A Sociolinguistic Survey of Pinyin and Awing

Susanne Krüger

SIL International
2004
Contents

Abstract

1 Introduction

1.1 Names

1.2 Demographics

1.2.1 Location

1.2.2 Population

1.2.3 Historical background

1.3 Linguistic Classification

1.4 Previous Research

1.5 Purpose and Objectives

2 Methodology

2.1 RTT Procedure

2.2 Text Elicitation

2.3 Testing Sites

2.4 Screening of Participants

2.5 Administration

2.6 Group RTT

3 Results

3.1 Dialect Situation

3.2 Hometown Tests

3.3 Mankon and Bafut Tests

3.4 RTT Results

3.4.1 Comprehension of Awing in Pinyin

3.4.2 Comprehension of Mankon in Pinyin

3.4.3 Comprehension of Pinyin in Awing

3.4.4 Comprehension of Mankon in Awing

3.4.5 Comprehension of Bafut in Pinyin and Awing

4 Conclusions and Summary

5 Possible Modifications to ALCAM and Ethnologue

6 Recommendations

Appendix 1 – map

Appendix 2 – Awing text

Appendix 3 – Pinyin text

Appendix 4 – Mankon text

Appendix 5 – Bafut texts

Appendix 6 – RTT scores

References
Abstract

1 Introduction
This survey was conducted as part of a follow-up survey among the Ngemba languages in the North West Province of the Republic of Cameroon. The whole survey lasted from 23 May–8 June 2001. This report presents the results of the research that was carried out in Pinyin and Awing on 30 May–1 June and on June 4, 2001. The research team during the first two visits consisted of Edward Brye and Susanne Krüger, both members of SIL and Roseta Swiri, a doctoral student at the University of Yaounde I. During the remaining visits the team consisted of Melinda Lamberty, Heidi Anderson, and Susanne Krüger, all members of SIL, as well as Dr. Engelbert Domche-Teko of the University of Dschang and Flora Bolima, a doctoral student at the University of Yaounde I.

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

1.1 Names
The people of the Pinyin villages are known to outsiders as Pinyin and they also call themselves Pinyin. According to previous research only the people of one village, Menka, do not include themselves with the Pinyin for political reasons. However, since we did not visit this particular village this time and people there speak exactly the same language as people in the other villages, we will include it as part of the Pinyin-speaking community.

Contrary to previous research the people in Awing did not object to being called Awing as a people and to their language being called Awing. After being asked specifically, they told us that there is also another name for their language: Mbwe’wi. However, their language is generally known among the other Ngemba groups as Awing.

Throughout this report I will refer to the people and language in Pinyin as Pinyin and to the people and the language in Awing as Awing.

1.2 Demographics

1.2.1 Location
Pinyin is spoken in five villages southwest of Bamenda in the Santa subdivision, Mezam Division, of the North West Province. The villages are: Mesoh, Meshi, Mentin, Buchi, and Menka. The area where the Paramount Fon has his palace is called Pinyin but it is not a village itself. The villages are situated very close together mainly along one dirt road. They function in many ways as one village. However, every village has its own Fon.

Awing is spoken in one village which is located southeast of Bamenda in the valley east of Mount Lefo, in the Santa subdivision, Mezam Division, of the North West Province. The village itself is reasonably isolated from other language groups.

1 See Ayotte and Lamberty 2001:26.
1.2.2 Population
According to the 1987 census, Pinyin had, at that time, a population of 16,494 and Awing of 12,726. In 1999 a Health Census was conducted in Awing counting as many as 31,170 people. The self-reported population figures are much higher than the projected population figures which are derived by taking the 1987 government census figures and multiplying them by 2.9 percent annual growth.2

<table>
<thead>
<tr>
<th></th>
<th>1987 Census</th>
<th>2001 projection</th>
<th>Self-reported3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awing</td>
<td>12,726</td>
<td>19,000</td>
<td>31,170 (Health Census 1999)</td>
</tr>
<tr>
<td>Pinyin</td>
<td>16,494</td>
<td>24,600</td>
<td>50,000</td>
</tr>
</tbody>
</table>

It is difficult to tell which number comes closest to reality. In each case the discrepancy between the self-reported population and the projected population is immense. It is difficult to speculate on the reasons for this. However, we can safely state that both communities have around 20,000 members.

1.2.3 Historical background
The Awing and Pinyin people both claim to originate from Widikum (see Ayotte and Lamberty 2001). They say that they are part of the Ngemba people.

---
2 The figures are derived by assuming that the 2.9 percent growth reported for Cameroon between the years of 1976 and 1987 is still valid and applies equally throughout the country. It can only be a rough estimation.
3 Self-reported figures according to Ayotte/Lamberty (2001).
1.3 Linguistic Classification

According to ALCAM (1984), Pinyin has two dialects: Pinyin and Alatening. Awing is also listed with two dialects: Mbwe’wi (i.e., Awing) and Bamunkumbit.

The *Ethnologue* (Grimes 2000:29) gives the following information and classification:

<table>
<thead>
<tr>
<th>Language</th>
<th>Code</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Southwest of Bamenda, southwestern Bamenda Subdivision, Mezam Division, North West Province</td>
<td>PINYIN</td>
<td>PINYIN (BAPINYI, PELIMPO). May be inherently intelligible with the Mankon dialect of Ngemba. Related to Awing, Ngemba, Bafut, and Mendankwe. Investigation needed: intelligibility with Mankon. Literacy rate in first language: Below 1%. Literacy rate in second language: 15% to 25%.</td>
</tr>
</tbody>
</table>

Bamunkumbit, given as a dialect of Awing in ALCAM, was shown to be a language of its own by Seguin (1994).

Alatening is now listed as a dialect of Ngemba.

