

SOCIOLINGUISTIC SURVEY REPORT

FOR THE VIGUÉ (VIEMO) LANGUAGE

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## The Vigué (Viemo) Survey Report

### 0 Introduction and Goals of the Survey

The following is a survey report on the Viemo language group of southwestern Burkina Faso. The survey was conducted by John and Carol Berthelette, accompanied by Joser Sanou, in March 1994. The survey had as its goals:

- ◆ to gather basic demographic facts about the Viyewo people group; and
- ◆ to see if there were further sociolinguistic developments since the last Branch survey, conducted in 1983 (Groff 1983).

### 1 General Information

#### 1.1 Language Classification

The language Viemo, called “Vigué” by Jula speakers, is the language of the Viyewo people of Burkina Faso. In the Summer Institute of Linguistics’ *Ethnologue*, it is given the following classification: Niger-Congo, Atlantic-Congo, Volta-Congo, North, Gur, Viemo, with the code “VIG” (Grimes:1992).

#### 1.2 Language Location

The Viyewo are located in the province of Houet and in the department of Karankasso-Vigué, an area approximately 40 km southeast of Bobo-Dioulasso. The region extends west-to-east from the villages of Klesso to Dan, and north-to-south from 15 km north of Route 20 to around 15 km south of Route 20. Altogether, the Viemo territory covers approximately 750 km<sup>2</sup>.

The area is rather hilly, causing some separation between villages, but more importantly affecting agriculture. While the soil, as in most of the country, is poor, the area generally receives sufficient rainfall, between 1 and 1.1m of rainfall annually (Laclavère:1993).

**Figure 1.2.1**  
**Viemo Villages and Language Area<sup>1</sup>**

# Burkina Faso



## 1.3 Population

The Viyewo number between 7,500 and 9,000 according to calculations based on the 1985 Burkina census (INSD:1991) and adjusting to account for both population growth and immigration of non-Viyewo into the area.

## 1.4 Accessibility and Transport

### 1.4.1 Roads: Quality and Availability

Most of the largest Viyewo villages—Klesso, Dérégouan, Dan, and Karankasso-Vigué—are within easy access of the well-maintained east-west artery, Route 20. Most other Viemo villages do allow for 4-wheel traffic, but only for trucks and not during the rainy season.

<sup>1</sup>Adapted from CNRST/INSS 1988.

### 1.4.2 Transportation

Route 20 is heavily-traveled by various types of trucks, which pass from Bobo-Dioulasso to the Diébougou/Dano region. Buses, too, make the trip. Trails connect various villages, allowing for 2-wheel traffic.

## 1.5 The Religious Situation

### 1.5.1 Spiritual Life

It was surprising to discover that the Viyewo retain their traditional word for the great God in an area where the Arabic “Allah” has supplanted so many of these traditional names. Until this generation, the Viyewo had not turned from their traditional religion; however, the group is gradually giving itself over to Islam. We do not have exact information about religious affiliation. One can be quite sure, nevertheless, that even newly converted Muslims retain some of the practices of the traditional religion.

### 1.5.2 Christian Work

Assembly of God churches exist in Dan and Gonkorô. In the Assembly of God churches, the services are conducted in Jula, and to this point have attracted little interest from the Viyewo. The pastor, Kaboré Éli, a man with ten years of experience in this region, doubts whether the Viyewo can truly understand the concepts of the Christian faith through the Jula language.

## 1.6 Schools/Education

### 1.6.1 Primary Education

As seen in table 1.6.1, only the school at Karankasso-Vigué has been in operation for more than ten years. While primary education has come only recently, it is presently much more easily accessible geographically than was the case ten years ago. Several villages, however, are still ten or more kilometers away from the closest primary school.

**Table 1.6.1**  
**Primary Schools In The Viemo Area**

Province	Department	Village	Date of Opening	Number of Classes	Total Enrollment	Number of Girls	Number of Boys
Houet	Karankasso-Vigué	Dan	1990	1	40	12	28
Houet	Karankasso-Vigué	Dérégouan	1986	3	143	55	88
Houet	Karankasso-Vigué	Karankasso-Vigué	1960	5	234	85	149
Houet	Karankasso-Vigué	Klesso	1988	3	209	65	144

Regarding the scolarity rate for the province, the UNICEF statistics are at 53.9% (MEBAM 1996).<sup>2</sup> This rate, however, is quite high compared with others in the region. This is undoubtedly due to a particularly high rate of attendance in the city of Bobo-Dioulasso, in which 39% of the province's population live. Among the rural population of the province, such as is found in the department of Karankasso Vigué, the rates are lower. As one final point, a greater percentage of boys attend schools than girls.

