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Ndaka / Mbo / Beeke survey report

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NDAKA / MBO / BEEKE SURVEY
REPORT

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1. INTRODUCTION

The surveyors Gert de Wit and Alie de Wit-Hasselaar of the survey department of the Eastern Zaire Group (S.I.L.), together with Bachuani, office worker at the S.I.L.-office in Bunia (himself a Budu speaker) and Susanne Deutschmann, short term assistant with S.I.L., conducted a rapid appraisal of the Ndaka, Mbo and Beeke languages. Between 17 January and 5 February 1994 they went to NiaNia and its environs in the Mambasa Zone of Upper Zaire, more precisely the BaNdaka and BoMbo collectivities. The following places were visited: NiaNia, Bafwanekengele, Bafwatungbo, Bafwakoa, Babeke, Badengaido and Basiri. This report summarizes their findings and conclusions.

From 19 to 22 January Bettina Gottschlich and Nangaa Mbunzi, both working in the Budu Bible translation project, also came to NiaNia to get more linguistic data in Ndaka in order to make a comparison between the Budu and the Ndaka languages.

1.1. Purpose of the survey

The purpose of the survey was to gather enough information to:

- (1) make a reasonably confident assessment of the need to produce literature or audio materials, especially translated Scripture, in Ndaka;
- (2) determine the relationship between Ndaka and the two (related ?) languages Mbo and Beeke;
- (3) outline the relevant factors in the local situation which would shape a program of literacy and Scripture translation in the Ndaka language;
- (4) evaluate the probable success of such a program;
- (5) address the criteria for allocation in the EZG allocation and survey strategy as they apply to the Ndaka, Mbo and Beeke situations.

1.2. Research questions

Deducted from the purposes above, the following questions had to be answered:

- (1) Is Ndaka still a viable language? What are the patterns of language use? What is the role of Swahili in the Ndaka society and to what extent is the Swahili Bible (Protestant, 1976) understood? Would the Ndaka people be able to understand and use Scriptures in Budu? What are their attitudes towards that?
- (2) What is the linguistic relationship between Ndaka, Mbo and Beeke? Can it be justified to call Mbo and Beeke dialects of Ndaka? If so, which variety of the Ndaka language would serve as the reference dialect? If not, how should the Bible translation need for Mbo and Beeke be assessed?
- (3) What is the literacy situation among the Ndaka people? How evangelized are they?
- (4) Which churches work in the Ndaka area and what is their interest in a Ndaka translation of the Bible? What is the interest of the Ndaka people themselves?
- (5) If a project of literacy and Scripture translation would be undertaken, how could the Ndaka project benefit from the Budu project? What is the feasibility of using CARLA (Computer Assisted Related Language Adaptation)? Would it be possible and (or) advantageous to design one program in which Ndaka, Mbo and Nyali and Vanuma are involved?

1.3. Motivation

The Bible Translation Needs Bulletin 2 (Grimes 1992), lists Ndaka, Mbo and Beeke all as 'possible translation needs', which means that very little was known about these languages before the survey was undertaken. The people working on the Budu project would like to know if and to what extent the future Budu translation could be used by and for the Ndaka people. During the Nyali and Vanuma surveys (July/August 1993), the survey team was told that Ndaka is very close to these two languages. Presently, Nyali and Vanuma cannot be given a high priority as individual languages. But if Ndaka would bear out to be a clear need, then possibly a program could be devised that would serve Nyali and Vanuma as well.

If a translation project would be undertaken, it would benefit from the existing SIL project in the related language Budu. Other SIL projects in the area are Komo and Bhele. Pioneer Bible Translators have a project among the Bali. SIL already has an agreement with CECCA-16, one of the churches active in the area.

1.4. Methodology

Because little was known about Ndaka and Mbo and even less about Beeke, basic linguistic data were gathered. 250 words were elicited by using the same wordlist as was used during the Nyali and Vanuma surveys. The short wordlists in Ndaka and Mbo that have been elicited by Bettina Gottschlich in 1990 were used as guidelines. Grammatical data had to be gathered as well and for this an elicitation list of phrases, statements and questions and answers was the tool. In addition to this, the team from the Budu project concentrated on gathering data that should help them determine whether and how CARLA could be used. They worked on the translation of two Budu texts into Ndaka.

The sociolinguistic, literacy and church information was obtained through interviews, using prepared interview schedules. These were conducted both with groups and with individuals. Whenever possible, church leaders, missionaries and government officials were also interviewed.

Information about bilingualism in Swahili was sought through Scripture comprehension testing (with a Scripture passage taken from the 1967 Protestant Bible in Zairean Swahili).

2. FINDINGS

2.1. Glossonyms and Ethnonyms

Ndaka is a Bantu language and is therefore often called kiNdaka. The people call themselves baNdaka (sg. muNdaka). The same names are used by most other Bantu peoples as well as the government. The direct neighbours Budu, Bila and Mbuti however refer to the language as iNdaka, and the Bali say diNdaka (implosive d). In the literature Ndaka may be spelled Ndaaka as well. We were told that the preferred spelling is Ndaka. The meaning of 'Ndaka' may be 'the people are there' or just 'people' according to Kawaters in Van Geluwe (1960). This could not be confirmed. In the Ndaka language the word for 'people' is "bombi" (implosive b). In the same book Van Geluwe wrote that the Mbo refer to the Ndaka as *Bayose* meaning 'people of the downstream water'. It was found that the Mbo knew this name and had been using it in the past, but in talking about them now they only used the name Ndaka. The Mbo said that *baNdaka* means "flaming arrows" and that this is a name the Ndaka people got during the wars with the Mangbetu and Mayogo. Another, more plausible explanation for this name, given by the Budu, the Nyali and the Vanuma in their account of their respective history, is that their ancestor was called Andaka and his descendants are named after him.

The names used for the Mbo language and people are kiMbo and boMbo (sg. muMbo). No evidence was found for them being called by different names by the surrounding people groups.

This report will simply speak of "the Ndaka language", "the Ndaka people" or "Ndaka speakers". The same applies to Mbo and Beeke.

2.2. Geography and population

2.2.1. Review of the literature

The *Report of the Linguistic Survey of the Northern Bantu Borderland*, conducted in 1950-1, indicates that the Ndaka people live in the Avakubi area and northwards up to the Budu country (see map 1). These surveyors estimated the population at 4,750. Concerning the Mbo they give a population number of 2,060 and locate them in Epulu territory.

According to Van Geluwe (1960) *Les Bali et les peuplades apparentées* the Ndaka, Mbo and Beeke peoples can be located close to each other. The Ndaka people live in the forest between the Gayu (Ngayu on map 1), Ituri and Epulu rivers, west and east of the 28 degrees east longitude. The Mbo live south of the Ituri and west of the Lenda river. Badumbisa would be a place in the center of the Mbo area. Maybe there is a small pocket of Mbo speakers within the Ndaka area. The most southern point of the Mbo area touches the 0.30 degrees north latitude. The Beeke are said to live in two villages south of the Ituri river, east of Bafwasende.

2.2.2. Location of the Ndaka, Mbo and Beeke peoples

Ndaka is spoken in the whole of the BaNdaka collectivity of the Mambasa Zone (Ituri Sub-region, Upper Zaire Region of the Republic of Zaire). Most of the Ndaka speakers live along the road these days: coming from Mambasa town they are found from Epulu to NiaNia; then about 12 km to the south in

the direction of Bafwasende to where the Ituri river crosses the road (Avakubi) and about 50 km to the north on the road to Wamba. This whole area is tropical rainforest.

The Mbo people are found in the same zone, but in a different collectivity, named BoMbo. The BoMbo collectivity consists of two non-contiguous territories. The larger, BoMbo I, lies southeast of the Ndaka area. A much smaller area, BoMbo II, consists of two Mbo-speaking villages north of the BaNdaka collectivity. These villages, Bafwambaya and Baeta, are respectively 46 and 49 km north of NiaNia. The chief of the collectivity has part of his administration here. As Van Geluwe (1960) said, most of the BoMbo I territory lies south of the Ituri river. There used to be a sideroad from the main Mambasa-NiaNia road to the south into the Mbo area, but since 1986 it isn't used anymore. The forest has taken over so that the Mbo living there can only be reached by foot. One also has to cross the Ituri river and that is only possible by a dug-out canoe.

In earlier times the Mbo people were all living in the forest, south of the Ituri river. Nowadays quite a few moved out of the Mbo collectivity to the road (to sell products of their gardens to traffic on the road). In the beginning this caused some problems with the Ndaka, but now they live together in peace. The *chef de collectivité de BoMbo* has moved from Basiri, which is the official *chef-lieu de collectivité de BoMbo*, to Badengaido, on the main road. This still causes some tension with the chief of the Ndaka collectivity, because technically Badengaido is Ndaka territory. Basiri used to be a centre in the area, but is totally run-down nowadays. Badumbisa is said to be bigger and more important.

Presently the Beeke language is spoken in two villages alongside the Mambasa-NiaNia road: BaBeke (25 km east of NiaNia) and BaBeke d'Isay (53 km east of NiaNia).

One of the collectivities in the Bali area (Bafwasende Zone) is called "Bafwandaka". It appears that the people there are ethnic Ndaka who were separated from their kinsmen during tribal war between them and the Mangbetu and Mayogo peoples. Nowadays they only speak Bali, but still regard the Ndaka as their closest relatives. The same is true for the people living in the area called Bandaakaka in Budu territory, who now all speak Budu.

2.2.3. Neighbours of the Ndaka and Mbo and other ethnic groups living among them

The Mbuti pygmies living in the BaNdaka and BoMbo collectivities have associated themselves with the Ndaka and the Mbo and they live close to their villages.

Traveling north from NiaNia one passes through Abeyru villages (along a 19 km stretch of road) before re-entering the Ndaka area. Abeyru is probably a dialect of Mangbetu. The Abeyru villages are part of a different administrative zone, which is partly enclosed by the Ndaka collectivity. Further north along the same road are also quite a few foreigners who have come to the area to look for gold. This is particularly true for the BoMbo II collectivity around Bafwambaya. As said before, the Beeke live in two small villages among the Ndaka.

The neighbours of the Ndaka are: the Bali in the west, Budu and Lika in the north, Mbo in the south, Bila in the east and Lese in the north east (though this area is only sparsely populated). See map 2 in the Appendix for an overview.

The neighbours of the Mbo can be found on the same map: Ndaka in the north, Kaiku in the east, Bali in the west and Lombi and Bhele in the south.

2.2.4. Census figures

The BaNdaka collectivity consists of 5 groupements: Epulu, Bafwako, Babunda, NiaNia and Ngayu. In Bafwako, the *chef-lieu* of the collectivity, we received the census figures for 1993.

	Men	Women	Boys≤14	Girls≤14	Total
Epulu	2,165	2,221	1,278	1,394	7,058
Bafwako	897	935	405	441	2,678
Babunda	454	490	227	251	1,422
NiaNia	3,351	3,481	1,731	1,770	10,333
Ngayu	2,123	2,293	650	727	<u>5,793</u>
					27,284

Table 1. The Ndaka and Mbuti population in the BaNdaka groupements

Groupement	Men	Women	Boys≤14	Girls≤14	Total
Epulu	198	219	260	292	969
Bafwako	18	21	17	15	71
Babunda	10	7	3	5	25
NiaNia	246	215	206	253	920
Ngayu	65	36	36	41	<u>178</u>
					2,163

Table 2. People from other groups living in the BaNdaka groupements

Summarizing these figures, the Ndaka population can be estimated at 25,000. They are still very homogenous. In the centers NiaNia and Epulu live 7.3 and 12.1% "strangers" respectively. But in the other 3 groupements the Ndaka people make up 97.3% of the population.

The BoMbo collectivity consists of 4 groupements: Basiri, Babeke d' Isay, Badumbisa and Bafwambaya.

We only have the census 1993 figures for the total number of inhabitants for each groupement. So we can't be sure how many non-Mbo people are living in this area. Gold is found in the northern part of the Mbo collectivity as well as in the Lenda river (east of the Mbo heartland), so outsiders are attracted to that. The chief told us that in the Bafwambaya groupement the Mbo are a minority.

Groupement	Population
Basiri	2,583
Babeke d' Isay	4,621
Badumbisa	1,845
Bafwambaya	<u>5,787</u>
	14,836

Table 3. The 1993 population figures of the BoMbo groupements

The Mbo living in the northern Bafwambaya groupement are said to be less than half of the population. In the groupement Babeke d'Isay live some Beeke people as well. Therefore the total Mbo population can be estimated at 11,000.

As far as census figures are concerned, we weren't able to get a hold of the specific figure for the Beeke population. One of the two Beeke villages that we visited however, was inhabited by 38 Beeke men. Many of them intermarried with Ndaka women. The other Beeke village is in the Mbo collectivity and we don't know how many people are living there. But we suppose that the number of Beeke people doesn't exceed 1000.

2.3. History

After having heard the history of the Nyali, Vanuma and Budu peoples, it was disappointing not to find similar stories here. Neither the Ndaka nor the Mbo people we interviewed knew a lot about their own history. Since the stories they told don't give much insight in the relationship between the Budu, Nyali, Vanuma, Ndaka and Mbo peoples, they will not be included in this report.

It is worth mentioning that none of the other groups include the Mbo people in their history. The Mbo people themselves mentioned the Nyali in their account, but neither the Ndaka nor the Budu. They claim to have come from the direction of the Lualaba river (south of Kisangani). The *chef de collectivité de BaNdaka* explicitly stated that the Ndaka and the Mbo have a different origin: only the Ndaka people are closely related to Nyali and Budu.

The northern group of Mbo is said to have fled from the others when they were attacked by the Mangbetu.

The history of the Beeke people only went back about 30 or 40 years. At that time there weren't any Beeke living between the Ndaka yet. They migrated from somewhere downstream along the Ituri river (direction of Kisangani). After that, they were forced to move closer to the road by what they called "a white man", probably the Belgian colonial authorities. They said that they established themselves in the present villages in 1960. The older men still remember the other place on the shore of the Ituri river where they used to live before. This migration probably took place earlier than 1960 since there is already a village called Babeke on a map that appeared in 1959. Also, considering the fact that Zaire became independent in 1960, it doesn't seem likely that at that time a white man still would have the power to force people to move to the road. During colonial times the Belgians as their general practice forced many people

to live along the roads.

According to the *Report of the Linguistic Survey of the Northern Bantu Borderland*, written in 1956, the Beeke language was spoken in two villages. The village of Ibeke (later called Babeke) on the Avakubi-Irumu road (388 km) and another village Ibeke south of the Ituri river. So it is very well possible that there were two separate migrations of the Beeke people at different times and from and to different places.

