MINISTRY OF HIGHER EDUCATION, COMPUTER SERVICES
AND SCIENTIFIC RESEARCH
INSTITUTE OF SOCIAL SCIENCES
CENTRE FOR ANTHROPOLOGICAL RESEARCH AND STUDY

SOCIOLINGUISTIC SURVEY AMONG THE NDA’NDA’

Jürg Stalder

1990

Société Internationale de Linguistique
B.P. 1299, Yaoundé
Republic of Cameroon
1 INTRODUCTION

1.1 Background

Nd’a’nda’ is spoken in the Haut-Nkam, Ndé and Mifi divisions of the West Province of Cameroon. Approximate population: According to ALCAM there are more than 10,000.

ALCAM lists three groupings of dialects: Nd’a’nda’ east, Nd’a’nda’ west and Nd’a’nda’ south. ALCAM number: 980.

The Ethnologue states also one language, consisting of three dialects. Language code: NNZ. Translation status: No scripture, possible translation need.

Nd’a’nda’ is surrounded by languages which are already being standardized. These three languages — Fe’fe’, Medumba and Ghomala’ — are the languages of the divisional seats of the divisions mentioned above.

Geographical and linguistic situation: ALCAM, page 399 (for a more detailed map see 4.3.1)

Historical, ethnical relations: All Nd’a’nda’ speakers belong to the Bamileke people. Concerning the people of the chosen test points (section 2.2): There are direct connections between Bangang Fokam and Bametcha, Bangou and Bazou respectively. People from Bangang Fokam migrated to Bametcha and people from Bangou migrated to Bazou. Bazou itself has a heterogenous population, i.e. it consists of Nd’a’nda’ speakers as well as Medumba speakers.

1.2 Purpose of the survey

Sadrack Djiokou, a Nd’a’nda’ speaker who is presently doing theological studies, is very interested in translating the Bible in his mother tongue. It was he who asked for a survey which should not only determine the Bible translation need, but also clarify the dialect situation, since he expressed the feeling that there is little intercomprehension between Nd’a’nda’ east and west, Nd’a’nda’ east and south respectively.
2 PROCEDURES

2.1 Lexico-statistic analysis

The wordlists for Medumba, Bangang, Bangou, and Bazou were collected in Yaounde by Evelyne Ngantchui Debana, a CREA researcher. The wordlists for Fe'fe' and Ghomala' were obtained from CREA archives. Applied wordlist: ALCAM 120 items word list. Wordsurv software was used in the analysis. In any situation where the lexical similarity was dubious, the words were assigned as lexical similarity and the results of the "compass" command of Wordsurv were used to evaluate the decisions. In some cases cognate decisions were difficult to make because the items differed along a spectrum, such that the difference between an item and the next closest item was quite small, but the differences between it and the furthest item were quite great. In these cases, the items were all counted as cognate.

2.2 Recorded Text Testing

In July 1989 Jürg Stalder tested the inherent intelligibility of Bangou, Bazou, Bangang Fokam and Bametcha with the aid of Sadrack Djiokokou.

Informal interviews and questionnaire II on the geographical extension of the language and the dialect situation revealed, that there is low intelligibility between Nda'nda' east and Nda'nda' west, as well as Nda'nda' east and Nda'nda' south, but that there is high intercomprehension between Nda'nda' west and Nda'nda' south. Based on that, it was decided to basically test two speech forms, i.e. Nda'nda'east (chosen speech form: Bangang Fokam) and Nda'nda'west (chosen speech form: Bangou) using the corresponding tapes also for Nda'nda'south (Bazou) and a further location of Nda'nda'east (Bametcha). For sample size and categories see RTT results (3.2).

2.3 Questionnaires

Used questionnaires:

- Questionnaire I:
  General background information.

- Questionnaire II:
  Geographical extension of the language, dialect situation

- Questionnaire III:
  Sociolinguistic questionnaire on attitudes and language viability addressed to a stratified sample of the population in all test points, i.e. Bangang Fokam, Bangou, Bazou, Bametcha.