1.4 Previous Research

Several people have done research among the Ngemba languages before. In 1989 Seguin and Domche-Teko collected wordlists in some of the Ngemba languages. They also obtained Ngemba wordlists from the CREA (Centre for Anthropological Studies and Research) office in Yaounde. They analyzed all these wordlists using the *Wordsurv* program (see Wimbish 1990) deciding about possible cognates on the basis of phonetic similarity. They arrived at a matrix showing lexical similarity between seventeen Ngemba languages and dialects. I will only reproduce the numbers concerning the languages important for this report (table 2).

<table>
<thead>
<tr>
<th>Table 2. Lexical similarity between some Ngemba languages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Beba’ 912</td>
</tr>
<tr>
<td>76</td>
</tr>
<tr>
<td>74</td>
</tr>
<tr>
<td>74</td>
</tr>
<tr>
<td>74</td>
</tr>
<tr>
<td>75</td>
</tr>
<tr>
<td>73</td>
</tr>
<tr>
<td>66</td>
</tr>
<tr>
<td>70</td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>

*The name of each speech variety is followed by its ALCAM number: 912 are the Bafut dialects, 913 the Mankon dialects, 916 Pinyin, and 917 Awing.*

Sadembouo and Hasselbring (1991) conducted individual RTTs and also gathered sociolinguistic information by using group and individual questionnaires in several of the
Ngemba languages. Interesting for this report is the RTT they conducted in Awing testing comprehension of Mankon with a test result of 38 percent.

Ayotte and Lamberty (2001) conducted a Rapid Appraisal Sociolinguistic Survey among the languages of the Ngemba cluster. Their report recommends conducting RTTs in Pinyin in order to assess the possibility of using Mankon or Awing to reach the Pinyin community.

1.5 Purpose and Objectives

The purpose of this survey was to gather information in order to help make decisions about the need of language development and literature Translation in Awing and Pinyin. This was done as part of the overall goal of assessing the languages in the Republic of Cameroon concerning the above stated needs.

The research objectives of this survey were as follows:

- To gather information about the intelligibility of Mankon and Bafut in Awing and Pinyin. The underlying question was: Could a Mankon or a Bafut language project be useful to the Awing and Pinyin communities as well?
- To gather information about the mutual intelligibility of Awing and Pinyin. The underlying question was: In case Mankon and Bafut are not sufficiently understood in Awing and Pinyin, could one written standard serve both communities?

Bafut and Mankon are the largest languages within the Ngemba cluster of languages. Bafut is already developed and Mankon is the most important local language in and around Bamenda. This is why we wanted to check their extendibility within the Ngemba cluster.

2 Methodology

2.1 RTT Procedure

The standard work on intelligibility testing was written by Eugene Casad (1974). Although there are other later works recommending slight changes, the procedures described in Casad are still basically followed today and were followed during this survey.

Short anecdotal stories (about two minutes long) told by a mother-tongue speaker are recorded in the language to be tested. Comprehension questions in the language of the tested group are then inserted to create a test tape. According to the percentage of answers the testees answered correctly, a degree of intelligibility of the story can be tabulated. This can then give an impression of the intelligibility of the languages involved.

2.2 Text Elicitation

We obtained permission from the divisional officer of the subdivision of Santa to visit and conduct research in Pinyin and Awing. We then drove to Pinyin in order to set up an appointment for testing and, if possible, elicit a Pinyin story. On the way to the Fon’s palace we met Christopher Ndifet who had served as a guide and translator during the Rapid Appraisal the previous year. He was very happy to see us and was more than willing to help us in our work again. In the area of the Paramount Fon’s palace we found two other men who were willing to help us, although the Fon himself was absent. All three men told us a short story of which the one told by Christopher Ndifet was the best for our purposes. We constructed eleven questions and recorded them along with translations (into Pinyin) of the questions for the Awing, Mankon, and Bafut texts, which had been used and hometown tested during the 1991 survey (see Sadembouo and Hasselbring 1991).
2.3 Testing Sites
We decided to start testing in Buchi, the Pinyin village closest to the road. We expected the highest intelligibility of Mankon and Bafut here. A second testing would then be conducted in Meshi, the Pinyin village furthest away from the main road.

Since Pinyin has no dialects, we agreed that these two testing sites at opposite ends of the Pinyin area should be sufficient to give a picture for the whole Pinyin community.

In Awing we tested only in one location as there is only one big village. Tests were conducted in the Fon’s palace.

2.4 Screening of Participants
The Pinyin test tape was used as a hometown test in Pinyin and the Awing test tape as a hometown test in Awing. Participants scoring less than 75 percent on this test are assumed to either not speak the language well enough or not understand the testing procedures very well. They would then not be asked to continue with the actual test.

Participants were also asked a few questions about their birth place and languages spoken in their home. We also asked questions about schooling or longer stays outside the village. That way people who had either spent extensive periods in areas where the languages to be tested are common or people in whose close family speakers of those languages are present could be excluded from the actual test. A few of the people tested had lived in Bamenda for a while but usually either a long time ago or not for extensive periods. We also included two women, one of whom was born in Mankon and the other married to a Moghamo speaker. Both women said they only speak Awing or Pinyin respectively at home. As we did not test Mankon in Awing and did not test Moghamo at all we decided that they are both valid testees.

2.5 Administration
The tests were administered in the Fon’s palaces or in public places like pubs. It was usually difficult to find a quiet spot and testing in Meshi was especially difficult as Cameroon was playing in the World Cup (soccer match) at the same time. It was hard to find enough people and they were sometimes distracted if they heard shouts nearby indicating that something interesting had happened in the soccer game.

Due to technical problems we could not insert the Pinyin questions into the Pinyin text. We therefore played the text once through and then played it bit by bit stopping at the appropriate places and asking the questions orally.

