

MINISTRY OF SCIENTIFIC AND TECHNICAL RESEARCH

A Rapid Appraisal Survey of Malimba
ALCAM [610]
(Sanaga-Maritime Division, Littoral Province)

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I. Introduction

This survey was carried out on November 21, 2000 by a joint team of researchers from SIL (Charlene Ayotte, Michael Ayotte and Melinda Lamberty) and the University of Yaounde I (Dr. Zachée Denis Bitjaa Kody and Beatrice Mvogo). The team conducted Rapid Appraisal (RA) group interviews in two locations and collected two wordlists. We are grateful to the local authorities and citizens for the authorization and assistance that made this research possible.

1.1 Previous Publications

In 1968 Gabriel Lobe published a book written in the Malimba (Mulimba) language (see References section for details). Clédor Nseme (1979) carried out a lexicostatistic study of several languages of the Littoral Province, including Malimba.

1.2 Terminology and Classification

The *Ethnologue* (B. Grimes, 2000:43) lists Malimba as a language:

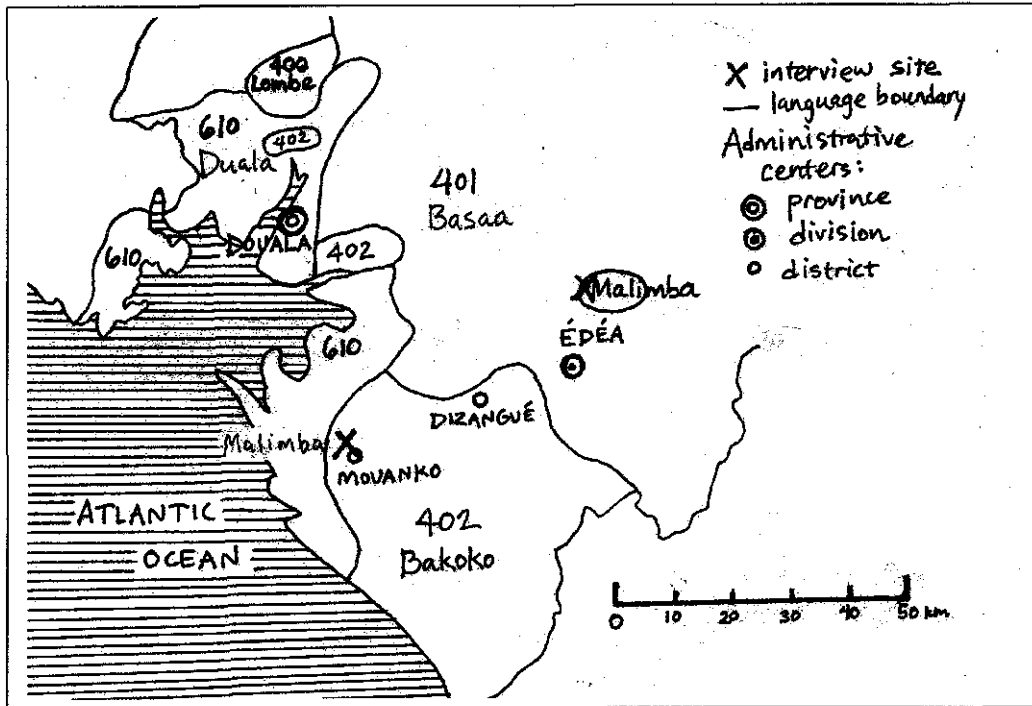
MALIMBA (MULIMBA, MUDIMA, LIMBA, LEMBA) [MZD]
4,500 (1982 SIL). Small pocket north of Edea, and around the mouth of the Sanaga River, Sanaga-Maritime Division, Littoral Province. Linguistic affiliation: Niger-Congo, Atlantic-Congo, Volta-Congo, Benue-Congo, Bantoid, Southern, Narrow Bantu, Northwest, A, Duala (A20). May be intelligible with Duala. Investigation needed: intelligibility, bilingual proficiency in Duala.

The *Atlas Linguistique du Cameroun (ALCAM)* indicates that Malimba is a dialect of the Duala language, which has the code number [610] (Dieu and Renaud, 1983:59). *Mudimba* is an alternative name. The other dialects of Duala are: Duala (Dwala or Douala), Oli (Ewodi, Koli or Wouri), Pongo, Muungo and Bodiman (Nke).