Categories:
  age: young / old (threshold: a gap around 35 years)
  sex: male / female

Sample size:
  Nda'nda' east: Bametcha: 10, Bangang Fokam: 10
  Nda'nda' west/south: Bangou: 11, Bazou: 14

In the context of a Ghomala' survey which took place in October 1990, additional questionnaires III were used as well as questionnaire II in Batoufam.

Categories:
  age: 15-25 / 30-45 / 46 and older
  sex: male / female
  social classe: villager / elite
Sample size:
N'da'nda' east: Batoufam: 9, Bandrefam: 8
N'da'nda' west: Bangou: 11

- Questionnaire for self-evaluation of bilingualism:
In the context of the Ghomala' survey a self-evaluation of bilingualism was
done in the villages of Bangou, Batoufam and Bandrefam (see map in 4.3.1)
using Quakenbush's short questionnaire (see Appendix).

3 RESULTS

3.1 Lexicostatistics:

The tables below show the percentage cognates and variance for each pair of
speech forms.

lexical similarity (in percent)

1 Medumba
  62  2 Bangou
  67  84  3 Bazou  60  80  4 Bangang
  58  73  72  75  5 Fe'fe'
  51  63  65  65  6 Ghomala' (Bandjoun)

variance matrix (in percent)

1 Medumba
  6.6  2 Bangou
  6.1  4.2  3 Bazou
  6.9  4.3  4.9  4 Bangang
  6.9  5.5  4.6  5.4  4 Fe'fe'
  7.4  4.6  4.6  6.3  6 Ghomala' (Bandjoun)

3.2 Recorded Text Testing

Comprehension of Bangou by speakers of Bangang Fokam and Bametcha,
individual scores (categories: sex and age):

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>testpoint</th>
<th>Bangang Fokam (hometown)</th>
<th>Bangou</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>15</td>
<td>Bametcha</td>
<td>11 /11=100%</td>
<td>3 /12= 25%</td>
</tr>
<tr>
<td>M</td>
<td>17</td>
<td>&quot;</td>
<td>11 /11=100%</td>
<td>4 /12= 33%</td>
</tr>
<tr>
<td>M</td>
<td>17</td>
<td>Bangang</td>
<td>11 /11=100%</td>
<td>7.5/12= 63%</td>
</tr>
<tr>
<td>M</td>
<td>18</td>
<td>&quot;</td>
<td>10 /11= 91%</td>
<td>9 /12= 75%</td>
</tr>
<tr>
<td>F</td>
<td>16</td>
<td>Bametcha</td>
<td>11 /11=100%</td>
<td>3 /12= 25%</td>
</tr>
<tr>
<td>F</td>
<td>17</td>
<td>&quot;</td>
<td>11 /11=100%</td>
<td>8 /12= 67%</td>
</tr>
<tr>
<td>F</td>
<td>22</td>
<td>&quot;</td>
<td>11 /11=100%</td>
<td>6 /12= 50%</td>
</tr>
<tr>
<td>F</td>
<td>14</td>
<td>Bangang</td>
<td>10 /11= 91%</td>
<td>7.5/12= 63%</td>
</tr>
<tr>
<td>F</td>
<td>15</td>
<td>&quot;</td>
<td>11 /11=100%</td>
<td>9 /12= 75%</td>
</tr>
<tr>
<td>F</td>
<td>19</td>
<td>&quot;</td>
<td>11 /11=100%</td>
<td>6 /12= 50%</td>
</tr>
<tr>
<td>M</td>
<td>59</td>
<td>Bametcha</td>
<td>11 /11=100%</td>
<td>8 /12= 67%</td>
</tr>
<tr>
<td>M</td>
<td>65</td>
<td>&quot;</td>
<td>11 /11=100%</td>
<td>10.5/12= 88%</td>
</tr>
<tr>
<td>M</td>
<td>48</td>
<td>Bangang</td>
<td>10 /11= 91%</td>
<td>8.5/12= 71%</td>
</tr>
<tr>
<td>M</td>
<td>60</td>
<td>&quot;</td>
<td>10.5/11= 95%</td>
<td>12 /12=100%</td>
</tr>
<tr>
<td>M</td>
<td>60</td>
<td>&quot;</td>
<td>11 /11=100%</td>
<td>11 /12= 92%</td>
</tr>
</tbody>
</table>
Comprehension of Bangang Fokam by speakers of Bangou and Bazou, individual scores (categories: sex and age):

<table>
<thead>
<tr>
<th>sex</th>
<th>age</th>
<th>testpoint</th>
<th>Bangou (hometown)</th>
<th>Bangang Fokam</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>15</td>
<td>Bazou</td>
<td>10 /12= 83%</td>
<td>5.5/11= 50%</td>
</tr>
<tr>
<td>M</td>
<td>18</td>
<td>&quot;</td>
<td>12 /12=100%</td>
<td>5.5/11= 50%</td>
</tr>
<tr>
<td>M</td>
<td>30</td>
<td>&quot;</td>
<td>10.5/12= 88%</td>
<td>10 /11= 91%</td>
</tr>
<tr>
<td>M</td>
<td>18</td>
<td>Bangou</td>
<td>11 /12= 92%</td>
<td>8 /11= 73%</td>
</tr>
<tr>
<td>M</td>
<td>22</td>
<td>&quot;</td>
<td>12 /12=100%</td>
<td>11 /11=100%</td>
</tr>
<tr>
<td>F</td>
<td>14</td>
<td>Bazou</td>
<td>9.5/12= 79%</td>
<td>4.5/11= 41%</td>
</tr>
<tr>
<td>F</td>
<td>22</td>
<td>&quot;</td>
<td>10 /12= 83%</td>
<td>7 /11= 64%</td>
</tr>
<tr>
<td>F</td>
<td>17</td>
<td>Bangou</td>
<td>12 /12=100%</td>
<td>9 /11= 82%</td>
</tr>
<tr>
<td>F</td>
<td>18</td>
<td>&quot;</td>
<td>9 /12= 75%</td>
<td>10 /11= 91%</td>
</tr>
<tr>
<td>M</td>
<td>60</td>
<td>Bazou</td>
<td>11 /12= 92%</td>
<td>8 /11= 73%</td>
</tr>
<tr>
<td>M</td>
<td>65</td>
<td>&quot;</td>
<td>11 /12= 92%</td>
<td>5.5/11= 50%</td>
</tr>
<tr>
<td>M</td>
<td>75</td>
<td>&quot;</td>
<td>11.5/12= 96%</td>
<td>7.5/11= 68%</td>
</tr>
<tr>
<td>M</td>
<td>60</td>
<td>Bangou</td>
<td>11 /12= 92%</td>
<td>8 /11= 73%</td>
</tr>
<tr>
<td>M</td>
<td>60</td>
<td>&quot;</td>
<td>12 /12=100%</td>
<td>10 /11= 91%</td>
</tr>
<tr>
<td>M</td>
<td>61</td>
<td>&quot;</td>
<td>11.5/12= 96%</td>
<td>11 /11=100%</td>
</tr>
<tr>
<td>M</td>
<td>65</td>
<td>&quot;</td>
<td>12 /12=100%</td>
<td>11 /11=100%</td>
</tr>
<tr>
<td>F</td>
<td>50</td>
<td>Bazou</td>
<td>10.5/12= 88%</td>
<td>4.5/11= 41%</td>
</tr>
<tr>
<td>F</td>
<td>55</td>
<td>&quot;</td>
<td>12 /12=100%</td>
<td>6 /11= 55%</td>
</tr>
<tr>
<td>F</td>
<td>60</td>
<td>&quot;</td>
<td>12 /12=100%</td>
<td>10 /11= 91%</td>
</tr>
<tr>
<td>F</td>
<td>33</td>
<td>Bangou</td>
<td>11 /12= 92%</td>
<td>10.5/11= 95%</td>
</tr>
<tr>
<td>F</td>
<td>55</td>
<td>&quot;</td>
<td>10.5/12= 88%</td>
<td>10 /11= 91%</td>
</tr>
<tr>
<td>F</td>
<td>61</td>
<td>&quot;</td>
<td>11 /12= 92%</td>
<td>8 /11= 73%</td>
</tr>
</tbody>
</table>

3.3 Questionnaires

Compilation of questionnaire data is made in connection with the evaluation.

4 EVALUATION

4.1 Lexicostatistics

- Since Bangou, Bazou, and Bangang have a high degree of lexical similarity, i.e. between 70% and 95% (see 3.1), it was definitely necessary to do RTT.

- Fe'fe' also can be grouped with the above speech forms, i.e. above the 70% threshold. When the variance is added to each of the scores to show the upper confidence level Ghomala' and Medumba also exceed the 70% threshold. Ghomala' does so with Bazou and Bangang, while Medumba does so only with Bazou. Nevertheless, RTT between the Nda'nda' speech forms and Fe'fe', Ghomala', Medumba respectively has never been considered for the following reasons:

Informal interviews and questionnaire II revealed, that there is a clear perception on the linguistic borders and the geographical extension of the
language (see 4.3.1). Questions on bilingualism confirm this concept (see 4.3.2).

4.2 Recorded Text Testing

Comprehension of Nda'nda' west by speakers of Nda'nda' east, summary of results:

- overall mean: 66.3%
- mean according to different categories (standard deviation is included when intelligibility exceeds 75%):
  - men (9 people): 68%
  - women (11 people): 65%
  - young (10 people): 53%
  - old (10 people): 80% standard deviation: 14.5%
  - Bangang Fokam (10 people): 72%
  - Bametcha (10 people): 61%
  - Bangou (11 people): 93% (hometown test)
  - Bazou (11 people): 91% (Bazou used as hometown test)
  - young, Bangang Fokam (5): 65%
  - young, Bametcha (5): 40%
  - old, Bangang Fokam (5): 78% standard deviation: 19.4%
  - old, Bametcha (5): 82% standard deviation: 9.6%

- significance of difference between the different categories, checked by the Mann-Whitney U test:
  - young / old: significant
  - Bangang Fokam / Bametcha: not significant
  - Bangang young / Bangang old: not significant
  - Bametcha young / Bametcha old: significant
  - Bangang young / Bametcha young: not significant
  - Bangang old / Bametcha old: not significant

Comments:
- All categories only consisting of old people have adequate intelligibility, i.e. above 75%. The standard deviation confirms that the high level of comprehension is acquired (standard deviation bigger than 12 to 15%). Exception: Old people, Bametcha. Explanation: Sample too small or generalized bilingualism.
- Statistical calculations show that there is a significant difference between young people and old people concerning their comprehension of Bangou. Young people of Bangang Fokam and Bametcha have an inadequate level of comprehension of Bangou but old people are on a significantly higher level. Since RTT is not a good means for bilingualism testing (100% intelligibility may already be obtained by someone with an FSI level of 2 or 2+), we can not say whether the level of the old people is adequate or not.
- The high level of Bangou comprehension by people of Bazou seems to confirm that there was no need for the application of a Bazou hometown test (since Bangou comprehension among the Bazou was supposed to be high, the Bangou hometown test was also used as hometown test in Bazou).
Comprehension of Nda'nda' east by speakers of Nda'nda' west and Nda'nda' south, summary of results:

- overall mean: 74.6%

- mean according to different categories:
  - men (12 people): 77% standard deviation: 19.8%
  - women (10 people): 72%
  - young (9 people): 71%
  - old (13 people): 77% standard deviation: 19.7%
  - Bangou (11 people): 83% standard deviation: 11.2%
  - Bazou (11 people): 61%
  - Bangang Fokam (10 people): 96% (hometown test)
  - Bametcha (10 people): 99% (Bangang used as hometown t.)
  - young, Bangou (4): 86% standard deviation: 11.7%
  - young, Bazou (5): 59%
  - old, Bangou (7): 89% standard deviation: 11.7%
  - old, Bazou (6): 63%

- significance of difference between the different categories, checked by the Mann-Whitney U test:
  - young / old: not significant
  - Bangou / Bazou: significant
  - Bangou young / Bangou old: not significant
  - Bazou young / Bazou old: not significant
  - Bangou young / Bazou young: not significant
  - Bangou old / Bazou old: significant

Comments:
- The difference of Bangang comprehension between Bangou and Bazou is not only expressed by the mean of the corresponding locations, but also confirmed by the Mann-Whitney U test.
- There is a slight difference between comprehension of Bangou in Bangou (93%) and comprehension of Bangou in Bazou (91%). But the difference does not allow as to judge whether there is a real difference between Nda'nda' west and Nda'nda' south. Therefore, it is not certain whether Bangou speakers have a higher level of comprehension because the inherent intelligibility between Nda'nda' east and Nda'nda' west is on a higher level than between Nda'nda' east and Nda'nda' south respectively; or whether it is due to generalized bilingualism.
A --------> B means:
comprehension of speech form A by speakers of speech form B

General comment:
The results of the RTT confirm the impression that there is inadequate intelligibility between Nda'nda' east and Nda'nda' west, Nda'nda' east and Nda'nda' south respectively, but that there is adequate comprehension between Nda'nda' west and Nda'nda'south.

4.3 Questionnaires

By the aid of the different questionnaires and informal interviews a certain insight to the following issues has been given:

4.3.1 People's perception on dialect/language situation

How do the local people perceive the Nda'nda' speech forms? Belonging together, being different dialects of the same language or do they see them as separate languages?
What sense of belonging together is expressed by Nda'nda' people? Not only among themselves but also in view of people of the neighboring standardized languages?

1) According to ALCAM p.124
"C'est sur la base de sentiment qu'ont les locuteurs de cette aire d'avoir plus de relations et d'affinités entre eux qu'avec ceux des langues voisines que nous maintenons le nda'nda' comme langue."

2) According to Sadrack Djiokou:
He considers the Nda'nda' area as consisting of two languages based on linguistic differences between them.
Ethnically, there is no distinction between the people of the different Nda'nda' regions since all belong to the Bamileke people. They consider themselves as brothers, the same as the people of Bandjoun (Ghomala'), Bangante (Medumba) and Bafang (Fe'fe'). On the other hand they feel not
particularly drawn together except where there are ties of recent history such as Bangang – Bametcha or Bangou – Bazou (see 1.1).

3) According to Evelyne Ngantchui:

Map with actual indication of the 3 Nda'nda' regions and the overlapping of the 3 standardized languages.

4) People's perception on intercomprehension: questionnaire III, question 2.9: When you are among..., what language do you speak, what do they respond in?

Comments on the diagram below:
Only the ones were considered who indicated knowledge of French, Ghomala', Medumba or Fe'fe' as a second language, i.e. the ones who had the choice of whether to use the vernacular or not.

\[(X/Y/Z)\]
A \(\rightarrow\) B
above illustration means:
X: number of people of A who think if they were in B they would speak French
Y: number of people of A who think if they were in B they would speak French and people of B would answer in French
Z: number of people of A who indicate to speak French
Comments:
Above figures seem to confirm RTT results, i.e. if given the choice:
The majority of the Nda'nda' east speakers would use French communicating
with Nda'nda' west and Nda'nda' south speakers.
Bazou speakers would rather use the mother tongue, above all in contact with
Bangou speakers.
Bangou speakers seem to use French in Bangang Fokam but also in Bazou which
is rather surprising because of the adequate comprehension and the historical
ties between Bangou and Bazou. Possible explanation: Since Bazou consists of
Nda'nda' speakers and Medumba speakers it was maybe not clear to to the
subject what population the question was referring to.