A lot of the people tested answered the questions in Cameroonian Pidgin or in “Grammar English.” On the one hand, this was an advantage as we were not dependent on a translator, on the other hand, it was a further strain on the testees who then operated with three languages at once. However, even if we offered them the option of answering in their mother tongue, many preferred to answer in Pidgin as this was a means of directly communicating with us.

Sometimes people gave us a summary of the story instead of answering the questions. We did not usually discourage this and just asked for specific details if the comprehension questions were not answered in the summary. We got the feeling that a lot of people were struggling with the idea of answering simple questions. Some thought they needed to answer the questions out of their knowledge and not out of what they had just heard. Some of the tested people were able to recite more or less the whole story they had heard but were not able to answer the specific questions even if they had already given the answer in their summary.
2.6  **Group RTT**

Due to the bad quality of the Bafut test tape and the initial impression that Bafut is not understood very well in either Pinyin or in Awing we decided to test Bafut in a Group RTT rather than in individual RTTs. This had several advantages:

- Individuals in Pinyin were only administered three test tapes instead of four. That brought the actual testing time down to about 45 minutes and not more than an hour. It was obvious that by tape number four (Hometown Test, Awing Test, Mankon Test, Bafut Test) participants got restless and tired.
- The two people we tested individually on the Bafut text were so discouraged after the first few questions that they bluntly refused to answer any more questions. In a group setting we hoped that they would be able to supplement each other and come up with what they actually understood. A group setting is also considered more culturally appropriate (see Stalder 1996).
- A Group RTT reveals the very best performance a group can produce. With the possibility of discussing answers in the group the overall result is usually higher than people would score in individual tests. (see Simons 1989:4.2.21) As the group we tested always consisted in large part of the leaders of the villages, we could safely assume that if they did badly in the Group RTT this would indicate that people who had traveled less and were less educated would display an even lower degree of comprehension.

The Group RTTs were administered by playing the whole story to a group of people and asking them in turn to retell parts of what they heard. If someone did not know how to go on someone else could step in and help. We involved as many people as possible and tried not to allow one person to dominate the conversation.

Simons (1989) gives a detailed description of Group RTTs. This method uses a qualitative scoring system instead of the quantitative system used with individual RTTs. Simons suggests describing performance in terms of four levels of intelligibility. At level three the group understood everything, perhaps missing a few minor details (“full intelligibility”). At level two there is only partial understanding of the story. They get the main points but miss a substantial amount of detail. Simons calls this “level of potential full intelligibility” as people could probably fill in details by asking a few questions. Level one describes “sporadic recognition,” where the group did not understand what the text was all about but only recognized a few isolated words or phrases. At level zero participants understood nothing at all.

Stalder (1996:26) recommends only three levels, combining Simons’ levels one and two. Whatever levels one uses to describe the results, it is important, as Stalder suggests, to take reactions and attitudes of the group into account and describe the answers as well as any observations about the behavior of the group as accurately as possible.

3  **Results**

3.1  **Dialect Situation**

Neither in Pinyin nor in Awing are there any dialects. Awing is spoken in only one big village without any language variations and although Pinyin consists of five villages, these form more or less one community without differences in the way they speak.

3.2  **Hometown Tests**

Our first tests were done in Pinyin. We used the Pinyin hometown test tape later as a test tape in Awing. An initial analysis of the Pinyin hometown test yielded an average of 89.05
percent. One of the eleven questions (question 3) was frequently missed (10 out of 22 tested people) and therefore eliminated. This changed the average to 92.5 percent with a low standard deviation of 7.0 which indicated a good test. No one tested scored less than 80 percent.

The Awing test had already been hometown tested during an earlier survey and had ten questions. Ten is usually considered a minimum for the number of questions in an RTT. Unfortunately, people tested in Awing scored only a mean of 81.36 percent (standard deviation: 12.08) on the hometown test, which is very low. Questions 1 and 10 were missed by eight out of twelve testees. (Four more people came close to the answer of question 10, being given half a point for this.) Eliminating these two questions brings the average for the test to 89.77 percent (with a low standard deviation of 8.95) which we considered sufficient as it indicated an average of less than one question missed per person.

Two of the tested people in Awing only scored 75 percent on the hometown test, but I hesitate to exclude them as at least one of them understood the text well but was slightly nervous at the beginning. However, as 75 percent is considered marginal for passing the hometown test, I will present results for the Awing test with all ten questions as well as with only eight questions and also including the two testees with a hometown test of 75 percent and excluding them.

### 3.3 Mankon and Bafut Tests

The Mankon test had been hometown tested during the 1991 survey (Sadembouo and Hasselbring) and proved to be a valid test.

The Bafut test had also been hometown tested during the 1991 survey, but the only copy available to us was of poor quality. We were able to obtain a new Bafut story before we went to Awing and we used the new one in the Group RTT there. It was not hometown tested, but as it did not involve specific questions which need to be evaluated beforehand, we felt it was still better than using the poor quality tape.

### 3.4 RTT Results

Individual RTTs were conducted in Pinyin (in the villages of Buchi and Meshi) and in Awing testing intelligibility of Pinyin, Awing, and Mankon. Bafut was tested in all test locations by a Group RTT. Table 3 gives a summary of the results of the individual RTTs with the standard deviation in brackets.

#### Table 3. RTT results

<table>
<thead>
<tr>
<th>Test site:</th>
<th>Language tested:</th>
<th>Awing (counting all ten questions)</th>
<th>Awing (counting only eight questions)</th>
<th>Pinyin</th>
<th>Mankon</th>
</tr>
</thead>
<tbody>
<tr>
<td>Buchi</td>
<td>50.45% (26.5)</td>
<td>55.11% (27.8)</td>
<td>-</td>
<td>-</td>
<td>56.82% (27.84)</td>
</tr>
<tr>
<td>Meshi</td>
<td>47.73% (18.75)</td>
<td>53.41% (20.36)</td>
<td>-</td>
<td>-</td>
<td>44.45% (18.34)</td>
</tr>
<tr>
<td>Awing</td>
<td>-</td>
<td>-</td>
<td>64.5% (14.04)</td>
<td></td>
<td>38% (17)*</td>
</tr>
</tbody>
</table>

*Mankon was not tested in Awing during this survey but during an earlier survey. Numbers are taken from Sadembouo and Hasselbring 1991:9.