1.3 Population and Location

There are six Malimba villages situated in two areas of the Sanaga-Maritime Division of the Littoral Province. The first area is just north of Edea (Malimba and Malimba Farm). The other area is west of Mouanko (Maljedu, Malmbenge, Bongo and Mulongo) in Mouanko Subdivision. These coastal villages are accessible only by motorized dugout canoe.

Figure 1: Location of Malimba
(Adapted from Dieu and Renaud, 1983:5.)



Malimba Farm interviewees said that they have lost nearly half of their village populace to the big cities. Only 300 people remain in the village, while 250 have moved to Douala and other cities. Populations of the Mouanko area villages are likewise small: Maljedu (250), Malmbenge (280), Bongo (150) and Mulongo (350). If we arbitrarily assume a population of 200 for the other Malimba village north of Edea, the grand total for all villages would be around 1,530. The number of Malimba speakers living outside of the area is unknown.

Table 1: Malimba Population Estimates

Village:	1987 Census*	2001 Projection** (2.9% annual growth estimate)	Self-Reported Populaoion
Malimba I	633	940	300
Malimba II	493	740	200?
Maljedu	---	---	250
Malmbenge	---	---	280
Bongo	74	110	150
Moulongo	292	440	350
TOTAL:	1,492	2,230	>1,530 (at least another 250 live in urban areas)

*See Demo, 1987.

**This is based on the Census bureau's calculation that there was 2.9% annual increase in population from the 1976 census to 1987 census. This figure assumes the same increase per year over 14 years to 2001. There is no way of knowing if there has been significant immigration or emigration of the speech communities since 1987. Also, these figures do not include populations speaking the language outside of the village (in cities).

1.4 Religion

At Malimba Farm, north of Edea, there is only one Christian congregation, the *Eglise Evangélique du Cameroun (EEC)*. The religious situation in Mouanko Subdivision is different, however.

Interviewees from the four villages of Maljedu, Malmbenge, Bongo, and Mulongo said that the majority of the Malimba people there are Christians. They belong to three denominations: EEC, Catholic, and *Assemblée Chrétienne*. African traditional religion and Jehovah's Witnesses also have some followers.

1.5 History

According to oral tradition, the Malimba people are descended from a common ancestor named Mbedi, who came from Congo. The Mbedi people gave rise to the Duala, Wouri, Pongo, Batanga, Loungasse/Loungai (who speak Basaa), and Dibongo (who speak Bakoko). Some of the grandparents of the Malimba fathers are believed to have migrated from Mouanko to north of Edea.

II. Purpose and Approach

2.1 Purpose of the Survey

We undertook this survey with several questions in mind:

- What is the current status of language vitality for Malimba?
- How much do Malimba people use Duala, and do they understand it easily?
- Could Malimba people use the Duala Bible?

Thus, the goal was to get an initial impression of the sociolinguistic situation in the areas of dialectology, multilingualism, language vitality and language attitudes using the Rapid Appraisal method and wordlist elicitation.

2.2 Methodology

2.2.1 Rapid Appraisal Interviews

The "Rapid Appraisal" (RA) method utilises group and individual interview questionnaires (see Bergman 1991 and Stalder 1996). (The group questionnaire form is in Appendix 1 of this report. We did not use the individual questionnaires for this survey because no school officials or religious leaders were available on the day of the survey.) This method provides a general idea of the linguistic situation of the speech varieties being studied. Informant responses reveal the patterns of contact with other language groups and degree of multilingualism.

An understanding of a language's vitality and viability is valuable for determining the potential success of a development program. Translated Scriptures and other books in the mother tongue would be unnecessary if sociolinguistic factors indicate that the language is falling into disuse. The RA method produces an assessment of attitudes held by the community toward the possibility and value of a language development project.

2.2.2 Wordlist Comparison

Wordlist comparison is helpful for determining how greatly the dialects differ from one another. For this survey, Dr. Bitjaa Kody directed the collection of a 120-item wordlist from residents of Malimba Farm and Mouanko Subdivision. Using the inspection method to compare the lists, we arrived at a percentage of apparent cognicity by first examining each pair of lexical items and counting the two words as simply being apparent cognates or not cognates, then dividing the total number of apparent cognates by the number of lexical items.