The Beeke people are not related to the Ndaka or the Mbo. They also deny any connection with the Bali and say that they have problems understanding their language. But they claim to have the same ancestor as the Lika people. Lika was a child of Beeke and they had a fight over planting seeds. The Beeke don't easily understand the Lika language however. According to the people in NiaNia, the Beeke are descendants from the Bali, but left them during a (tribal?) war. Looking at the percentage of similarity between the three languages Beeke, Bali and Lika it seems most likely that the Beeke come from the Bali, left them and later moved to live between the Ndaka. Since that time, many Ndaka words have entered their language. Also there is a lot of intermarriage between the Beeke and the Ndaka.

For the reader who is interested in what the Budu, Nyali and Vanuma gave as their history, I refer to the reports of the surveys done in those areas (Boone, 1989; De Wit, 1993; De Wit-Hasselaar, 1993).

From the linguistic analysis it can be concluded that Budu, Ndaka, Mbo, Nyali and Vanuma are all closely related languages (see sections 2.5 and 2.5.2.).

2.4. Economy

The Ndaka as well as the Mbo are agriculturalists. The most common crops are rice, peanuts, (cooking) bananas and cassava. They also extract palm oil from the fruits of the palm tree.

There are no industries found in either of the two collectivities. What brings quite a few people from other language groups to the area is the presence of gold. It is found in two areas: in and around the Lenda river and north of NiaNia.

2.5. Linguistic relationships: related languages and dialects

2.5.1. Review of the literature

Insofar as they appear in the literature, Ndaka, Mbo and Beeke are all classified as Bantu languages. The *Report of the Linguistic Survey of the Northern Bantu Borderland* (G. Van Bulck and Peter Hagget, 1956) groups Ndaka, Mbo and Beeke together with Nyali and Budu. On page 84 we read: "Although they are clearly spread over three separate areas, there can be no doubt as to their unity." On the next page Beeke is said to be "a very mixed dialect of Imbo origin which has undergone Bila and Baale (=Bali) influence, or vice versa". As will be explained in the next section, the last possibility is much more likely: Beeke has a Bali origin, but is extensively influenced by Ndaka (neither by Mbo nor by Bila, since they are living between the Ndaka).

Bryan in her book *The Bantu Languages of Africa* (1959) calls the Huku group the Nyali group. She puts Nyali (Nyali and Bvanuma), Budu, Mbo, Ndaaka and Beeke together in this Nyali group. On the basis of our findings, Beeke should not be in this class. Bvanuma, according to Bryan a dialect of Nyali, should be listed as a separate member of the Nyali group and be spelled as Vanuma.

In *Les Bali et les peuplades apparentées* (Van Geluwe 1960) comes with two different theories about the origin of the Ndaka, Mbo and Beeke peoples. According to the first version they originate from the Bua, like the Bali and are most closely related to the Bali. This theory is based on supposed cultural and linguistic similarities between these groups. Some of the sources Van Geluwe used add that though these languages are of Bua origin, they may have undergone Budu influence.

The second version has it that they all originate from Budu. Here again cultural and linguistic arguments are used. Some of the authors that Van Geluwe cites say that the Ndaka, Mbo and Nyali peoples all speak the same language or at least that these languages are closely related. Just as the first theory allows that the languages may have undergone Budu influence, some people who hold to the second theory add that though they are of Budu origin, they may have undergone Bali influence.

When comparing lexical similarity figures it is striking to see that only about 30% of the Bali lexicon is similar to Ndaka and Mbo (and Budu). But between Beeke and Bali this figure is 65%. This is why the conclusion to be drawn here is that the second theory is much more valid than the third one: Budu, Ndaka, Mbo, Nyali and Vanuma are all closely related and may all have a common ancestor. Beeke however is a language of probable Bali origin that has undergone Ndaka influence since the time the Beeke people are living between the Ndaka. Mbo is spoken of as a dialect of Ndaka, but again this is not confirmed by our lexical similarity comparison. Mbo is not closer to Ndaka than Ndaka is to Budu. Also, the people all said they were different groups and not part of the same ethnic group.

Voegelin and Voegelin (1977) place Beeke and Mbo in the Bira-Huku group, but Ndaaka is grouped together with Nande for an unknown reason. Since Meeussen introduced Zone J (as a subset of the Zone D and E languages), Nande didn't belong to the Zone D languages anymore, but was transferred to Zone J. As a consequence, Ndaka became Zone J as well (J.40). This is therefore the classification given in the *Ethnologue* (Grimes 1992, page).

In the *Colloque sur l'Enseignement des Langues Zaïroises* (1981) it says on page 27 that the baNdaka of NiaNia, who are related to the baBudu, should also be connected with the baNyari.

The *Ethnologue* (1992) classifies Ndaka as Narrow Bantu, Central, J, Konzo (J.40), and thus follows the opinion of Voegelin and Voegelin. However Bryan's thought that they may be part of the Bira-Huku group (D.30) is also mentioned. Ndaka is said to have two dialects, which would be 90% lexically similar. (These would be Ndaka and Mbo, presented as two dialects of one language when Bettina Gottschlich visited NiaNia in 1990.) The Mbo and Beeke entries report that they are part of the Bira-Huku group and are also possible dialects of Ndaka.

Since many languages of this Bira-Huku group now have been surveyed by SIL-members, it has become clear that the Bira and the Huku group are distinct from each other and that they perhaps should not be grouped together. But for completeness all these languages will be listed here, together with some information about the place where the language is spoken, the number of speakers, the language development status and their sub-classification (which is different from the one in the *Ethnologue*).

language	region	zone	speakers	status	sub-classification
Beeke	Haut-Zaire	Mambasa	500	survey completed	Bali
Bira	Haut-Zaire	Irumu	120,000	survey completed	Bira
Bhele	Nord-Kivu	Lubero	22,500	work in progress	Bira
Bila	Haut-Zaire	Mambasa	50,000	survey completed	Bira
Boguru	Haut-Zaire	Dungu ?	unknown	survey needed	Kari
Budu	Haut-Zaire	Wamba	180,000	work in progress	Huku
Kaiku	Haut-Zaire	Mambasa	2,000?	survey completed	Bira
Kari	CAR & Haut	-Zaire	5,000	survey needed	Kari
Komo	Maniema	Lubutu	150,000	work in progress	Bira
Kwamba	North Kivu	Beni	9,000	work in progress	Bira
Mbo	Haut-Zaire	Mambasa	10,000	survey completed	Huku
Ndaka	Haut-Zaire	Mambasa	27,000	survey completed	Huku
Ngbee	East Zaire	?	30,000	survey needed	Kari
Ngbinda	East Zaire	?	few	survey needed	Kari
Nyali	Haut Zaire	Djugu	43,000	survey completed	Huku
Vanuma	Haut-Zaire	Irumu	6,700	survey completed	Huku

Table 4: The languages of the Bira-Huku group according to the Ethnologue

The term "Huku" is used to cover the languages Nyali, Vanuma, Budu, Ndaka, and Mbo. Beeke does not belong to either the Huku nor the Bira group, but probably to the Bali group. A 250-item wordlist taken in the village of Babeke shows 65% lexical similarity with Bali, 46% with Lika, 45% with Bila, 40% with Bira and 38% with Ndaka. Note that Bryan (1959) and Voegelin and Voegelin (1977, p. 62) say that Huku is another name for Nyali. In Kilo, Constance Kutsch Lojenga was told that "Huku" is a name given by the Hema people to anyone who is not a Hema.

In summary, Ndaka and Mbo are part of the Bira-Huku group: "Niger Congo, Atlantic Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Broad Bantu, Narrow Bantu, Central D, Bira-Huku (D.30)." The Beeke language is most similar to Bali, although the Beeke people live among the Ndaka.

2.5.2. Present situation

2.5.2.1. Relatedness with other members of the Bira and the Huku group

When we compare the languages of the Bira group with those of the Huku group, the lexical similarity percentages appear to be very low: between 20 and 30%. Table 10 below shows that the languages in both the Bira and the Huku group closely group together in each respective group, but that the two groups should not be put together.

Bira									
59	Bila								
56	81	Kaiko							
57	72	82	Bhele						
58	70	72	80	Komo					
23	23	21	25	28	Budu - Ibambi				
22	21	21	24	28	92	Budu - Wamba			
22	23	22	23	29	85	86	Ndaka		
24	26	25	26	30	78	78	87	Mbo	
22	21	21	21	27	74	75	76	77	Vanuma
22	21	20	22	27	74	73	73	76	85 Nyali

Table 10: Languages in the Bira group compared with those in the Huku group.

Finally, table 11 presents a similarity tree of the languages in the Huku group of which we can be reasonably confident. This figure summarizes the lexical data and does not necessarily reflect genealogical relationship or degree of intercomprehension.

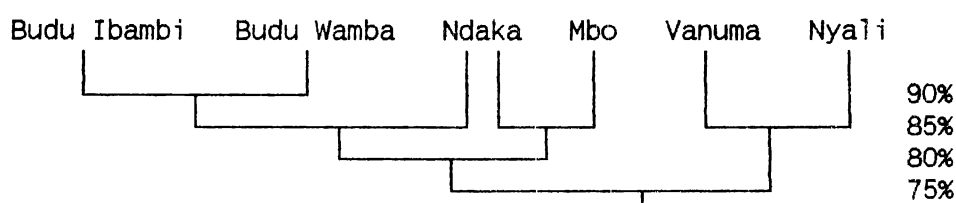


Table 11: Similarity tree of the languages in the Huku group

In a forthcoming data-paper it will be shown in detail what the regular lexical differences and similarities are between the languages of the Bira and the Huku groups (De Wit-Hasselaar, 1994).

2.5.2.2. The dialect situation

All Ndaka speakers that we interviewed insisted that there is only one variation of their language. There aren't any dialectal differences. We took wordlists in three different places (Bafwatungbo, Niania and Bafwakoia) and found this confirmed. Our impression is that the speech of the people living at the boundary of the language area is influenced by the neighbouring language, but this is nothing unusual. Whenever it is mentioned in the literature that Ndaka has two dialects, Mbo is probably meant.

While taking the Mbo wordlists we had an interesting experience. We took the second list in Basiri while two people were present with whom we had done the first list in Badengaido. In Basiri many older men from the southern part of the Mbo area (around Bdumbisa, see map 1) had gathered to be interviewed. We noticed small differences in for example some of the prefixes that were used by the people from the southern part. But when we made a comment about this variation, they all said that it was really one language and that they all spoke exactly the same. For the rest of the list, the people from Badengaido were successfully suppressing the variety that is spoke by the people from around Badumbisa. Anyway, there didn't seem to be problems in understanding. Probably the variety spoken in Badengaido and Basiri would be the best choice for a language project.

Reportedly Ndaka children only five years old would already be able to understand Mbo. Also Mbo people say that they don't have any difficulty in understanding Ndaka. We saw examples of two adults, a Mbo and a Ndaka speaker, who communicated effectively each using his own mother tongue. There is about 85% lexical similarity between the two languages. This similarity figure can't be used to prove that Ndaka and Mbo people are or are not able to understand the other's language without having learned it through social contacts. Only thorough intelligibility testing could help us here (which was beyond the scope of this survey). But it is equally important what people say about it themselves. This shows their willingness to understand each other and also to maybe one day use common literature.

We didn't get a clear answer to the question where the best Ndaka is spoken. Since there are no discernable dialect differences within Ndaka, the question can remain open for the present.

2.6. Language use

2.6.1. Young people

As often occurs in socio-linguistic surveys in northeastern Zaire middle-aged and older people interviewed on this survey complained that the young folks don't speak the language as they ought to. Young people tend to mix the local language with the national or trade language. Also people from a "mixed marriage" and those that have traveled outside their home area don't speak pure Ndaka or Mbo anymore.

The custom in case of mixed marriages is that the wife will live in the husband's home area. Usually she will also learn his language. When they first meet, they communicate in Swahili. Thus non-Ndaka women who marry Ndaka men usually learn Ndaka. It was reported that children from such families will learn both Swahili and their fathers' language. It also occurs however, that such children would grow up knowing only Swahili.

Mbo children start learning Mbo. At the age of four or even before that most children learn Swahili as well (since there are no schools they learn Swahili from their parents and peers). Another language for them to know is Ndaka. But the way the Mbo men talked about it, for them it can hardly be called a "different language". Ndaka is like "their language".

Mbo men marry women from many different (neighbouring) groups, but still the majority marry Mbo women. Second probably come Ndaka women (based on a quick study among 23 middle aged and older men: married to 35 women from whom 23 Mbo, 5 Ndaka and the rest all from different groups). Asking the people which language would be used in the home in case of a mixed marriage, the first reaction was: Swahili. Then the chief added that the mother would have to learn the Mbo language and the children as well. This statement is confirmed by the results of some individual interviews (see section 2.6.4.).

2.6.2. In school

As is most frequent in this part of Zaïre, Swahili is used as a medium of instruction for the first two grades of school and French is used

thereafter.

2.6.3. In church

The CECCA-16 people in NiaNia report the following about language use in church. Songs can be either in Swahili or Lingala. Announcements are usually done in Swahili, but may sometimes be translated into Ndaka. The Sunday that we were present, there was a special meeting for the 'women of the good news'. The service started by four people giving a short welcome in four local languages: Ndaka, Lombi, Bali and Budu. People are used to pray in Swahili, though they have the freedom to praying in their mother tongue.

They say it is not good to preach in Ndaka, because there are always people from other language groups present. This is particularly the case in NiaNia, a town with a little over 10,000 inhabitants.

We also spoke to the Catholic Abbot in NiaNia, he himself being a Budu speaker. He said only Swahili is used in the Catholic Church, though some Budu hymns may be sung. In the CECA-40 chapel Swahili is the language used as well. Churchgoers are free to pray in their own language. The choir may sing some self-composed songs in Lombi and Abeyru. The CECA-40 church is still new in this area and hasn't reached many Ndaka people yet.

The language used in both Catholic and Protestant churches in the Mbo area is also Swahili. Songs may be either in Swahili or in Lingala. The CECCA-16 catechist, who mainly works among the Mbo, reports that he preaches in Swahili because everybody understands it, even the children. Also there may be others present who don't speak Mbo or Ndaka. When he sees that people don't understand him, then he sometimes interpretes his own words in Ndaka (which all Mbo understand). Some people here may pray in the local language, though they would often start in Swahili.

2.6.4. Other

During a mourning period people use Ndaka, but the preaching at the funeral would be in Swahili because of non-Ndaka speakers being present. The same applies for Mbo.

In the Mbo area Swahili is spoken at the "bureau the chef" and at a meeting of the state ("makutano ya l' Etat").