As is true throughout Burkina Faso, it is attending middle and high school that is most difficult. Problems include both proximity to schools and lack of money to pay for the education. In short, throughout the Viyewo region, the closest middle and high schools are in Bobo-Dioulasso, at least 35 km away and at most 70 km.

Lacking in the Viyewo area is another formal government educational activity, the program, Centre de Formation de Jeunes Agriculteurs (CFJA). These CFJAs were developed to provide very basic education for those villages far removed from primary schools, and also are a way to educate children who do not have the means to go to standard primary schools. As a further note, the CFJAs in the southwest are generally involved in Jula literacy. The village of Diosso has had a CFJA in the past, yet has recently had troubles with teachers, and are not encouraged by it.

### *1.6.2 Attitude toward the Vernacular*

In the public school system, the language of instruction is French. If a language other than French were spoken, it would be Jula.

### *1.6.3 Summary*

Working on the basis of the above statistics and some conjecture, the Viyewo have not been able to educate their children as well as other groups have. Drawing on information from the somewhat outlying villages of Diosso and Soumaguina, the fact of their children not receiving sufficient education discourages them.

## **1.7 Facilities and Economics**

### *1.7.1 Supply Needs*

Since trucks pass regularly along Route 20, the villages of Klesso and Dan, found on this road, have no problems with supplies. Karankasso-Vigué is located on a spur of Route 20 as well, and thus has merchants passing through regularly. More outlying villages such as Diosso and Soumaguina receive merchants only for their traditional market days, and perhaps not at all during the rainy season.

### *1.7.2 Medical Needs*

In the region, the nearest small clinic for most is at Karankasso-Vigué, easily one-half to two hours away by car. Thus, basic medical treatment for those outside of

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<sup>2</sup>The scolarity rates in Burkina Faso range between 11% for the province of Gnagna and 80% for the province of Kadiogo.

Karankasso-Vigué is rather inaccessible. For more comprehensive treatment, one must go to Bobo-Dioulasso.

Pharmacies in the region are located in Karankasso-Vigué and Soumousso (20 km southeast of Bobo-Dioulasso).

### *1.7.3 Commercial Ventures*

Besides relying on traditional agriculture, several Viyewo of Diosso have asked outsiders—Mossis and Jula—to come into the village to start up small shops, etc., in the hopes of stimulating the local economic situation. Besides this effort, I know of little Viyewo initiative in the business/commercial realm.

### *1.7.4 Government Facilities in the Area*

The local department seat is within the Viyewo region, at Karankasso-Vigué. Thus, in order for one to carry out his business at the prefecture, one does not have to leave the Viyewo area.

## **1.8 Traditional Culture**

The Viyewo, as mentioned above, have resisted Islam until this generation, hanging on to the traditional animistic beliefs. In my opinion, this resistance shows a strong positive attitude toward their own culture. This attitude, though, may be in the process of erosion.

Of course, other factors are warring against the traditional culture. The mobility of this generation, traveling to Côte d'Ivoire and to Bobo-Dioulasso, for example, leads to changes—and one may argue, openness to changes—in the culture. In short, many Viyewo value a better lifestyle to guarding the traditional village ways.

## **1.9 Linguistic Work in the Language Area**

We do not know of any past in-depth linguistic work on the Viemo language. André Prost, however, has written two articles about the Viyewo (Prost 1973, 1979).

# **2 Methodology**

## **2.1 Sampling**

Groff's and Solomiac's survey in 1983 included the villages of Karankasso-Vigué and Klesso from the west and Dérégouan from the east. In order to increase the area surveyed beyond what Solomiac and Groff did, and in order to survey villages likely to be less influenced by Jula, we chose the sites of Diosso, a western village fourteen km south of Route 20, and Soumaguina, an eastern village five km north of Route 20.

## **2.2 Lexicostatistic Survey**

To determine the degree of lexicostatistic similarity, we based our study on the 200+ element word list elicited in 1982. These word lists from Groff 1983 were not re-checked during the first visit to the region. This word list we took from the villages of Diosso and Soumaguina is presented in the appendix.



## 2.3 Questionnaires

We questioned two to four men from each village concerning both general demographic and general sociolinguistic matters. The subject matter covered by the questionnaires ranged from the ethnic composition and facilities in the area to perceived dialect differences, bilingualism, and language use. The men were chosen by the village's government representative, and sometimes included the representative himself. Due to the surveyors' not knowing the trade language and a desire to better monitor the questioning process, the questionnaires were carried out in French. We also interviewed available school teachers and religious leaders using prepared questionnaires. Results of the sociolinguistic questionnaires form the basis of much of our discussion on dialect attitudes and multilingualism (section 4).