2.3 How the Data Was Gathered

For this survey, we conducted one RA group interview north of Edea at Malimba Farm, and we held a second interview at the market in Mouanko with representatives of four Malimba villages from Mouanko Subdivision (Maljedu, Malmbenge, Bongo and Mulongo). The groups were made up of community leaders who have been residents in the community for most of their lives, including the chief of Malimba Farm, the senior chief, and the chief of Maljedu.

III. RESULTS

3.1 Dialect Situation

In 1979, Clédor Nseme carried out a lexicostatistic study of several languages of the Littoral Province. He found the following percentages of apparent cognates between Malimba and neighboring speech varieties: 86.5% with Duala, 73% with Bodiman, 73% with Ewodi, 82.5% with Pongo, 36.5% with both Abo and Bakoko (1979:12). Nseme's percentages show that Malimba is obviously related to Duala, Bodiman, Ewodi and Pongo. Our own comparison of Duala with two varieties of Malimba follows in the next section.

3.1.1 Wordlist Comparison

We collected a wordlist at Malimba Farm, where it was very difficult to assure the accuracy of the information elicited. Three of the respondents left partway through the session, and the remaining Malimba speaker provided us with various forms of the verbs, rather than the infinitive form. So for some words on the list, what appears as a dialectal difference between Malimba Farm and the villages of Mouanko Subdivision may in fact be attributed to having an inconsistent form of the verb. Therefore, the figure of 63% similarity that we found between Duala and the Malimba Farm wordlist is not accurate and should not be considered with any seriousness; the actual number is probably much higher than 63%. Our Mouanko wordlist is more reliable.

Table 2: Apparent Cognates (%)

Duala		
63	Malimba (Malimba Farm)	
71	94	Malimba (Mouanko Subdivision)

An initial glance at the wordlists gives the impression that Malimba as spoken at Malimba Farm and Mouanko is definitely one language, with lexical similarity 94%. This agrees with mother-tongue speaker opinion.

3.1.1 Range of Error

The accuracy of lexicostatistic percentages is affected by a variety of factors, such as: 1) how well the items on a particular wordlist represent a cross-section of the basic vocabulary, 2) differing word choice (synonyms) between individual speakers of the language, 3) variation in the way different linguists compare the same set of data, and 4) basic errors in phonetic transcription, comparing, counting and calculating. Gary Simons (1989) outlines a method for determining the statistical range

of error for lexical similarity which we will apply to these data. He explains the implications of range of error as follows:

Since a lexicostatistic percentage is at best the estimate of a range, the question of significant difference becomes important. The fact that two cognate percentages are different numbers does not necessarily mean that they represent different degrees of relationship. Because each cognate percentage indicates a range rather than a specific value, the ranges of two different cognate percentages may overlap. If the amount of overlap is great enough, we cannot say with confidence that the two different percentages represent different degrees of relationship. (1989:3.3.1)

Using Simons' tables of significance (1989:3.3.19-32) at a confidence level of .05 (for an "Average survey situation but difficulties encountered in bilingual elicitation"), we can establish a range of error for each figure from Table 2 above. A confidence level of .05 means that there is a five percent chance that the actual figure falls outside of the given range of error; thus there is a 95 percent chance that the actual figure lies within the range.

Table 3: Apparent Cognate Percentages with Range of Error

Duala		
52-74 (63 ± 11)	Malimba (Malimba Farm)	
61-81 (71 ± 10)	90-98 (94 ± 4)	Malimba (Mouanko Subdivision)

This percentage of similarity between Malimba and Duala (61-81%) falls within the range where dialect intelligibility testing (Recorded Text Testing) is recommended in order to clarify the linguistic relationship between speech forms; in fact, B. Grimes says that some investigators recommend RTT testing for groups sharing greater than 60% apparent cognates (1989:4.1.9). However, sociolinguistic indications (results of Rapid Appraisal interviews) sometimes reveal that such testing is unnecessary.

3.2 Intercomprehension and Multilingualism

Malimba people say they can speak Duala. They report using the Duala language to communicate with the Wouri, Pongo, and Loungasse/Loungai (who have adopted the Basaa language). Interviewees of Mouanko Subdivision say that their six-year-old children easily understand Duala. This intercomprehension may be mutual; Malimba Farm interviewees said that Duala people can understand Malimba. The Pongo dialect of Duala is further away geographically, but Malimba speakers say they do understand it. Reportedly, the Wouri people (also a dialect of Duala) comprehend Malimba if it is spoken slowly.