### 3.4.1 Comprehension of Awing in Pinyin

Altogether we were able to test twenty-two Pinyin speakers, eleven in the village of Buchi and eleven in the village of Meshi. Counting all ten questions of the Awing text, the people in Buchi scored 50.45 percent with a high standard deviation of 26.5. In Meshi the result was even lower with 47.73 percent and a still high standard deviation of 18.75. This shows that
comprehension is low with a high standard deviation that indicates that some people have a rather high comprehension and others a very low one. Usually, a standard deviation of 15 percent or above is considered to be an indicator for acquired intelligibility as opposed to inherent intelligibility (Grimes 1987:50). As two of the ten questions were frequently missed by mother-tongue speakers, I also analyzed the test counting only eight questions. This boosts the results in Buchi to 55.11 percent with an even higher standard deviation of 27.8 and in Meshi to 53.41 percent with a standard deviation of 20.36. Even the best results show clearly that the people in Pinyin do not understand Awing well enough to use Awing as a written standard or to benefit from Awing literature. The threshold advocated for successful communication is 85 percent (Grimes 1995:22) with 70–85 percent indicating marginal understanding. The present results are even much lower than 70 percent.

Men understood the Awing text better than women (59.66 percent against 48.82 percent). There was an even bigger difference between subjects under 20 years of age and those older. The younger people only scored 34.38 percent on the Awing text whereas the older people scored 65.59 percent. This supports the impression that comprehension of Awing is learned from contact. However, as the performance of the older subjects is still very low it seems that even with contact people in Pinyin do not reach a sufficient level of language comprehension of Awing to be able to use the same written standard.

3.4.2 Comprehension of Mankon in Pinyin

The testees in Buchi scored a mean of 56.82 percent on the Mankon text with a standard deviation of 27.84. In Meshi the result was even lower with 44.45 percent and a standard deviation of 18.34. This was to be expected as Buchi is closer to the main road and residents have more contact with Mankon speakers than the people in Meshi. Since most of the people tested in Meshi have stayed some time in Bamenda or outside the area, one might expect that their understanding of Mankon would have been higher, but this was not the case. The high standard deviation in both cases again suggests learned intelligibility.

Concerning Mankon the difference between men and women is very small (51.91 percent against 49.36 percent), but as with Awing test there is a big difference between the older subjects and the younger ones. Testees under 20 years of age scored 38.5 percent on the Mankon text and older people scored a mean of 57.57 percent. This again supports the impression of learned language competence where even the older people do not reach a level allowing them to use Mankon written material.

To summarize, it is obvious that the Pinyin community will not be able to use Mankon literature. Their understanding of the text indicates a rather low intelligibility of Mankon.

3.4.3 Comprehension of Pinyin in Awing

In Awing we tested thirteen individuals, two of whom did not continue beyond the hometown test. One only scored 40 percent on the hometown test and the other did not finish the hometown test at all. The performance of the eleven remaining subjects adds up to a mean of 64.5 percent with a fairly high standard deviation of 16.66. This is still a low result and indicates that the intelligibility of Pinyin in Awing is not high enough to justify a common written standard or the promotion of Pinyin literature in Awing.

Two of the tested subjects only scored 75 percent on their hometown test which is marginal. Usually, only subjects scoring 80 percent or more in the hometown test should be admitted to further testing. Excluding the two testees in question brings the number of subjects down to
nine and changes the means only marginally to 66.11 percent with a still somewhat high standard deviation of 13.9. This does not change the implications mentioned above at all.

Differences according to age and gender were not significant in Awing. Women understood the Pinyin text better than men by about 7 percent (65 percent against 58.3 percent), and older subjects scored 68 percent whereas younger testees scored only 55.83 percent. However, all these results fall short of the threshold suggested for closely related languages that could use the same written standard.

3.4.4 Comprehension of Mankon in Awing
The comprehension of Mankon in Awing was tested in an earlier survey and is included here to give a more complete picture. According to Sadembouo and Hasselbring (1991) the RTT results were 38 percent in Awing. This result indicates a very low intelligibility of Mankon in Awing and shows clearly that Mankon literature would not be likely to have any impact on the Awing community.

3.4.5 Comprehension of Bafut in Pinyin and Awing
The first Group RTT was conducted in Buchi. We had tested two people individually the day before using the Bafut text. They scored 9 percent and 0 percent. Both were community leaders in their 50s, one of them being the village chief’s brother. We decided to test the Bafut text in a group setting after that (see 2.6 for reasons).

The group in Buchi consisted of six men all over 40 years of age. They complained about the bad quality of the tape and stated that they might understand more if the tape was better. However, they also said that they do not understand Bafut very well and that they understand Mankon and Awing better. In fact, they understood the first half of the story reasonably well, getting the main points plus part of the details. But when it came to the second half of the story, they understood very little. They might have understood more with a better tape, but their attitude towards Bafut was negative and they were not at all enthusiastic about understanding it.

The same text was later played to a group of four men between 25 and 60 years of age in the village of Meshi. Their responses were similar to those in Buchi. They complained about the tape quality but said that they did not understand Bafut well anyway. Two of the four men understood some of the text, getting the main points of the story but very little detail. Sometimes they even mixed up the story line as they were not able to properly connect the parts of the story they had understood. The two younger men said that they understood only a few isolated words.