Close to the Mbo are a lot of 'foreigners', looking for gold in the Lenda river. They don't mix so much with the Mbo. The Mbuti do, however. Also in the northern part of the Mbo collectivity the indigenous population is very mixed with other peoples who are prospecting gold. The chief of the Mbo said that there now were living less than 50% Mbo people in the BoMbo II area.

Many Beeke are reported to speak Ndaka as well. Intermarriage occurs often with Ndaka or Mbo people. If a Beeke man marries a Ndaka girl, they would each learn the other's language.

16 Ndaka speakers and 7 Mbo speakers were interviewed individually using a prepared interview schedule in order to know more details about language use. The results will be summarized here. See Appendix nr. 3 for all the

questions and answers.

Ndaka people apparently use much more Swahili in their everyday life than the Mbo do.

About half the people interviewed in each group (Ndaka as well as Mbo) come from a "mixed marriage". In general they have their father's language as their mother tongue. This is not surprising since they live among their father's kinfolk.

With their friends, young and middle aged Ndaka speakers report using hardly any Ndaka at all, this being in sharp contrast with the habits of the Mbo. One of the reasons for this may be that the Mbo are more homogeneous than the Ndaka (since the latter live along the main road) and are clinging more to their traditions. All the interviewees who have Ndaka or Mbo as their first language reported dreaming and thinking in them, which shows that these are still the core languages in their lives. Many of the people interviewed teach their children both the local language and Swahili. But two Ndaka parents teaching their children only Swahili is an exception we only came across once.

It is important to note that older people must strongly prefer to speak their own language and almost everybody speaks the local language with them. Considering the fact that so many middle-aged and younger people speak Swahili with their friends, one wonders what language they will speak when they are old.

In counting, Swahili definitely has taken over! This is confirmed by the fact that only a handful of people still know how to count from 1 to 10 in Ndaka or Mbo.

2.7. Language attitudes

2.7.1. Attitudes towards dialects and related languages

People in NiaNia say that even little children can understand each other when they speak Ndaka and Mbo together. They also say that the Budu-Ibambi dialect is closer to Ndaka than the Wamba dialect (this is not confirmed by computer analysis of the wordlists). They consider the Nyali and the Mbo to be *bandugu*, that is brothers.

We sensed somewhat cooler feelings towards the Budu. One man literally said: "They don't like us". Reportedly there are quite a few Budu living between the Ndaka, but not so much the other way round. Ndaka people who have much contact with Budus learn to speak their language. (We got the impression that the Budu maybe look down upon the Ndaka.)

The Mbo were asked their preference for Swahili or Ndaka literature and they answered directly "Ndaka", because, they said: "It is our language." But between Budu and Swahili literature they definitely preferred Swahili to Budu. The Mbo people said that they could easily understand Nyali (even when it is spoken fast): Nyali Kilo was easier for them than Vanuma. A child of about 6 years would be able to fully understand Nyali. At the same time they stressed the difference between Mbo and Ndaka and added that they also have a different origin. The Ndaka in Bafwakoia said the same thing. This leaves us with some unanswered questions. Why do the Mbo

want to be distinguished from the Ndaka and at the same time say that their language is almost their own? How is it that they claim to understand Nyali easily when there is much lower lexical similarity than with the other languages of the Huku-group and also hardly any contact between them?

Given the choice between a Bible in Bali or in Ndaka the Beeke people chose – without hesitation – Ndaka. After which the father of the local chief remarked: "But wouldn't it be possible for us to get a Bible in our own language?" It seems that the Beeke are rapidly being assimilated to the Ndaka, so that they could well be served with literature in Ndaka.

2.7.2. Attitudes towards languages of wider communication (LWC)

The attitude of all three people groups under survey is positive towards the use of languages of wider communication. Swahili is most widely used. It is seen as good when there are people from other language groups present that one should talk in Swahili so as not to exclude anybody from the conversation.

During one of the church services that the survey team attended in NiaNia, the pastor asked some people to read a passage from the Bible in 3 different languages: French, Swahili and Lingala.

The answer in NiaNia to the question of somebody who knew French would be more respected than somebody who didn't was: "Respect for somebody depends on his behaviour and lifestyle!" In general only a few people speak French or Lingala.

2.7.3. Attitudes towards language development

There is no radiobroadcast in Ndaka, nor have any cassette tapes ever been made in that language.

The Catholic *abbé* (himself a Budu speaker) was positive about developing the Ndaka language into writing. He once took part in a mass in Budu and enjoyed that very much. However he points out the difficulty that people from many different languages are living together in NiaNia. The Italian Catholic Father, who basically has a positive attitude towards local-language Scriptures, doesn't see a future for a Ndaka Bible. He said that if we don't do it quickly, that is to say in less than 5 years, we would hardly find any Ndaka speakers anymore. He estimated that 50% of the people in this area were Budu speakers, so a Budu Bible would be more helpful. (This is not confirmed by the census data.)

The Ndaka people in Bafwakoia said that in 50 years more and more Swahili would be spoken and also mixed in with the Ndaka. These days Ndaka 'safi' (pure) is hardly spoken anymore. But nevertheless they think that Ndaka would not cease to be used. Being asked in which language they would prefer to see books, Swahili or Ndaka, they don't really want to make a choice. But they stated clearly that they wouldn't be happy with just books in Ndaka. For teaching in primary school, they considered Swahili to be much more worthwhile than Ndaka. Ndaka could be a subject to be taught in secondary school though (N.B.: hardly any of these children go to sec. school at present).

They would buy books in Ndaka (if they can read). It was remarked that Ndaka people who had left their home area would benefit from books in their language in order not to forget it totally. People expressed interest in a prayer book in Ndaka. However, they also claimed that everybody was able to understand the Swahili spoken in church. Note however, that the sermons the surveyors heard were in a much simpler Swahili than the Bible.

Though many Mbo people are illiterate, the older men said they were interested in books in Mbo. The chief of the collectivity, who was present too, corrected this directly by saying: books in Mbo and Swahili. As subjects of interest gardening, housing and schoolbooks were mentioned. Given the choice between books in Ndaka and Swahili, they seemed to be more interested in Ndaka: it is 'our' language. But between Budu and Swahili they definitely preferred Swahili.

Reading, however, is something foreign to their culture. In individual interviews people were thinking more about the advantage of being able to read and write letters than books. Nevertheless, the Swahili tracts that we were handing out were popular.

2.8. Literacy

In the light of the lack of schools in the area, the number of literate people can't be high. In NiaNia the percentage of people who could read and write was estimated at 25%. The Catholic abbot said that there are many illiterates, of whom more and more children. His estimation is 60% illiterates, more women than men. Because the people come from a hunting and farming culture, going to school isn't part of their customs.

According to the *chef de collectivité de BaNdaka* (Bafwakoia) and his *président de conseil* the literacy rate among the BaNdaka is about 30% and they added that the majority of the literate people are young men. From the whole Ndaka area north of NiaNia where no schools are, maybe 10 children per year would go to the primary school in NiaNia. So the fear of the abbot that more and more children would grow up illiterate may well come true. Also, maybe 30% of the children starts primary school, but not all of them will also finish. There may be a dropout of up to 50%.

2.9. Scripture Comprehension Testing

In December the survey team experimented with a test to measure bilingualism in Swahili. (See the Bira survey report (De Wit 1994a) and separate paper about Scripture Text Testing (De Wit-Hasselaar 1994b).) This was done by means of recorded text comprehension testing and Scripture testing. The Swahili used in the recorded text was very similar to the version of Swahili in which the Protestant Bible (1967) is written. This is the Zaire Swahili translation that is widely used in the Protestant churches in eastern Zaire.

Since the scores people got on the free story weren't much different from the one they got on the passage taken from Scripture, this time we left out the story. Also we were not using two Bible passages, but just one, since here again people's scores were very similar. So the texts we used during this survey were a very short introductory story of 4 sentences with 4 questions to help the testees get used to this type of testing and

a passage from Scripture (1 Kings 12:1-10), with 10 questions. (See texts, questions and results in Appendix 4.)

In December the people were divided according to age and gender. From the test results it was clear however that education is an important variable. So this time all three factors age, gender and education were taken into account. The dividing point for age was 35 years, and for education it was up to primary school. The result was 8 groups of testees: younger and older men with and without education and younger and older women with and without education. Our goal was to test 5 people in each slot. However hard we tried though, we couldn't find 5 women above 35 that had more than primary school, but we made up for it testing more women with less than primary school education. In the end the different groups were not all the same size. The total number of women over 35 was 11 as well as under 35. The total number of men in each age group was 13.

There wasn't a significant difference in score between younger and older people: younger 58% and older 55.6%. Also men and women did about equally well on the test: 57% and 56.6% respectively. What really proved to be a discriminating factor was education. People with more education get a much higher score: 70.1% compared to 42.7% for those with less than primary school.

The scores on this test can be used to compare the different groups of testees with each other. We can even tell how the Bira people did compared to the Ndaka and Mbo. But it is not possible to say something like: a score of 70% on this test is comparable to a level 3 on the LAMP scale. More work needs to be done in the area of bilingualism testing to find a way of calibrating the results.

The only thing we know is that 5 people who did the control test in Bunia all got a score of almost 100%. These people were all Christians (even pastors or elders in the church) and they use Swahili in their everyday life. They all had more than primary school, but that still means that they did much better on this test than the average educated person in the Ndaka and Mbo area. The tentative conclusion from this can be that the level of bilingualism in Swahili amongst the Ndaka and Mbo people is not sufficient to easily understand a portion of Scripture, even when their level of education exceeds primary school.

2.10. Institutions

2.10.1. Church presence

The Catholic church is predominant in this area, as in most parts of Zaire. About 23 Catholic chapels can be found all over Ndaka country. Last year 300 people were baptized in the whole parish: mainly adults or children above 13. The Catholic church is involved in the following developmental projects: schools, literacy for adults (in the school building after school hours), a dispensary and a water pump in the centre of NiaNia.

The biggest protestant church in the area is CECCA-16 (Communauté Evangélique du Christ au Coeur de l'Afrique). It was founded in NiaNia in 1967. During a normal Sunday service (January 16) 273 people came to church in the main chapel in NiaNia. In 1993 70 people were baptized in

the same church. At the Preparatory Bible School of two years in NiaNia, people are trained as catechists. To become an evangelist one has to go to the Bible School in Ibambi for 3 years. In the NiaNia District there are four ordained pastors, of whom only one is a Ndaka (located in Bafwambaya). The other three are Bali, Lombi and Budu. They would really like to have a pastor for the Mbo in the future. Right now there is one Mbo man at the Bible School in Ibambi to be trained as an evangelist.

According to informants in NiaNia most of the Mbo were Muslim in earlier days. One of the former Mbo chiefs forced his people to become Muslim. There even used to be a mosque in Basiri (no trace of the building is left). However, a lot of Mbo people are Muslim in name but stick to their traditional religion.

Other church communities working in this area are:

- CEPZA 8-ème (Communauté des Eglises de Pentecôte au Zaïre)
- CECA-40 (Communauté des Eglises Chrétiennes en Afrique)
- CNCA 21-ème (Communauté Nations du Christ en Afrique)
- CADZ 12-ème (Communauté des Assemblées de Dieu au Zaïre)

Apart from these the following religious groups are also present:

- Kimbanguists
- Bima
- Jehovah Witnesses
- Nzambe Malamu

During a visit of the pastor of CECA-40 in NiaNia, Rev. Seta Kelanza, we learned that he started evangelizing there in 1991 by bicycle. Since half a year ago the people worship at their own chapel. About 45 people come to church on Sundays and 15 were baptized last year. Every morning there is a prayer. Evangelism is continued by volunteers. The pastor is Budu, and he used to work in the Budu translation project. He would be willing to learn Ndaka, because he is convinced that people would be touched most by hearing the message in their own language. His concern is that traditional religion is still very strong in this area. Sometimes his helper (an Abeyru man) translates parts of the message into the Abeyru language.

In the heartland of the Mbo people only the Catholics and CECCA-16 are present, both denominations being a tiny minority of the population (the biggest CECCA-16 chapel in Badumbisa has 65 adherents). Quite a few people claim to be Muslim, but with no mosques and no 'Koranic teacher' present in the area, this probably doesn't mean very much. The impression we get from the protestant catechist who lives in Badumbisa and from our own observation is that most Mbo people practice their traditional religion. The catechist also remarked that almost all Mbo people are present when there are religious festivities of some kind that have to do with their traditional religion.

2.10.2. Schools

In the Ndaka area are only a few schools: a primary and a secondary school in NiaNia and a primary school in Epulu (all run by the Catholics). The primary school in NiaNia has 240 pupils. There are probably more boys than girls attending school. In earlier times there used to be 4 primary schools in NiaNia: the Catholics, the Kimbanguists, CECCA-16 and CECA-20 each had their own school. Then the government enacted a law that all

schools buildings should be built with bricks. This was too expensive, so most of the schools closed down.

In the whole Mbo area no school can be found! From 1972 - 1985 there was a primary school in Basiri, but the teachers weren't paid any more and left. Formerly there were primary schools in Badumbisa and Badengaido as well, but these are not in use any more. This means that virtually none of the Mbo children goes to school nowadays.

2.10.3. Other institutions

NiaNia has 4 dispensaries, of which three are run by the churches and one is private. It isn't easy to continue this medical work, because of a lack of medicine and capable people. There is no doctor in the whole area we surveyed. The closest hospital is 200 kilometers away. Two more dispensaries can be found in Bafwakoia and Epulu.

There are hardly any markets. Even in a central place like NiaNia, there was only a very small market. The little shops in Bafwakoia didn't even have a common product like tea! There are no industries. People that live along the road often sell parts of their harvest to passing trucks. The presence of gold and diamonds attracts foreigners.

3. ANALYSIS

3.1. Vitality of the Ndaka, Mbo and Beeke languages and patterns of language use

Summarizing what has been written in section 2.6 it can be concluded that Ndaka and Mbo are both vital languages. They continue to be used in everyday life and most people that were interviewed individually report that they think and dream in their mother tongue.

Comparing the vitality of Ndaka and Mbo, it seems that Mbo is more vital than Ndaka. This may be due to the fact that the Mbo people are more homogeneous and more traditional and live more isolated. The Ndaka people mainly live along the road and in the bigger center NiaNia and for that reason use more Swahili to communicate with people from other language groups. Still, even in the most isolated Mbo villages, children grow up learning both the local language and Swahili.

Mbo and Ndaka are hardly used in church or in the schools. Swahili is used in church and during the first two years of primary school. (NB. In the BoMbo collectivity is no primary school left these days). Later in primary and in secondary school French is the language of teaching and Swahili is taught as a subject. This may be one of the reasons why people who have more than primary school did significantly better on the Scripture comprehension test. We assume that the Swahili taught in school is much closer to the standard (and to the translation of the Bible) than the Swahili that is actually spoken in this area.