As for other languages, Malimba interviewees report some degree of intercomprehension with Batanga, which they call "Old Malimba." Most people at Malimba Farm say they have learned to understand Bakoko, as have many Malimba people in Mouanko Subdivision. (Apparently some Bakoko people also speak Malimba.) French use is widespread, especially at Malimba Farm. Interviewees in this community claimed that many parents are teaching French to their children as a first language. In this village we observed French being spoken all around us. The only reported use for Pidgin English is buying and selling at the weekly market.

Table 4: Language Choice in Multilingual Situations

“Which language(s) do you speak with speakers of...”

	We speak:	They speak:
Duala	Malimba & Duala	Duala
Wouri (dial. of Duala)	Duala & French	Duala & French
Pongo (dial. of Duala)	Duala	Duala
Batanga	French	French
Bakoko	Malimba & Bakoko	Malimba & Bakoko
Loungaas/Loungai	Duala	Duala
Basaa	French	French

3.3 Language Vitality and Viability

3.3.1 Malimba Farm

At Malimba Farm, adults say their mother tongue is a vital part of daily life. Those present at the interview stated that they speak Malimba in their homes, with their friends, and in the fields. In the local Eglise Evangelique, Malimba is the language of choice for announcements and prayers. When the person preaching is a Malimba man, he preaches in Malimba. This congregation has a choir that sings Malimba songs. Bible studies and church meetings are sometimes held in the Malimba language. (Other church functions, such as Bible reading, singing and preaching, are conducted in Duala or French with no interpretation because they say that everyone understands these languages.)

However, when one considers the children of Malimba Farm, their language use patterns reveal that language shift may be underway. The adults we interviewed said that many children there do not understand the Malimba language. Instead, interviewees said that children comprehend French by the age of two or three because parents who have attended school are speaking French to them. Most Malimba men marry outsiders and are therefore obliged to speak French in the home. (Bakoko wives are the only outsiders reported to learn the Malimba language.) All of the children at Malimba Farm attend primary school, taught in French. Teachers in the primary school there do not provide explanations in Malimba; interviewees said that even the parents do not use Malimba for explaining things to children. Schoolchildren reportedly use French, not Malimba, to communicate with each other during recreation. We heard French spoken everywhere when walking through this community. It seems that French is becoming the preferred language of Malimba youth at Malimba Farm.

Malimba Farm appears to be suffering some attrition; compared with the 300 Malimba people who currently live in the village, another 250 former inhabitants are said to have relocated to various cities. Young people who have completed their secondary education sometimes return to the village if they are unable to find jobs elsewhere, but interviewees said that there are fewer and fewer who return to the village. The chief of Malimba Farm does not live in the village himself; he lives in Edea.

3.3.2 Mouanko Subdivision

Language vitality appears to be much higher in Mouanko Subdivision (the villages of Maljedu, Malmbenge, Bongo and Mulongo). Only about one-third of the individuals present for the interview indicated that they speak French on a daily basis. Respondants indicated that they speak Malimba in their homes, with their friends, in their fields, while fishing, and at the big market (in Mouanko). Malimba does have an established role in religious events, which is a point in favor of language vitality. Two out of three denominations reportedly give their announcements in Malimba, pray in Malimba, and use Malimba for sermons at least part of the time.

On the other hand, Duala and French are commonly spoken for most parts of church services, usually without interpretation. This may be due to the large number of non-Malimba people who have moved into Mouanko Subdivision. (Outsiders, attracted by fishing, come from Basaa, Bamileke, Nigeria, Ghana, and even Chad). None of the churches interprets Scripture readings into the mother tongue, and interviewees said that Malimba-speaking churchgoers have not yet expressed any interest in Bible translation. The Assemblée Chrétienne includes the Basaa language (for Bible readings and sermons). Bakoko is sometimes used for praying (Catholic Church) and preaching (Assemblée Chrétienne). More detail on language use in churches is seen in the following table. The Malimba language is used for prayers, sermons, and announcements.

Table 5: Reported Church Language Use in Mouanko Subdivision

<i>Church:</i>	<i>EEC</i>	<i>Catholic</i>	<i>Assemblée Chrétienne</i>
Bible readings	D F	D F	D F B
Songs	D	various	F
Sermons	D→F	D F M	F→M B Bk
Announcements	M D	M	F
Prayers	D F M	M D Bk	F
Bible studies	D	unknown	unknown
Meetings	D M	unknown	unknown

(B)=Basaa (Bk)=Bakoko (D)=Duala (F)=French
 (M)=Malimba (→)= "...is interpreted into..."

