funeral ceremonies?	17 of 17 stated "Blé"
What is the language that you use during initiation rites?	17 of 17 stated "Blé"
What is the language that you use in singing traditional songs?	15 of 17 stated "Blé"

4.2 Bilingualism Issues

4.2.1 Bilingualism with Other Vernacular Languages

The Blé assert that some people of other ethnic groups learn Blé, and that the Blé learn other neighboring languages, in particular Natiro and Noumou. They also mentioned that some Blé speak Tyurama, Senoufo, and Cerma. However, they state that they prefer to communicate with their neighbors in Jula.

4.2.2 Testing Bilingualism in Jula

Bilingualism testing in Jula was conducted using the Sentence Repetition Test (SRT). The test is based on the assumption that one's ability to repeat sentences in a language is related to one's competence in that language; its methodology was developed and tested in South Asia by Radloff et al. (1991)

Table 4.2.2.1 shows the results of the SRT testing:

Table 4.2.2.1
Means and Standard Deviations of SRT Scores

Factor	Level	Mean	Standard Deviation	Number of Subjects	P
Village	Blédougou	27.41	8.31	32	n/a
Sex	Female	25.30	2.21	14	ns
	Male	29.61	1.76	18	ns
Age	12–25	33.98	2.26	11	sig
	26–45	25.53	2.11	12	
	46+	22.86	2.89	9	
Sex x Age	F x 12–25	29.71	2.73	7	ns
	F x 26–45	23.20	3.22	5	
	F x 46+	23.00	5.10	2	
	M x 12–25	38.25	3.61	4	
	M x 26–45	27.86	2.73	7	
	M x 46+	22.71	2.73	7	

The mean score of the entire sample is above 25, which puts them as a group at SLOPE level 4, indicating a high level of competence in Jula. The predicted RPE score would be 3+. Additionally, we see that the mean score for the group is only slightly lower than the mean score of native speakers on this same test (30.5).

As we can see from the above data, the Blé youth in particular (ages 12–25) show a level in Jula comparable to that of mother tongue speakers. We assume, therefore, that they would be able to fully take advantage of written materials in Jula, especially considering the fact that many adults become literate in Jula. We also assume that as younger Blé have greater opportunity to speak Jula, their proficiency increases.

4.3 Language Attitudes

The attitude of the Blé towards their language seems to be two-sided. On the one hand, Blé adults are proud of their language and do not want to see it die out. Results from the individual questionnaires contain several indicators that Blé is still the preferred language. According to respondents:

- 15 of the 17 state that given the choice, they would prefer to learn to read and write in Blé as opposed to Jula;
- in the religious domain, 13 of 17 would prefer to have Blé used at the mosque; 16 of 17 would prefer to use Blé when communicating with ancestral spirits; and 17 of 17 prefer using Blé during sacrifices and funeral ceremonies;
- 17 of 17 state that traditional stories are best stated in the mother tongue.

On the other hand, Blé seem to be happy with the fact that the younger generation leave Blédougou to earn extra money. Likewise, they do not appear to have negative attitudes toward Jula, and they seem proud of the fact that everyone under age 40 is literate in Jula. As an example of this lack of negative attitude, while they prefer religious ceremonies in Blé, only 7 of 17 state that doing initiation ceremonies in Jula would irritate them. Furthermore, 11 of 17 state that they have no problem with their young speaking Jula at home (some are even proud that they would do it); only 4 respondents state that doing so bothers them.

5 Recommendations

Linguistic research on the Blé language is certainly needed in order to at least preserve the language in its current state. We recommend an extensive study of Blé phonology, morphology, syntax, and discourse features, along with a catalog of oral texts of different genres recorded for posterity. It is possible that if outsiders take a serious interest in the Blé language, the people themselves will make efforts to preserve its use for the future.