The Beeke language is still spoken in the two villages called BaBeke and Babeke d'Isay, but more and more Ndaka is mixed into it. Because of close contacts and frequent intermarriage between the Beeke and the Ndaka people there is a trend of Beeke people starting to forget their own language and to use Ndaka instead. They still have a separate identity. The older people especially, since they themselves moved from near the Ituri river to the road, that is to say: from relative isolation to within the Ndaka community.

Concluding that both the Ndaka and the Mbo languages are not in danger, the next question is what can be expected of starting a translation and literacy program in one of these languages. Here we need to consider the three socio-economic factors that John Watters (1989) pointed out as having a lot of influence on the nature and development of a language program. These deciding factors are: social cohesion, presence of middle-aged local leadership and openness towards change and development (Watters 1989).

The Mbo community can be characterized as a traditional community. There is strong social cohesion, middle aged-leadership is present at the local level and there is no or very little openness to development. The Ndaka mentioned that the Mbo people are even suspicious of young people going to secondary school. Especially this lack of interest in change or development is a counter-indication for a successful language development program. Thus it can be predicted that there will never be a "mass movement" towards literacy, at least not in the foreseeable future.

The balance goes a little different if we apply the same criteria to the

Ndaka people. Social cohesion is less in the town of NiaNia, but still quite strong outside NiaNia. Local middle-aged leadership is present. The difference is that they are more open to development than the Mbo. They want more schools, dispensaries, a hospital etc. The following example illustrates this. Although there are a few dispensaries in NiaNia, there is a real need for a medical doctor. Nobody has been found yet, but the people had started building a house for a future doctor so as to make it more attractive for somebody to come and serve there. The Ndaka could be characterized as a changing community and would be a better candidate to start a translation and literacy project than the Mbo.

3.2. Reference dialect

In this survey we came across three distinct speech forms: Ndaka, Mbo and Beeke, none of which has significant dialect variation. One of these three languages needs to be chosen as "reference dialect" or as "standard language". This would be the first, if not the only language to be developed. Apparently all Beeke people speak and understand Ndaka nowadays, so they could be served by whatever literature there would be developed in Ndaka. There are no arguments for choosing Beeke as the reference dialect.

Arguments for choosing Mbo would be twofold. The Mbo are a spiritually very needy people. Although the Ndaka still are far from being fully evangelized, the Mbo even more so. Developing the Mbo language in order to make a Bible translation could have a great impact on the Mbo people. Also, compared to Ndaka, the purity of the Mbo language is better maintained. However, the arguments for choosing Ndaka as the reference dialect far outweigh these.

Ndaka is said to be best understood by the other two groups under survey. It is spoken in the church and economic center of the area, NiaNia, and along the road. It is not spoken in two separate areas, like Mbo, nor is there language interference from prospectors (gold and diamonds). The Ndaka people are more numerous than the Mbo (25,000 compared to 11,000). Mbo has sometimes been called a dialect of Ndaka, but never vice versa. Since the Mbo people say that they all can understand Ndaka, the assumption could be made that for them Ndaka literature would be sufficient too.

But to be sure of that, it might not be enough to base our conclusions on the reported comprehension. It is not clear if this is a case of inherent intelligibility or that only part of the Mbo population understands Ndaka because of intensive contacts with them. Also, considering the fact that the Mbo people said the same thing about Nyali, this may prove not to be true. But if it is not due to inherent but to acquired intelligibility, then it is much more likely to find Mbo that also speak Ndaka than the other way round.

Another important argument for choosing Ndaka as the reference dialect is, that the church prefers work in Ndaka before or instead of in Mbo. Linguistically Ndaka is closer to Budu than Mbo, so it would be a better option for CARLA. Taking into account the conclusion of section 3.1, the predicted success of a language development program in Ndaka is bigger than in Mbo.

Considering all the pro's and cons, Ndaka is the best candidate for a project of language development and Bible translation.

3.3. Literacy situation

The number of literate people in the Ndaka area is not very high. Estimates range from 25 to 40 %. The situation in the Mbo area isn't any better, since there are no schools operating anymore (and there were only a few in the past).

3.4. Church interest in a Ndaka translation

The surveyors were mostly involved with representatives of the CECCA-16 church community in NiaNia. This community is sponsoring the Budu translation and it is the biggest Protestant church in the area.

The CECCA-16 church representatives had a genuine interest in a Ndaka translation. However it was mixed with the desire to have resident missionaries (like all the neighbouring groups: bringing schools, a hospital, an airstrip, a high frequency radio, etc.) as well as having their language obtain the same 'status' as the neighbouring languages Budu and Bali and Kumu where a language project is on the way. They said they needed somebody from outside to teach them how to do a translation and how to write down the language. After a long talk with Bettina Gottschlich they started to realize that it would involve them as well: they would need to set people free for this work and be willing to support them.

There was no language committee yet, but they asked information how they could start one and how they might proceed from here. We advised them to write a letter expressing their need for a Ndaka translation to the CECCA-16 headquarters in Isiro. In April they wrote a letter to Bettina Gottschlich (in her function as director of the Budu translation project). They expressed their joy that a survey had been done in the Ndaka language for the first time in history. The letter showed their interest in a Ndaka translation. It was mentioned that there are still some Ndaka people who don't know any Swahili at all. The Mbo people and their need for Scriptures in the vernacular was not touched upon. Unfortunately, we didn't ask the people in NiaNia what their opinion is if Mbo would be chosen for a translation and not Ndaka.

For the older people preservation of the language certainly is a motive as well, since young people don't speak Ndaka so well anymore. They tend to mix it with Swahili, French and Lingala.

3.5. Characterization of possible project

If a project of Bible translation and literacy were undertaken in Ndaka, then it should be done in close cooperation with the Budu project. The information that was gathered by the Budu team wasn't sufficient to determine exactly how adaptable Ndaka is to computer analysis such as CARLA (Computer Assisted Related Language Adaptation). But after informal analysis of the data it was determined that a CARLA adaptation from Budu to Ndaka would not be difficult. This is a big advantage, because it means that we don't have to start from scratch in the Ndaka language.

Considering the fact that there are only very few people with higher education, S.I.L. might have to send a missionary (couple). A list with

names of people who did secondary school or more can be found in Appendix 5. All these people except one are Catholics.

A translation committee would have to be formed. If some capable Christians can be found, then they need to get the necessary training to become translators. In S.I.L. Eastern Zaire Group more thought should be given to training national translators. Part of their training could be an apprenticeship in the Budu translation project. From the very beginning a literacy program should be started as well.

There used to be an airstrip in NiaNia. It is unusable now, but it wouldn't require too much work to get it back in shape. If the strip were fixed, then NiaNia would be a good choice to live and build a translation office. There aren't any brick houses in good condition that we know of.

One of the research questions is still unanswered: Would it be possible and (or) advantageous to design one program in which Ndaka, Mbo and Nyali and Vanuma are involved? The answer should be no. They are all different languages. Nyali and Vanuma are not high priorities right now. Also, because the areas in which they are spoken are so far apart from each other that regular contact can't easily be organized. If a Ndaka project would be well on the way, it would be worthwhile to look again into the possibility to extending the Ndaka project in such a way that Nyali and Vanuma were included.

4. CONCLUSIONS

4.1. Translation need

The Bible Translation Needs Bulletin 2 (Grimes 1992), lists Ndaka, Mbo and Beeke all as 'possible translation needs', which means that very little was known about these languages before the survey was undertaken. With what we know now, the following changes could be made. The translation need status of Ndaka should be changed from possible to probable. The Ndaka people will not be able to use the Budu literature. After a rapid appraisal survey there is usually not enough evidence for calling it an unlikely or a definite need. In the case of Ndaka, more survey would be needed: the bilingualism of Ndaka people in Swahili should be tested thoroughly in order to be sure that they can't be served by the existing Scriptures in Swahili. Hopefully some good test will be developed in the near future to test bilingualism in Swahili in eastern Zaire.

The translation status of Mbo can be changed from possible into unlikely (separate) translation need. We assume that the Mbo people can use the same literature as the Ndaka. Some time in the future this will have to be tested too: can the Mbo really understand the Ndaka literature easily?

For the Beeke people it should be written that there is no translation need. They live in two non-contiguous villages among the Ndaka people. They will be able to use the literature in Ndaka because many are bilingual in Ndaka and are using more and more Ndaka in their daily life.

4.2. Predicted success of a Ndaka project

As was written in section 3.1 Ndaka is a viable language. Although Swahili is used in certain areas, this doesn't mean that Ndaka is being replaced by Swahili. Together with the fact that the Ndaka people are relatively open to change this points to the possibility of a successful project. The CECCA-16 church, with which S.I.L. already has an agreement, on the local level is positive about a project of Bible translation and literacy in Ndaka. What is still needed is green light from the CECCA-16 headquarters in Isiro for a Ndaka project. The success of the project also depends on the willingness of Ndaka people to commit themselves to the translation and literacy work. A problem is that there are only a few Ndaka people with higher education. Making it a national project doesn't seem realistic at this point.

5. RECOMMENDATIONS

The information obtained in this rapid appraisal survey of the Ndaka, Mbo and Beeke languages leads to the following recommendations. First we can recommend that because of the small number of Christians in this area, it would be good to start a project of Bible translation with a view to evangelize these people. Literacy should be done from the very beginning, because of the many illiterates. There are only very few educated people, which requires expatriate involvement. Since many Ndaka and Mbo people haven't been reached with God's Word yet, it would be best if an S.I.L. missionary went there who also has a gift or a call for evangelism. The survey team was really struck by the need of the Mbo people in particular. Otherwise, a W.E.C. missionary or another missionary whose first assignment is church planting and evangelism may also need to be allocated in this area.

In view of this need of the Ndaka and especially the Mbo people to be presented (more) with the gospel, it would be really good if Language Recordings International could come and record the series of 8 cassette tapes in the Ndaka language. These could be used in churches and for evangelism. Regarding the high percentage of illiterate people in these language groups, oral materials are more helpful than written in the near future, before a project of literacy and translation has been started. If this were done soon, then it would also help in deciding whether or not to start a Ndaka language project. The use of such tapes would give a good indication of the desire and need of Ndaka people for materials in their language. Also, it would help in determining how well the Mbo people are able to understand Ndaka. If it turns out that in reality most Mbo people don't easily understand Ndaka, then a separate project should be started in the Mbo language.

If next year good testing materials are developed to test the bilingualism in Swahili of people in eastern Zaire, a bilingualism test is recommended. Some initial testing was done during this survey. The tentative conclusion was that the level of bilingualism in Swahili amongst the Ndaka and Mbo people is not sufficient to easily understand a portion of Scripture, even when their level of education exceeds primary school. If more profound testing would lead to the same conclusion, then the Bible translation need status of the Ndaka people should be changed from probable to definite need.

The following update should be sent to the *Ethnologue* editor:

Ndaka (Ndaaka, iNdaaka) [NDK] 25,000 (1994 SIL). Haut-Zaïre Region, Ituri Sub-region, Mambasa Zone, BaNdaka collectivity. Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Broad Bantu, Narrow Bantu, Central D, Bira-Huku (D.30). Only one dialect. Speakers of Ndaka, Budu, Mbo, Nyali and Vanuma agree that their languages are closer to each other than to other border Bantu languages. Approximate lexical similarity figures with Budu 85%, Mbo 87%, Vanuma 76%, Nyali 73%. Many know Zaire Swahili as a second language.

Mbo (KiMbo, iMbo) [ZMW] 11,000 (1994 SIL). Haut-Zaïre Region, Ituri Sub-region, Mambasa Zone, BoMbo collectivity. Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Broad Bantu, Narrow Bantu, Central D, Bira-Huku (D.30). Only one dialect. Speakers of Mbo, Ndaka,

Budu, Nyali and Vanuma agree that their languages are closer to each other than to other border Bantu languages. Approximate lexical similarity figures with Ndaka 87%, Budu 78%, Vanuma 77%, Nyali 76%. Many know Zaire Swahili as a second language.

Beeke (Beke, IBeeke) [BKF] 1,000 (1994 SIL). Haut-Zaïre Region, Ituri Sub-region, Mambasa Zone, two villages: one in the BaNdaka and one in the BoMbo collectivity. Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Broad Bantu, Narrow Bantu, Central D, Lega-Kalanga (D.20). Probably ethnic Bali who moved away from Bali territory, first to two villages south of the Ituri river and in the sixties to Ndaka and Mbo territory along the main road from Mambasa to Kisangani. They are loosing their language. Almost all of them are bilingual in Ndaka and many also in Zaire Swahili. Lexical similarity figures: 65% with Bali, 46% with Lika, 45% with Bila, 40% with Bira and 38% with Ndaka.

The following update should be sent to the editor of the *Bible Translation Needs Bulletin*:

Ndaka [NDK] Probable translation need. Traditional religion, CECCA 16/WEC, RC.

Mbo [ZMW] Unlikely (separate) translation need. Probably able to use the same literature as Ndaka. Traditional religion, Muslim, CECCA 16/WEC, RC.

Beeke [BKF] No translation needed. Beeke is being taken over by Ndaka.

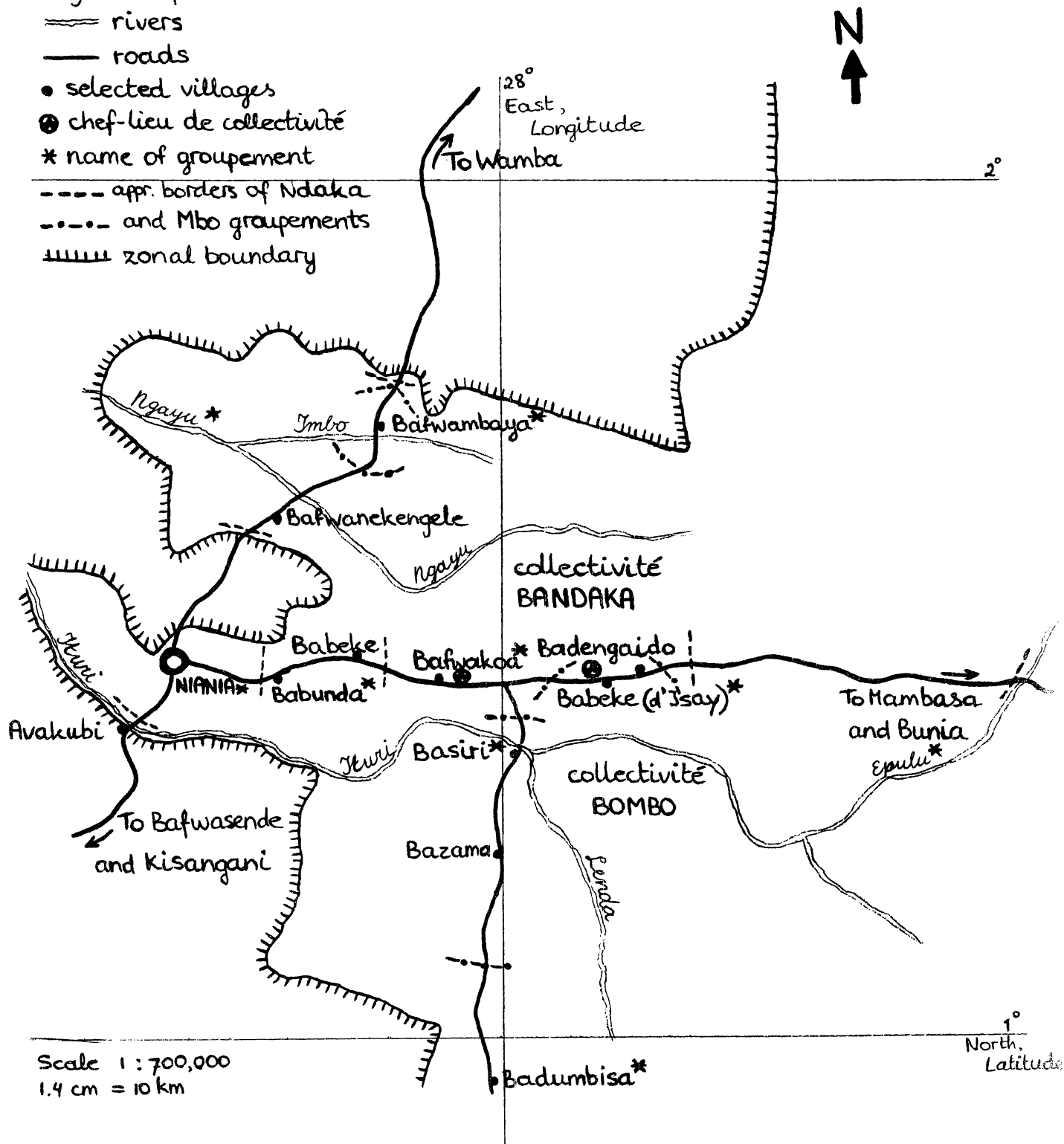
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Appendix 1

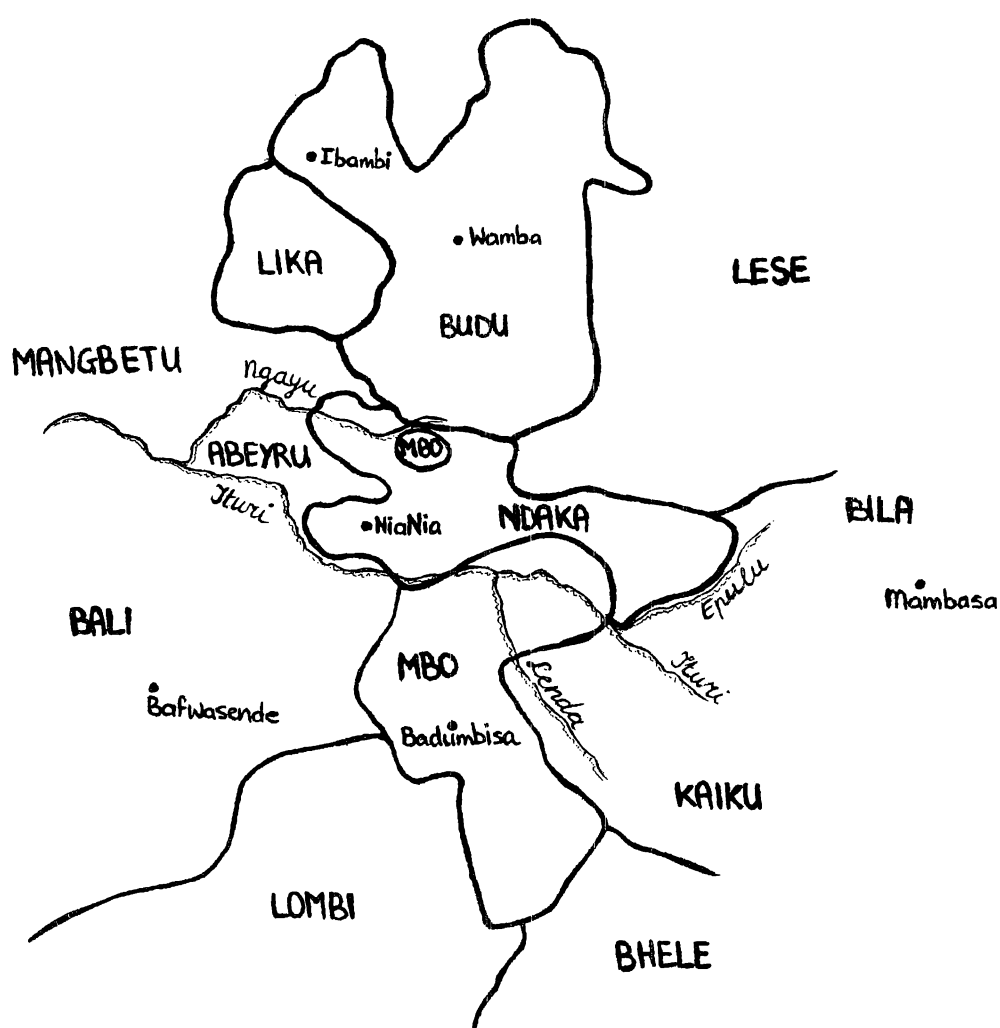
Key to map:

- == rivers
- roads
- selected villages
- ⊙ chef-lieu de collectivité
- * name of groupement
- app. borders of Ndaka
- and Mbo groupements
- |||| zonal boundary



MAP 1: the Ndaka and Mbo area

Appendix 2



MAP 2: Ndaka and Mbo and their neighbours

Appendix 3: Individual interviews

INDIVIDUAL INTERVIEWS AMONG NDAKA AND MBO PEOPLE:

Ndaka:

Bafwanegengele, 250194, I.N.1, 2, 6-8

Bafwatungbo, 250194, I.N.3-5, 9, 10

Bafwakoa, 290194, I.N.11-14

NiaNia, 010294, I.N.16

Mbo:

Basiri, 01-020294, I.M.1-7

Questions asked

Identification

- 1.1. Name :
- 1.2. Age :
- 1.3. Sexe :
- 1.4. Place of birth :
- 1.5. First language :
- 1.6. Other places of residence:
- 1.7. Occupation :
- 1.8. Education :
- 1.9. Place of birth of father :
- of mother :
- 1.10. First language of father :
- of mother :
- 1.11. Date of marriage :
- Place of birth of spouse :
- Language of spouse :
- 1.12. Number of children :

Bilingualism

- 2.1. Which languages do you speak. List them according to your proficiency:
- 2.2. Which languages do you understand without being able to speak them:

Language Use

- 3.1. Which language do you use with
 - a your spouse :
 - b your children :
 - c your relatives :
 - d your close friends (same age as you) :
 - e the old people in the village :
 - f the people at the market :
 - g your relatives or friends at the garden:
 - h the people at the dispensaire :
- 3.2. Which language do you use when you
 - a discuss things :
 - b give a testimony :
 - c count money :
 - d count things :
 - e dream :
 - f ask s.t. from a fellow Ndaka/Mbo:
 - g think :
- 3.3. Which language do your children know before they go to school:

Language vitality

- 4.1. Which language do your children speak first:
- 4.2. Which language do they learn next:
At what age:
How:
- 4.3. How old are your children:
- 4.4. Do they speak Ndaka/Mbo well:
- 4.5. When your grandchildren have become adults, would they still speak Ndaka/Mbo:
- 4.6. After 50 years, would people still use Ndaka/Mbo, or would they use Swahili:
- 4.7. Would you like it if one of your children would marry s.o. who only speaks Swahili or French:

- 5.1. Are there books written in Ndaka/Mbo:
Did you see one of these books:
- 5.2. Which language would be best to write books in that would be helpful to you:
- 5.3. If Ndaka/Mbo were written and if there were books in Ndaka/Mbo, would you go to school to learn to read and write in Ndaka/Mbo:
- 5.4. If there were books in Ndaka/Mbo, would you buy them:
- 5.5. Do you think it would be an advantage for you to be able to read and write Ndaka/Mbo:
Why:
- 5.6. Would you want your children to be able to read and write in Ndaka/Mbo:
- 5.7. Is there any other book, beside the Bible, that you would like to see written in Ndaka/Mbo:
- 5.8. If Ndaka/Mbo would not be written, would you like to be able to read and write in a related language:
Or would you prefer Swahili:
- 5.9. Is there a radio broadcast in Ndaka/Mbo:
Do you always listen to these broadcasts:

Interviewee I.N.1

Identification

- 1.1. Kopikama Ambido
- 1.2. 30 yr
- 1.3. M
- 1.4. Bafwanegengele
- 1.5. Ndaka
- 1.6. -
- 1.7. cultivateur
- 1.8. 2nd grade secondary school
- 1.9. Bafwamatapi
Ngayu
- 1.10. Ndaka
Ndaka
- 1.11. (not yet)
15 km north of NiaNia
Ndaka
- 1.12. 2

Bilingualism

- 2.1. Swahili, Ndaka, a little bit of French and Lingala
- 2.2. Budu and Abeyru

Language Use

- 3.1. a Swahili and Ndaka
b Swahili and Ndaka
c Swahili and Ndaka
d Swahili and Ndaka
e Ndaka
f (no market)
g Ndaka
h Swahili
- 3.2. a Swahili and Ndaka
b Swahili and Ndaka
c Swahili
d Swahili
e Ndaka
f Ndaka
g Ndaka
- 3.3. Ndaka and Swahili

Language vitality

- 4.1. Ndaka
- 4.2. Swahili
(children too small)

- 4.3. 4 and 2 yrs old
- 4.4. ---
- 4.5. yes
- 4.6. they would still use Ndaka
- 4.7. prefers Ndaka, if the spouse knows only French or Swahili, he/she would have to learn Ndaka

Interviewee I.N.2

Identification

- 1.1. Kopikama Georgette
- 1.2. 34 yr
- 1.3. F
- 1.4. Bafwanegengele
- 1.5. Ndaka
- 1.6. at different places for work
- 1.7. midwife
- 1.8. 3rd grade secondary school
- 1.9. Bafwamatapi
Ngayu
- 1.10. Ndaka
Ndaka
- 1.11. ---

- 1.12. ---

Bilingualism

- 2.1. Ndaka, Swahili, Lingala, Budu, French
- 2.2. Abeyru, Bali

Language use

- 3.1. a ---
b ---
c Swahili (sometimes Ndaka)
d Swahili (sometimes Ndaka)
e Ndaka
f (no market)
g Ndaka
h Swahili
- 3.2. a Swahili (Ndaka with old people)
b Swahili
c Swahili
d Swahili
e Ndaka
f Ndaka
g Ndaka
- 3.3. ---

Language vitality

- 4.1. ---
- 4.2. ---
(no children yet)

- 4.3. ---
- 4.4. ---
- 4.5. ---
- 4.6. Swahili would have taken over
- 4.7. ---

- | | |
|--|--|
| 5.1. no
--- | 5.1. no
--- |
| 5.2. Swahili or French | 5.2. Swahili |
| 5.3. yes | 5.3. yes |
| 5.4. yes | 5.4. yes |
| 5.5. yes
it is important that Ndaka
continues to be spoken | 5.5. yes
the children will know how it was
in the time of their grandparents |
| 5.6. yes | 5.6. -- |
| 5.7. no ideas about books, but he
would like it if in church, the
preacher would preach in Ndaka | 5.7. for the women: social life |
| 5.8. Budu would still be difficult
yes | 5.8. would not buy Budu Bible
yes |
| 5.9. no
no | 5.9. no
no |

Interviewee I.N.3

Identification

- 1.1. Ikoba Christina
- 1.2. 29 yr
- 1.3. F
- 1.4. Bafwatungbo
- 1.5. Ndaka
- 1.6. -
- 1.7. cultivatrice
- 1.8. primary school
- 1.9. 21 km north of NiaNia
15 km north of NiaNia
- 1.10. Ndaka
Abeyru
- 1.11. --
Bafwatungbo
Ndaka
- 1.12. 5

Bilingualism

- 2.1. Ndaka, Swahili
- 2.2. Abeyru

Language Use

- 3.1. a Ndaka and Swahili
b Swahili and Ndaka
c Ndaka
d Ndaka
e Ndaka
f (no market)
g Ndaka
h Swahili
- 3.2. a Ndaka
b Swahili and Ndaka
c Swahili
d Swahili
e Ndaka

Interviewee I.N.4

Identification

- 1.1. Odikiri Cecila
- 1.2. 23 yr
- 1.3. F
- 1.4. Bafwaingbe
- 1.5. Abeyru
- 1.6. since marriage in Bafwatungbo
- 1.7. cultivatrice
- 1.8. no schooling
- 1.9. 19 km north of NiaNia
Baenga
- 1.10. Abeyru
Budu
- 1.11. --
Bafwatungbo
Ndaka
- 1.12. 1

Bilingualism

- 2.1. Abeyru, Swahili, Ndaka
- 2.2. --

Language use

- 3.1. a Ndaka
b Swahili and Ndaka
c Swahili
d Swahili
e Swahili
f (no market)
g Ndaka and Swahili
h Swahili
- 3.2. a Swahili (Ndaka with old people)
b Swahili
c Swahili
d Swahili
e Swahili

f Ndaka
g Ndaka
3.3. Ndaka and Swahili

Language vitality

- 4.1. Ndaka and Swahili together
4.2. children will learn Ndaka better
when they get older, but will
not speak it very well
4.3. --
4.4. no, not very well
4.5. Swahili next to Ndaka
4.6. Swahili next to Ndaka
4.7. no preference

- 5.1. no
--
5.2. Swahili
5.3. yes
5.4. yes
5.5. yes
--
5.6. yes
5.7. other religious books
5.8. no
yes
5.9. no
no

Interviewee I.N.5

Identification

- 1.1. Basana Helena
1.2. 17 yr
1.3. F
1.4. Bafwamuka
1.5. Ndaka
1.6. --
1.7. cultivatrice
1.8. no schooling
1.9. Bafwatungbo
Bafwabetu
1.10. Ndaka
Ndaka
1.11. --
--
--
1.12. --

Bilingualism

- 2.1. Ndaka, Swahili
2.2. --

Language Use

- 3.1. a Ndaka

f Ndaka
g Ndaka and Swahili
3.3. Ndaka and Swahili

Language vitality

- 4.1. --
4.2. --
(child too young)
--
4.3. --
4.4. --
4.5. Swahili next to Ndaka
4.6. Swahili next to Ndaka
4.7. no preference