In Awing we were only able to gather three older men due to a festivity in the village. One of them understood the story really well as he was a well-traveled old man. The other two were asked several times to say what they understood, but they consistently replied that they understood next to nothing of the story. They claimed that Bafut does not belong to the languages they understand without effort. Children do not understand Bafut. People do have some contact with the language as there are Bafut speakers living in the area, but it does not seem to be one of the major languages they interact with.

The results in all three testing sites corresponds to level one or two according to Simons (see 2.6). Some of the people present at the test in Pinyin correspond to level one, only recognizing isolated words. Two of the three men tested in Awing correspond to this level also. The other people correspond to level two which is still not sufficient for successful communication in the tested language.
The information gathered by group questionnaires during previous research (Ayotte and Lamberty 2001) shows that people in Pinyin and Awing do not claim to understand Bafut very well. People in Pinyin “had positive attitudes toward using a Mankon written form themselves,” but there was “decidedly less interest in learning Bafut” (ibid., 28). In Awing attitudes are even stronger. They “have no interest in learning to read and write any Cameroonian language other than their own” (ibid., 31).

Summarizing the results of the Group RTT combined with the results of previous research shows clearly that Bafut literature would not find acceptance among the Pinyin and Awing speakers and that it would not benefit these two communities.

4 Conclusions and Summary

One of the major objectives of this survey was to find out if either Bafut or Mankon literature could be used in order to reach the Awing and Pinyin communities. The other major objective was the question of whether Awing and Pinyin could use the same written standard or a common literature shared by both.

In order to answer these objectives, individual RTTs and Group RTTs were conducted in Awing and in two of the five Pinyin villages. The results of all these RTTs were considerably lower than the threshold suggested by Grimes (1995). They were even lower than the threshold suggested for marginal intelligibility.

Linguistically, the Pinyin and Awing communities cannot use the same written standard or common literature as they do not understand each other well enough. It is also obvious that they cannot be reached with either Mankon or Bafut literature. Awing and Pinyin must be considered as two different languages each needing a written standard of its own.

Sociolinguistic and geographical evidence support these findings. Awing and Pinyin have little contact although they see themselves as one people. They are separated geographically, with Awing being especially isolated. They have little contact with Bafut speakers and the Bafut area does not border with either Awing or Pinyin areas. They are closer to Mankon and also have some contact with Mankon speakers, but not to such an extent, that they could understand Mankon well enough to use it as a written standard.

The results of earlier surveys also support this. People in Awing have a desire to learn to read and write their mother tongue but are not interested in reading or writing any other Cameroonian language. Concerning Pinyin, Ayotte and Lamberty reached the conclusion that proof of low intelligibility of Mankon and Awing (and possibly Mungaka, which was not tested) “would make Pinyin a high priority for language development” (2001:28). Pinyin speakers are strongly interested in learning to read and write their mother tongue. The schooling situation in Pinyin is very good and there are many well-educated and interested people who would like to see their language in writing.

Both Awing and Pinyin are viable and thriving languages.

In summary, all these facts together point to the conclusion that Awing and Pinyin both have need of language development and that there is a need and desire for literature and the Scriptures in the mother tongue.
5 Possible Modifications to ALCAM and Ethnologue

ALCAM:
- Alatening should be deleted as a dialect of Pinyin, and Bamunkumbit should be deleted as a dialect of Awing.

Ethnologue:
- In the Ethnologue the sentences under Pinyin: “May be inherently intelligible with the Mankon dialect of Ngemba” and “Investigation needed: intelligibility with Mankon” should be deleted.
- For Pinyin change “16,000 (SIL 1982)” to “25,000 (SIL 2001).”
- For Pinyin “Dialect: PINYIN (BAPINYI; PELIMPO).” should be deleted. Add “Bapinyi, Pelimpo” to alternative names and add “no dialects.”
- For Awing add “19,000 (2001 SIL).”
- For Awing “Dialect: Mbwe’wi” should be deleted and “Mbwe’wi” should be listed under alternative names. Include: “no dialects.”

6 Recommendations
- Awing and Pinyin both have need of language development.
- Awing and Pinyin need their own literacy and literature translation project.
- Awing and Pinyin must be considered as two separate languages because of the low RTT scores between them. However, steps should be undertaken to evaluate the potential for Related Language Adaptation as they are nevertheless closely related languages.
Appendix 1 – map

from: Carte du Cameroun: Bafoussam
NB – 32 – XI
SOPECAM: 1978
Appendix 2 – Awing text

Awing story

Some years ago I left here with late Ekole, “Big Man” (delegate) for National Education in the North-West Province. We left here going to Yaounde. After we arranged our things we left here midday.

The year we left here there were no good roads and they had not even put the white man’s tar on the roads.

We traveled until we got to somewhere near Yaounde near some water (a stream). Question 3

At this water they were crossing people with a certain bridge.

The white man who was crossing people on that bridge said he had closed. We stood there not knowing what to do. We had to return.

As we returned we got to a certain village called NTUI. As we got there we had no house to sleep. Even the one to rent was not there. We traveled all over the village looking for where we could sleep.

We went and knocked at somebody’s house and we entered. As we entered there, we were told that the owner of the house had gone out on a tour. We begged the boy and asked him to give us a place to sleep. He had a good heart and accepted to give us a place.

He left us to sleep until the next morning. As we were traveling we bought some small meat (porcupine) to go to the barn.

By the time we got there the porcupine was almost rotten. The boy brought hot water for us to take a bath.

At daybreak we left the place for Yaounde. This story seemed to teach people to be particular about road maintenance because if the road had been good we would have arrived there the same day.