Appendices

Appendix A: Summary of Answers to the Individual Questionnaires

Sex	9 were female
Age	
Village	17 of 17 state "Blédougou"
Language	17 of 17 state "Blé"
Education	10 of 17 stated "yes"
Place lived in for a long period of time (besides home):	
Amount of time lived there:	
What is the language spoken there?	
Place lived in for a long period of time (besides home):	
Amount of time lived there:	
What is the language spoken there?	
Place lived in for a long period of time (besides home):	
Amount of time lived there:	
What is the language spoken there?	
Have you ever gone to (Kangoura)?	17 of 17 stated "yes"
Do you speak often with those of (Kangoura)?	17 of 17 stated "yes"
When you speak with those of (Kangoura), what language do you speak?	17 of 17 stated "Jula"
Have you ever gone to (Sourani)?	4 of 17 stated "yes"
Do you speak often with those of (Sourani)?	5 of 17 stated "yes"
When you speak with those of (Sourani), what language do you speak?	7 of 17 stated "Jula"
Have you ever gone to (Kawara)?	17 of 17 stated "yes"
Do you speak often with those of (Kawara)?	17 of 17 stated "yes"
When you speak with those of (Kawara), what language do you speak?	15 of 17 stated "Jula"
Have you ever gone to (Sindou)?	16 of 17 stated "yes"
Do you speak often with those of (Sindou)?	16 of 17 stated "yes"
When you speak with those of (Sindou), what language do you speak?	16 of 17 stated "Jula"
How well can you understand those of Kangoura?	
How well can you understand those of Sourani?	
How well can you understand those of Kawara?	
How well can you understand those of Sindou?	
What speech is easier to understand: the variety of Kangoura or Sourani?	
What speech is easier to understand: the variety of Sourani or Kawara?	
What speech is easier to understand: the variety of Kangoura or Sourani?	
What speech is easier to understand: the variety of Sourani or Kawara?	

What is the language/dialect that you like best?	
What is the language/dialect that you like least?	
Would you allow your daughter to marry someone from Kangoura?	15 of 17 stated "yes"
Would you allow your daughter to marry someone from Sourani?	7 of 17 stated "yes"
Would you allow your daughter to marry someone from Kawara?	12 of 17 stated "yes"
Would you allow your daughter to marry someone from Sindou?	16 of 17 stated "yes"
Birthplace of your spouse:	16 of 17 stated "Bledougou"
Mother tongue of your spouse:	17 of 17 stated "Blé"
Ethnic group of your spouse:	
Language of the family:	
What was the language you spoke when growing up?	16 of 17 stated "Blé"
Do you speak Jula each day?	0 of 17 stated "yes"
Would you be able to do the following in L2: go to a dispensary with a friend and describe in detail his sickness?	17 of 17 stated "yes"
Would you be able to do the following in L2: understand all that is said in L2 on the radio, even words to songs?	12 of 17 stated "yes"
Would you be able to do the following in L2: joke and use proverbs?	6 of 17 stated "yes"
Would you be able to do the following in L2: pray?	10 of 17 stated "yes"
Would you be able to do the following in L2: do calculations very rapidly?	9 of 17 stated "yes"
Would you be able to do the following in L2: speak the L2 so well that one thinks you are of the L2 ethnic group?	10 of 17 stated "yes"
What is the language that you use at home?	16 of 17 stated "Blé"
What is the language that you use in the village?	17 of 17 stated "Blé"
What is the language that you use at the market?	1 of 17 stated "Blé"
What is the language that you use at the dispensary?	0 of 17 stated "Blé"
What is the language that you use at church/mosque?	8 of 17 stated "Blé"
What is the language that you use in carrying out a sacrifice?	16 of 17 stated "Blé"
What is the language that you use during funeral ceremonies?	17 of 17 stated "Blé"
What is the language that you use during initiation rites?	17 of 17 stated "Blé"
What is the language that you use in singing traditional songs?	15 of 17 stated "Blé"
Which language do you like best?	10 of 17 stated "Blé"
Why?	
Which language spoken in the region is most useful?	12 of 17 stated "Blé"
Why?	
How do you feel if you hear your children speaking the L2 between themselves at home?	11 of 17 state that they have no problem with that (some are even proud); 2 state that young people can't understand Jula; 4 are bothered.
Which language you would like to have used at church/mosque?	13 of 17 stated "Blé"
Which language you would like to have used when communicating with the ancestral spirits?	16 of 17 stated "Blé"
Which language you would like to have used during sacrifices?	17 of 17 stated "Blé"
Which language you would like to have used during funeral services?	17 of 17 stated "Blé"
Would you like to learn to read/write in L2?	16 of 17 stated "yes"
If you were given the choice, would you prefer learning to read/write in the L1 or the L2?	15 of 17 stated "L1"
Why?	
Have others ever made fun of you because of your language?	8 of 17 stated "yes"
Have there ever been initiation rites done here in L2?	5 of 17 stated "yes"

Does doing the initiation rites in L2 bother you?	7 of 17 stated "yes"
Which language do the youth use among themselves most of time?	16 of 17 stated "Blé"
Do the youth use L2 even when no outsiders are around?	15 of 17 stated "yes"
Do children mix the L1 and L2 when speaking?	9 of 17 stated "yes"
Do youth mix the L1 and L2 when speaking?	12 of 17 stated "yes"
Does it ever happen that your children have to finish sentences in L2 because they do not know how to say something in L1?	7 of 17 stated "yes"
Are marriages permitted with those not of the culture?	16 of 17 stated "yes"
If yes, from what other ethnic groups?	
Do children use the traditional stories and proverbs?	17 of 17 stated "yes"
If yes, in which language?	14 of 17 stated "Blé"
Do you think that the traditional stories and proverbs are better said in the L1 or the L2?	12 of 17 stated "L1"
Nowadays do the village elders tell the traditional stories and proverbs?	15 of 17 stated "yes"
Do you believe that your children speak your language like they should?	17 of 17 stated "yes"
What language are your children's children going to speak here in the village?	8 of 17 stated "Blé"

Appendix B: A Word List of Blé

<i>N°</i>	<i>Français</i>	<i>Blédougou</i>
001	personne	[mèʔɛ́nó] [dímidrà]
002	nom	[tṓrǎ]
003	homme	[díginǎ]
004	mari	[jǎlá]
005	épouse	[mǎjǎnǎ]
006	père	[g'énǎ]
007	mère	[jínǎ]
008	femme	[jǎ:nǎ]
009	garçon	[díginǎ]
010	filles	[kǎ:lǎ]
011	grande soeur	[mǎgínǎ]
012	grand frère	[mǎgú:nǎ]
013	petite soeur	[dūúnǎ]
014	petit frère	[dūúnǎ]
015	chef	[sǎ:maǎnǎ]
016	ancien	[kidǎgbǎnǎ]
017	guérisseur	[bǎlǎmǎnǎ]
018	forgeron	[tǎnǎ]
019	balaphoniste	[balabalaʔ]
020	village	[sǎ:rǎ]
021	case	[sǎrǎ]
022	mur	[sūgúnǎ]
023	porte	[gbūrǎ]
024	grenier	[bǎjǎnǎ]
025	toit	[binǎ]
026	pagne	[jǎʔúnǎ]
027	boubou	[dǎrǎkǎgbǎrǎ]
028	sandales	[sǎbǎrǎ]
029	bague	[sǎʔǎnǎ]
030	collier	[kǎlǎmǎnǎ]
031	fusil	[mǎrǎfǎnǎ]
032	flèche	[bǎrǎ]
033	arc	[tǎnǎ]
034	corde	[mǎnǎ]
035	tisserand	[pǎ:lǎ:sǎlimuʔu]
036	alebasse	[fǎrǎ]
037	panier	[sǎʔǎjǎgǎnǎ]
038	graisse	[tǎ:lǎ]
039	lait	[nǎ:nǎnǎ]
040	sel	[kǎnǎ]
041	bâton	[]
042	daba	[sǎlǎ]

<i>N°</i>	<i>Français</i>	<i>Blédougou</i>
043	hache	[gɛ́ná]
044	champs	[mũ:ná]
045	riz	[mṹná]
046	gros mil	[sĩdā́rá]
047	petit mil	[jũ̀rò]
048	gombo	[tɔ́lɔ́rá]
049	arachide	[jāʔākírá]
050	sésame	[bɛ́:nā]
051	fonio	[finá]
052	maïs	[sɔ́nā]
053	arbre	[jɛ́dɛ́kúná]
054	forêt	[fidrà]
055	bois	[sóʔòrā]
056	herbe	[ká:ná]
057	karité	[kólójálá]
058	fleur	[finá]
059	fruit	[jírǎ]
060	feuille	[jɛ́ntā́lɔ́]
061	branche	[jɛ́gɛ́kúnábɔ́lɔ́]
062	écorce	[fɔ́lɔ́rá]
063	racine	[jɛ́gɛ́kúnájā́mā́nā]
064	animal	[sibíná]
065	chien	[wṹlá]
066	vache	[jiginá]
067	cheval	[sũ:ná]
068	mouton	[tā́gā́rá]
069	chèvre	[bā́:rā]
070	hyène	[sṹrṹgúrá]
071	porc	[sɛ́rā]
072	oiseau	[kɔ́nɔ́nũ]
073	poule	[tɛ́érā]
074	araignée	[cɛ́lɛ́rā]
075	termite	[jírā] [wṹkpérā]
076	fourmi	[gimí́lá]
077	sauterelle	[k'ɛ́rā]
078	singe	[klɔ́rá]
079	lion	[jā́ráná]
080	éléphant	[sā́mā́nā]
081	serpent	[kā́:rǎ]
082	poisson	[jiʔɛ́rǎ]
083	aile	[jábá́lá]
084	corne	[gbṹrā]

<i>N°</i>	<i>Français</i>	<i>Blédougou</i>
085	oeuf	[tēʔējálá]
086	queue	[jāŋbālā]
087	viande	[sibirá]
088	sang	[bāsírā]
089	os	[jálá]
090	corps	[máná] [kpɔ́lɔ́]
091	peau	[kpɔ́lɔ́]
092	tête	[wūrɔ́]
093	visage	[núŋkɔ́ʔɔ́lɔ́]
094	cheveux	[wūtígírā]
095	poils	[kĩěná]
096	nez	[ʃúná]
097	oreille	[tɔ́lā]
098	oeil	[pílirā]
099	bouche	[dāārā]
100	dent	[júná]
101	langue	[ninínā]
102	bras	[bóló]
103	jambe	[kpɔ̀:ɔ̀]
104	doigt	[búlā]
105	cou	[ké:ná]
106	poitrine	[ŋgɔ́gɔ́rā]
107	coeur	[sɔ́nó]
108	ventre	[kúěrá]
109	bon	[ĩné]
110	mauvais	[ĩnēné]
111	dos	[kúrɔ́]
112	âme	[mādígírā]
113	vie	[pānāmànà]
114	dieu	[álá] [tɔ́gɔ́máná]
115	ciel	[álákpɔ́lɔ́]
116	soleil	[tálá]
117	lune	[jírā]
118	étoile	[lɔ́lɔ́rā]
119	matin	[sɔ́ʔnā]
120	jour	[silárā]
121	nuít	[kɔ́ʔɔ́nā]
122	mois	[jérā]
123	année	[njěná]
124	vent	[fērā]
125	feu	[tárā]
126	fumée	[sisígárā]

<i>N°</i>	<i>Français</i>	<i>Blédougou</i>
127	eau	[jírǎ]
128	pluie	[káná]
129	terre	[dōʔōjiná]
130	nuage	[kàlǎrǎ]
131	rocher	[kūgūrǎ]
132	sable	[ɲǎʔǎnǎ]
133	poussière	[fílǎ]
134	chemin	[càlǎ]
135	fer	[tú:lǎ]
136	blanc	[pérǎ]
137	noir	[gbōʔóró]
138	chaud	[fēnénǎ]
139	froid	[jikumana] [kúmánǎ]
140	sec	[gbǎlǎ]
141	fort	[bārākárāndū] [gbé]
142	faible	[bānākájūrēʔ] [fāgèdūrē]
143	grand	[sūmbé]
144	petit	[kpilǎ] [gūrǎ]
145	long	[sēsūmānǎ]
146	court	[sēsugūna] [ségūnǎ]
147	vérité	[tégerǎ]
148	mensonge	[dābílǎ]
149	vendre	[átōljē]
150	dormir	[ānījībē]
151	large	[ēkōní]
152	mince	[dōjē:]
153	lourd	[ikūdōbē]
154	léger	[fēnjé] [ikūdōbéré]
155	loin	[ífoʔōbēʔ]
156	près	[sōé]
157	aigu	[dádí]
158	sale	[gbēlé]
159	pourri	[tólé]
160	droit	[ētéléné]
161	courbé	[góróní]
162	vieux	[kórējē:]
163	jeune	[kpérǎ] [kámilima]
164	manger	[ákúnē]
165	boire	[ámĩ]
166	voir	[ād'e]
167	regarder	[áléni]
168	compter	[ákóé]

<i>N°</i>	<i>Français</i>	<i>Blédougou</i>
169	donner	[ābilí]
170	finir	[āděkpé]
171	monter	[āsídání]
172	aller	[āwé:]
173	partir	[āβūé]
174	venir	[āsé]
175	courir	[āfidì]
176	voler	[ājwé]
177	frapper	[ābāʔāli]
178	casser	[ākārè]
179	couper	[ábéké]
180	tuer	[ápké]
181	mourir	[ápké]
182	parler	[ākōlōkójē]
183	pleurer	[āgēimbēā]
184	recevoir	[ásédūjē]
185	acheter	[ásánī]
186	mordre	[ājgīnī]
187	savoir	[ásōké:]
188	tirer	[ásāmē]
189	se baigner	[ājínōmijá]
190	laver	[āwè:]
191	s'asseoir	[ásēē]
192	pousser	[ājūli]
193	jeter	[áfili]
194	accrocher	[āglēni]
195	lever	[ālāʔāni]
196	construire	[ásē:]
197	creuser	[ásīnī]
198	tisser	[ásōlí]
199	attacher	[ákōlōni]
200	tomber	[ābé]
201	chanter	[ásígíkējā]
202	sentir	[ajīmējā]
203	penser	[ámíríyā] [ámírí]
204	attraper	[āsóʔó]
205	vomir	[ádāákpāniyā]
206	être debout	[álá:nī]
207	tenir	[ābikédè]
208	danser	[ádōómējā]
209	beaucoup	[sěfě:nā]
210	peu	[nikí:lí]
211	un	[dú:li]
212	deux	[filā]

<i>N°</i>	<i>Français</i>	<i>Blédougou</i>
216	[mì:lù]	
213	trois	[sigbū]
214	quatre	[nā:mí]
215	cinq	[sú:lú]
216	six	[mì:lù]
217	sept	[mā:là]
218	huit	[màsìgbū]
219	neuf	[mánāni]
220	dix	[tā]
221	chat	[jāḡbárā]
222	âne	[sūfálá]
223	chercher	[ás'éné]
224	trouver	[ág'ē]
225	demander	[ānāgāk'è]
226	répondre	[ájábì]
227	sauce	[kūméná]
228	lièvre	[kinā]
229	mort	[gbè]
230	sauter	[āk'í]
231	dire	[]

Données recueillies à Blédougou par Carol Berthelette en février 1994. Collaborateur local: Traore Bé.

Data gathered in Blédougou by Carol Berthelette in February 1994. Local language assistant: Traore Bé.

Les symboles de transcription phonétique employés dans ce document sont conformes aux normes de l'Association Internationale Phonétique (AIP).

The symbols for phonetic transcription used in this document are in accordance with the standards of the International Phonetic Association (IPA).

Bibliography

- Bergman, Ted (ed.). 1991. Language assessment criteria. Dallas: Summer Institute of Linguistics.
- Berthelette, John. 1995. Development of the Jula sentence repetition test. Report to the Société Internationale de Linguistique, Burkina Faso. ms.
- DEP/MEBAM/UNICEF. 1996. Carte de Burkina Faso: Taux brut de scolarisation par province (année 1994–1995). Ouagadougou.
- Direction de la Formation Professionnelle des Producteurs. 1994. Liste des CFJA ouverts: campagne 1993–1994. Service de la Programmation du Suivi et de l'Evaluation: Ouagadougou.
- FEME (ms). 1997. Liste de pasteurs inscrits à la Fédération des Eglises et Missions Evangéliques.
- Grimes, Barbara. 1992. Ethnologue: languages of the world. 12th ed. Dallas: Summer Institute of Linguistics.
- Hatfield, Deborah, ed. A critical appraisal of assessment of bilingualism in SIL using the sentence repetition test. Proceedings of roundtable discussions, Oct 31–Nov 3, 2000. Dallas, Texas. ms. Work in progress.
- Institut National de la Statistique et de la Démographie. 1991. Recensement général de la population: Burkina Faso 1985. (Volume I: Ensemble du Pays). Ouagadougou.
- Institut National de la Statistique et de la Démographie. 1997. Manuel de Codification, Annexe 1: Codes des départements et des provinces du Burkina Faso. Ouagadougou: Ministère de l'Economie et des Finances.
- Laclavère, Georges. 1993. Atlas du Burkina Faso. Paris: Les Editions Jeune Afrique.
- Prost, R. P. A. 1968. La langue des Blé. Bulletin de l'IFAN. Dakar: IFAN. 1256–1270.
- Radloff, Carla. 1991. Sentence repetition testing for studies of community bilingualism. Dallas: Summer Institute of Linguistics and the University of Texas, Arlington.
- SIL. 1990. The Summer Institute of Linguistics second language oral proficiency evaluation. In T. Bergman, ed. Survey reference manual 5.1: 1–35. Dallas: Summer Institute of Linguistics.