## 2.4 Bilingualism Testing In Jula<sup>3</sup>

The Sentence Repetition Test (SRT) for the Jula language was developed by following the procedures of Radloff (1991). An SRT is comprised of 15 sentences, arranged in increasing order of difficulty. For each sentence answered correctly, 3 points are earned, with 45 being a maximum score. For each mistake, a point is subtracted from 3. The SRT used to assess proficiency in Jula was calibrated to a Reported Proficiency Evaluation test (RPE).<sup>4</sup> The sample used to calibrate the SRT with the RPE consisted of 83 people who were both native and second language Jula speakers. They were volunteers found in the city of Ouagadougou.

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

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

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

**Table 0.1**  
**Predicted RPE level from SRT score.**

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

A further comparison was done between the SRT scores and an oral proficiency exam using SIL's Second Language Oral Proficiency Evaluation (SLOPE) (SIL 1987). A subset of 25 of the most proficient speakers of the original sample was evaluated

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<sup>3</sup>Editor's note: R. Berger and S. Showalter have contributed significantly to this section.

<sup>4</sup>For a full description of the development of the Jula SRT, see Berthelette et al. (1995).

with this oral interview technique. It was found in this study that those scoring at or above 25 on the SRT could be reliably classed in SLOPE level 4; those scoring below 25 were below SLOPE level 4. This particular level represents the ability to “use the language fluently and accurately on all levels normally pertinent to needs” (SIL 1987:34). The discrepancy between RPE and SLOPE evaluations in relation to SRT scores, along with broader issues concerning the interpretation of the SRT, are discussed at length in Hatfield, ms.

In addition to the calibration effort, the completed SRT was given to a sample of reported native speakers of Jula in two villages of southwest Burkina, Pénì and Sindou, to provide a means of comparison between L1 and L2 speakers of Jula in Burkina. The collective mean SRT score from samples in both villages was 30.5, lower than expected but still corresponding to a high level of Jula competence. This gives us a baseline of comparison between native and nonnative speakers of Jula, and allows us to say that scores of 30 and above indicate a competence level similar to that of native speakers, as measured by this test. A full report on the development of the Jula SRT in Burkina Faso can be found in Berthelette et al. 1995.

Viemo speakers were given the SRT to estimate their proficiency in Jula. The tester, Zanga Traoré, was instructed to visit a wide area in the village in order to make the sampling as representative as possible, using quotas based on sex and age.

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

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

In general, language groups having the SRT means below 16 (level 3 on RPE scale) were prioritized for minority language development while language groups with

significantly higher SRT means had a lower priority. Of course, attitudinal factors were also considered when priorities were determined (Bergman 1990:9.5.2).<sup>5</sup>

### **3 Comprehension and Lexicostatistical Data (between villages)**

#### **3.1 Reported Intelligibility between Test Sites**

The Viyewo assert that they have no dialect distinctions: in both the 1983 and the 1994 surveys, they state that they have no trouble understanding the speech in other Viemo villages. Neither do they cite any Viyewo area where one speaks the language poorly. Based on their assertions, we do not feel that dialect intelligibility testing is necessary.

The only way to currently compare the speech of the different Viemo areas is through the lexical similarity statistics. Comparing the unverified word lists, the lexical similarity is at 78%. This figure might be higher if the lists could be verified, a task the survey team was not able to accomplish.

#### **3.2 Areas for Further Study**

The major remaining task at hand is the verification of the word lists.

### **4 Multilingual Issues**

#### **4.1 Language Use Description**

##### **4.1.1 *Children's Language Use***

Viemo is still the language of homes where both parents are Viyewo. Also, children use Viemo when talking with other Viyewo. Nevertheless, learning Jula in a Viemo village starts at a young age. Children from various ethnic groups, including Jula, Mossi, and Vigué, attend the local schools. On the playgrounds, therefore, the language used is almost certainly Jula. Most of the villages contain members of various ethnic groups: in normal playing and living in such a diverse group, the unschooled children also learn Jula at a young age. Finally, Viyewo are free to marry with those of other ethnic groups. While we can't be sure how frequent this is, the result can be that Jula is spoken in the home.

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<sup>5</sup>In 1989, the Summer Institute of Linguistics' Area Directors and Vice Presidents established the language assessment criteria for the organization. This work is a set of standards for such domains as dialect intelligibility, bilingual ability, etc., in an attempt to guide decision-making as to the need for language development in specific situations.