Questions and answers:

question 1: When did they leave?
answer: midday

question 2: What had they not put on the road?
answer: white man’s tar

question 3: Near Yaounde, what did they come to?
answer: some water

question 4: How were they moving people across?
answer: with a certain bridge

question 5: What did they have to do?
answer: they had to return

question 6: Where did they travel in order to look for a place to sleep?
answer: in a small village (Ntui) or all over the village

question 7: How was the boy?
answer: he had a good heart or he was good

question 8: What did they bring to the barn (storage place)?
answer: porcupine

question 9: What did the boy bring to them?
answer: hot water to bath

question 10: If the roads were good, when would they have arrived?
answer: the same day
Appendix 3 – Pinyin text

Pinyin story by Ndifet Christopher

I was born in Bali hospital. question 1

I stayed in hospital for three days and then I was taken from Bali to Pinyin. question 2

There I stayed for seven years and then I went to school. After my seven years of primary school I went to secondary school in Bamenda (“Tison”). After the five years of secondary school education I came back and taught in primary school. question 3

I taught for four years, then went to Bambili. I was taught agriculture (how to work farms) then came back to Bamenda (“Tison”). question 4

While in Bamenda (“Tison”) I went to another school and learned the same thing—agriculture. I had an accident on my motorcycle. When I fell down I had my leg broken. Blood was coming out and then I was feeling a lot of pain. question 5

I was taken to the hospital where I was put on a stretcher (bed). I fell from that bed three times to the ground. question 6

All these three times I was carried back to the stretcher (bed). Then I pleaded with the woman on duty to telephone (or: to radio) that this announcement should go (be sent) to the husband of my elder sister (one word) that I had an accident and that I want them to come and assist me in the hospital. question 7

This message went over (was sent). Family members were coming to assist me in the hospital. Meanwhile I was in a lot of pain. While I was in the hospital they were struggling (trying) to do away with (cut off) the leg. question 8

I left the hospital and came to the native doctor. The native doctor was taking care of me. Meanwhile I was still in a lot of pain. I was moving with two sticks and limping. question 9

I suffered so much and the family members came and visited me at the native doctor. From there I got married with six children. question 10

Questions and answers:

question 1: What happened at Bali? answer: he (narrator) was born
question 2: How long did he stay in hospital? answer: three days
question 3: What did he learn in Bambili? answer: agriculture or how to work a farm
question 4: Why was his leg broken? answer: he (narrator) fell from a motorcycle
question 5: What did he feel after the accident? answer: a lot of pain
question 6: Where was he placed in the hospital? answer: on a stretcher or bed
question 7: What did he expect from his family? answer: to come and assist him in the hospital
question 8: What were the doctors trying to do? answer: to do away with or cut off the leg
question 9: How was he moving? answer: with two sticks (and limping)
question 10: How many children does he have? answer: six children
Appendix 4 – Mankon text

Mankon story:
One day I got up. That particular day was a country Sunday. I am a tapper and that day I had to go to my raffia palm bush. I put on my tapping clothes and I picked up my tapping knife, cutlass and spear. I sharpened my tapping knife and cutlass. *question 1*
I left and was going down to the bush. When I was halfway gone... *question 2*
I saw something lying across the road. I exclaimed and started running back home because I couldn’t make out what it was. I thought it was a long bamboo because there was too much grass with dew covering the road. *question 3*
I came back and looked closely and saw that it was a snake. It was a cobra with a big head. The cobra raised up its big head and flattened it out. *question 4*
(Exclaims!) I did not have a stick so I used my spear to pin the snake to the ground. And then I went to look for a stick. When I had the stick I used it to kill the snake and then I buried it. I picked up my things and continued on to my bush. *question 5*
When I got to the entrance of my bush where there is a coco yam farm I saw some coco yam leaves shaking. They were wet and I bent over to see why they were shaking. *question 6*
I saw a rat mole. *question 7*
When I saw the rat mole I wondered what he was doing in the coco yams because I know rat moles do not eat coco yams. I discovered it had raffia fruit in its mouth. I saw it was digging a hole under the coco yam to store the raffia fruit.
I saw the tail sticking out of the hole. *question 8*
I pinned the rat mole on its back and then I hit it and killed it. I was happy that it was a good day, because I had something to take home and to prepare “achu soup” on this country Sunday. I put it in my bag. *question 9*
Where I picked up the rat mole I saw some raffia fruit that had fallen out of his mouth. I picked up one and ate it. It was sweet. I picked up another one and put it inside my bag. Then I continued to my bush. I had five raffia palm to tap. *question 10*
My waist was hurting so I pinned some bamboo and sat on it so that I could tap the palm. My waist was no longer hurting so I got up and tapped the other five very fast. *question 11*
It was time for “njangi” (social gathering). So I carried the raffia palm wine and I was hurrying to the “njangi house” because I was the host. On arrival I met the others waiting and when I came I gave them the palm wine. They shared it and after drinking it everyone paid their contribution. It amounted to 4500 Franc. I was happy with the amount and took it home to meet my children and family. *question 12*

Questions and answers:
question 1: *What did the tapper do with the tapping knife and cutlass?*  
answer: sharpen it
question 2: *How far did he go?*  
answer: halfway
question 3: *What was covering the road?*  
answer: much grass with dew
question 4: *What did the cobra do with its big head?*  
answer: raised and flattened it out
question 5: *Where was he going?*  
answer: on to his bush
question 6: *What was happening with the leaves?*  
answer: they were shaking
question 7: *What did he see?*  
answer: a rat mole
question 8: *Where was the tail of the rat mole?*  
answer: sticking out of the hole
question 9: *Where did he put the rat mole?*  
answer: into his bag
question 10: *How many raffia palms did he have to tap?*  
answer: five
question 11: *Why does he sit on the bamboo?*  
answer: his waist hurt
question 12: *Where did he carry the money to?*  
answer: home
Appendix 5 – Bafut texts

Bafut story (used in Pinyin):
It is about two years since this happened, in the month of dry season, two months after Christmas. My wife, my child, and I went towards Mbunti (Wum) to prepare a farm. question 1