- 5.1. no
--
5.2. (illiterate)
5.3. yes
5.4. yes
5.5. yes
--
5.6. yes
5.7. ?
5.8. no
yes
5.9. no
no

Interviewee I.N.6

Identification

- 1.1. Mwamini Ambinese
1.2. 47 yr
1.3. F
1.4. Bafwangbezi
1.5. Lingala
1.6. since marriage in Bafwanegengele
1.7. cultivatrice
1.8. primary school completed
1.9. Bafwangbezi
Bamanga (close to Kisangani)
1.10. Ndaka
Manga (at home: Lingala)
1.11. no date
Ndaka collectivity
Ndaka
1.12. 4

Bilingualism

- 2.1. Lingala, Swahili, Ndaka
2.2. Budu, Lika, Abeyru

Language use

- 3.1. a Swahili

- b --
- c Ndaka
- d Ndaka and Swahili
- e Ndaka
- f (no market)
- g Ndaka
- h Swahili
- 3.2. a Ndaka and Swahili
- b Swahili
- c Swahili
- d Swahili
- e Swahili
- f Ndaka and Swahili
- g Ndaka
- 3.3. --

Language vitality

- 4.1. --
- 4.2. --
-
-
- 4.3. --
- 4.4. --
- 4.5. yes
- 4.6. yes
- 4.7. no preference

- 5.1. no
-
- 5.2. Swahili
- 5.3. yes
- 5.4. --
- 5.5. yes
- to learn better Ndaka, but
- born
- Swahili too
- 5.6. --
- 5.7. --
- 5.8. --
-
- 5.9. no
- no

Interviewee I.N.7

Identification

- 1.1. Bafwabukayi, Jean Faustin
- 1.2. 22 yr
- 1.3. M
- 1.4. Bafwambali
- 1.5. Swahili
- 1.6. NiaNia
- 1.7. cultivateur
- 1.8. 5th grade primary school
- 1.9. Bafwanengele

- b Swahili
- c Lingala
- d Swahili
- e Swahili
- f Swahili
- g Swahili
- h Swahili
- 3.2. a Swahili
- b Swahili
- c Swahili
- d Swahili
- e Lingala
- f Swahili
- g Lingala
- 3.3. Swahili

Language vitality

- 4.1. Swahili
- 4.2. Ndaka
- after 2 yrs of age they speak both
- from people around them
- 4.3. not known
- 4.4. no, they speak Swahili
- 4.5. no
- 4.6. they would change more to Ndaka
- 4.7. no preference

- 5.1. no
-
- 5.2. Swahili
- 5.3. yes
- 5.4. yes
- 5.5. yes
- it is the language in which I was
- 5.6. yes
- 5.7. educational books
- 5.8. Budu
- no
- 5.9. no
- no

Interviewee I.N.8

Identification

- 1.1. Akode, Charlotte
- 1.2. 30 yr
- 1.3. F
- 1.4. Bafwatende
- 1.5. Ndaka
- 1.6. NiaNia
- 1.7. cultivatrice
- 1.8. 5th grade primary school
- 1.9. Bafwatende

Bafwanegengele

1.10. Ndaka
Ndaka

1.11. --

1.12. --

Bilingualism

2.1. Swahili, Lingala, French, Ndaka

2.2. Ndaka

Language Use

3.1. a Swahili

b --

c Swahili

d Swahili

e Swahili

f Swahili

g Swahili

h Lingala

3.2. a Swahili

b Swahili

c Swahili

d Swahili

e Swahili

f Swahili

g Swahili

3.3. --

Language vitality

4.1. --

4.2. --

4.3. --

4.4. --

4.5. --

4.6. --

4.7. --

5.1. no

5.2. Swahili

5.3. yes

5.4. yes

5.5. yes

it is a shame I don't know
my language

5.6. --

5.7. old people's stories

5.8. no

would still prefer Ndaka

5.9. no

no

Bavaiyo

1.10. Ndaka

Bali

1.11. no date

Bafwanegengele

Ndaka

1.12. 2

Bilingualism

2.1. Ndaka, Swahili

2.2. Lingala

Language use

3.1. a Ndaka

b Ndaka

c Ndaka

d Swahili

e Ndaka

f Swahili

g Ndaka

h Swahili

3.2. a Ndaka

b Swahili

c Swahili

d Ndaka

e Ndaka

f Ndaka

g Ndaka

3.3. Swahili

Language vitality

4.1. Swahili

4.2. Ndaka

after 4 yrs of age

from people around them

4.3. 4 and 1 yr

4.4. no, they speak Swahili

4.5. yes

4.6. Ndaka

4.7. no preference

5.1. no

5.2. Ndaka

5.3. --

5.4. yes

5.5. --

5.6. yes

5.7. stories

5.8. no

yes

5.9. no

no

Interviewee I.N.9

Identification

- 1.1. Azinambamba
- 1.2. 31 yr
- 1.3. M
- 1.4. Bafwatungbo
- 1.5. Ndaka
- 1.6. Mungbere
- 1.7. cultivateur
- 1.8. primary school completed
- 1.9. Bafwatungbo
Bafwasamawa
- 1.10. Ndaka
Mangbetu
- 1.11. no 'ate
Babeeke
Beeke
- 1.12. 0

Bilingualism

- 2.1. Ndaka, Swahili, Lingala
- 2.2. Mangbetu, Budu, Bali, Mbo, French

Language Use

- 3.1. a Ndaka
b --
c Ndaka
d Swahili
e Ndaka
f Swahili
g Ndaka
h Swahili
- 3.2. a Swahili
b Swahili
c Swahili
d Swahili
e Ndaka
f Ndaka
g Ndaka
- 3.3. --

Language vitality

- 4.1. --
- 4.2. --
--
--
- 4.3. --
- 4.4. --
- 4.5. --
- 4.6. they would still use Ndaka
- 4.7. --
- 5.1. no
--

Interviewee I.N.10

Identification

- 1.1. Mukeole Marie
- 1.2. 34 yr
- 1.3. F
- 1.4. Bafwatungbo
- 1.5. Ndaka
- 1.6. NiaNia
- 1.7. cultivatrice
- 1.8. 1st grade secondary school
- 1.9. Bafwatungbo
Bafwasamua
- 1.10. Ndaka
Abeyru
- 1.11. no date
Bafwanegengele
Ndaka
- 1.12. 0

Bilingualism

- 2.1. Ndaka, Swahili, Lingala
- 2.2. Budu, Abeyru, Bali, Mbo, French

Language use

- 3.1. a Ndaka
b --
c Ndaka
d Swahili
e Ndaka
f Swahili
g Ndaka
h Swahili
- 3.2. a Swahili
b Swahili
c French
d Swahili
e Ndaka
f Ndaka
g Ndaka
- 3.3. --

Language vitality

- 4.1. --
- 4.2. --
--
--
- 4.3. --
- 4.4. --
- 4.5. --
- 4.6. Ndaka would still be used
- 4.7. --
- 5.1. no
--

5.2. Swahili
 5.3. --
 5.4. yes
 5.5. --
 --
 5.6. --
 5.7. hygiene and health books
 5.8. Budu
 yes
 5.9. no
 no

Interviewee I.N.11

Identification

1.1. Banapinani Mastaki
 1.2. 25 yr
 1.3. M
 1.4. Bafwatungbo
 1.5. Ndaka
 1.6. --
 1.7. cultivateur
 1.8. 2nd grade primary school
 1.9. Bafwatungbo
 Badimbese
 1.10. Ndaka
 Mangbetu
 1.11. no date
 Babon
 Abeyru
 1.12. 0

Bilingualism

2.1. Ndaka, Swahili
 2.2. Abeyru, Budu, French, Lingala

Language Use

3.1. a Swahili
 b --
 c Ndaka
 d Swahili
 e Ndaka
 f Swahili
 g Ndaka
 h Swahili
 3.2. a Ndaka
 b Swahili
 c Swahili
 d Ndaka
 e Ndaka
 f Ndaka
 g Swahili
 3.3. --

Language vitality

5.2. Ndaka
 5.3. --
 5.4. yes
 5.5. --
 --
 5.6. --
 5.7. development books
 5.8. Budu
 yes
 5.9. no
 no

Interviewee I.N.12

Identification

1.1. Nague
 1.2. 31 yr
 1.3. M
 1.4. Bafwamazua
 1.5. Ndaka
 1.6. Bafwabena
 1.7. cultivateur
 1.8. 3rd grade primary school
 1.9. Bafwamazua
 Babombi collectivity
 1.10. Ndaka
 Ndaka
 1.11. no date
 Babeyru
 Abeyru
 1.12. 3

Bilingualism

2.1. Ndaka, Swahili, Lingala
 2.2. Budu, Mangbetu, Mayogo, Bwa, Alur

Language use

3.1. a Ndaka
 b Ndaka
 c Ndaka
 d Swahili
 e Ndaka
 f Swahili
 g Ndaka
 h Swahili
 3.2. a Ndaka
 b Swahili
 c Swahili
 d Swahili
 e Ndaka
 f Ndaka
 g Ndaka
 3.3. Ndaka

Language vitality

- | | |
|---------------------------------|---------------------------------|
| 4.1. -- | 4.1. Ndaka |
| 4.2. -- | 4.2. Swahili |
| -- | after 3 yrs of age |
| -- | from their environment |
| 4.3. -- | 4.3. 5, 3, and 1 yr |
| 4.4. -- | 4.4. yes |
| 4.5. -- | 4.5. yes |
| 4.6. only Ndaka | 4.6. Swahili would be used more |
| 4.7. -- | 4.7. no preference |
| 5.1. no | 5.1. no |
| -- | -- |
| 5.2. Swahili | 5.2. Ndaka |
| 5.3. yes | 5.3. yes |
| 5.4. yes | 5.4. yes |
| 5.5. yes | 5.5. yes |
| to know Ndaka better, so that I | it is my language |
| do not have to be ashamed | |
| 5.6. -- | 5.6. yes |
| 5.7. story book about tortoise | 5.7. story books |
| 5.8. no | 5.8. no |
| yes | yes |
| 5.9. no | 5.9. no |
| no | no |

Interviewee I.N.13

Identification

- 1.1. Ayinga Lorent
- 1.2. 30 yr
- 1.3. M
- 1.4. Bafwako
- 1.5. Ndaka
- 1.6. --
- 1.7. cultivateur
- 1.8. 4th grade primary school
- 1.9. Bafwako
- Bafwahiyo
- 1.10. Ndaka
- Ndaka
- 1.11. no date
- Bafwako
- Ndaka
- 1.12. 5

Bilingualism

- 2.1. Ndaka, Mbo, Mbuti, Swahili
- 2.2. Budu, Bali

Language Use

- 3.1. a Ndaka
- b Ndaka
- c Ndaka
- d Ndaka
- e Ndaka

Interviewee I.N.14

Identification

- 1.1. Nangana Agnesi
- 1.2. 17 yr
- 1.3. F
- 1.4. Bafwako
- 1.5. Swahili
- 1.6. NiaNia
- 1.7. student
- 1.8. 2nd grade secondary school
- 1.9. Bafwako
- Bafwako
- 1.10. Swahili
- Swahili
- 1.11. --
-
-
- 1.12. --

Bilingualism

- 2.1. Swahili, Ndaka, Lingala
- 2.2. French, Mbo, Budu, Hema

Language use

- 3.1. a --
- b --
- c Swahili
- d Swahili
- e Ndaka

- f Swahili
- g Ndaka
- h Swahili
- 3.2. a Ndaka
- b Ndaka
- c Swahili
- d Ndaka
- e Ndaka
- f Ndaka
- g Ndaka
- 3.3. Ndaka

Language vitality

- 4.1. Ndaka
- 4.2. Swahili
- after 5 yrs of age
- from their parents
- 4.3. 2, 3, 5 and 10 yr
- 4.4. yes
- 4.5. Swahili next to Ndaka
- 4.6. they will still speak Ndaka
- 4.7. no, preference for Ndaka

- 5.1. no
-
- 5.2. Ndaka
- 5.3. yes
- 5.4. yes
- 5.5. yes
- good to preserve Ndaka
- 5.6. yes
- 5.7. story books
- 5.8. no
- yes
- 5.9. no
- no

Interviewee I.N.15

Identification

- 1.1. Dongonobange Célestine
- 1.2. unknown
- 1.3. F
- 1.4. Babeeke
- 1.5. Beeke
- 1.6. Kisangani
- 1.7. --
- 1.8. no schooling
- 1.9. Babeeke
- Ndaka collectivity
- 1.10. Beeke
- Ndaka
- 1.11. no date
- Bafwakoa
- Ndaka
- 1.12. 17

- f Swahili
- g Ndaka
- h Swahili
- 3.2. a Swahili
- b Swahili
- c French
- d Swahili
- e Swahili
- f Ndaka
- g Swahili
- 3.3. --

Language vitality

- 4.1. --
- 4.2. --
-
-
- 4.3. --
- 4.4. --
- 4.5. --
- 4.6. Ndaka would still be used
- 4.7. --

- 5.1. no
-
- 5.2. Swahili
- 5.3. --
- 5.4. yes
- 5.5. --
-
- 5.6. --
- 5.7. practical things in life
- 5.8. Budu
- yes
- 5.9. no
- no

Interviewee I.N.16

Identification

- 1.1. Bibengama Kachelewa
- 1.2. 41 yr
- 1.3. M
- 1.4. Bafwabena
- 1.5. Ndaka
- 1.6. Wamba, Bafwasende
- 1.7. enseignant
- 1.8. D4 pédag.
- 1.9. Bafwabena
- Bafwatungbo
- 1.10. Ndaka
- Ndaka
- 1.11. no date
- Bafwamatape
- Ndaka
- 1.12. 6

Bilingualism

- 2.1. Beeke, Ndaka, Swahili
- 2.2. Budu, Mbo, Bali, Lingala

Language Use

- 3.1. a Swahili
- b Swahili
- c Beeke
- d Swahili
- e Swahili
- f Swahili
- g Swahili
- h Swahili
- 3.2. a Swahili
- b Swahili
- c Swahili
- d Swahili
- e Swahili
- f Swahili
- g Swahili
- h Swahili
- 3.3. Swahili

Language vitality

- 4.1. Swahili
- 4.2. Ndaka
- after 6 yrs of age
- from their parents
- 4.3. from 1 to 20 yr
- 4.4. no, they speak Swahili
- 4.5. no
- 4.6. Ndaka will still be used
- 4.7. no preference