### 4.1.2 Adults' Language Use

Viyewo among themselves use Viemo. However, one learns Julia early, and the situation is such that it is very hard for an adult Viyewo—male or female—to survive without Julia. In the frequent contact with members of other ethnic groups—on the road, at the market, and in the village—the language is Julia. At the prefecture and in getting medical attention, the language is Julia. In listening to the radio, the language understood most easily is Julia. And for the new Muslims, the language often used is Julia. One cannot escape Julia use.

Furthermore, the proficiency in Julia seems to be growing, as reported in response to our questionnaires. The ability of the young to speak Julia correctly, and even for some to read and write in Julia, is increasing. Nevertheless, as noted in the discussion of religious life (section 1.5), a local pastor wonders whether in the religious domain the Viyewo can sufficiently understand Julia.

## 4.2 Bilingualism Issues (Testing Bilingualism in Julia)

As stated above, bilingualism testing in Julia was conducted using the Julia Sentence Repetition Test (SRT). It was presumed that contact with other ethnic groups is a major contributor to increased bilingual competence. Therefore, care was taken to try to test villages covering the range of interethnic contact. Diosso, 14 km from the main road, represents those villages with the least chance for interethnic contact. Klesso, situated on the major route running from Bobo-Dioulasso to Diébougou, likely has a great amount of contact between those of different ethnic groups. Soumaguina is 3 km from the major road.

Table 4.2.1.1 shows the results of the SRT tests in Viemo villages.

**Table 4.2.1.1**  
**Means and Standard Deviations of SRT Scores**  
**for the Viyewo People Group According to Villages, Age, and Sex**

Factor	Level	Mean	Standard Deviation	Number of Test takers	P
Village	Klesso	27.42	1.04	38	sig
	Diosso	19.15	1.08	31	
	Soumaguina	21.53	1.13	31	
Sex	Female	18.85	0.91	52	sig
	Male	26.55	0.87	48	
Age	12–25	24.08	1.01	36	ns
	26–45	23.54	1.06	39	
	46+	20.49	1.25	25	

Factor	Level	Mean	Standard Deviation	Number of Test takers	P
Village x Sex	Kle x F	22.01	1.42	22	ns
	Kle x M	32.83	1.50	16	
	Dio x F	16.33	1.55	15	
	Dio x M	21.97	1.50	16	
	Sou x F	18.21	1.68	15	
	Sou x M	24.85	1.50	16	
Village x Age	Kle x 12–25	29.04	1.67	13	ns
	Kle x 26–45	28.36	1.54	17	
	Kle x 46+	24.87	2.15	8	
	Dio x 12–25	22.46	1.81	11	
	Dio x 26–45	19.50	1.90	10	
	Dio x 46+	15.50	1.90	10	
	Sou x 12–25	20.75	1.73	12	
	Sou x 26–45	22.76	1.74	12	
	Sou x 46+	21.09	2.37	7	
Sex x Age	F x 12–25	20.11	1.42	18	ns
	F x 26–45	20.95	1.28	24	
	F x 46+	15.50	1.97	10	
	M x 12–25	28.06	1.41	18	
	M x 26–45	26.13	1.55	15	
	M x 46+	25.47	1.55	15	

The scores were in most cases superior to the threshold of 16 (the minimal score corresponding to level 3 on the RPE). Only the subgroup of females from Diosso and older females in general averaged lower than 16.

As expected, those from Klesso scored best; there was a significant difference in their scores and those of Soumaguina and Diosso. In general, males scored significantly higher than females.

To conclude, the Viyewo, except for some elder females, are competent enough in Julia above a minimal level so that they could make use of written materials in Julia if they desired. As a community their scores fall within a range corresponding, for the most part, to RPE level 3, with certain sectors, such as young and adult males, and those from villages with high contact with outsiders, showing competence at the level of 3+.

#### 4.3 Language Attitudes

As noted above, the Viyewo seem to be quite pragmatic in their outlook. While they try to guard their local ways, they seem to be open to some forms of modernization in the hopes that it leads to a better standard of living. Even without the economic stimulus, they accept that Julia use is normal and necessary. As this fact relates to

language attitudes, they accept the fact that learning Jula is necessary, and economic considerations often take precedent over traditional loyalties in language use.

#### 4.4 Summary of Multilingualism Issues

It is clear that the use of Jula is a natural part of the Viyewo life. Furthermore, in general, they have a practical level of competence. Yet use of the Viemo language is vibrant and active, playing an important role in their society, which is likely to continue in the near future.