On our way, we had a tire puncture. When the puncture happened, I got someone to go and have it repaired. (We started off going again) and we had a tire puncture again. I did not know what to do. I asked my wife to go ahead and I would stay to fix the tire. We took off the tire (removed the leg of the moto) and carried it to a tire repairer. question 2
He (the tire repairer) said he knew how to drive. question 3
He took the tire that he had earlier repaired and went (to where the car was) to put it on. He put the tire on and asked the boy to get into the car with him, but the boy refused. He said he would stay there and wait for his father to come and take him. question 4
The repairer entered the car and since he did not know how to drive, he entered the car and was driving very fast. question 5
And when he was about to go around a bend, he went off the road and fell into a ditch. When he fell into the ditch, he came out and he had bruises/scratches on his face. question 6
One side of the car was shattered. The windshield (window glasses) was shattered and the lights (eyes of the moto) were also shattered. question 7
He left the car in the ditch and ran and came to me. He said to me, “Father the brakes of the car do not hold.” So I asked, “Where is the car?” He said, “It is lying by the gutter there.” I asked him, “How many people should I bring along in order that we might push the car (out of the ditch)?” He said about three people. question 8
I took (three) people and we went to get it. We went and went for a long distance and stood. And when I stood and I asked, “Where is the car?” he said, “It is there very far away in a ditch. If you lift up your head, you will see that the ditch is very deep.” question 9
I asked, “You said I should bring three people to bring a car out from such a ditch?!” He stood looking at me, and the people sighed. And they went and looked for many people while I went to look for the chief of the area. question 10
I (or the chief unclear) sent many people to clear a path toward the pit. question 11
I looked for a bigger truck to pull out the car. I looked for a rope and tied it to the car and pulled it. question 12

Questions and answers:
question 1: Why did he go to Mbunti? answer: to prepare a farm
question 2: Who removed the leg of the moto? answer: the narrator
question 3: What did the man who fixed the moto leg say? answer: that he knew how to drive
question 4: Where did the child say he would stand and wait for his father? answer: there (where it happened)
question 5: How did he drive? answer: very fast
question 6: Where was he scratched? answer: on his face
question 7: What happened to the eyes of the moto? answer: they were shattered
question 8: How many people he said could push the car? answer: about three
question 9: How will he be able to see the car? answer: by lifting up his head
question 10: What did the people do? answer: sighed/ went and looked for many people
question 11: What did the people who were called do? answer: cleared a path
question 12: What did they use to pull the car out? answer: a rope

4 The questions were not individually asked but only added when the group did not get the details.
Bafut story by Lukas Awah (used in Awing):

My name is Awah Lukas. I am from Niko. I want to tell you the story how Margret and I became husband and wife.
As my dad was sick he was admitted to Mambo health centre. The help that Margret gave us at Mambo broke my heart.
She was taking care of my father who was sick of fever and Malaria and who was also short of blood.
As my dad was there as I formerly said, Margret was there at the health centre. What she was doing was that she was a ward servant in charge of giving out drugs and changing the beds for the patients.
As we returned to Niko I had in my memory again it broke my heart again about her how she was very punctual in changing the bedding of my dad and giving his drops at the same described times morning, afternoon and evening.
From there again I kept her in my heart and that it should be good for us to be together. As I came off to Bamenda I saw her again in 1980. As I met her I asked her, “Is it good to stay in the house (as husband and wife)?” She said there is nothing wrong.
As she said there was nothing wrong we were in courtship for two years. After the courtship in 1983 we got married.
And that is all what I wanted to tell how we became husband and wife.

Note: This text was used without individual questions, but in the group setting questions about details were asked as appropriate to get a general impression about the level of understanding.
Appendix 6 – RTT scores

Blank columns indicate that the subject was born in the village where he was tested, speaks the dialect of that village in the home and has never lived outside of the area for an extensive period of time.

For the Awing text there is one column counting all ten questions and one column not counting the two frequently missed ones. “HT” stands for hometown test.

Pinyin villages:

Buchi:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sex</th>
<th>Age</th>
<th>HT</th>
<th>Awing 10Q</th>
<th>Awing 8Q</th>
<th>Mankon</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>B1</td>
<td>M</td>
<td>57</td>
<td>90%</td>
<td>90%</td>
<td>87.5%</td>
<td>92%</td>
<td></td>
</tr>
<tr>
<td>B2</td>
<td>M</td>
<td>52</td>
<td>80%</td>
<td>50%</td>
<td>62.5%</td>
<td>83%</td>
<td></td>
</tr>
<tr>
<td>B3</td>
<td>F</td>
<td>23</td>
<td>90%</td>
<td>50%</td>
<td>50%</td>
<td>42%</td>
<td></td>
</tr>
<tr>
<td>B4</td>
<td>M</td>
<td>63</td>
<td>100%</td>
<td>80%</td>
<td>87.5%</td>
<td>83%</td>
<td></td>
</tr>
<tr>
<td>B5</td>
<td>F</td>
<td>53</td>
<td>90%</td>
<td>65%</td>
<td>81.25%</td>
<td>17%</td>
<td>had difficulties with test procedures during Mankon test</td>
</tr>
<tr>
<td>B6</td>
<td>M</td>
<td>17</td>
<td>90%</td>
<td>0%</td>
<td>0%</td>
<td>0%</td>
<td></td>
</tr>
<tr>
<td>B7</td>
<td>F</td>
<td>35</td>
<td>100%</td>
<td>60%</td>
<td>62%</td>
<td>83%</td>
<td></td>
</tr>
<tr>
<td>B8</td>
<td>F</td>
<td>29</td>
<td>100%</td>
<td>70%</td>
<td>75%</td>
<td>67%</td>
<td></td>
</tr>
<tr>
<td>B9</td>
<td>F</td>
<td>16</td>
<td>80%</td>
<td>10%</td>
<td>12.5%</td>
<td>50%</td>
<td></td>
</tr>
<tr>
<td>B10</td>
<td>F</td>
<td>16</td>
<td>90%</td>
<td>50%</td>
<td>50%</td>
<td>50%</td>
<td></td>
</tr>
<tr>
<td>B11</td>
<td>M</td>
<td>15</td>
<td>100%</td>
<td>30%</td>
<td>37.5%</td>
<td>58%</td>
<td></td>
</tr>
</tbody>
</table>