Except of those who indicated that they speak French (26 persons out of a
sample of 44 people), nobody else mentioned using a language other than the
mother tongue. Out of those who claimed to speak French, only one mentioned
using another language (Medumba) than the mother tongue or French in one of
the two locations referred to. It seems that Ghomala', Fe'fe' and Medumba are
hardly used as languages of wider communication between Nda'nda' east and
Nda'nda'west or Nda'nda' east and Nda'nda' south respectively.

4.3.2 Bilingualism

Insight on bilingualism has been given by the self-evaluation questionnaire
and by the aid of the sociolinguistic questionnaire (questionnaire III):

question 1.7: What other languages do you speak?

Note: 35 was used as young/old division

<table>
<thead>
<tr>
<th>Bangang</th>
<th>Bametcha</th>
<th>Bangou</th>
<th>Bazou</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y0</td>
<td>M F</td>
<td>Y0</td>
<td>M F</td>
</tr>
<tr>
<td>Total</td>
<td>55 55 55</td>
<td>46 56 65</td>
<td>77 68</td>
</tr>
<tr>
<td>French</td>
<td>51 33 51</td>
<td>33 51 33</td>
<td>72 54</td>
</tr>
<tr>
<td>Ghomala'</td>
<td>12 30 45</td>
<td>45 11 11</td>
<td>00 00</td>
</tr>
<tr>
<td>Medumba</td>
<td>22 31 03</td>
<td>12 01 10</td>
<td>65 65</td>
</tr>
<tr>
<td>Fefe</td>
<td>00 00 00</td>
<td>00 01 10</td>
<td>01 10</td>
</tr>
<tr>
<td>Pidgin</td>
<td>03 30 03</td>
<td>21 01 10</td>
<td>01 10</td>
</tr>
<tr>
<td>Other</td>
<td>00 00 00</td>
<td>00 00 00</td>
<td>20 02</td>
</tr>
<tr>
<td>None</td>
<td>02 02 00</td>
<td>00 05 32</td>
<td>02 02</td>
</tr>
</tbody>
</table>

Comments:
- All young people indicate they speak French.
- A majority of Bazou speakers are bilingual in Medumba.
- A majority of Bametcha residents are bilingual in Ghomala.
- Older people are the only ones who are ever monolingual. This occurs
especially in Bangou.
- There is no indication on the actual level of bilingualism.
  This may be the subject of a future survey: to determine the level of
  bilingualism in French.
question 2.1: What other languages do your children speak?

<table>
<thead>
<tr>
<th>Language</th>
<th>Bangang</th>
<th>Bametcha</th>
<th>Bazou</th>
<th>Bangou</th>
</tr>
</thead>
<tbody>
<tr>
<td>French</td>
<td>5 0 0 1 0 5</td>
<td>5 0 4 0 1 6</td>
<td>6 5 0 1 0 7</td>
<td>6 1 1 1 1 7</td>
</tr>
</tbody>
</table>

(questions with children)

Comments:
- Most people think their children speak French.
- Most Bametcha people say their children speak Ghomala'.
- Bazou parents say most of their children speak Medumba.
- These findings confirm what is mentioned above on question 1.7.

Self-evaluation questionnaire on bilingualism in Ghomala'(Bandjoun):

The scores of the 28 people asked are as follows:

<table>
<thead>
<tr>
<th>FSI level</th>
<th>Bangou</th>
<th>Batoufam/Bandrefam</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>4</td>
<td>1</td>
</tr>
<tr>
<td>4+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3+</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>2+</td>
<td>1</td>
<td>4</td>
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<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1+</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>1</td>
<td></td>
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</tbody>
</table>

Comments:
- The above indicated scores are not very reliable, not only because of the test method itself, but also how the questionnaires were administered. Nevertheless, bilingualism in Ghomala' seems to be on a low level which is also expressed by the two previous charts (people of Bangou).
- The low level of bilingualism refers to oral production, i.e. it does not necessarily mean that these people have the same low level of understanding. Understanding may even be relatively high since Bangou, Batoufam and Bandrefam are in the Mifi division where Ghomala' is the language of the divisional seat and where Ghomala' is used on the radio and at church.

4.3.3 Attitudes

4.3.3.1 Attitude towards the mother tongue (as written language)
question 3.1: If your language were going to be developed, would you be interested in learning to read and write it?

question 3.2: Would you like to see your language used as a means of instruction in the primary school years?

<table>
<thead>
<tr>
<th></th>
<th>Bangang</th>
<th>Bametcha</th>
<th>Bazou</th>
<th>Bangou</th>
</tr>
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<td>1 3</td>
<td>1 0</td>
<td>0 1</td>
</tr>
</tbody>
</table>

Comment to 3.1:
- Strong uniform interest in learning to read mother tongue which is a strong indicator of a healthy attitude towards the mother tongue.

Comment to 3.2:
- The majority in each location desires mother tongue use in school. Youth has the tendency to think it should not be taught, but nevertheless, most want it.

4.3.3.2 Attitude towards neighboring language(s) as written language(s)

question 3.3: Would you be willing to learn to read and write ...?

<table>
<thead>
<tr>
<th></th>
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<th>Bametcha</th>
<th>Bazou</th>
<th>Bangou</th>
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<td>Y O</td>
<td>M F</td>
</tr>
<tr>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments:
- All those asked were interested in learning to read and write French.
- The Bazou seem to be willing to learn to read and write Bangou which may be due to their historical ties but also due to the high level of intelligibility.

4.3.4 Language viability

Insight on the viability has been given by questions which covered the following aspects:

The use of the language in various domains of family and community life which also gives insight on the transmission of the language from one generation to the next one.

question 1.11: What language do/did your parents speak with each other?

question 2.7a: What language do you speak with your spouse(parents)?

question 2.7b: What language do you speak with your children(siblings)?

question 2.7c: What language do you speak with your friends of the same age?

<table>
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<tr>
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<th>Bametcha</th>
<th>Bazou</th>
<th>Bangou</th>
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<tbody>
<tr>
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<td>M F</td>
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<tr>
<td>other</td>
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<td>2 2</td>
<td>4 1</td>
</tr>
</tbody>
</table>

Comments:
- With hardly any exception the mother tongue is used in the family, whereas in contact with friends the young people use also other languages; above all French, but also Medumba in Bazou and Ghomala’ in Bametcha.
question 2.8: What language(s) do your children speak when playing with other children?

<p>| | | | |</p>
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<tr>
<td>Bangou</td>
<td>0 3' 3 6</td>
<td>': 1 also Ghomala' and Fe'fe'</td>
<td></td>
</tr>
</tbody>
</table>

Comments:
- Most adults think their children use French and the mother tongue in play.

question 3.7: Do you think your language is being replaced by another one?

<table>
<thead>
<tr>
<th></th>
<th>Bangang</th>
<th>Bametcha</th>
<th>Bazou</th>
<th>Bangou</th>
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<tbody>
<tr>
<td></td>
<td>Y O</td>
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<td>5 4</td>
<td>4 5</td>
<td>3 6</td>
</tr>
</tbody>
</table>

Comments:
- A strong majority in each speech form do not think their language is dying out.

5 CONCLUSION

5.1 Language situation
- Adequate intelligibility between Nda'nda' west and Nda'nda'south, inadequate intelligibility between Nda'nda' east and Nda'nda'west, Nda'nda' east and Nda'nda'south respectively (4.2).
- Extralinguistic factors do not interfere when dividing the Nda'nda' area into two languages (4.3.1).
- The Bazou seem to be willing to learn to read and write Bangou (4.3.3.2) which may be due to their historical ties but also due to the high level of intelligibility.

5.2 Bilingualism (4.3.2)
- All young people indicate that they speak French.
- A majority of Bazou speakers are bilingual in Medumba.
- A majority of Bametcha residents are bilingual in Ghomala.
- Older people are the only ones who are ever monolingual. This occurs especially in Bangou.
- All those asked were interested in learning to read and write French (4.3.3.2).
- There is no indication on the actual level of bilingualism. This may be subject of a further survey, above all the level of bilingualism in French.
5.3 Viability (4.3.4)
- With hardly any exception, the mother tongue is used in the family, whereas in contact with friends the young people use also other languages; above all French, but also Medumba in Bazou and Ghomala' in Bametcha.
- Population figure: bigger than 10,000 (1.1).

5.4 Translation need
The judgement of the translation need boils down to the judgement of the bilingual situation. Since young people are bilingual in French, although the level of bilingualism is not known, the author tends towards unlikely translation need.

5.5 Changes to Ethnologue, ALCAM: 2 separate entries (languages) as follows:
Undimeha (East Ndanda), meaning: where are you going?
Ungameha (West Ndanda and South Ndanda), meaning: where are you going?
Above names are proposed by Sadrack Djiokou and confirmed by Evelyne Ngantchui. The difference between the two names is a distinguishing feature for the two regions.
For Index of Ethnologue: Nda'nda' alt. for Ungameha
Proposed assessment:
Undimeha: Unlikely translation need
Ungameha: Unlikely translation need

5.6 General comment:
Above report concentrates only on sociolinguistic aspects. Other aspects such as church situation, motivation of the local people for the development of their language and so on were not considered. Since Undimeha and Ungameha seem to be viable languages and people seem to have a positive attitude towards their mother tongue (4.3.3.1), it is worthwhile to encourage local people who are interested in developing their language.
6. BIBLIOGRAPHY


7. APPENDIX

SHORT FORM BILINGUALISM PROFICIENCY QUESTIONNAIRE
To be used before long questionnaire. If a score of 3+ or above is obtained, use the long form.

S-O+
A. Can you speak X just a little bit?

S-1
A. Can you understand and respond correctly to questions about where you are from, if you are married, your work, date and place of birth?
B. Could you explain the way from here to the nearest church to someone who didn't know, using only X?

S-2
A. Can you describe in detail your present or former work, using only X?
B. Could you give a brief account of your lifestyle and plans for the future, using only X?
C. Using only X, could you hire someone to work for you, arranging his wages, qualifications, hours and responsibilities?

S-3
A. Sometimes do you not know how to say something in X? (Answer should be "no").
B. Do you debate well in X?
C. Can you listen to and give a brief summary of conversations in X on topics you are interested in?

S-4
A. If X-speakers are debating, are you always able to say to them whatever you want in their language?
B. Do you speak X well even when you're angry?
C. Can you accomplish whatever task in X, just as if it were in your own language?
D. Do you make mistakes in speech when you talk X? (Answer should be "no").

S-5
A. Can you use as many words in X as in your own language?
B. Sometimes is it easier for you to think in X than in your own language?
C. Do you speak X as well as an X-speaker?
D. Do people know you are not an X-speaker by the way you speak X? (Answer should be "no").
Survey - Archive form

This form should be completed and handed in to the LSS office with two copies of the manuscript.

Title of document:
SOCIOLINGUISTIC SURVEY AMONG THE NDA'NDA'

Title of document in second official language:
ENQUETE SOCIOLINGUISTIQUE CHEZ LES NDA'NDA'

Name of authors:
J. STALDER

Year: 1980

Language name according to Ethnologue:
NDA'NDA'

Language name according to ALCAM:
NDA'NDA'

Further information from Ethnologue:
(phylum, sub-phylum, family, sub-family, branch, sub-branch, group, sub-group, etc.)

Further information from ALCAM:
(phylum, sub-phylum, family, sub-family, branch, sub-branch, group, sub-group, etc.)

ALCAM number: 980

Is this document going to be published? Yes

If yes, where (in which journal)?

Has the document been checked? Yes

Date and signature of checker: 22.1.91 J. Stalder

Has the document been presented at the Survey Results Evaluation Committee meeting? No

If yes, when?
Signature of Survey Coordinator: 22.1.91  J. Forder