### 5 Recommendations

#### 5.1 Relative to Language Development Project Potential

After the research into the Viemo language situation, it is my recommendation that it should be developed. While the level of bilingualism is such that the Viyewo could make use of literacy materials in Jula, I believe the use of Viemo will be much more immediately effective for teaching basic literacy.

It is important to note that a team working among the Viyewo should pay attention to the sociolinguistic environment. For example, the team should study patterns of language use and explore in further depth attitudes to both Viemo and Jula.

#### 5.2 Allocation Site

At this point, I have no recommendations as to a site. Karankasso-Vigué is fairly accessible and recognized by the Viyewo as the most important village of their language area; it therefore deserves serious consideration. Nevertheless, a team assigned to work among the Viyewo should consult community leaders (village chiefs, church leaders, and civil servants) from the region in order to obtain their point of view.

## Appendix

### 1 Contacts for Further Information

Ouattara Assounan, C. O., and A. D. Lafiabougou, B.P. 704, Bobo-Dioulasso  
Kabore Eli, pastor, Assemblies Church near Soumaguina

### 2 A Word List of Viemo Dialects

<i>Num.</i>	<i>French</i>	<i>Diosso</i>	<i>Soumaguina</i>
001	personne	[cā́júǒ]	[já:]
002	nom	[índō]	[íḁ]
003	homme	[díēo]	[díēo]
004	mari	[bēio]	[béḁ]
005	épouse	[hūio]	[fíjērō]
006	père	[būbá]	[būbà]
007	mère	[nná]	[ná]
008	femme	[húio]	[húēo]
009	garçon	[báḁdieo]	[bándie]
010	filles	[báḁhūio]	[báḁhūēo]
011	grande soeur	[námbíndíhūio]	[óménóhūēo]
012	grand frère	[námbíndídieo]	[óménódiē]
013	petite soeur	[náḁmḁhūio]	[ówéráḁhūēa]
014	petit frère	[náḁmḁdieo]	[ówérádiēo]
015	chef	[dú:tiḁ]	[dú:tiḁ]
016	ancien	[cágbēo]	[cágbà:dē]
017	guérisseur	[sómóicò]	[viēviēlā]
018	forgeron	[númúwḁ]	[númūḁ]
019	balaphoniste	[kéḁ]	[kéḁa]
020	village	[bḁ]	[gbḁwḁ]
021	case	[bá:rḁ]	[bá:rḁ]
022	mur	[bíkḁ]	[bíkḁ]
023	porte	[kḁ]	[cūḁjḁ]
024	grenier	[gbéwḁ]	[gbéḁ]
025	toit	[jómḁ]	[jómḁ]
026	pagne	[dúósḁ]	[dūósḁ]
027	boubou	[dégbḁ]	[dē:gbḁ]
028	sandales	[sísáḁ]	[sísáḁ]
029	bague	[sú:dḁ]	[súmnḁ]
030	collier	[léjḁ]	[lédínḁ]
031	fusil	[mḁfḁ]	[mḁ:fḁ]
032	flèche	[sḁkḁ]	[sḁkḁ]
033	arc	[sá]	[sá]
034	corde	[íjḁrḁ]	[íjērḁ]
035	tisserand	[dúwḁsḁlḁ]	[gbíēràsḁḁ]
036	calebasse	[lúwḁ]	[lúḁ]
037	panier	[sáḁndḁ]	[sáḁnḁ]
038	graisse	[nímḁ]	[nímḁ]

<i>Num.</i>	<i>French</i>	<i>Diosso</i>	<i>Soumaguina</i>
039	lait	[nõnò]	[nónõ]
040	sel	[vẽākò]	[vẽkõ]
041	bâton	[dõ:rò]	[bí:rõ]
042	daba	[ɲgẽrò]	[ɲgẽrõ]
043	hache	[jĩndĩ]	[jéndé]
044	champs	[kórõ]	[kórõ]
045	riz	[mẽwò]	[mẽõ]
046	gros mil	[lāwò]	[lóssã]
047	petit mil	[cúoõ]	[cúõ]
048	gombo	[mõndõ]	[mõdõ]
049	arachide	[dẽmirõ]	[téméró]
050	sésame	[bẽndè]	[bẽndẽ]
051	fonio	[fiaõ]	[fiãõ]
052	maïs	[ká:ró]	[ká:ró]
053	arbre	[sóbò]	[sóbò]
054	forêt	[sũwóo]	[uíó]
055	bois	[dó:jõ]	[dõ:jõ]
056	herbe	[bíró]	[bí:rõ]
057	karité	[jõ:jò]	[jó:n]
058	fleur	[fløricõ]	[fiẽlẽ]
059	fruit	[sóbĩ:rõ]	[lómĩrĩ]
060	feuille	[póngõ]	[gbóngõ]
061	branche	[síká]	[síká]
062	écorce	[sóbónũmõ]	[númõ]
063	racine	[sóssíká]	[sósĩjõ]
064	animal	[kó:nõ]	[kô:sõ]
065	chien	[bõ:mbõ]	[bô:mbõ]
066	vache	[návõ]	[nā:wõ]
067	cheval	[járó]	[járó]
068	mouton	[bāo]	[bá:õ]
069	chèvre	[víõwõ]	[víẽyõ]
070	hyène	[húrũ]	[húrũ]
071	porc	[bó:s <sup>w</sup> õ]	[suó]
072	oiseau	[nũbúmbõ]	[nũbúmbõ]
073	poule	[lá:jõ]	[lāyājõ]
074	araignée	[tútákũlõ]	[títíkũlũ]
075	termite	[háwõ]	[hĩ:jõ]
076	fourmi	[núwẽo]	[nú:wẽjõ]
077	sauterelle	[sásāo]	[sásã:õ]
078	singe	[kéo]	[kéó]
079	lion	[jārā]	[jārā]
080	éléphant	[lámbo]	[lámbo]
081	serpent	[õwó]	[õwõ]
082	poisson	[jécõo]	[ĩjāyõ]
083	aile	[sẽĩjõ]	[gbárũjũ]



<i>Num.</i>	<i>French</i>	<i>Diosso</i>	<i>Soumaguina</i>
084	corne	[gbé:rō]	[gbé:ɲō]
085	oeuf	[hísóró]	[ísíró]
086	queue	[dú:rɔ̃]	[dú:rɔ̃]
087	viande	[kó:sɔ̃]	[kó:sɔ̃]
088	sang	[kʲí:mō]	[tíēmō]
089	os	[fũfũrɔ̃]	[fúfũrɔ̃]
090	corps	[ũsũrɔ̃]	[úsũrɔ̃]
091	peau	[túéō]	[cúēō]
092	tête	[nũ:rɔ̃]	[nú:rɔ̃]
093	visage	[ʒɲɔ̃]	[ʒɲɔ̃]
094	cheveux	[ɲʷíjɔ̃]	[ɲúíjɔ̃]
095	poils	[ɲwãɲɔ̃]	[ɲúɔ̃ɲɔ̃]
096	nez	[mũmúrō]	[mũmúrɔ̃]
097	oreille	[cũljɔ̃]	[tuíjɔ̃]
098	oeil	[gírɔ̃]	[jírɔ̃]
099	bouche	[ɲá]	[ɲā]
100	dent	[ká:dɔ̃]	[ká:nɔ̃]
101	langue	[lá:tírɔ̃]	[látírɔ̃]
102	bras	[kóɲō]	[kókɔ̃]
103	jambe	[wárākō]	[nájɔ̃]
104	doigt	[kʷɔ̃dō]	[kʷɔ̃:dɔ̃]
105	cou	[kíkó]	[kĩkɔ̃]
106	poitrine	[kúrɔ̃]	[kúrɔ̃]
107	coeur	[cẽtúrɔ̃]	[cẽdɔ̃]
108	ventre	[bẽɲɔ̃]	[bẽjɔ̃]
109	bon	[dílʷé]	[dlũē]
110	mauvais	[kídílʷē]	[dkɔ̃rɔ̃ɲɔ̃]
111	dos	[ná:ɲwō]	[nã:nɔ̃]
112	âme	[mmá]	[nãbá:rókĩɲēlùə]
113	vie	[ɲámãjɔ̃]	[bá:rɔ̃]
114	dieu	[véɔ̃]	[véɔ̃]
115	ciel	[vẽ:cʷísō]	[vẽ:cídũsũɲù]
116	soleil	[bí:rɔ̃]	[píērɔ̃]
117	lune	[fĩẽwɔ̃]	[fĩɔ̃:]
118	étoile	[úsúbĩjɔ̃]	[nũsũmbírɔ̃]
119	matin	[nã:dúɔ̃]	[nãdú:rɔ̃]
120	jour	[bí:rɔ̃]	[némérɔ̃]
121	nuit	[húdũrɔ̃]	[húdũrɔ̃]
122	mois	[fĩẽwɔ̃]	[fĩɔ̃:]
123	année	[wú:rɔ̃]	[wú:rɔ̃]
124	vent	[ɲáfɔ̃]	[ɲā:fɔ̃]
125	feu	[dákɔ̃]	[dákɔ̃]
126	fumée	[úsũɲɔ̃]	[úsĩjɔ̃]
127	eau	[númōɔ̃]	[númɔ̃]
128	pluie	[vẽ:númɔ̃]	[lũébɔ̃]