Meshi:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sex</th>
<th>Age</th>
<th>HT</th>
<th>Awing 10Q</th>
<th>Awing 8Q</th>
<th>Mankon</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>M12</td>
<td>M</td>
<td>29</td>
<td>90%</td>
<td>55%</td>
<td>62.5%</td>
<td>42%</td>
<td>lived in Bamenda for five years</td>
</tr>
<tr>
<td>M13</td>
<td>M</td>
<td>50</td>
<td>100%</td>
<td>80%</td>
<td>87.5%</td>
<td>42%</td>
<td>lived in South-West Province for one year</td>
</tr>
<tr>
<td>M14</td>
<td>F</td>
<td>16</td>
<td>90%</td>
<td>35%</td>
<td>31.25%</td>
<td>8%</td>
<td>her mother is from Mankon but she stated that they only speak Pinyin in the house</td>
</tr>
<tr>
<td>M15</td>
<td>F</td>
<td>25</td>
<td>95%</td>
<td>30%</td>
<td>25%</td>
<td>42%</td>
<td>lived in Bamenda for five years</td>
</tr>
<tr>
<td>M16</td>
<td>M</td>
<td>30</td>
<td>100%</td>
<td>80%</td>
<td>75%</td>
<td>54%</td>
<td>lived in Bamenda for a while</td>
</tr>
<tr>
<td>M17</td>
<td>M</td>
<td>50</td>
<td>100%</td>
<td>60%</td>
<td>75%</td>
<td>50%</td>
<td>lived out of Pinyin for a while</td>
</tr>
<tr>
<td>M18</td>
<td>F</td>
<td>23</td>
<td>80%</td>
<td>25%</td>
<td>31.25%</td>
<td>42%</td>
<td>lived in Bamenda for two years</td>
</tr>
<tr>
<td>M19</td>
<td>M</td>
<td>19</td>
<td>90%</td>
<td>40%</td>
<td>50%</td>
<td>50%</td>
<td>her mothers language is Mungaka and she lived in Bamenda for a while</td>
</tr>
<tr>
<td>M20</td>
<td>F</td>
<td>18</td>
<td>100%</td>
<td>50%</td>
<td>62.5%</td>
<td>75%</td>
<td></td>
</tr>
<tr>
<td>M21</td>
<td>M</td>
<td>15</td>
<td>80%</td>
<td>25%</td>
<td>31.25%</td>
<td>17%</td>
<td>husband is Moghamo but speaks Pinyin already</td>
</tr>
<tr>
<td>M22</td>
<td>F</td>
<td>29</td>
<td>100%</td>
<td>45%</td>
<td>56.25%</td>
<td>67%</td>
<td></td>
</tr>
</tbody>
</table>
Awing:

<table>
<thead>
<tr>
<th>Subject</th>
<th>Sex</th>
<th>Age</th>
<th>HT 10Q</th>
<th>HT 8Q</th>
<th>Pinyin</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1</td>
<td>M</td>
<td>53</td>
<td>100%</td>
<td>100%</td>
<td>70%</td>
<td>subchief of the village</td>
</tr>
<tr>
<td>A2</td>
<td>M</td>
<td>75</td>
<td>80%</td>
<td>100%</td>
<td>90%</td>
<td>lived in Nigeria for 18 years but a long time ago</td>
</tr>
<tr>
<td>A3</td>
<td>F</td>
<td>&gt;50</td>
<td>80%</td>
<td>87.5%</td>
<td>70%</td>
<td>born in Mankon but lived all her life in Awing</td>
</tr>
<tr>
<td>A4</td>
<td>F</td>
<td>17</td>
<td>100%</td>
<td>100%</td>
<td>70%</td>
<td>lived in Bamenda for two years</td>
</tr>
<tr>
<td>A5</td>
<td>F</td>
<td>19</td>
<td>75%</td>
<td>87.5%</td>
<td>60%</td>
<td></td>
</tr>
<tr>
<td>A6</td>
<td>M</td>
<td>15</td>
<td></td>
<td></td>
<td></td>
<td>was excluded from further tests as he only scored 40% in the HT</td>
</tr>
<tr>
<td>A7</td>
<td>M</td>
<td>12</td>
<td>60%</td>
<td>75%</td>
<td>30%</td>
<td>did not finish tests</td>
</tr>
<tr>
<td>A8</td>
<td>M</td>
<td>74</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A9</td>
<td>M</td>
<td>&gt;70</td>
<td>75%</td>
<td>75%</td>
<td>50%</td>
<td></td>
</tr>
<tr>
<td>A10</td>
<td>F</td>
<td>&gt;45</td>
<td>85%</td>
<td>87.5%</td>
<td>60%</td>
<td></td>
</tr>
<tr>
<td>A11</td>
<td>F</td>
<td>19</td>
<td>95%</td>
<td>100%</td>
<td>65%</td>
<td></td>
</tr>
<tr>
<td>A12</td>
<td>M</td>
<td>13</td>
<td>70%</td>
<td>87.5%</td>
<td>75%</td>
<td></td>
</tr>
<tr>
<td>A13</td>
<td>M</td>
<td>12</td>
<td>75%</td>
<td>87.5%</td>
<td>35%</td>
<td></td>
</tr>
</tbody>
</table>
References


see also: