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Vanuma survey report

Alie de Wit-Hasselaar

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VANUMA SURVEY REPORT

Alie de Wit - Hasselaar

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Summer Institute of Linguistics

S.I.L. (a.s.b.l.)
ave. Nizi, No. 3, Bunia
Republic of Zaïre

TABLE OF CONTENTS

	<u>page</u>
0. General	1
0.1. Names	1
0.2. Purpose of the survey	1
0.3. Significance	2
0.4. Type of survey and data gathering methods used	2
1. Geography and population	2
1.1. Location of the Vanuma people	2
1.2. Census figures	2
1.3. Neighbours of the Vanuma	3
1.4. Dispensaries and markets	3
2. History	3
3. Language relationships	5
3.1. Review of the literature	5
3.2. Survey findings	5
4. Christianity	6
4.1. Church denominations and number of adherents	6
4.2. The three churches in Bwakadi	7
5. Literacy	7
5.1. Primary education	7
5.2. Secondary and higher education	7
5.3. Adult literacy	8
6. Use of Vanuma	8
6.1. In church	8
6.2. In everyday life	8
6.3. In school	9
7. Analysis	9
7.1. Relationship between Vanuma and Nyali	9
7.2. Dialect differences in Vanuma?	9
7.3. Bible translation need	10
7.4. Evaluation of probable success of a program of literacy and BT	10
7.5. Characterization of a possible project	12
8. Recommendations	12
References	14
Appendices	

Appendices

		<u>page</u>
Appendix 1.	Map of the Vanuma area	1
Appendix 2.	Phrase list for Vanuma and Nyali rapid appraisal survey	2
Appendix 3.	Names and birth dates of informants in Bwakadi	5

0. General

Dates: 30 July - 3 August 1993

Places visited: Tchabi and Bwakadi

Involved: Andreas Neudorf, Gert and Alie de Wit-Hasselaar (S.I.L.); Babanilau Tchabi (*chef de collectivité* Tchabi), Bulanao Isingoma (or Paolo, *conseiller collectivité* and an evangelist with CAFEZa (Communauté des Assemblées des Frères Evangéliques au Zaïre).

0.1. Names

There is some confusion about whether the language under research should be called Nyali-South or Nyali-Tchabi, being the southern dialect of the Nyali language spoken in the Kilo collectivity, or Vanuma, being a different but closely related language.

Because Vanuma appeared to be a separate language (however closely related to the Nyali spoken in the Kilo collectivity) and because Vanuma is the name which is used by the people themselves to refer to their language, Vanuma will be used in this report (see under 3.2). I will reserve the name Nyali for the language and the people commonly known as Nyali-North or Nyali-Kilo.

Vanuma is a Bantu language. The people in the Tchabi collectivity refer to their language as Livanuma. They call themselves Bovanuma (sg. Muvanuma), but most of their neighbours say Nyali-Tchabi and the government uses Nyari-Tchabi. In this report, I have left out the *li-/ki-* and *mu-/ba-* prefixes and have used the root. In the literature, the root is usually used to refer to Bantu languages.

0.2. Purpose of the survey

The main purpose of this survey was to clarify the relationship between the two Nyali dialects that are listed in the Ethnologue under the Nyali-entry: Nyali-North (spoken in the Kilo collectivity, hereafter as stated above Nyali) and Nyali-South (in the Tchabi collectivity, hereafter Vanuma). If Vanuma appeared to be a dialect of Nyali, then we would have had to investigate the possible use of future Nyali literature in the Tchabi collectivity. If Vanuma had to be regarded as a separate language, then we would have had to evaluate its Bible translation need.

Subpurposes were to determine the sociolinguistic situation of the Vanuma speakers, i.e. their language use patterns, their attitude towards the Nyali language and people, and the linguistic relationship with other related languages, often classified as the Bira-Huku group.

A second purpose was to evaluate the probable success of a program of literacy and Scripture translation.

The third purpose was to characterize the scope and strategy of a literacy and translation project in the Vanuma language if one was to be started.

0.3. Significance

This survey has been planned because of the supposed close relationship with Nyali. To do a Nyali survey fitted into the survey strategy (see the Nyali survey report). Whatever the status of Nyali will become after the survey recently done there, it is necessary to know whether Vanuma will be directly affected or not. If Vanuma would be close enough to use literature in Nyali, then a project there could serve both language groups.

0.4. Type of survey and data gathering methods used

This survey was carried out as a Rapid Appraisal survey. For a description of this kind of survey, see Bergman (1991) and Stalder (1993). As this is a relatively new way of conducting surveys in Eastern Zaire, it should be noted that we are still in the process of mastering and refining it for the situation here.

We had a wordlist elicited by Constance Kutsch Lojenga and Timothy R. Raymond in 1985, taken in Itendey and corrected later in Tchabi. Using their data, we elicited a larger sample (250 words) at different locations in the Tchabi collectivity. To get an idea of the grammatical structure, we also elicited a sample of phrases. Sociolinguistic information was gathered through group interviews and individual interviews in Tchabi and Bwakadi. For this we used prepared questionnaires, that are in the process of becoming standardized. Additional information was gathered through discussion with church leaders, Pearl Winterburn (the CAFEZA missionary at the mission station in Tchabi) and government and school officials.

1. Geography and population

1.1. Location of the Vanuma people

The Vanuma live in the Haut-Zaire region, Ituri subregion, Irumu zone, Bonyari-Tchabi collectivity. In this small collectivity there are two groupements, i.e. Boyo and Tondoli. See appendix 1 for a detailed map of the Vanuma area.

According to the *chef de collectivité* the population is pretty homogeneously Vanuma. This is probably true, although some people in Bwakadi mentioned a sizable Mvuba presence in the Tchabi collectivity. Most of the Mvuba, however, have come to live with the Vanuma before Independance and they have mixed with the Vanuma to such an extent that it is not easy any more to distinguish the two groups. We met a man, Ena-wa-Ena, who had made an effort to write the history of the Vanuma. He said that these Mvuba all speak Vanuma.

1.2. Census figures

The figures that the *chef de collectivité* had showed that the total population in this collectivity amounts to 6735 people. With the present situation, there were no reliable detailed figures available.

Lately there have been big problems in the area due to raids by 'rebels' (=

the name used by the local people). They rob and kill people and burn houses down. These rebels are supposedly Watalinga, but some of them are said to be Vanuma. Many people deserted their houses and have fled to Tchabi. Others were forced to move out of the forest by the military.

Because of the rebel activity, the bigger (south eastern) part of Tondoli is depopulated: the military has made an effort to drive the rebels out towards Uganda and to bring the other people closer to Tchabi. Because of all the movement that this rebel problem caused and causes, it is not easy to say where the different Vanuma-clans are living now. But we were able to get the names of the clans: Bovakadia, Bayosi, Bovabuloso, Bovasou, Bovalubu, Bandimutau, Bovatibi, Bovangau, Bovaloli, Bovangani, Bovatoku, Bandikeku, Bandindusu and Bovalugo.

1.3. Neighbours of the Vanuma

The Vanuma are surrounded by Hema in the northeast; by Lese in the northwest. To the south west live the Mvuba and to the south east the Talinga. To the south the Nande are living, but between the area of the Vanuma and the Nande there is a protected wildlife park: *Parc National des Virunga*.

Lese and Mvuba are Central Sudanic languages, the others are Bantu.

According to the Actes du Colloque sur l'Enseignement des Langues zairoises (Bunia, 1981), the Vanuma are losing more and more socio-cultural parts of their original culture, because of the close contacts with the Lese and the Hema (p. 27). The same document says that also their language is influenced a lot by Lese and Hema. In the scope of this survey we could neither deny nor confirm this.

1.4. Dispensaries and markets

In Tchabi there is a mission station of the CAFEZa church with a clinic and a maternity clinic. In Bwakadi, one of the villages, there is a CAFEZa dispensary, but at the moment it is closed because of the unrest in the area.

There are several local markets. On the road from Tchabi to Bwakadi we met a lot of people who were obviously going to a market to sell food and we saw the marketplace along the road. The market in Tchabi may not be the biggest, but for certain items it is the only place in the area to get them.

There is not a lot of trade in the Tchabi collectivity. The Vanuma are forest-dwellers. They have small gardens to fulfill their direct needs. One of the places we visited is said to be the only place in the Vanuma area where iron tools are made.

2. History

According to Vansina (undated), the oldest inhabitants of the Ituri subregion (Vansina calls it the Balese-Komo region), after the Pygmies, are the Ndaka-Mbo-Mbeke and the group Budu-Nyari. He says that their origin is virtually unknown, but that they in any case settled in this region before 1700. (Vansina, Chapter 6). This is confirmed by Actes du Colloque sur l'Enseignement des Langues zairoises (Bunia, 1981).

The Actes du Colloque say further that the Nyali came from Uganda, Bunyoro,

and first went to the Semliki river. From there they migrated north, leaving a small group behind as rear-guard, the (Bo)Vanuma or Nyali-Tchabi. The group that went north first settled between Djugu and Mahagi, but later ventured further west to find better soil for their banana plantations. The Budu (and probably also the Ndaka) were separated from their brother by Sudanese tribes, i.e. the Lese, pushing southwards.

The history of the Vanuma people in the Tchabi collectivity was related to us by two different groups of people. The first group didn't remember all the details, so the next day they brought the father of the present chief to us, who completed the story. Two days later, in Bwakadi, we were able to talk to a man recognized as the Vanuma historian, Ena-wa-Ena.

At Tchabi, we heard that Muvanoma was the father of Nyali, Budunani and Andaka. Muvanoma was the son of Mombi, who had come from Egypt to Uganda. After that, the family travelled further west and at one time, they all lived along the banks of the Semliki river. The cause of their dissemination was an enormous fire, for which Nyali, Budunani and Andaka fled to a mountain in the north, Kolobi (also variously called Kolovi and Korovi). Muvanoma found refuge at a nearby mountain, Boma, and stayed in the area. Before the fire, the people had been cutting a lot of reed, which had been dried in the sun. Then someone who passed by carrying hot coals accidentally dropped one in the reed, a fire started and finally it went out of control. Muvanoma got another son, Leyi, who became the forefather of Tchabi. Before the time of the Belgians, the collectivity was called Leyi-Tchabi.

In Bwakadi, as said above, we met with Ena-wa-Ena, who had written out what he had found about the history of his people and he was willing to share it with us. This is his story:

"A man called Sidhu fathered four sons: Mombi, Nyali, Buduma and Ndaka. Mombi, the firstborn, and Nyali were brothers with the same mother, Buduma and Ndaka were two other sons both from different mothers. At Sidhu's time and also after his death, the family lived in the desert of Egypt (Mizri), along the banks of the Nile.

The desert was gradually coming southwards and there came a moment that Buduma and Ndaka decided that it would be better to move southwards and settle in the forest in Sudan. Mombi and Nyali stayed behind.

In the forest the Buduma and Ndaka hunted game and gathered fruit. But one day, after eating the fruit, the water became bitter and they decided to move again in search of good drinking water. The Buduma chose one direction, the Ndaka chose another. The Buduma kept moving from place to place until they came in the Wamba/Isiro area. In the meantime, they multiplied and became more numerous than the offspring of their brothers. Ndaka finally settled around Bafakoa and Bombo.

Some time after the departure of Buduma and Ndaka, life in the desert became too difficult for Mombi and Nyali. So they travelled southwards as well until they came to mount Korovi, where they met the Lendu. They did not stay together, however, because a quarrel about maize arose and Nyali deserted his brother and settled around Kilo. After a while, Mombi wanted to reunite with Nyali and his other brothers, but on the road that he had to take the forest was on fire. So he decided to follow the Semliki river until he came to Tchabi. There his offspring was called Bovanuma or 'the brothers of Nyali'."

Ena-wa-Ena also had a geneology of Vanuma-chiefs: Mombi, Bangau, Dhia (or Bovakadia), Boyo the first, Mukumu, Boyo the second, Manjadu, Malabuku, Muchakambi, Mwame, Basomboli and Undala. The last one seems to be the chief of the Boyo groupement.

3. Language relationships

3.1. Review of the literature

The Ethnologue (12th Edition, 1992) lists Vanuma in two places. First as a dialect of Nyali, i.e. Nyali-South, second as a separate entry Vanuma (Bvanuma, Livanuma, Bambutuku). Nyali-South then is Niger-Kongo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Broad Bantu, Narrow Bantu, Central D, Bira-Huku (D.30). Vanuma has the same classification up to Narrow Bantu; it is not further classified.

The Ethnologue mentions further that Nyali-South has 88% lexical similarity with the Nyali spoken in the Kilo collectivity, but that intelligibility between the two dialects may not be sufficient to use the same literature. This figure of 88% comes from an analysis by Douglas Boone of the data collected in 1985 by Constance Kutsch Lojenga and Tim Raymond. They themselves came to 77% lexical similarity. The lexical similarity with Ndaaka is less (78-85%), but it is still partially intelligible.

As far as Vanuma is concerned, under this entry the Ethnologue only mentions that this language has a large non-Bantu vocabulary with a Bantu grammar. This is based on what Bryan and Tucker (1959) wrote.

In the literature, very little is said about Vanuma. Only the name appears in some classifications. Bryan (1959) lists Vanuma as one of the languages in the 'Nyali-group' (p. 101). And Voegelin and Voegelin (1977, p. 62) say that Nyali-South, Vanuma and Bambukutu are three names for the same language.

For a presentation of the Bira-Huku group, see paragraph 3.1 in the report on the Nyali survey.

3.2. Survey findings

One of the main survey findings is that the opinion held by Voegelin and Voegelin (1977) is the right one: Vanuma and Nyali-South (and Bambukutu) refer to one and the same language. Nyali-South or Nyali-Tchabi is a name that has been imposed upon the Vanuma people by the Belgian administration in the colonial days. However, the people living in the Tchabi collectivity never forgot their original name: Vanuma.

They report that Ndaka is even easier for them to understand than Nyali-Kilo. They know they are related to the Budu people, but they cannot understand them.

The Vanuma people appear to agree with the general perception that Nyali, Vanuma, Budu, Ndaka and probably Mbo and Beeke are closely related to each other. These languages form a subgroup of Guthrie's "Bira-Huku" group.

With the data that we have at the moment, we can compare wordlists of Vanuma with Nyali, Budu, Bila, Bera, Kaiku, Bhele and Komo. Kaiku is not included in the matrix below, but we calculated 81% lexical similarity with both Bila and Bhele. The present wordlists that we have of Ndaka are too small to make a

reliable comparison. We hope to be able to have good samples of Ndaka/Mbo/-Beeke vocabulary by Mid '94.

Lexical similarity matrices:

1. Vanuma compared with Nyali and three Budu dialects

Nyali			
84	Vanuma		
72	74	Budu (Ibambi)	
71	74	91	Budu (Wamba)

2. Vanuma compared with Nyali, Budu, and the 'Bira-languages' Bera, Bila, Bhele and Komo.

Nyali					
84	Vanuma				
72	74	Budu (Ibambi)			
25	25	26	Bera (Upper)		
22	22	23	59	Bila (Ngbanja/Babombi)	
24	24	25	57	72	Bhele
28	28	29	59	69	77 Komo

4. Christianity

4.1. Church denominations and number of adherents

There are three different church denominations working in the area: CAFEZa, the Anglican church and the Catholics. The Anglicans have a mission station in Boga, 30 km north-east of Tchabi. According to the people the Anglicans came into the area from Uganda in 1924. We checked this with Ms. Susan Broaddus from the Anglican mission in Bunia and she said this had been earlier: in 1896. It is possible they came to Boga first and didn't reach the Vanuma area until later. The man who came to evangelize was Apollo Kiva Bulaya. He spoke Nyoro (or Hema-Sud), used the Nyoro Scriptures and even taught the Vanuma people Nyoro, like later missionaries used Swahili. The mission station in Boga has a cathedral, a nursing school (A4, 3 and 2), a Bible school, primary and secondary school, a hospital, a carpentry and an automobile repair place as well as several development projects (agriculture, water purification).

More Vanuma people belong to the Anglican church than to any of the other churches. In the Tondoli groupement there are churches in Belu, Sikwaela, Vukaka and Mabeke. In the Boyo groupement churches are built in Ketu, Bwakadi and Ndengesa. There is also a chapel for the Pygmies. In the past there were 2 pastors and 2 evangelists. Now one of the pastors has fled. The total of Anglicans is about 1300. A third of them partake in Holy Communion.

The Catholics came in 1951. They established some churches. Their nearest mission station is in Geti.

In 1973 the CMML mission (Christian Missions in Many Lands), in Zaire known

as CAFEZa (Communauté des Assemblées des Frères Evangéliques au Zaïre) built a station at the place that is now known as Tchabi. Chapels have been built in 4 villages in the environs. We don't have any figures of the number of baptized believers nor the average attendance at services. However when we were in the area we attended a baptismal service in Bukima, a neighbouring village to Tchabi. 17 people were baptized, of whom some were Pygmies. For this special service about 150 people had come to church (also from neighbouring villages).

With the Anglican church being the biggest church in the Vanuma region (with about 1300 people out of 6735 total), supplemented by a small number of CAFEZa and Catholic churches, there is not a large christian presence here.

4.2. The three churches in Bwakadi

Visiting Bwakadi on a Monday, we asked specific questions about the number of people that had attended the church services the Sunday before (August 1) and about other activities of the churches present.

About 300 people had attended the local Anglican church service. Last year 58 people were baptized. During the week there are several meetings for men, women and young people. The Lord's table is prepared once every month.

The Catholic church in Bwakadi had been attended by 25 people the Sunday before we were there. They have the Eucharist only a few times a year when somebody from Boga comes over. Baptism is only done in Boga. Six people were baptized in 1992.

A CAFEZa chapel was built in Bwakadi in 1991. About 30-50 people are adherents now. In 2 months' time there was to be a baptismal service for the first time. Twice a week the women have a prayer meeting. The pastor has completed secondary school.

5. Literacy

5.1. Primary education

In the Vanuma area there are two primary schools: one at the mission station in Tchabi and the other one in Bwakadi. A third school has closed down because of the recent unrest. The teachers hadn't been paid for almost a year, but fortunately Compassion had taken over this responsibility with regard to the primary schools.

The primary school in Tchabi has 9 classes and is attended by approximately 225 boys and 170 girls. We don't know how many of these children are Vanuma speakers and how many come from other groups. None of the teachers is Vanuma. The primary school in Bwakadi, which is founded by the Anglicans, is attended by 257 children. Only one of the primary school teachers here is a Vanuma.

5.2. Secondary and higher education

The sole secondary school is also located at Tchabi. Right now the parents are paying the teachers' salaries.

Not many Vanuma children go to school, and even fewer continue with secondary school. In the last four years about 10 Vanuma children have finished secondary school.

We asked for names of Vanuma people with more education than secondary school. We got two names. Mesikumengo, who studied at I.S.P. in Bukavu and got his 'license' in mathematics and physics. He doesn't have enough money at the moment to come back from Bukavu. It is already decided though that he will be working in Boga in the future. The other person is Bandiyadji, who did one year at the university in Kisangani in medicine. He returned because of the recent problems there and is a teacher now.

5.3. Adult literacy

When we asked for an estimate of the literacy rate, the people interviewed at Bwakadi said they thought that about 70% of the Vanuma-people were not able to read and write. This figure is not split up for men and women and we suppose it only refers to adults. We should keep in mind however that this is just an estimate and not based on intensive study.

One of the CAFEZa missionaries started a literacy program for women. The women really liked it, but it stopped when the missionary left.

6. Use of Vanuma

6.1. In church

In all three church denominations represented in the area the language used is Swahili. There are no songs available in Vanuma. Sometimes older men pray in Vanuma during the service. In Bwakadi it was reported that most prayers in church were in Vanuma. At home most people also pray in their mother tongue.

During a mourning period Vanuma is normally used, but with the funeral both Vanuma and Swahili may be spoken.

The people we interviewed said there had never been anything written in Vanuma. But some cassette tapes had been made by a lady from Gospel Recordings. They really liked these tapes and used them sometimes in church. Next month the lady might come for the third time to make more recordings. Though they loved to listen to these tapes, at the same time they regretted that they couldn't take the tapes at home and listen to them again. The names of the Vanuma people that were involved in the Gospel Recordings are: Ena-wa-Ena, Ikumbu-Yesi Bebao, Lupaso Aungamo, Bandiache Mukakalo, Mapolo Anangana, Manzaita Bokeni, Alezo Avedi (operator and president of the district) and Kalonji Anamombi Tongolo II (elder and vice-president). We met many of these people: Ikumbu, Lupaso, Bandiache and Mapolo in Tchabi and Ena-wa-Ena in Bwakadi.

6.2. In every day life

Though we got the impression that this language group is homogeneous, marriages with people from other tribes do occur. One or two men out of ten marry a woman from another group. If they live in the Vanuma area, then they speak Vanuma or Swahili in the family. In case the woman is from the

neighbouring Mvuba group, then she will adopt the Vanuma language and culture. The Mvuba that came to live with the Vanuma are not a recognizable group anymore. Most Vanuma women who marry outside their own tribe go and live with their husbands.

Young children learn Vanuma as their first language. At the age of around four they start speaking Swahili as well. When we asked how well the children speak Vanuma, some people said that children mix Vanuma with Swahili.

At public meetings Vanuma is used when there aren't many strangers attending the meeting.

Everybody agreed that Vanuma would still be spoken in 50 years.

6.3. In school

Swahili is used for the first three years of primary school in Tchabi, after that, French is used. From one of the teachers in Tchabi we learned that during the subject 'tradition africaine' which is given one or two hours a week, the local language may be taught also. Knowing however that none of the teachers at this school is Vanuma, we wonder how this can be done.

In Bwakadi the first two years of primary school are taught in Swahili, then they change to French.

The only language of education in secondary school is French.

7. Analysis

7.1. Relationship between Vanuma and Nyali

As far as the relationship between Vanuma and Nyali is concerned, the figures given in section 3.2. show that they are too dissimilar to be readily called dialects of one language, cf. the three Budu dialects. They are somewhere in the middle between being two separate languages and being two dialects of the same language. Analysis of the grammatical data that we have got, indicates that indeed there are not many linguistic differences between the two (see appendix 2).

To solve the issue, we will take into account the attitudes of the Nyali and Vanuma people. Both reported that Ndaka was easier for them to understand than Vanuma or Nyali. Actually, they have considerable difficulty in understanding each other. Socially, they regard each other as brothers, but the Vanuma feel more than the Nyali the need to stress their own identity as Vanuma. They look at Vanuma as their own language, not as a Nyali dialect. Geographically Nyali and Vanuma are separated by -from north to south- the Bera, the Ngiti and the Hema, so that it is quite natural that the two developed their own variety, which the people perceive as their own language.

We will therefore conclude that practically, Vanuma and Nyali are to be considered as two closely related languages.

7.2. Dialect differences in Vanuma?

We didn't find dialect differences. The people all speak the same variety. There might be slight differences in pronunciation. In Bwakadi we noticed that there was free variation between a [j] and a [z]. In Tchabi we only heard the [j]. Sometimes we heard a different vowel quality (+/- ATR) and a small difference in tone. Further, there appear to be no differences in vocabulary. From this we conclude that there is no need to choose a reference dialect.

7.3. Bible translation need

In talking with different Vanuma-people we noticed a real desire for Scriptures in their mother tongue. Their enthusiasm about the tapes that had been prepared by Gospel Recordings was obvious. After such a service they longed for more reading or listening material in Vanuma. The main reason we heard given for a Bible translation in Vanuma was that the children and the older people didn't always understand the Swahili. At the times when the tapes in Vanuma were used in church everybody was able to understand everything.

In addition to the Bible they would like to see a songbook in Vanuma as well as a prayerbook (used in the Anglican and Catholic churches). Some people added that they would also like books to teach their children Vanuma.

Asking about the likelihood of church services in Vanuma, we got the impression that the service would be conducted in Vanuma, if there were vernacular literature. Some people said that it would be good to have a second service in Swahili in case there would be many strangers attending. However, we didn't talk to the responsible Anglicans and Roman Catholics living in Boga, so we can't make any statement about their opinion on this. The CAFEZA missionary in Tchabi, Pearl Winterburn, doesn't hold a responsible position in the church (she is a nurse). But the local CAFEZA church leadership were non-Vanuma speakers (mainly Hema's).

In general Vanuma is still widely used and it hasn't been taken over by Swahili. People feel most comfortable in using the vernacular as we can conclude from their use of Vanuma for prayer (even though they were evangelized in Swahili and have learned all the religious vocabulary in Swahili). Scriptures in the vernacular would be a big help in discipling the people that are already christians. Also, others would be more easily evangelized.

As was said before, in church and schools Swahili and French are used, but it is only a portion of the group that goes to school.

The translation need status of the Vanuma should be changed from possible to probable. There is however a condition for this, namely that in the future bilingualism testing would be done and that the outcome would be that this group is really not adequately bilingual in Swahili.

7.4. Evaluation of probable success of a program of literacy and BT

If a project would be undertaken in Vanuma, it is to be determined how likely it is to succeed. For a better understanding of the factors involved we will use John Watters' article in the Survey Reference Manual (second edition, 1990): Three socio-economic factors affecting the nature and development of language programs. His three factors are: (1) the social cohesion factor, (2)

the development factor, and (3) the leadership factor.

The social cohesion of a group is determined by various dimensions of that community: the linguistic, cultural, geographical, political, economic and socio-religious dimensions.

Linguistically, the Vanuma are a homogenous community. They all speak the same variety of the language and there is no great influx of outsiders. As stated before Myuba people marry in, but they go over to the Vanuma language and culture. The Vanuma people share the same culture. This probably is due to the fact that they all live in a very small area. Also, they live isolated from any other bigger tribes. Geographically there is not much variation: they are forest dwellers, all habitating the same forest. There are no major natural boundaries within the Vanuma area. Because of the recent problems with rebels, the people living in the forest south-east of Tchabi have all moved to around Tchabi.

The Vanuma all live in the Bonyari-Tchabi collectivity, so in political respect they are very cohesive. We don't know if there is one paramount cultural chief (not the administrative chief) or if the clans act independently.

Because there is no economic center, hardly any trade outside the area and because there are no industries, also economically the Vanuma are bound together.

About two thirds of the Vanuma practice traditional religion. There are three church denominations present in the area, of which the Anglican church is the largest.

Combining all the factors just mentioned, the Vanuma appear to have a rather strong social cohesion.

Regarding their openness to modern development we can say that they allowed the Anglicans and the CAFEZA mission to start schools, a maternity clinic and various other projects. However, this came all from outside and we wonder what will be left if the agencies that started it would take their hands off. Ms. Pearl Winterburn said their own contribution and initiative is very low. Only a small portion of the children is going to school and very few go on beyond primary school. This all indicates that the Vanuma are not so eager to take part in modern development.

Very few Vanuma have moved away from their area for further education and/or jobs. This implies that a middle-aged local leadership is present. Watters explains in his article that a middle-aged local leadership can be an influential agent in moving a society towards development. As mentioned before the leadership in churches and schools is coming from outside. We do not know how much influence the local leadership still has neither how they operate.

Summarizing the above we see that the Vanuma are homogenous and their middle-aged leadership is present at the village level. Though they are not totally resistant to modern development they are not actively seeking it either. In his article Watters calls this a traditional community. In general we can say about this type of community that there probably won't be a mass movement towards literacy. Also, with the Christians still being a minority in the society, we don't expect that a future Vanuma Bible would be sold by the hundreds.

7.5. Characterization of a possible project

Though there are indications that the Vanuma people are not adequately bilingual in Swahili to be able to understand the Bible and the church services, a thorough bilingualism survey needs to be carried out. Depending on the outcome of this, future involvement of SIL can be determined. Supposing that the majority of the group is not bilingual enough and many are illiterate, a full scale translation and literacy project should be undertaken. Before starting that, more clarity is needed about the opinion of the church leadership of the different denominations (but especially the Anglicans) about using Vanuma in church.

Since Vanuma is closely related to Budu, the linguistic work already done in Budu could benefit the Vanuma project. Also, with the help of CARLA (Computer Assisted Related Language Adaptation) a draft translation of Scripture could be produced. This would speed up the process considerably.

If a project is undertaken in Vanuma, it will be important to include all three present churches and cooperate closely with them. As has been suggested, not all churches have the same needs: CAFEZA churches would not be expected to use the prayer books prepared for the other groups.

Because there are only a few Vanuma who have secondary school or higher education, it may be difficult to find capable people to do the translation or literacy. It looks like expatriate involvement would be needed to start the work and to train nationals.

The Tchabi mission station would not be the best place to locate a team, since a lot of Swahili is used there (in the schools, at the maternity clinic and the health center). The village we visited, Bwakadi, would be a much better choice. The language situation is more monolingual and according to the people in Tchabi good Vanuma is spoken here (compared to Tchabi). It is only one hours drive (14 km) from the mission station, which also has an airstrip. Since the area where the Vanuma live isn't that big anyway, it is very easy to visit the other villages regularly. Another advantage of this location is the presence of all three churches there.

8. Recommendations

Compared to the Nyali Kilo people, the Vanuma are far less bilingual and more homogenous. Though they are a much smaller group (15% of the Nyali population, their need for a Bible translation is more evident. Their Bible translation need status should be changed from possible to probable. Taking into consideration the comments made in 7.4 about the probable success of a project in Vanuma, this language should not be high on the priority list of SIL. As long as there are other languages that need a translation and that have a greater chance of success, these people should be served first.

The next two steps that SIL could take however are:

- a. writing a letter to the regional leadership of the Anglican church to ask their opinion on the use of Vanuma language and Scriptures in church
- b. carrying out a bilingualism survey.

The first thing would be a follow-up of the survey we just did. The second step would be more difficult to accomplish, since good testing material in the Swahili of Eastern Zaire still has to be developed. In any case nothing should be undertaken in the area until order is restored.

If the first step would result in the cooperation of the leadership in the Anglican church and the second step would show a low level of bilingualism, then a project in Vanuma would have a much higher priority. At that stage the Budu project would hopefully be in an advanced stage and CARLA could be used.

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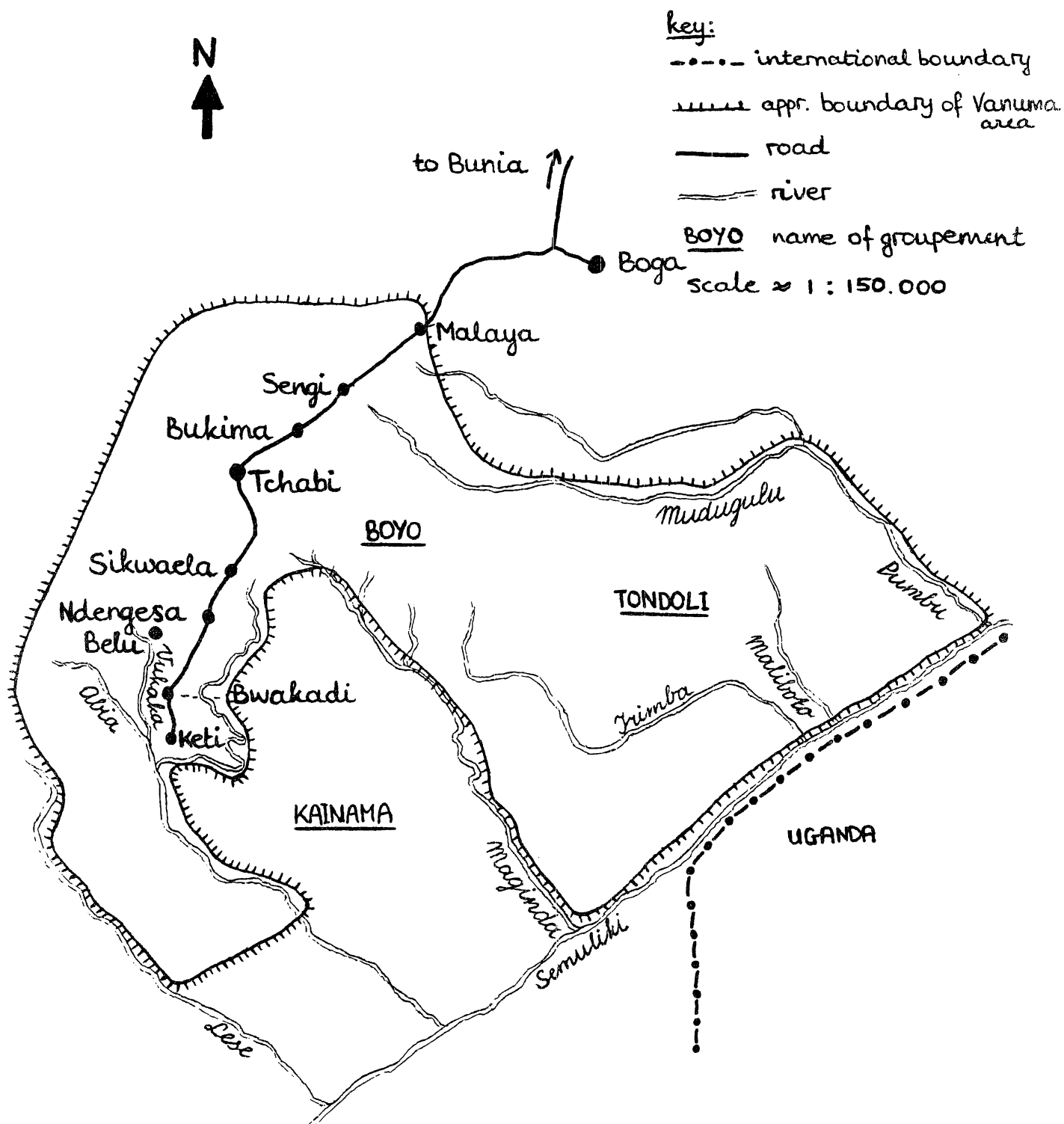
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APPENDIX 1



MAP OF THE VANUMA AREA

APPENDIX 2

Phrase list for Vanuma and Nyali rapid appraisal survey.
July/August 1993

Vanuma:

Nom de la source: Ena wa Ena Village/dialecte natal: Bwakadi, Vanuma
Travail: - Sexe: M Age: 1956
Informations collectionnées le 010893 à Bwakadi par Gert de Wit.

Nyali:

Nom de la source: Languardey Village/dialecte natal: Anyolo, Nyali
Travail: Jardinier Sexe: M Age: 1953
Informations collectionnées le 211093 à Bunia par Gert de Wit.

1. Hier j'étais au marché
Jana nilienda ku soko
V. Mèð nàkòwé kà mùkòbì.
J'étais hier au marché
N. Nájàrikòlè mäsáwélè ká mùkòbì.
Hier j'allais au marché
2. Hier j'étais au travail à mon champ
Jana nilitumika ku shamba yangu
V. Nàkòwé mèð kà mùlìmò wà mùlà údèmì.
Hier j'étais au travail de champ mon
N. Nájàrikòlè mäkéràwélè tíà kì bàká ídèmì.
Hier je faisait travail dans champ mon
3. Venredi passé je travaillait dans le champ
Siku ya tano nilitumika ku shamba
V. Lìkòlò là bókù mäkólá kà mùlà.
Jour le cinq je travaillait dans champ
N. ànjòkòlè áse bókù mäkéràwélè tíà kì bàká.
Jour le cinq je faisait travail dans champ
4. Je suis justement parti au marché
Ninaenda ku soko (ninaisha enda ku soko)
V. Mäsàlìnè kà mùkòbì.
Je suis parti au marché
N. Mäsàlìnè ká mùkòbì.
Je suis parti au marché
5. J'ai justement travaillé dans le champ
Ninaisha natumika ku shamba
V. Mäkóláìnè kà mùlà.
J'ai travaillé dans champ
N. Mäkwámólá kì bàká.
Je cultive dans champ
6. Aujourd'hui je vais au marché
Leo ninaenda ku soko
V. íyèí mäkàsà kà mùkòbì.
Aujourd'hui je vais au marché
(-kà- in mäkàsà signifie 'maintenant')
N. ìyèí mäsà ká mùkòbì.
Aujourd'hui je vais au marché

7. Aujourd'hui je travaille dans mon champ
 Leo ninatumika ku shamba yangu
 V. íyèí mākòlà kà mùlà údèmì.
 Aujourd'hui je travaille dans champ mon
 N. ìyèí mākàkwà è bàkà ídèmì.
 Aujourd'hui je travaille dans champ mon
8. Je me dirige vers le marché
 Niko naenda ku soko
 V. māsà nākòwé kà mùkòbì.
 je me dirige au marché
 N. māsà ká mùkòbì.
 je vais au marché
9. Le samedi prochain je travaillerai dans le champ
 Siku ya sita nitatumika ku shamba
 V. Lìkòlò là mādíyà mākòlá kà mùlà.
 Jour le six je travaillerai dans champ
 N. ànjòkòlé ásè mādíà mākèrá tíá kì bàkà.
 Jour le six je ferai travail dans champ
10. j'achete V. mākòlà N. mākòlá
 tu achetes wākòlà wākòlá
 il achete àkòlà àkòlá
 nous achetons kākòlà sākòlá
 vous achetez nākòlà nākòlá
 ils achètent bàkòlà bàkòlá
11. Lui, qu'est-ce qu'il fait?
 Yeye anafanya nini?
 V. téí àkákìlà yê ?
 Lui il fait maintenant quoi
 N. té ákílà ìmání ?
 Lui il fait quoi
12. Lui, qu'est-ce qu'il faisait?
 Yeye alifanya nini?
 V. téí àkílá yê ?
 Lui il faisait quoi
 N. té àkílàhèlì ìmání ?
 Lui il faisait quoi
13. Lui, qu'est-ce qu'il fera?
 Yeye atafanya nini?
 V. téí àkílá yê ?
 Lui il fera quoi
 N. té ákákílèí ìmání ?
 Lui il fera quoi
14. 'mon champ' V. mùlà údèmì N. èbàkà ídèmì
 'ton champ' mùlà údòwè èbàkà ídòwè
 'son champ' mùlà údòngò èbàkà ídòngò
 'notre champ' mùlà údòsò èbàkà ídòsò
 'votre champ' mùlà údònò èbàkà ídònò
 'leur champ' mùlà údàbò èbàkà ídàbò

15. 'mon père' V. ábà ádèṁì áwàò ádèṁì
 'ton père' ábà ádòwè áwàò ádòwè
 'son père' ábà ádòngò áwàò ádòngò
 'notre père' ábà ádòsò áwàò ádòsò
 'votre père' ábà ádònò áwàò ádònò
 'leur père' ábà ádàbò áwàò ádàbò
16. 'ma maison' V. ìkálá ídèṁì N. ìkálá ídèṁì
 'une grande maison' ìkálá yá íjà ìkálá yá íjà
 'ma grande maison' ìkálá yá íjà ídèṁì ìkálá ìsé íjà ídèṁì
17. Si mon ami arrive aujourd'hui, je resterai chez moi (realis)
 Kama rafiki yangu anafika leo, nitabaki nyumbani
 V. sáwáì ádèṁì àbólánèṁì íyèí, mäsènyá démì.
 ami mon il arrive aujourd'hui, je resterai chez moi
 N. Ká nájá ádèṁì ànèkà ìyèí, mäsènyá mà démì.
 Si ami mon il arrive aujourd'hui, je resterai chez moi
18. Si j'avait de l'argent, j'acheterais une vache (irrealis)
 Kama ningekuwa pesa ningenunua ngombe
 V. àmbà màyèṁì nà mùlókó, mékòlá bùtè.
 Si j'avait de richesse j'acheterai vache
 N. màyénì nà bàndékè, màíkòlà ndèlètí.
 j'avait de argent j'acheterai vache

APPENDIX 3: Names and birth dates of informants in Bwakadi (2/8/93):

Banamusungwa, born in 1918
Itobe, '32
Enawaena, '56
Bakumundey, '42
Benago, '36
Kiana, '28
Cyalondyabo, '35
Filemoni Pipi, '28
Kilimani, '58
Bambili, '33
Sabaru, '48
Ukalapa, '28
Kamba, '41
Mumlian, '58
Bopu, '20
Komwanda, '35
Boilolo, chef de groupement Boyo