As for the viability of Malimba in Mouanko Subdivision, it seems that children are continuing to learn Malimba as their first language. Interviewees reported that the young people in their villages speak Malimba more often than French. When primary-age schoolchildren fail to understand something stated in French, Malimba teachers in Mouanko Subdivision do use Malimba to explain.

In summary, Malimba language vitality appears to be strong in Mouanko Subdivision. French is not overtaking the use of the mother tongue, as it is in the Malimba Farm community. Malimba people commonly speak or understand Duala, but much of this is due to the similarity between it and Malimba. We did not observe anything that would indicate language/dialect shift from Malimba to Duala.

3.4 Language Attitudes and Development

3.4.1 Attitudes toward the Mother Tongue

In all villages, Malimba speakers say that they are proud of their language. Interviewees said they believe that young Malimba people who remain in the village will continue speaking Malimba throughout their lives. Everyone agreed that the purest form of Malimba is spoken in the villages of Mouanko Subdivision, even though there are a significant number of Basaa and Bakoko people in or around these communities.

3.4.2 Attitudes toward Other Languages

Malimba people also have positive attitudes toward French and Duala. These Languages of Wider Communication (LWCs) open doors of commerce and education for the Malimba people. Although certain Malimba individuals have acquired the ability to comprehend and/or speak the neighboring languages of Bakoko, Basaa and Batanga, they expressed an unwillingness to learn to read or write any of these languages, saying that just being able to speak them is sufficient.

3.4.3 Standardization Efforts

When asked which language(s) they would like to learn to read and write, interviewees in both locations immediately said French, but some individuals at Mouanko preferred English over French. The second choice for Malimba Farm residents was Duala, with Malimba listed third. Mouanko respondents reversed the order of these two, preferring to read Malimba before Duala. The senior chief, however, said a Malimba language committee would not be useful to them because there is insufficient interest in participating. The village chief of Malimba Farm stated that teaching Malimba literacy would not benefit the community because the people are not interested.

People in both locations claimed that, because they have learned to read and write Duala, they can easily write their own language by just making a few modifications to the writing system. Several interviewees of Mouanko Subdivision stated, "Once you can read and write Duala, you can read and write Malimba"; these individuals claim to have mastered this skill of their own volition. Furthermore, Duala literacy is widespread. One third of those present for the interview at Malimba Farm, and nearly everyone at the Mouanko interview, asserted that they can already read and write Duala.

Malimba Farm residents are aware of Gabriel Lobe's book (1968) written in Malimba, but they say their youth have no interest in it. They also mentioned the existence of a collection of folktales, a history of a conflict with the Germans, and an anthropological study.

IV. Summary and Conclusions

The Malimba people of the Sanaga-Maritime Division of the Littoral Province have an approximate population of fewer than 2,000 people and live in two main locations: 1) north of Edea, and 2) in Mouanko Subdivision, along the Atlantic coast. The *ALCAM* (Dieu and Renaud, 1983) identifies it as a dialect of the Duala language, but the *Ethnologue* (Grimes, 2000) classifies Malimba as a separate language. Our own wordlist comparison lends mild support to the argument of grouping them together, and sociolinguistic factors add further confirmation.

The Malimba language remains generally vital and viable, although there are strong indications of language shift occurring in the area north of Edea. According to the people we interviewed, the vast majority of Malimba people can speak either French or Duala or both. Malimba adults in the interview group north of Edea told us that many of their children are learning French as their mother tongue. However, these same interviewees reported that Malimba still enjoys frequent use in the home, between friends, in the fields, and also in some religious domains. In summary, the apparent disparity in degrees of language vitality can be explained by differences between the two locations, and also by generational differences within the Malimba Farm community.

The indications of this Rapid Appraisal survey are that the Malimba people do not have need of language development or Bible translation because the Duala standard is probably meeting their literary needs. In Mouanko Subdivision interviewees told us that everyone, including six-year-old children, speaks in Duala. This indicates either that Malimba and Duala might not be distinct languages, or that there is heavy Duala bilingualism. Interviewees reported that Malimba churches are successfully using Duala written materials, such as the Bible, without interpreting it into Malimba. If the Malimba people were to express an interest in language development, we would first recommend a Recorded Text Testing (RTT) survey in order to confirm the degree of Duala comprehension throughout these Malimba communities.

V. Recommendations

- Change Bible Translation Need status to “Unlikely Need” based on high self-reported comprehension of Duala (“Everyone here speaks Duala,” and “Yes, our children understand Duala by the time they are six years old.”), a perceived lack of interest in developing Malimba, and the reportedly common practice of using Duala as a written standard.
- Possible Duala RTT: if the Malimba people express an interest in language development, we would first recommend a Recorded Text Testing (RTT) survey in order to confirm the degree of Duala comprehension throughout these Malimba communities.
- Alternatively, one could evaluate the appropriateness of using Duala as the written standard for Malimba people by testing Duala literacy materials among them or by attempting to extend a Duala literacy campaign to the Malimba area .

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Appendix 1: Group RA Questionnaire

Interviewers: _____ Date: _____
 Notes prises par: _____ Heure: _____
 Autres chercheurs présents: _____

Nombre de personnes présentes: _____ H: _____ F: _____
 Village (note on map): _____ Arrondissement: _____
 Population donnée: intérieure: _____ extérieure: _____

DIALECTOLOGIE

- Nom du peuple :
- Nom du parler :
- Quelles sont les origines du peuple ?

- Quels villages parlent votre patois (langue)?

- Nommer les villages où les habitants parlent ... *(Montrez une carte de la région.)*

exactement dans la même façon que vous.				
avec quelques différences d'accent ou de lexique.				
différemment et la compréhension est difficile				
différemment et la compréhension est impossible.				

Homogénéité de la communauté linguistique--cohésion sociale (Watters)

- Y a-t-il des villages qui sont coupés des autres, pendant la saison des pluies, de sorte qu'on ne peut pas y aller au marché ou participer aux fêtes? Oui/ Non Lesquels?

INTERCOMPREHENSION /MULTILINGUISME

- Quels villages autour de vous parlent une autre langue ?

village	1	2	3	4
langue				

village	5	6	7	8
langue				

- Quand vous rencontrez quelqu'un qui parle X...

Langue/Variante de parler/ Façon de parler du village X	Vous parlez	Ils parlent	Lentement/ Normalement	On comprend à l'âge de 6 ans?	Un Peuple ?	Même origines?
			l n	O/N		
			l n	O/N		
			l n	O/N		
			l n	O/N		
			l n	O/N		
			l n	O/N		
			l n	O/N		
			l n	O/N		
			l n	O/N		

- Laquelle de ces langues comprenez-vous le mieux ou le plus facilement ?
le moins?

VITALITE ET VIABILITE

Migration et intermariage

- Les gens d'ici se marient avec qui ? (l'intermariage entre qui ?)

- _____
- quels groupes sont favorisés _____
 - restrictions?

Jeunes

- Les enfants vont-ils à l'école primaire? tous / la plupart / quelques uns / très peu
 - Il y a combien d'école primaire ici ? Elles sont où ?

- Les enfants vont-ils à l'école secondaire? tous / la plupart / quelques uns / très peu
 - Il y a combien d'école secondaire ici ? Elles sont où ?

- Y a-t-il des enfants qui viennent de l'extérieur pour fréquenter l'école ici ?
 Est-ce qu'ils sont nombreux?

- Les jeunes qui ont terminé leurs études, préfèrent-ils rester en ville ou rentrer au village?
 Pourquoi?

Présence au niveau local de notables âgés de 35 à 50 ans (Watters)

- Où habitent la plupart des notables du village? Dans la communauté / Ailleur

- Quel âge ont-ils approximativement?

Age du membre le plus jeune : Le plus âgé :

- Y aura-t-il des gens pour prendre la relève des notables dans 50 ans?

Étrangers:

- Y a-t-il des étrangers qui viennent s'installer ici ? Oui/ Non Sont-ils nombreux? Oui/ Non

- D'où viennent-ils?

- Pourquoi?

- S'ils restent dans votre village, quelle langue parlent-ils avec vous?

Utilisation des langues

Au village, quelles langues utilise-t-on le plus souvent:

Domestique	LM	Français		
Au foyer				
Entre amis (même âge)				
Au champ				
Au marché local				
Au grand marché				
Au centre de santé/clinique/dispensaire				

École	LM	Français		
Pendant la récréation				
Les élèves en classe				
Pour instruction				
Pour explication				

Publique	LM	Français		
Les Annonces				
Les réunions locales (avec le chef)				
Les réunions régionales (des chefs)				
cérémonies religieuses traditionnelles				

- Combien de personnes dans la communauté pratiquent les religions traditionnelles?

