

**RAPID APPRAISAL SOCIOLINGUISTIC
LANGUAGE SURVEY OF NGAMAMBO OF CAMEROON***

Lilian Lem (University of Dschang)

Edward Brye (SIL)

**SIL International
2008**

SIL Electronic Survey Report 2008-008, June 2008
Copyright © 2008 Lilian Lem, Edward Brye, and SIL International
All rights reserved

CONTENTS

ABSTRACT

1 INTRODUCTION

- 1.1 Names
- 1.2 Locality and Population
- 1.3 History of the Ngamambo Speech Community
- 1.4 Linguistic Classification
- 1.5 Purpose of Survey
- 1.6 Background

2 METHODOLOGY

- 2.1 Rapid Appraisal
- 2.2 The Ngamambo Survey

3 RESEARCH RESULTS

- 3.1 Lexicostatistics
- 3.2 Dialect Situation
- 3.3 Multilingualism
 - 3.3.1 Mother Tongue Use
 - 3.3.2 English Language Use
 - 3.3.3 Pidgin English Language Use
- 3.4 Language Vitality and Viability
 - 3.4.1 Language Attitudes
 - 3.4.2 Language Development Potential
- 3.5 Attitudes towards Language Development

4 SIL/CABTAL/NACALCO: ACTIVITIES AND PLANS

5 CONCLUSIONS AND RECOMMENDATIONS

APPENDIX 1: ALCAM Lists for Ngamambo (3), Moghamo (1), and Meta (1)

APPENDIX 2: Linguistic Map of Ngamambo and Neighboring Languages

REFERENCES

ABSTRACT

This report presents the findings of a sociolinguistic survey (Rapid Appraisal) of the Ngamambo speech community in the North West Province of Cameroon. Research was conducted in 2002 for the purpose of assessing the need for literacy and development of Ngamambo and closely related speech varieties. This survey includes 120-item wordlists from the Ngamambo, Moghamo, and Meta speech varieties.

1 INTRODUCTION

This report describes a sociolinguistic survey (Rapid Appraisal) of the Ngamambo speech community conducted June 18–20, 2002 in three villages in the Santa Subdivision of the Mezam Division of the North West Province of Cameroon. Dr. Domche-Teko Engelbert and Junior Associate linguistics professor Lilian Lem of the University of Dschang, Delphine Gaforbe, a native speaker and student, and Edward Brye of SIL carried out the field research.

We gratefully acknowledge the welcome and assistance received from regional and local government, religious, and traditional leaders, without whose cooperation this project would not have been possible.

1.1 Names

The three villages we surveyed call themselves and their languages by the following names:

Village	People	Language
Meforbe	Meforbe	Ngama-mbo
Mbei	Mbei	Ngama-mbei
Mbu (Bafuchu)	Membu	Ngama-mbu

In each of these villages, respondents indicated that the village of Baba II is also included in the ing community.

1.2 Locality and Population

We were directed from the Bamenda Subdivisional office to the Santa Subdivisional office which has the administrative jurisdiction over the three ing villages we visited.

<i>Village:</i>	<i>1987 Census*</i>	<i>2002 Extrapolation</i>	<i>Local Estimate</i>
Meforbe	785	1138	5264 (village census from 1999)
Mbei	2647	3838	10,000 (fon's census)
Mbu (Bafuchu)	948	1375	1000 (village census)
Baba II	1059	1535	
<i>TOTAL</i>	<i>5439</i>	<i>7886</i>	

Predominantly ers are also located in Ngembo/Ngembu Quarter of Mbengwi and the Ngemuwah Banja Quarter of Batibo.

1.3 History of the Ngamambo Speech Community

Ngamambo-speakers trace their origins to the Widikum people. The present day Ngamambo speech community left Widikum for Batibo which is now the major town of the Moghamo-speaking region. They later settled in what is now the Tadkon Quarter of present day Bali.

The Bali people (also called Chamba), who had originally left Nigeria in search of fertile land, begged the ers for permission to settle with them, but later attacked the the Ngamambo community and

chased them to the mountains. One such mountainous location became the present day village of Bafuchu.

In time, chieftaincy crises among the ers caused a split in the community. While occupying the Bali Plain, ancestors of the residents of present day Mbei village separated themselves from those loyal to the chief of what is now Bafuchu village and then moved eastwards. Another group separated themselves from the Bafuchu group, migrating southward to their present site at Meforbe. A smaller group—just a few individuals—migrated to Banja (Nja) in the Mankon area.

1.4 Linguistic Classification

Dieu and Renaud (1983) classify Ngamambo in *Atlas Linguistique du Cameroun (ALCAM)* as [868]. It is spoken in Mbu, Mungyen, Bafuchu, Banja, Nga, Ngembo, Meforbe, and Mbei.

According to Bendor-Samuel and Hartell (1989), Ngamambo is a southern Bantoid language of the Wide Grassfields that also comes under the Momo group.