- 5.1. no
-
- 5.2. Swahili
- 5.3. yes
- 5.4. yes
- 5.5. --
-
- 5.6. --
- 5.7. --
- 5.8. no
- yes
- 5.9. no
- no

Interviewee I.M.1

Identification

- 1.1. Mwamini
- 1.2. 48 yr

Bilingualism

- 2.1. Ndaka, Swahili, French
- 2.2. Lingala, Bali, Budu, Lombi, Abeyru, Mbo, Beeke

Language use

- 3.1. a Ndaka
- b Ndaka + Swahili
- c Ndaka
- d Ndaka
- e Ndaka
- f Swahili
- g Ndaka or Swahili
- h Swahili
- 3.2. a Swahili
- b Swahili
- c French
- d Swahili
- e Swahili
- f Ndaka
- g Ndaka
- h Ndaka
- 3.3. Swahili

Language vitality

- 4.1. Swahili
- 4.2. Ndaka and French
- Nd after 4 yrs, at home
- Fr after 7 yrs, at school
- 4.3. from 0.5 to 16 yrs
- 4.4. yes
- 4.5. yes
- 4.6. Ndaka will still be spoken
- 4.7. he can't choose for children, but would like Ndaka preserved

- 5.1. no
-
- 5.2. French
- 5.3. yes
- 5.4. yes
- 5.5. yes, to keep our autonomy in having books in our own language
- 5.6. yes
- 5.7. an alphabet, a dictionary, songs
- 5.8. no
- yes
- 5.9. no
- no

Interviewee I.M.2

Identification

- 1.1. Magusa Kamulete
- 1.2. 36 yr

- 1.3. F
- 1.4. Basiri
- 1.5. Mbo
- 1.6. -
- 1.7. cultivatrice
- 1.8. 5th grade primary school
- 1.9. Basiri
Basiri
- 1.10. Mbo
Mbo
- 1.11. date unknown
Basiri
Mbo
- 1.12. 2

Bilingualism

- 2.1. Mbo, Swahili
- 2.2. --

Language Use

- 3.1. a Mbo
b Mbo
c Mbo
d Mbo
e Mbo
f Swahili
g Mbo
h Swahili
- 3.2. a Mbo
b Mbo
c Swahili
d Mbo
e Mbo
f Mbo
g Mbo
- 3.3. Mbo

Language vitality

- 4.1. Mbo
- 4.2. Swahili
after 3 yrs of age
parents teach them
- 4.3. 31 yr and 25 yr
- 4.4. yes
- 4.5. yes
- 4.6. Mbo
- 4.7. no preference
- 5.1. no
--
- 5.2. Mbo
- 5.3. --
- 5.4. --
- 5.5. --

- 1.3. M
- 1.4. Basiri
- 1.5. Mbo
- 1.6. 8 yrs in Kisangani
- 1.7. cultivateur
- 1.8. primary school
- 1.9. Basiri
Ndaka collectivity
- 1.10. Mbo
Ndaka
- 1.11. not married
Mbo collectivity
Mbo
- 1.12. 9 (7 from other women)

Bilingualism

- 2.1. Mbo, Swahili, Lingala
- 2.2. some French, Ndaka, Budu, Nyali

Language use

- 3.1. a Mbo
b Mbo
c Mbo
d Mbo
e Mbo
f (no market)
g Mbo
h (no dispensary)
- 3.2. a Mbo (Swahili with Lokele)
b Swahili
c Swahili
d Swahili
e Mbo
f Mbo
g Mbo
- 3.3. Ndaka and Swahili

Language vitality

- 4.1. Mbo
- 4.2. Swahili
after 3 yrs of age
parents teach them
- 4.3. from 20 to 1
- 4.4. yes
- 4.5. yes
- 4.6. Mbo
- 4.7. preference for Mbo or Ndaka
- 5.1. no
--
- 5.2. Mbo, Ndaka or Budu
- 5.3. yes
- 5.4. yes
- 5.5. yes
so that the children will not
forget Mbo

- | | |
|---------------------------------------|------------|
| 5.6. -- | 5.6. yes |
| 5.7. a book with old people's stories | 5.7. -- |
| 5.8. no | 5.8. Ndaka |
| yes | no |
| 5.9. no | 5.9. no |
| no | no |

Interviewee I.M.3

Identification

- 1.1. Magusa
- 1.2. 57 yr
- 1.3. M
- 1.4. Basiri
- 1.5. Mbo
- 1.6. Kisangani
- 1.7. cultivateur, vice-président
du Conseil de Mombo collectivity
- 1.8. primary school completed
- 1.9. Basiri
Balenga
- 1.10. Mbo
Ndaka
- 1.11. date unknown
Bakangba
Mbo
- 1.12. 8

Bilingualism

- 2.1. Mbo, Swahili, Lingala, Ndaka
- 2.2. Bali, Budu, Nyali, Bila, French

Language Use

- 3.1. a Mbo
b Mbo
c Mbo
d Mbo
e Mbo
f Swahili
g Mbo
h Swahili
- 3.2. a Mbo
b Mbo
c Swahili
d Swahili
e Mbo
f Mbo
g Mbo
- 3.3. Mbo

Language vitality

- 4.1. Mbo
- 4.2. Swahili
after 3 yrs of age
parents teach them

Interviewee I.M.4

Identification

- 1.1. Bugumba Pesa
- 1.2. 61 yr
- 1.3. M
- 1.4. Basiri
- 1.5. Mbo
- 1.6. --
- 1.7. cultivateur
- 1.8. no schooling
- 1.9. Basiri
Bazama
- 1.10. Mbo
Mbo
- 1.11. --
Bafwabete
Ndaka
- 1.12. 2

Bilingualism

- 2.1. Mbo, Swahili
- 2.2. Ndaka

Language use

- 3.1. a Mbo
b Mbo
c Mbo
d Mbo
e Mbo
f Swahili
g Mbo
h Swahili
- 3.2. a Mbo
b Mbo
c Swahili
d Swahili
e Mbo
f Mbo
g Mbo
- 3.3. Mbo

Language vitality

- 4.1. Mbo
- 4.2. Swahili
after 4 yrs of age
parents teach them

4.3. from 20 to 1
 4.4. yes
 4.5. yes
 4.6. Mbo
 4.7. no, must be Mbo

5.1. no
 --
 5.2. Mbo
 5.3. --
 5.4. --
 5.5. --
 5.6. yes
 5.7. literacy books
 5.8. Ndaka
 no
 5.9. no
 no

Interviewee I.M.5

Identification

1.1. Sengi Bonabu
 1.2. 56 yr
 1.3. M
 1.4. Basiri
 1.5. Mbo
 1.6. Badengaido
 1.7. cultivateur
 1.8. 2nd grade primary school
 1.9. Basiri
 Bazama
 1.10. Mbo
 Mbo
 1.11. --
 Basiri
 Mbo
 1.12. 0

Bilingualism

2.1. Mbo, Swahili
 2.2. Ndaka, Bila

Language Use

3.1. a Mbo
 b Mbo
 c Mbo
 d Mbo
 e Mbo
 f Swahili
 g Mbo
 h Swahili
 3.2. a Mbo
 b Mbo

4.3. 32 yr and 20 yr
 4.4. yes
 4.5. yes
 4.6. mainly Swahili, Mbo 2nd place
 4.7. no, must be Mbo or Ndaka

5.1. no
 --
 5.2. Mbo
 5.3. yes
 5.4. yes
 5.5. yes
 to know our language better
 5.6. yes
 5.7. stories
 5.8. Ndaka
 yes
 5.9. no
 no

Interviewee I.M.6

Identification

1.1. Mado
 1.2. 19 yr
 1.3. F
 1.4. Basiri
 1.5. Mbo
 1.6. NiaNia
 1.7. cultivatrice
 1.8. no schooling
 1.9. Basiri
 Basiri
 1.10. Mbo
 Mbo
 1.11. not married
 --
 --
 1.12. --

Bilingualism

2.1. Mbo, Swahili
 2.2. Bali, Budu

Language use

3.1. a --
 b --
 c Mbo
 d Swahili
 e Mbo
 f Swahili
 g Mbo
 h Swahili
 3.2. a Mbo
 b Mbo

c Swahili
d Swahili
e Mbo
f Mbo
g Mbo

3.3. --

Language vitality

4.1. --

4.2. --

--

--

4.3. --

4.4. --

4.5. --

4.6. --

4.7. --

5.1. no

--

5.2. Swahili

5.3. no

5.4. yes

5.5. yes
to know Mbo

5.6. --

5.7. old people's stories

5.8. Ndaka
yes

5.9. no

no

c Swahili
d Mbo
e Mbo
f Mbo
g Mbo

3.3. --

Language vitality

4.1. --

4.2. --

--

--

4.3. --

4.4. --

4.5. --

4.6. --

4.7. --

5.1. no

--

5.2. Swahili

5.3. no

5.4. yes

5.5. yes
to be able to write and read your
language is good

5.6. yes

5.7. books about hygiene

5.8. Budu
yes

5.9. no

no

Interviewee I.M.7

Identification

1.1. Kayumba Kamazani

1.2. 41 yr

1.3. M

1.4. Basiri

1.5. Mbo

1.6. Kisangani

1.7. cultivateur

1.8. no schooling

1.9. Basiri
Basiri1.10. Mbo
Ndaka1.11. -- (two wives)
both Basiri
both Mbo

1.12. 5

Bilingualism

2.1. Mbo, Swahili, Lingala, French

2.2. Mbuti

Language Use

- 3.1. a Mbo
- b Mbo
- c Mbo
- d Swahili
- e Mbo
- f Swahili
- g Mbo
- h Swahili
- 3.2. a Mbo
- b Swahili
- c Swahili
- d Mbo
- e Mbo
- f Mbo
- g Mbo
- 3.3. Mbo

Language vitality

- 4.1. Mbo
- 4.2. Swahili
- after 4 yrs of age
- parents teach them
- 4.3. from 20 to 4
- 4.4. yes
- 4.5. Mbo next to Swahili
- 4.6. Mbo next to Swahili
- 4.7. no preference
- 5.1. no
-
- 5.2. Mbo
- 5.3. --
- 5.4. yes
- 5.5. --
- 5.6. yes
- 5.7. stories about the Mbo
- 5.8. no
- Swahili
- 5.9. no
- no

Appendix 4: Scripture Comprehension Testing1. TextsText A: Agombe

Baba ya Agombe alinunua shamba kwa bei ya Zaires elfu mbili. Kisha alipanda muhindi ndani yake na furaha kubwa. Siku moja Agombe alipokuwa akichunga mbuzi, alianza kulala usingizi na mbuzi ziliharibisha shamba yote ya muhindi. Aliporudi nyumbani, Baba alimupa malipizi, kwa sababu hakufanya kazi yake vema.

Text B: OT text, 2 Kings 12:1-12

1. Katika mwaka wa saba wa Yehu, Yoasi alianza kutawala; akatawala miaka makumi ine kule Yerusalema; na jina la mama yake aliitwa Sibia wa Beri-Seba. 2. Na Yoasi alifanya maneno yaliyo mema mbela ya macho ya BWANA siku zake zote Yehoyada kuhani aliyomfundisha. 3. Lakini pahali pa juu hapakuondolewa; watu wakaendelea kutoa sadaka na kuchoma uvumba katika pahali pa juu. 4. Yoasi akawaambia makuhani: Feza yote ya vitu vitakatifu iliyoletwa nyumbani mwa BWANA, feza ya kila mutu anayepita kwa wale waliohesabiwa, feza ya watu kadiri alivyoandikwa kila mutu, na feza yote iliyoletwa kama mutu ye yote anavyoona katika moyo wake kuileta ndani ya nyumba ya BWANA. 5. makuhani waitwae, kila mutu kwa hawa anaowajua; nao watatengeneza pahali palipobomoka pa nyumba, kila pahali palipoonekana pamebomoka. 6. Lakini ikiwa, mwaka wa makumi mbili na tatu wa mufalme Yoasi, makuhani hawajatengeneza bado mabomoka ya nyumba. 7. Basi mufalme Yoasi akaita Yehoyada kuhani, na makuhani wengine, akawauliza: Kwa sababu gani hamutengenezi mabomoko ya nyumba? Basi sasa musipokee tena feza kwa hawa munaowajua, lakini mutoe kwa ajili ya mabomoko ya nyumba. 8. Na makuhani wakakubali kwamba wasipokee feza kwa mutu, wala wasitengeneze mabomoko ya nyumba. 9. Lakini Yehoyada kuhani akatwaa sanduku, akatoboa tunda katika kifuniko chake, na kuiweka karibu na mazabahu, upande wa kuume pahali mutu anapoingia nyumbani mwa BWANA; na makuhani waliolinda mulango wakatia ndani yake feza yote iliyoletwa nyumbani mwa BWANA. 10. Na ilikuwa wakati walipoona ya kuwa feza nyingi ni ndani ya sanduku, mwandishi wa mufalme na mukubwa wa makuhani wakupanda, wakaifunga katika mifuko, wakahesabu feza iliyoonekana ndani ya nyumba ya BWANA. 11. Na feza iliyopimwa wakawapa mikononi mwa wale waliofanya kazi.

2. Questions and answers2.1. Text A: Swahili text "Agombe", questions

1. Bei ya shamba ilikuwa ngapi?
2. Baba alipanda nini ndani ya shamba yake?
3. Wakati Agombe alilala usingizi, nini ilitokea?
4. Sababu gani Baba alimupa Agombe malipizi?

Text A: Swahili text "Agombe", answers

1. Zaires elfu mbili.
2. Muhindi.
3. Mbuzi ziliharibisha shamba.
4. Kwa sababu hakufanya kazi yake vema.

2.2. Text B: 2 Kings 12:1-12, questions

1. Yoasi alitawala Yerusalema miaka mingapi?

2. Nani alifundisha Yoasi?
3. Watu walifanya nini katika pahali pa juu?
4. Watu walileta feza ku nyumba ya Bwana. Wanani waliotwaa ile feza?
5. Makuhani walipashwa kufanya nini na ile feza?
6. Sababu gani mufalme Yoasi aliita makuhani?
7. Mufalme Yoasi alisema nini na makuhani?
8. Makuhani walikubali nini?
9. Yehoyada kuhani aliweka nini karibu na mazabahu?
10. Nini ilitokea wakati waliona ya kwamba feza nyingi ni ndani ya sanduku?