<i>Num.</i>	<i>French</i>	<i>Diosso</i>	<i>Soumaguina</i>
129	terre	[ɲíɖɔ]	[ɲíɖɔ]
130	nuage	[bríáɲɔ]	[bíríáɲɔ]
131	rocher	[hɔwɔ]	[túnɔ]
132	sable	[lʷɔsɔ]	[lúɔsɔ]
133	poussière	[gbɔ́gbɔ́]	[gbɔ́gbɔ́]
134	chemin	[ákɔ]	[ák:ɔ]
135	fer	[túmɛ́ssɔ]	[túmɛ́ssɔ]
136	blanc	[vúɔrɔ]	[cá:sá]
137	noir	[júɔ́rɔ]	[cá:júɔ]
138	chaud	[b'ɛ́jɛ́dɔ]	[súɛɔ]
139	froid	[b'ɛ́nũɛ́dɔ]	[bíjũwá]
140	sec	[b'ɛ́hɔ́rɔ́dɔ]	[bóhɔ́:rɛ]
141	fort	[fāgā]	[jɪhɛ́ɛ]
142	faible/faiblesse	[fāɲákũɛ́]	[kíkɛ]
143	grand	[dɔ́vɔ]	[isúɔ]
144	petit	[dómāɛ́]	[ítɛ́ɛ]
145	long	[dɔ́súɔ]	[dɛ́súɔ]
146	court	[dítiɛ́]	[dítiɛ́]
147	vérité	[tíá]	[tíɲá]
148	mensonge	[fáfíjɔ]	[fíláfɔwɔ]
149	vendre	[ɲíɲɔ́wāɛ́]	[íɲjɔ́wāɛ́]
150	dormir	[jídɔ́wājɛ́]	[jídɔ́wɛ́jɛ́]
151	large	[dɔ́pá]	[dɔ́rɔ́]
152	mince	[díɲāɛ́]	[dámāɛ́]
153	lourd	[dɛ́dúfi]	[dɔ́dúfi]
154	léger	[dɛ́hɔ́wɛ́]	[kédédúfi]
155	loin	[dɛ́láɔ́súɔ]	[dɔ́súɔ]
156	près	[dɛ́láɔ́tiɛ́]	[dítiɲɛ́]
157	aigu	[máɔ́áɪ]	[mísáɪ]
158	sale	[dónɔ́wɛ́]	[díɲɔ́wɛ́]
159	pourri	[dɛ́ùwɛ́ni]	[díhũɛ́ni]
160	droit	[dítilɛ́niá]	[dítelɛ́ni]
161	courbé	[díkũtũɛ́]	[dígbʷɛ́ɲɛ́]
162	vieux	[jágbājɔ]	[díɖí]
163	jeune	[nú:ɔ]	[kɛ́díɖú]
164	manger	[núɔ]	[júɲũɔ́kɛ́]
165	boire	[jɔ́]	[íɲɔ́]
166	voir	[hwɛ́]	[jɪhíɪ]
167	regarder	[ɲũrũ]	[nɔ́]
168	coûter	[tɛ́]	[tɛ́]
169	donner	[há]	[cɛ́rɛ́]
170	finir	[vũ]	[vwɔ]
171	monter	[dí:]	[dʷɔ́wɛ́]
172	aller	[ɲíɛ́]	[jɪɛ́]

<i>Num.</i>	<i>French</i>	<i>Diosso</i>	<i>Soumaguina</i>
173	<b>partir</b>	[cɛ̃:dɔ̃]	[cɛ̃rɛ̃]
174	<b>venir</b>	[bɛ̃]	[bɛ̃:]
175	<b>courir</b>	[sɔ̃:rɛ̃]	[sũɔ̃wɛ̃]
176	<b>voler</b>	[ʒũĩ]	[ĩjũĩni]
177	<b>frapper</b>	[dɔ̃]	[dɔ̃wɛ̃]
178	<b>casser</b>	[kãɣrɛ̃]	[kàrɛ̃dɛ̃]
179	<b>couper</b>	[tãorɛ̃]	[tɛ̃ɣɛ̃]
180	<b>tuer</b>	[gbʷɔ̃u]	[gbuɔ̃]
181	<b>mourir</b>	[hũ]	[hĩ]
182	<b>parler</b>	[kɔ̃rɛ̃]	[kɛ̃rɛ̃]
183	<b>pleurer</b>	[gbɪɛ̃]	[gbɪɛ̃]
184	<b>recevoir</b>	[dɛ̃mɛ̃]	[dɛ̃mɛ̃rɛ̃]
185	<b>acheter</b>	[jɔ̃]	[wũ:rɛ̃]
186	<b>mordre</b>	[jɔ̃]	[jɔ̃dɛ̃]
187	<b>savoir</b>	[jĩdɔ̃]	[jĩdɛ̃]
188	<b>tirer</b>	[hãcɛ̃]	[hãcɛ̃rɛ̃]
189	<b>se baigner</b>	[gbɔ̃]	[gbɔ̃]
190	<b>laver</b>	[wɔ̃]	[wɔ̃]
191	<b>s'asseoir</b>	[cũnũ]	[cɛ̃nɔ̃]
192	<b>pousser</b>	[gbũ]	[gbũrɛ̃]
193	<b>jeter</b>	[mɔ̃ftrɛ̃]	[mòfitɛ̃rɛ̃]
194	<b>accrocher</b>	[jãorɛ̃]	[jɛ̃grɛ̃]
195	<b>lever</b>	[ʔisigã]	[sɛ̃gɛ̃]
196	<b>faire du bruit</b>	[, kɔ̃]	[, kɔ̃:rɛ̃]
197	<b>tisser</b>	[sĩ]	[ɲãdɛ̃]
198	<b>attacher</b>	[gbãfrɛ̃]	[gbáfrɛ̃]
199	<b>tomber</b>	[lʷɛ̃cí]	[ɲɛ̃ɛ̃]
200	<b>chanter</b>	[jɪawɛ̃]	[diɛ̃ɣɛ̃]
201	<b>sentir</b>	[bɔ̃rãjũnũ]	[bɔ̃kùbã]
202	<b>penser</b>	[gbãri]	[gbãrɛ̃]
203	<b>attraper</b>	[vidɛ̃]	[vidɛ̃]
204	<b>vomir</b>	[gbũi]	[gbɔ̃ɛ̃]
205	<b>être debout</b>	[ʔimɛ̃]	[ʔimɛ̃]
206	<b>tenir</b>	[ʔirɛ̃dɛ̃]	[vidɛ̃]
207	<b>danser</b>	[sũɛ̃]	[sũɛ̃]
208	<b>beaucoup</b>	[ɲɛ̃]	[dĩɲĩɛ̃]
209	<b>peu</b>	[mà:rɛ̃]	[kɛ̃díɲɛ̃]
210	<b>1</b>	[dũdɛ̃]	[dũ:dé]
211	<b>2</b>	[nĩnĩ]	[nĩ:ní]
212	<b>3</b>	[sã:sĩ]	[sã:sɛ̃]
213	<b>4</b>	[jũɲmĩ]	[jũmĩ]
214	<b>5</b>	[kʷɛ̃:ɣɛ̃]	[kʷɛ̃:]
215	<b>6</b>	[kɔ̃nũnã]	[kɔ̃nũnã]
216	<b>7</b>	[kɔ̃nɪsɛ̃]	[kɔ̃nɪsɛ̃]

<i>Num.</i>	<i>French</i>	<i>Diosso</i>	<i>Soumaguina</i>
217	<b>8</b>	[jũmíɖ̀nĩnĩ]	[jũmṹjɖ̀nĩnĩ]
218	<b>9</b>	[kʷɔ̀mĩdǎfɛrɛ]	[kʷɔ̀mɛ̀nǎfàrǎ]
219	<b>10</b>	[kʷɔ̀mũ]	[kʷɔ̀mũ]
220	<b>chat</b>	[ ]	[ ]
221	<b>âne</b>	[ ]	[ ]
222	<b>chercher</b>	[ ]	[ ]
223	<b>trouver</b>	[ ]	[ ]
224	<b>demander</b>	[ ]	[ ]
225	<b>répondre</b>	[ ]	[ ]
226	<b>sauce</b>	[ ]	[ ]
227	<b>lièvre</b>	[ ]	[ ]
228	<b>mort</b>	[ ]	[ ]
229	<b>sauter</b>	[ ]	[ ]
230	<b>dire</b>	[ ]	[ ]
231	<b>dolo</b>	[ ]	[ ]
232	<b>construire</b>	[ ]	[ ]

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