According to Grimes (2000) in the *Ethnologue*, Ngamambo is classified as: “Niger Congo, Atlantic Congo, Volta Congo, Benue Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Momo.”

1.5 Purpose of Survey

This survey was conducted as part of an overall goal to assess the need for literacy and development in national languages throughout Cameroon. The research team’s objectives were:

- 1) To make a preliminary assessment of the intercomprehension and attitudes between the speech forms currently classified under Ngamambo [868] and between adjacent and/or related languages using lexicostatistics and native speakers’ perceptions.
- 2) To assess the vitality of these speech forms by looking at the use of other languages, interest in language development, and other socioeconomic factors.
- 3) To determine the feasibility of developing the Ngamambo language by assessing vitality, viability, native speakers’ attitudes towards development, and other sociolinguistic factors.

1.6 Background

Previous field research of languages within the Momo linguistic sub-family had been carried out by Chesley and Starr in 1989. They concluded that there was a 94 percent lexicostatistical similarity between Moghamo and Meta. Meta speakers scored 91 percent on comprehension of the Meta text. However, they scored only 76 percent on oncomprehension of the Moghamo text (Chesley and Starr 1990:5). According to SIL linguist Dr. Klaus Spreda, who had worked for many years in the Meta language community, these findings and his own observations suggest that the Moghamo speech community could benefit from the development of Meta. On the basis of his contact with Ngamambo-speakers of the Ngembo quarter of the large Meta-speaking village of Mbengwi, Spreda went on to conclude that Ngamambo likewise could be included as part of Meta for the purposes of language development.¹

In 1989, Seguin et al, attempted to test Meta-speakers intelligibility of Ngamambo as Chesley and Starr had done of Moghamo. But his research team was not able to identify the location of the Ngamambo community.²

¹personal communication

²personal communication

2 METHODOLOGY

2.1 Rapid Appraisal

The sociolinguistic research approach employed was the Rapid Appraisal (RA). (See Bergman 1991 and Stalder 1996.) This method involves the utilization of group and/or individual interviews along with an elicitation of an ALCAM 126-word list. (See Dieu and Renaud 1983:132–133.) The RA method provides in a relatively short amount of time an overall impression of potential needs for codification through reports from local inhabitants. The RA survey seeks information with respect to the dialect situation, multilingualism, and the vitality and viability of the language.

2.2 The Ngamambo Survey

We carried out group interviews and collected wordlists in the villages of Meforbe, Mbei, and Bafuchu. Seven people, both male and female, were present for the Meforbe group interview. Four men participated in the interview in Mbei and two leading men participated in the Bafuchu interview. Two speakers in each village gave us word lists. We interviewed two pastors, one from a Presbyterian church in Mbei and another from a Presbyterian church in Bafuchu. We also interviewed a school teacher in Bafuchu. In these interviews, we sought to learn about language use and local interest in language development.

The survey lasted three days. On the first day, we conducted the group interviews and collected wordlists in Meforbe. We did the same in Mbei on the second day and in Bafuchu on the third day. We encountered some difficulties in finding participants it was farming season and there were also some burial ceremonies going on.

3 RESEARCH RESULTS

In this section, we summarize the results of the survey in three domains: (1) Dialect Situation, (2) Multilingualism, and (3) Vitality and Viability.

3.1 Lexicostatistics

Our team collected an ALCAM list of 126 commonly used words in the three villages. We submitted these lists to a lexicostatistical comparison by grouping *apparent cognates* together. Ngamambo-speakers in Bafuchu and Meforbe have retained the nominal prefix (é), whereas those in the village of Mbei have dropped this prefix. The overall similarity between the three lists is more than 95 percent.

The Ngamambo lists were then compared with lists of Moghamo and Meta, yielding the following percentages:

Ngamambo		
91 +/- 5	Moghamo	
89 +/- 6	93 +/- 4	Meta

3.2 Dialect Situation

The Meforbe group interview revealed that ers living in Mbengwi and Batibo speak differently than the residents of Mbei, Meforbe, Bafuchu, and Baba II. Based on group interviews in the four villages, residents speak the same. There are no dialects.

Since we were told by the Bafuchu fon that Ngamambo is the same language as Moghamo, we later compared the Ngamambo ALCAM word lists (of 120 entries) with a Moghamo ALCAM list. Our preliminary analysis yielded a lexicostatistical similarity of 88 percent between Ngamambo and Moghamo based on the apparent cognate approach. This suggests that Ngamambo might be a dialect of Moghamo.

3.3 Multilingualism

3.3.1 *Mother Tongue Use*

Language use was similar in all three villages we visited, with only slight variations.

In Meforbe, which is the Ngamambo village closest to the main road, the mother tongue is used daily in the home, with friends of the same mother tongue, at the local market, and at local council meetings. For all other public purposes, either Pidgin or the mother tongue is used. The mother tongue is not used at the area market or at the clinic, where Pidgin is required. A church in Meforbe encourages the use of the mother tongue, but presently uses it only for singing. The children mix Pidgin and the mother tongue, and this is not viewed as bad.

In Mbei, the mother tongue is used daily at home, with friends, in the local market, and at local council meetings, but not at other public meetings or for announcements, when Pidgin is spoken. The mother tongue is used only for singing, and only in some churches. In the area market, the mother tongue is not used. As in Meforbe, the children mix Pidgin and English when speaking, and this is not viewed as bad.

In Bafuchu, mother-tongue use is slightly stronger, perhaps due to the remoteness of their village. The only places where the mother tongue is not used are the regional council meetings and the area market. Instead, Pidgin is used at these places. The mother tongue is used in all parts of religious services in all three of the local congregations, except for the singing in one congregation. Children mix Pidgin and the mother tongue, but the village leaders that we interviewed consider this bad.

3.3.2 *English Language Use*

In the Meforbe village, the English language is used mainly in school classrooms. Outside the classroom, the students use the mother tongue. The English language, according to the church leaders we interviewed, is also used in church for religious participation, and some congregational announcements. The English language, thus, is used in formal situations that necessitate reading and writing.

In Mbei village, as in Meforbe village, English is used mostly as the language of education. It is restricted to the classroom for instruction and explanation of material. English is also used in religious activities such as singing and teaching.

In Bafuchu, English is also used as the language of education. It is used exclusively in the classroom. During recess, the children use the mother tongue.

To summarize, in the three villages we visited (Meforbe, Mbei, Bafuchu), three main languages are used: the mother tongue, Pidgin, and English. English is almost exclusively the language for education. It is used mostly by school children. But English is also used in churches for singing, and for reading of sermons. The English language, therefore, has specific functions. It serves in the formal domains of school (education) and church.

3.3.3 *Pidgin English Language Use*

Cameroonian Pidgin English is used for communicating with non-Ngamambo-speakers. All three villages reported that Pidgin is used in the homes only when talking to foreigners. They also use it in the area markets to communicate with people who do not understand Ngamambo. Moreover, they use Pidgin to communicate with foreigners who live in their village. But they testify that these foreigners eventually learn their language. The people of Bafuchu said they do not use Pidgin often. This could be explained by the fact that their village is remote and, therefore, contact with non-mother-tongue speakers is less frequent. However, the Mbei and Meforbe speakers testified that they use Pidgin on a daily basis. Undoubtedly, this is due to their being near the highway and other better roads which fosters contact with speakers of other languages.

Ngamambo-speakers do not speak the languages of their neighbors. In all the villages, when asked which languages they speak with the neighboring villages, all interviewees responded that they use the language of wider communication: Pidgin English. Mbei, Meforbe, and Bafuchu villages are surrounded by Pinyin, Bali, Babajou, and Njong villages. They use Pidgin with these neighbors and other foreigners because it is the language of wider communication.

3.4 Language Vitality and Viability

3.4.1 Language Attitudes

The attitude of mother-tongue speakers reveals a desire to read and write in English and Ngamambo, but not in Pidgin.

3.4.1.1 *Towards the Mother Tongue*

In all three villages, both old and young people speak the language very well. The speakers expressed the desire to see their language written. They said it is not sufficient just to speak the language. They all believed it is necessary to learn how to read and write their language in order to promote their culture and to let information reach the grassroots.

3.4.1.2 *Standardisation efforts*

In both Mbei and Meforbe, there have been no past efforts to develop the mother tongue. In Bafuchu, there was a small attempt to write a book about the language and history of the village, but it was abandoned. In all three villages we visited, they feel that the language of the greatest importance (for reading and writing) is English. Still there is also interest in developing Ngamambo. Reasons given for this interest are: for documenting private village matters (Mbei, Meforbe), for cultural development (Meforbe), and for general communication and expression (Bafuchu).

In Meforbe, the only effort towards developing the mother tongue was the fon's discussing the matter with his elites. He is interested in having a book written. In both Mbei and Bafuchu, the people are willing to send someone to be trained in language development.

Martin A. is trying to write Ngamambo. His goal is to write about the language and history of Mbuh.

3.4.1.3 *Language Shift/Maintenance Considerations*

The interviews at Meforbe, Bafuchu, and Mbei indicate there is no language shift. A diglossia involving the mother tongue, English, and Pidgin appears to be the norm as these three languages have distinct domains. The mother tongue is maintained, as it is spoken every day by everyone within the village context. Pidgin English is used to speak with non-ers. And English ("Grammar English") is used in the classroom and restricted to formal functions. The mother tongue is preferred for daily life, but use of either Pidgin or English occurs when the context requires it.

English is used mainly in the classroom and among highly educated individuals. The research reveals a tendency of the youth to mix Ngamambo and Pidgin. Only in Bafuchu (the most distant village) was this considered a negative habit. Despite the high use of Pidgin, it seems that there is no movement to replace the mother tongue. In addition, the mother-tongue speakers desire to read and write in English and the mother tongue, but not in Pidgin.

3.4.1.4 *Migration and Intermarriage*

According to those interviewed in Meforbe, approximately one-fourth of residents are from Pinyin and Babadjou (of the Ngombale language of the West Province) who have come to the village because of the availability of land and the good leadership. Meforbe people who marry outside their village are most likely to marry someone from the Pinyin language community.

According to those interviewed in Mbei, people are moving into the village from Pinyin, Meta, Babadjou, and Hausa in order to benefit from the local leadership, farming, and trading. Mbei people who marry foreigners are most likely to marry those from Njong.

People from Bafuchu marry Alatening (a village in the southwestern part of the Bamenda subdivision formerly thought to speak a northern dialect of Pinyin), Njong (southern dialect of Mankon), Bawak, Babadjou (dialect of the Ngombale language of the West Province), and Pinyin people. Foreigners who move to Bafuchu are sometimes technicians and farmers.

In all of the villages, there were no marriage restrictions and incoming migrants learn to speak Ngamambo.

3.4.2 Language Development Potential

John Watters, in his article “Three Socio-Economic Factors Affecting the Nature and Development of Language Programs,” identifies the following as important for predicting the likelihood of a successful language development project: “1) the homogeneity of the linguistic community, 2) the openness of the community to change and to better living, and 3) the presence at the local level of a middle-aged leadership” (1990:6.7.1).

In this section, we will consider what the responses of the various groups we interviewed indicate with regard to these factors outlined by Watters.

3.4.2.1 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 adds that various dimensions, not any one dimension alone, must be considered when determining the homogeneity of a community.

Linguistic: Speakers of the three villages all said that they are one people and speak the same language. However, the Meforbe said the Mbei speak slightly different from them. Meforbe, Mbei, and Bafuchu share a very high degree of lexical similarity (more than 95 percent). This is high enough to indicate that the three villages belong to the same language and form a linguistic unity. Self-reported comprehension and language use patterns among the various communities suggest that intercomprehension is inherent.

Geographic: All of the villages seem well-connected and can be reached by foot. During the rainy season, vehicle access to Bafuchu is difficult because the roads are slippery. The roads to Mbei and Meforbe people are excellent dirt roads. Mbei and Meforbe seemed more likely to interact with people around Santa Center, whereas Bafuchu seemed to have more contact with Bali people.

Mbei and Meforbe are more accessible to each other. They border the Highway and accessibility is easy. Access to Bafuchu from Mbei was very poor, so the research team had to pass through Bali to get to this village. The people from all three villages, however, contact each other often because they go to buy in the Santa market (Mbei).

Cultural: The villages share a common heritage in that they all come from the Widikum ethnic group.

Economic: Most of the inhabitants are subsistence farmers who gather weekly to buy and sell goods at the local markets.

Administrative: Administratively, all three villages are of the Santa Subdivision of Mezam Division of the North West Province of Cameroon.

In summary, all three villages have many similarities.

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

All of the communities have a positive attitude towards changing and bettering their living conditions. All three have development committees involved in projects such as road maintenance, provision of potable water, and health facilities.

3.4.2.3 *Village-based Leadership*

All three villages have well-attended schools. Almost all children finish primary school, and 75 percent of Mbei even attend secondary school. Approximately twenty to twenty-five students from Mbei go on to university every year. Meforbe and Mbei seemed to have a strong base of educated leadership at the village level. Bafuchu's leadership was split evenly between those living in the village and those living in towns.

3.4.2.4 *Conclusion*

In conclusion, the community that speaks the Ngamambo language (classified as [868] in ALCAM) fits the description of what Watters (1990:6.7.7) calls "changing communities," because it is basically homogeneous, open to change, and has a schooled middle-aged leadership still present in the village. According to Watters (6.7.9), these factors point towards a "greater...possibility for a widespread community participation in the development and implementation of a mass language program and for the long term use of language in written form."

3.5 **Attitudes towards Language Development**

All three villages expressed that they would prefer to learn to read and write in English first, but that they were also interested in learning to read and write in the mother tongue. All villages said they would be willing to send someone to get training so that they could return to teach the rest of the village. The Fon of Meforbe favored the idea of language development and said that he would offer his palace as a meeting place for groups. The group at Mbei was also supportive of language development, but was less enthusiastic than the Meforbe group. In Bafuchu, two leaders we interviewed individually said that a mother-tongue speaker who teaches in a government secondary school started to write a book about Ngamambo and the people's history, but this project never came to completion. When the group at Mbei was asked about sending someone for training, they were very excited. In fact, one man volunteered himself, but added that he might be too old. All three villages said that it was not satisfactory just to be able to speak the mother tongue, but that they wanted to be able to both read and write it.

4 **SIL/CABTAL/NACALCO: ACTIVITIES AND PLANS**

Neither CABTAL, SIL, nor NACALCO has worked on or plans to work on the Ngamambo language group.

5 **CONCLUSIONS AND RECOMMENDATIONS**

Ngamambo is vital and in daily use by the people, and it seems likely this will continue into the foreseeable future.

The three villages we visited speak the same variety of Ngamambo and, in addition to Baba II village, appear to form a linguistic unity. There is an expressed willingness to work together on the development of Ngamambo, but despite a relatively high level of education and a village-based leadership, efforts to bring this about haven't yielded results. Yet interest remains.

Based on the results obtained from the Rapid Appraisal survey we concluded that there might be a closer relationship between the Ngamambo speech community and the Moghamo language than first thought. Ngamambo ancestors migrated from Widikum and spent time at Batibo, the heart of the Moghamo-speaking region, prior to settling in their present locality. Whatever their language used to be, it is possible, and perhaps likely, that their exposure to the Moghamo language during their days in Batibo influenced it. Today there is a 91 percent (+/- 5) lexicostatistical similarity between Moghamo and Ngamambo. Finally, we recommend that an RTT with Moghamo and Meta texts be done with the Moghamo language since Bafuchu claimed Ngamambo and Moghamo are the same language.

APPENDIX 1: ALCAM Lists for Ngamambo (3), Moghamo (1), and Meta (1)

- L1 Language name: Moghamo [866]
 Language associate:
 Age:
 Native village: Batibo
 Father's group:
 Mother's group:
 Level of education:
 Location:
 Date:
- L2 Language name: Ngamambu (Ngamambo)
 Language associate: male
 Age: 62
 Native village: Meforbe
 Father's group: Meforbe
 Mother's group: Meforbe
 Level of education: Building Engineer
 Location: Meforbe
 Date: 19 June 2002
- L3 Language name: Ngamambeï (Ngamambo)
 Language associate: males
 Age: 49, 68, 63
 Native village: Mbei
 Father's group: Mbei
 Mother's group: Mbei (2) chomba
 Level of education: Primary 7, Standard 3, no school
 Location: Mbei fon's palace
 Date/Date: 19 June 2002
- L4 Language name: Ngamambu (Ngamambo)
 Language associate: males
 Age: 57, 54
 Native village: Baforchu
 Father's group: Baforchu
 Mother's group: Bambili
 Level of education: Higher Diploma/Standard 6
 Location: Baforchu fon's Palace
 Date: 20 June 2002
- L5 Language name: Metta
 Language associate:
 Age:
 Native village: Mbengwi
 Father's group:
 Mother's group:
 Level of education:
 Location:
 Date:

Note: L5 double high tone used for a vertical tone mark

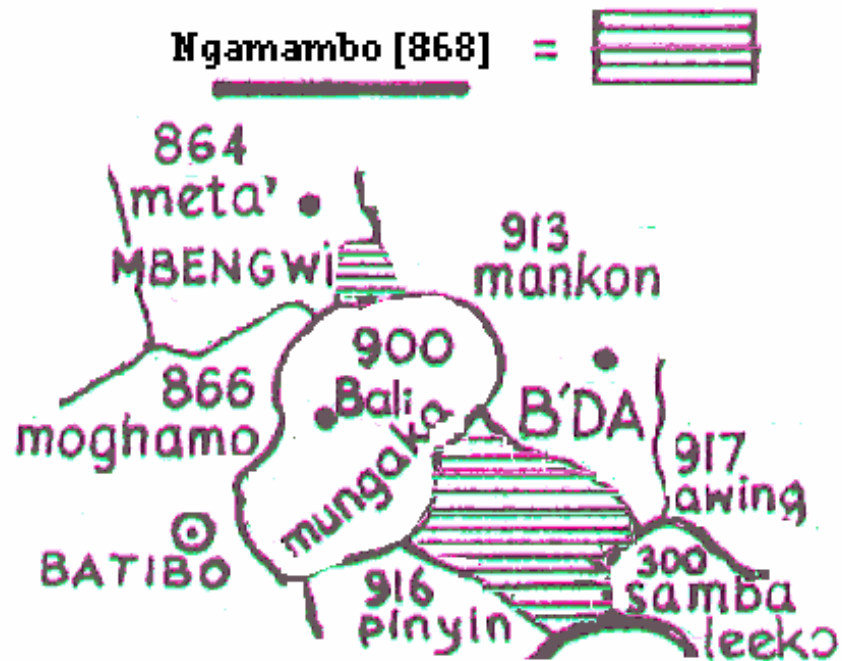
	L1 [866]	L2 [868]	L3 [868]	L4 [868]	L5 [864]
	Moghamo	Ngamambu At Meforbe	Ngamémbei At Mbei	Ngaèmaàmboà At Boforchu	Metta At Mbengwi
1. bouche, mouth	itsû	ətsók	tsók	ətsək	ítfû
2. oeil, eye	iyó	iyĩ	yí	iyí	íyó
3. tête, head	átok	ətók	tók	ətək	ətú
4. cheveux (chevelure) hair (on head)	ɲòɲ	əɲúɲ	ɲúɲ	ɲúɲ	ɲòɲ
5. dent, tooth	isōɲ	isóɲ	sōɲ	isōɲ	ísōɲ
6. langue, tongue	ínémí	ənémə	nēmá	ənémə	ínémí
7. nez, nose	idzik	ədʒwéi	dʒwéi	ədʒwéi	ídʒwí
8. oreille, ear	átòɲò	ətúɲ	túɲ	átúɲ	ətòɲ
9a. cou (nuque et gorge), neck (front and back)	ámék	əmêi	mêi	àmêi	émí
9b. nuque, neck (back)		dʒɪmkòt ^h	mêi	ndʒɪməméi	
9c. gorge, throat		fódóʔ	fódóʔ	fódóʔ	
10. sein, breast	íboń	ɪbɪn	bɪn	ɪbɪn	ɔ́bó
11. bras/main arm/hand	ábó	əkwen / ədó	bó	àbó	ɔ́bó
12a. griffe, claw	fei	əyéɲ	yén	yên	fɪɲgèm
12b. ongle, nail of hand		əyeɲ	yénbó	yên	
13a. jambe, leg	λwōk	əyók	yók	áyók	ɔ́wū
13b. pied, foot		əyók	yók	áyók	ghū
14. fesse, buttock	únúnú	ndábəton	ndábətɔn	ndábətón	ndàb.ɪ.jĩ
15. ventre, belly	fɪbûm	fɪbûm	fɪbûm	fɪbûm	ɪbûm
16. nombril, navel	fɪtɔn	itɔɲ	fɪtɔɲ	itɔɲ	fɪtɔɲ
17. intestins/boyaux intestines	itó	mátɔ	mátɔ	mátó	ító
18. sang, blood	ónóm	əním	ním	əním	ónóm
19. urine, urine	mitʃɛɲ	mítsɛn	mátɛn	mítsɛn	mítʃɛɲ
20. os, bone	əwú	əkwenə	kweńə	əkwenə	ɔ́wú
21. peau, skin	gôb	əgùb	gùb	gùb	gôb
22. aile, wing	íbábɪ	əbábə	bávə	fɪbábə	ɪbáb
23. plume, feather	iwidɪ	əvurù / əbvuru	vúrè / vúrù	vúrù	íwúrɪ
24. corne, horn	ndōɲ	ndóɲ	ndóɲ	ndóɲ	ndōɲ
25. queue, tail	ùkōn	[ɔ́]kún	kūn	kūn	íkōn
26. être humain / human being	wəd	wət	wèt	wət	wəd / wəd
27. homme (mâle) man (male)	m̀bàɲà	mbájà	mbájà	mbájà	m̀bàɲà

28. femme, woman	lyi	wáyéi	wúyēi	wáyéi	ǒyí
29. mari, husband	inō	nnūm	núm	núm	ínóm
30. enfant, child	ɲwán	wán	wǎn	wán	wán
31. nom, name	ukúm	əkúmá	kúmá	kúmá	íkúm
32. ciel, sky	kəŋə̀bòm	əkáŋ	káŋ	káŋ	ǒtóníkàŋ
33. nuit, night	isímí	ə̀zímí	zímá	zímá	ízímí
34. lune, moon	mék	mók	mók	mók	ímíŋ
35. soleil, sun	ɲùmò	ɲùmə̀	tʃwei / ɲímə̀	átʃwēi	ɲùmə̀
36. vent, wind	afútè	ə̀fə̀	fə̀	ìfí	ífə̀
37. nuage, cloud	pàʔ	m̀pàʔ	pàʔ	mpàʔ	pàʔ
38. rosée, dew	ámə̀ʔ	ə̀mə̀ʔ	míʔ	ə̀máʔ	əmáʔ
39. pluie, rain	m̀bèŋ	mbèŋ	mbèŋ	mbèŋ	m̀bèŋ
40. terre, ground	sēik	ə̀séi	séi	ə̀séi	ìsì
41. sable, sand	siwāŋ	lǒʃiwāŋ	rǒʃiwāŋ	lǒʃiwāŋ	íísí
42. chemin, path	nə̀ndzì	ə̀kwén	ɲá'tə̀nə̀ndzì	ɲá'tə̀nə̀ndzì	ínə̀ndzì
43. eau, water	múníb	móníp ^h	mə̀ɲíp ^h	mə̀ɲip	ḿíníb
44. cours d'eau, stream (river)	igyí	ə̀ŋí	gíkén	ə̀ŋí	ígyí
45. maison, house	nə̀b	nə̀p ^h	nə̀p ^h	nə̀p	íɲwēn / nə̀b
46. feu, fire	ìwít	ə̀ɣwít	ɣwít	ə̀ɣwít	íwíd
47. bois à brûler, firewood	iwē	ə̀wónə̀	wénə̀	ə̀wónə̀	íwə̀ŋ
48. fumée, smoke	ndí	ndíʔ	ndíʔ	ndíʔ	ndíʔ
49. cendre, ash	ɔ̀búró	ə̀vúrí / ə̀bvúrí	vúré	ə̀vúrí / ə̀bvúrí	ɔ̀búrí
50. couteau, knife	íbéi	fə̀béi	fə̀béi	fə̀béi	fíbí
51. corde, rope	iníʔ	ə̀ŋíʔ / ə̀níʔ	ɲíʔ	ə̀níʔ / ɲíʔ	iníʔ
52. lance/sagaie, spear	iwōŋ	ə̀ɣóŋ	ɣóŋ	ə̀ɣóŋ	íwōŋ
53. guerre, war	íbít	bít	bít	bít	bíd
54a. animal, animal	ɲâm	ɲâm	ɲâm	ɲâm	
54b. viande, meat		ɲâm	ɲâm	ɲâm	ɲâm
55. chien, dog	bók	bók	bók	bók	bú
56. éléphant, elephant	sē	nsín	sén	nsón	sōn
57. chèvre, goat	gwí	ə̀gwí	gwí	gwí	gywí
58. oiseau, bird	fɪnən	fənən	fənən	fənən	fɪnən
59. tortue, tortoise	ə̀kywíákkò	kwímāŋkòʔ	kwíkɔ̀b	kímāŋkòʔ	kyíməkòʔ
60. serpent, snake	dzó	dzə̀	dzó	dzə̀	dzó
61. poisson, fish	ʃú	ə̀gwēi	gwēi	ə̀gwēi	ìgwì
62. pou (de tête) (head) louse	ìd	ə̀fít ^h	fít	ə̀fít ^h	tíd / thítēthū
63. oeuf, egg	ibūm	ə̀būm	būm	ə̀būm	íbōm
64. arbre, tree	ázét	ə̀zérí	zéré	ə̀zérí	ǒzérí
65. écorce, bark	ákhóphi	ə̀gúb [ə̀zérí]	kúb zéré	ə̀gúb	ékópì

66. feuille, leaf	ifóʔ	əfúʔ	fúʔ	əfúʔ	ífuʔ
67. racine, root	áyāŋ	əyāŋ	yāŋ	əyāŋ	éyāŋ
68. sel, salt	fɪŋgwāŋ	fɪŋgwáŋ	fɪŋgwáŋ	fɪŋgwáŋ	fɪŋgwāŋ
69. graisse, fat	tifóm	mófóm	mófóm	mófóm	ífóm
70a. faim, hunger	ɛ̀dzèi	ɛ̀dzèi	ɛ̀dzèi	ɛ̀ndzèi	ɛ̀dzì
70b. faim (de viande), hunger (for meat)		ɛ̀dzì / jàm	ɛ̀dzèi	əní	
71. fer, iron	átéi	əfíní	ténó	əfíní	ótóní
72. un, one	mōʔ	əmóʔ	mōʔ	əmóʔ	mōʔ
73. deux, two	bē	əbé	bē	əbé	bē
74. trios, three	tád	ətát	tát	ətát	tád
75. quatre, four	kwè	ək̀wè	kwè	ək̀wè	kwè
76. cinq, five	ân	ótán	tân	ótán	tân
77. six, six	tifúó	əfúyó	rəfúyó	ləfúyó	ífúó
78. sept, seven	sàmbè	sàmbé	sàambè	sàambè	sàmbè
79. huit, eight	fāmi	fām	fām	fām	fāmí
80. neuf, nine	ɔ̀bòk	əbók	bók	əbók	əbùè
81. dix, ten	wūm	yúm / wúm	yúm	əyúm	wūm
82. venir, come	yíʔe'	mbàʔà	mbàʔà	mbàʔà	yéʔé
83. envoyer, send (someone)	tóm	túm	tóm	túm	tóm
84. marcher, walk	yē	yèn	yên	yèn	yèn
85. tomber, fall	fē	gòk	gòk	gòk	fēŋ
86. partir, leave	nòʔ	yə̀	sàŋá / yə̀	yə̀	nòʔ
87. voler (oiseau), fly	firè	firè	firè	firè	firè
88. verser, pour	tù	zi [pour into] tʃù [throw]	bɛ̀ŋó / tʃù / zì	zì, tʃù	tʃwì
89. frapper, strike	sóm	súm	súm	súm	sóm
90. mordre, bite	nóm	núm	núm	núm	nóm
91. laver (transitif), wash transitive)	sò	sōō	sòò	sōō	sò
92. fender, split (wood)	sóm	sán	sán	sán	sān
93. donner, give	nàʔ	nēʔ	nè'é	nēʔ	nàʔ
94. voler (dérober), steal	dʒì	dʒí	dʒí	dʒí	dʒì
95. presser, squeeze	pāʔ	mìn	mìn	mìn	pāʔ
96. cultiver, cultivate	wù	níʔ / jíʔ	jíʔ	jīʔ	nīʔ
97. enterer, bury	iw'əŋi	kpə̀ŋó	kpíŋó	twə̀ŋó	twéŋí
98. brûler, burn	tō	tòn	tòn	tòn	tòn
99. manger, eat	dʒlāk	dzák	dzàk	dzák	dʒìg
100. boire, drink	nō	nóó	nóó	nóó	nō
101. vomir, vomit	zēi	əzèn	zènè	əzèn	zèŋ

102. sucer, suck	sō	ɲòɲ [breast] swén [orange]	ɲòɲ [breast] ʃwēn [orange]	ɲoɲ [breast] ʃwēn [orange]	sō
103. cracher, spit	tsēd	tòk	tùgə	tsèt	tʃēd
104. souffler (sur) blow (on)	fā	fé	fé	fé	fā
105. enfler, swell	mòd	mòrò	mòrə	mòrò	mòd
106. engendrer, give birth	gywi	gwī	gwī	gwī	gywī
107. mourir, die	kū	pfú / kfú	pfú	kfú	kwī
108. tuer, kill	zw'eti	ʒwítí	ʒwítá	ʒwítí	zwírí
109. pousser, push	fī	tín	tín	tín	tiní
110. tirer, pull	sùŋ	ʃùŋ	ʃùŋ	ʃùn	sùŋ
111. chanter, sing	zə̀o	zə̀ʔ	zə̀bə̀ / zə̀ʔ	zə̀ʔ	kwé́rí
112. jouer (un jeu), play (a game)	fēt	fèrí	férá	fèrí	fād
113. avoir peur, be afraid	bō	bó	bō	bó	bō
114. vouloir, want	khə̀b	kə̀p ^h	kə̀bə̀	kə̀p	kə̀b
115. dire, say	ɣà	ɣà	ɣà	ɣà	ɣà
116. voir, see	zə̀ / bāt	zə̀	zə̀	zə̀	zə̀
117. montrer, show	cwèi	tʃwìɣé	tʃwígé	tʃwìɣé	cwé
118. entendre, hear	zók	zók	zók	zók	zū
119. savoir ou connaître, know	kèri	kyèrí	kyérá	kyèrí	kyé́rí
120. compter, count	thāŋ	táŋ	kwàʔ	táŋ	tāŋ

APPENDIX 2: Linguistic Map of Ngamambo and Neighboring Languages



Source: Breton and Fohtung 1991:131 (modified).

REFERENCES

- Bendor-Samuel, John and Rhonda Hartell, eds. 1989. *The Niger-Congo Languages*. Maryland: University of America Press.
- Bergman, Ted G. 1989. Summarizing and Drawing Conclusions from the Numbers in a Language Survey. In Ted G. Bergman (ed.), *Survey Reference Manual*, 8.1.1–8.1.18.. Dallas: Summer Institute of Linguistics.
- Bergman, Ted G. 1991. Rapid Appraisal of Languages. *Notes on Scripture in Use and Language Programs* 28(6):3–11.
- Breton, Roland and Bakia Fohung. 1991. *Atlas Administratif des langues nationales du Cameroun*. Paris: ACCT; Yaoundé: CERDOTOLA.
- Chesley, William and Alan Starr. 1990. Linguistic and Sociolinguistic Survey in the Momo Division. Yaounde: SIL.
- Demo 87. Deuxième Recensement Général de la Population et de l'Habitat. Yaoundé: 2e RGPH, Cameroun/FNUAP.
- Dieu, Michel and Patrick Renaud. 1983. *Atlas Linguistique de l'Afrique Centrale (ALAC), Atlas Linguistique du Cameroun (ALCAM). Situation linguistique en Afrique centrale, inventaire préliminaire: le Cameroun*. Paris: ACCT. Yaoundé: CERDOTOLA et DGRST.
- Grimes, Barbara.F., ed. 2000 *Ethnologue, Languages of the World*, 14th ed. Dallas: SIL International.
- Stalder, Jürg. 1996. Rapid Appraisal. *Notes on Literature in Use and Language Programs* 48(6):–23.
- Watters, John. 1990. Three Socio-economic Factors Affecting the Nature and Development of Language Programs. In Ted G. Bergman (ed.) *Survey Reference Manual*, 6.7.1–6.7.13. Dallas: Summer Institute of Linguistics.