Text B: 2 Kings 12:1-12, answers

1. Makumi ine.
2. (Kuhani) Yeyohada.
3. Waliendelea kutoa sadaka na kuchoma uvumba katika pahali pa juu. (one of the two = OK)
4. Makuhani.
5. ... kutengeneza pahali palipobomoka pa nyumba.
6. ... makuhani hawajatengeneza bado mabomoko ya nyumba.
7. ... musipokee tena feza kwa hawa munaowawajua (lakini mutoe kwa ajili ya mabomoko ya nyumba).
8. ... wasipokee feza kwa watu wala wasitengeneze mabomoko ya nyumba.
9. sanduku.
10. ... (mwandishi wa mufalme na mukubwa wa makuhani walipanda na) wakaweka pesa katika mifuko na wakaihesabu. (one of the two = OK)

3. Results of Scripture Comprehension Testing among the Ndaka and Mbo peoples in January 1994

I. Female, +35, ≥P6

	T5	T6	
A:	4	3	87.5 %
B:	5	10	75.0 %

II. Female, +35, <P6

	T4	T9	T13	T35	T39	T41	T44	T45	T46	
A:	4	4	4	4	2	2	2	2	2	72.2 %
B:	3	3	4	0	2	2	0	0	0	15.6 %

III. Female, -35, ≥P6

	T7	T17	T22	T32	T34	T48	
A:	4	4	4	4	4	4	100.0 %
B:	6.5	9	6	7	10	7	75.8 %

IV. Female, -35, <P6

	T10	T12	T33	T36	T47	
A:	4	4	3	4	2	85.0 %
B:	7.5	7.5	9.5	5.5	0	60.0 %

V. Male, +35, ≥P6

	T2	T8	T23	T30	T31	T37	T38	T43	
A:	4	4	3	4	4	4	4	4	96.9 %
B:	9	8.5	6	9	4	7.5	5	8.5	71.9 %

VI. Male, +35, <P6

	T3	T26	T29	T40	T42	
A:	2	3	3	2	4	70.0 %
B:	7.5	5	7	6.5	4	60.0 %

VII. Male, -35, ≥P6

	T1	T14	T15	T16	T18	T20	T21	T24	T25	
A:	4	2	4	4	4	4	4	3	4	91.7 %
B:	5	5.5	3	4	6	6.5	8	8.5	8.5	61.1 %

VIII. Male, -35, <P6

	T11	T19	T27	T28	
A:	3	4	4	2	81.2 %
B:	0	5	5	4	35.0 %

Results of Control test (men with more than primary school, in Bunia):

	C1	C2	C3	C4	C5	
B:	9	10	10	10	10	=> 98.0 %

4. Names of people tested in different locations:

NiaNia, 200194

T.1.	Mazandu Baga,	M,	32 yr,	S2,	Cath,	Bafwatende	A4,B5
T.2.	Bambiwndeso,	M,	56 yr,	P6+,	CECCA,	Babutambili	A4,B9
T.3.	Bapiagbani Asigotane,	M,	+35 yr,	P0,	CECCA,	Bafwatende	A2,B7.5
T.4.	Basingeyi Safinia,	F,	48 yr,	P5,	CECCA,	Bafwaeya	A4,B3
T.5.	Bavengama Christine,	F,	41 yr,	P6+,	CECCA,	Bavebago	A4,B5
T.6.	Atanza Banapeya,	F,	37 yr,	P6+,	CECCA,	Bafwatungbo	A3,B10
T.7.	Budhobekombo, Sara,	F,	21 yr,	P6+,	CECCA,	Bafwanegengele	A4,B6.5
T.8.	Akyekemani-Ngaga,	M,	35 yr,	P6,	CECCA,	Badumbisa	A4,B8.5
T.9.	Apangodi Bibengama,	F,	49 yr,	P0,	CECCA,	Bafwabena	A4,B3
T.10.	Nangwatongo,	F,	33 yr,	P3,	CECCA,	Badumbisa	A4,B7.5
T.11.	Bandimoni Baboda,	M,	30 yr,	P5,	Cath,	Bafwanangiso	A3,B0
T.12.	Basiloko Daboneni,	F,	21 yr,	P3,	CECCA,	Ndisoni	A4,B7.5
T.13.	Baginyo Victorine,	F,	56 yr,	P0,	CECCA-40,	Badumbisa	A4,B4
T.14.	Yafali Gédéon,	M,	30 yr,	S1,	CECCA,	Badumbisa	A2,B5.5
T.15.	Koyingo Banapiya,	M,	21 yr,	S4,	CECCA,	Bafwaingiya	A4,B3
T.16.	Masagane Ayinga,	M,	17 yr,	P6,	CECCA,	Bafwako	A4,B4
T.17.	Bunapeyi Bagboyiso,	F,	17 yr,	S6,	Cath,	Bafwako	A4,B9
T.18.	Monikoneni,	M,	21 yr,	S2,	CECCA,	Bafwako	A4,B6
T.19.	Bofodite Gentil,	M,	14 yr,	P3,	CECCA,	Babeeke	A4,B5
T.20.	Yafali Ndaiso,	M,	27 yr,	S1,	Kimb,	Bagbutambili	A4,B6.5
T.21.	Mazuoko Corneille,	M,	32 yr,	S2,	Cath,	Babunda	A4,B8
T.22.	Kamesudu Henriette,	F,	17 yr,	S3,	CECCA,	Bavangiya	A4,B6

Bafwanegengele, 240194

T.23.	Batumakao-Konoguo,	M,	46 yr,	S2,	CECCA,	Bafwanegengele	A3,B6
T.24.	Ekemebee-Ayinga,	M,	29 yr,	P6,	CECCA,	Babeeke	A3,B8.5
T.25.	Dinota-Sogomono,	M,	28 yr,	S1,	CECCA,	Adusa	A4,B8.5
T.26.	Bambinomaiye,	M,	42 yr,	P2,	Cath,	Babeeke	A3,B5
T.27.	Nakinaba, Camille,	M,	16 yr,	P4,	CECCA,	Bafwako	A4,B5
T.28.	Angama-Gbandu,	M,	18 yr,	P4,	CECCA,	Bagbutambili	A2,B4

Bafwatungbo, 240194

T.29.	Banangana,	M,	48 yr,	P0,	Cath,	Bafwatungbo	A3,B7
T.30.	Bambino Gaito,	M,	45 yr,	S4,	Cath,	Bafwatungbo	A4,B9
T.31.	Faisi Agali,	M,	39 yr,	P6,	Kimb,	Bafwatungbo	A4,B4
T.32.	Tamu,	F,	21 yr,	S2,	CECCA,	Bafwatungbo	A4,B7

Badengaido, 310194

T.33. Tatu Françoise,	F, 34 yr, P4, Cath, Bafwako	A3,B9.5
T.34. Itendey Charlotte,	F, 24 yr, S1, Cath, Basiri	A4,B10
T.35. Awa,	F, +35 yr, P1, Islam, Basiri	A4,B0
T.36. Natho Alphonsine,	F, 30 yr, P1, CECCA, Balika	A4,B5.5
T.37. Bandinongama,	M, 36 yr, S2, CECCA, Basiri	A4,B7.5
T.38. Ogwatane,	M, 40 yr, P6, Cath, Basiri	A4,B5
T.39. Mwamini Hélène,	F, +35 yr, P2, Islam, Basiri	A2,B2
T.40. Eliasi,	M, 41 yr, P4, Cath, Basiri	A2,B6.5

Basiri, 01-020294

T.41. Mwamini,	F, 47 yr, P5, Islam, Basiri	A2,B2
T.42. Kayumba Ramazani,	M, 41 yr, P3, Islam, Basiri	A4,B4
T.43. Mangusa Kamulete,	M, 57 yr, P6, Islam, Basiri	A4,B8.5

Epulu, 030294

T.44. Zoena,	F, +35 yr, P0, Islam, Basiri	A2,B0
T.45. Zabibu,	F, 48 yr, P0, Islam, Batesaye	A2,B0
T.46. Mwembe Salama,	F, +35 yr, P0, CEPZA, Epulu	A2,B0
T.47. Anna,	F, -35 yr, P0, Cath, Epulu	A2,B0
T.48. Banano Bathiolo,	F, 30 yr, S4, Temoi, Bavebago	A4,B7

Appendix 5: Names

Names of people interviewed during Ndaka/Mbo/Beeke survey:

A. At NiaNia 20 January 1994

- Gboisi Ainga Japonais, '55, secrétaire conseil de collectivité, Babeeke.
- Ramazani Ngaga, '40-'45, formerly primary school teacher in Mambasa, Ngayu.
- Akyekye Mani Ngaga Theodor, '59, nurse helper, Badumbisa (20 km direction of Isiro).
- Mazandu Ikpati Ngaga, '54, catechist CECCA-16, Badumbisa (BoMbo area).
- Idzangi Apanza Marc, '25, agriculturalist, Bagbutambili (33 km direction of Bunia).
- Gbandu Angamba, '39, catechist, Bagbutambili.
- Banapea Kokingo Samuel, '50, pasteur CECCA-16, Ngayu.

B. At NiaNia 21 January 1994

- Catholic abbot Abandi Marcel
- pastor of CECA-40 chapel Seta Kelanza.

C. At Bafwakoia 29 January 1994

- chef de collectivité BaNdaka: Tambanakumange - Nangane, Remi.
- président du conseil: Bafwasio Ngalume, Efraim

D. At BaBeeke 29 January 1994

- Momboy Mukwokwo, '46, chef de localité.
- Mukwokwo Onzyobu, ?, father of the chef de localité.

E. At Basiri 1 February 1994

- Awenekumbu Musa, '38, chef de groupement Basiri.
- Afolosay Opiyo, '21, Basiri.
- Bugumba Pesa, '25, Basiri.
- Akunangana Safiko, '25, Batiyasay.
- Bambanga Mabunganyao, '26, Bafwaido.
- Abdullah Sundi Marabo, '31, Bazama.
- Abeino Isumi, '24, Badumbisa.

Names of people from whom we got a wordlist:

A. KiNdaka taken in NiaNia (20-01-94)

- Bibengama Kachelewa, '53, primary school teacher, Bafwabena (30 km).
- Mazandu Ikpati Ngaga, '54, catechist CECCA-16 located in Badumbisa.
- Gbandu Angamba, '39, catechist, Bagbutambili.

B. KiBali (Bafwasende dialect) in NiaNia (24-01-94)

- Amuzati Dengana, pasteur, Bafwabili.
- Sibili Angali, Bafwnjegule.
- Amakanzi Fatuma, Bafwakengo.
- Lupungu Angabu, Bafwazagba.

C. Abeyru in NiaNia (24-01-94)

- Maida Andre, '43, Babonde.

- Kamenye, '39, Babonde.
- Bubu, '49, Babonde.

D. KiNdaka taken in Bafwanekengele (25-01-94)

- Mofini, '20, Bafwanekengele.
- Regina Mofini (f), '59.
- Tukoo, '20, Bafwaingia.

E. KiNdaka in Bafwako (29-01-94)

- Mbasio Arnold, '54, chef de localité Bafwako.
- Bafwasio Ngalume Efraim, '37, président du conseil.
- Bambinota Egide, '58, enseignant.
- Akwambaa, '42.
- Bayaasembo, '34.
- Biokuneso Etoile, app. '30.
- Bugumba Jean, '63.
- Izo, app. '25.
- Mukpokpo Nestor, '58.
- Bambinengama Marc, '32.
- Bambinota, '36.
- Batesemani, '63.

F. KiBeeke in Babeeke (29-01-94)

- Momboy Mukwokwo, '46, chef de localité.
- Mukwokwo Onzyobu, ?, father of the chef de localité.
- Toko Batumakao.

G. KiMbo in Badengaido (31-01-94)

- Baimi Ambasko, '58, Badengaido.
- Bugumba, app. '55, Basiri.
- Dite Lola, '35, Badengaido.
- Ndamu Ajaba, '52, Basiri.
- Kwaiso Tsjamnongje, '52, Badengaido.
- Juma Mangenyama, '44, Ipene Molokai (village??).
- Bogumba Isiaka, chef de collectivité BoMbo, Basiri.

H. KiMbo in Basiri (01-02-94)

- Awenekumbu Musa, '38, chef de groupement Basiri.
- Abeino Isumi, '24, Badumbisa.
- Idumbie Jafay, '42, Badumbisa.
- Abdullah Sundi Marabo, '31, Bazama.

Ndaka people with more than primary school:

(name, year of birth, gender, education, job, religion)

1. Mazuoko Rafael; '40, M; Grand séminariste; Commissaire de Zone Djugu, Catholique.
2. Basamvonoo Fidele; '41, M; Grand séminariste; cultivateur, Cath.
3. Amabange Victor; '62, M; premier graduat pédagogique; cultivateur, Cath.
4. Kaichui Ambiuomainye; '59, M; D6 littéraire; griffier, Cath.
5. Kitenge Veronique; '64, F; D6 commerciale; secrétaire du zone; Cath.
6. Bosiamano Corneille; '74, M; D6 foresterie; --- ; Cath.
7. Adii Pierro; '38, M; Grand séminariste; cultivateur; Cath.
8. Bambinogaito Leonard; '48, M; D4 pédagogique; directeur d'école; Cath.
9. Bibengama Kachelewa; '53, M; D4 pédag.; enseignant; Protestant.
10. Asumani Tabu; '56, M; D4 pédag.; enseignant; Cath.

11. Sembu Veronique; '57, F; D4 pédag.; ma soeur; Cath.
12. Banono Bunangane; '58, F; D4 pédag.; femme mariée; Cath.
13. Bunapey Bienvenue; '75, F; D4 commerc.; cultivatrice; Cath.
14. Mazuoko Betedi; '62, M; post primaire 5 agronomique; secrétaire adm.; Cath.
15. Mazandu Jean-Pierre; '61, M; 2ème Institut Technique Médical; infirmier; Cath.
16. Balensi Faustin; '62, M; 2ème I.T.M.; infirmier; Cath.
17. Udaiso Michel; '59, M; 2ème I.T.M.; infirmier; Cath.
18. Bawesisane Jean-Pierre; '57, M; 2ème I.T.M.; infirmier; Cath.
19. Andinosay Georgette; '57, F; 2ème I.T.M.; infirmiere; Cath.
20. Basamwongo Angela; '64, F; post prim. 4 commerc.; femme mariée; Cath.
21. Bukay Bukay; '44, M; 2ème I.T.M.; infirmier; Cath.
22. Tabu Bapinani; '72, M; D4 pédag.; cultivateur; Cath.
23. Tenike Safulani; '64, F; D6 pédag.; directrice d'école; Cath.
24. Tenike Ngolangi; '61, M; D6 scientifique; cultivateur; Cath.
25. Tenike Crispin; '58, M; post prim. 4 commerc.; cultivateur; Cath.
26. Tenike Justin; '56, M; post prim. 4 agricole; cultivateur; Cath.
27. Tenike Chocolatique; '66, F; D4 commerc.; femme mariée; Cath.
28. Tenike Louise; '68, F; D4 commerc.; femme mariée; Cath.