- Quelles autres religions existent dans ce village?

- Lequel d'entre ces groupes religieux est le plus nombreux?

- Quelle langue est utilisée pour...

Noms d'Églises					
Lecture biblique					
Chants					
Prédication					
Annonces					
Prières					
Études bibliques					
Réunions					

LM=langue maternelle, F= français, A=anglais

Les indications de "language shift"

- Pensez-vous que les jeunes d'ici parlent une autre langue plus qu'ils ne parlent leur LM ? Oui/ Non

Laquelle ou lesquelles?

- Parlez-vous le français tous les jours ici au village ? Oui/ Non

- Qui parle mieux le français e:

les jeunes / les hommes adultes / les femmes adultes

- Pensez-vous que les jeunes mélangent la LM avec le français ? Oui/ Non

Si oui, est-ce que c'est une bonne ou mauvaise chose? - pourquoi?

- Lorsqu'un jeune parle le français à la maison, est-ce que les parents sont contents ? Oui/ Non

Sinon, pourquoi ?

- Pensez-vous que les enfants d'aujourd'hui continueront à parler la LM quand ils seront vieux ? O/ N

- Est-ce que les jeunes sont fiers de leur langue maternelle? Oui/ Non

Efforts de standardisation

- Existe-t-il quelque chose d'écrit dans votre langue ? (des chants, des prières, des portions de la Bible ou d'autres livres?) _____

- Sont-ils utilisés actuellement ? Oui/ Non

- Existe-t-il un comité de langue, d'alphabetisation, ou de traduction? Oui/ Non

- S'il y avait un tel programme dans ce village, accepteriez-vous de participer? Oui/ Non

- Accepteriez-vous travailler en collaboration avec d'autres dialectes? Oui/ Non

Attitude positive à l'égard du changement (Watters)

- Y a-t-il un comité de développement? Oui/ Non

- Quelles sont leurs activités principales à l'heure actuelle ?

ATTITUDES LINGUISTIQUES

- Quelqu'un qui veut apprendre votre langue, dans quel village/quartier habiterait-il pour avoir le respect de tout le monde ?
- Où parle-t-on le mieux votre langue ?
- Quel dialecte de votre langue (après le votre) choisiriez-vous d'écrire et de lire ?
- Quelles langues aimeriez-vous apprendre à lire/écrire ?

Langues (en ordre de choix)	Pourquoi ?
1 ^{ère}	
2 ^{ème}	
3 ^{ème}	
4 ^{ème}	

- Est-ce suffisant de parler certaines langues, et ne pas les écrire et lire ?
Si oui, lesquelles, et pourquoi ?

- *Qu'est-ce que vous investiriez dans un projet de développement de langue ?
...un seau de légumes? ...un panier de fruits? ...un sac de maïs? ...de l'argent? ...de votre temps ?
par mois? Par année ?*

- *Que pensez-vous que les autres désireront investir dans un tel projet ?*

Appendix 2: Malimba Wordlists

	Malimba Farm	Mouanko Subdivision
1. mouth	mùdùmbù	mùdùmbù
2. eye	díhó / míhó	díhò / míhò
3. head	mùlópò	mùlópò / mĩ-
4. hair (on head)	ɲò	ɲò
5. tooth	díhùngà / mà-	díhùngà / ma-
6. tongue	èyémè / bèyémè	èyémè / bìyémè
7. nose	mùpémà	mùpémà / mĩ-
8. ear	ítòj / màtòj	ítòj / màtòj
9a. neck (front & back)	kòtí	kòtí
9b. back of neck	mbúhá -mùlópò -kòtí	dzòlò / mòlò
9c. throat	mùnggònggòj	mùnggònggòj / mi-
10. breast	díbé / màbé	díbé / màbé
11. arm/hand	dzàdè / màdè	dzàdè / màdè
12a. claw	ɲándè	ɲáándè
12b. nail (of hand)	ɲándè	ɲáándè
13a. leg	dzòdòdò / mààdò	dzòdòdò / mààdò
13b. foot	ítàngá / mà-	ítàngá / mà-
14. buttock	ílálákà / mà-	ílálákà / mà-
15. belly	ndzèndzè	ndzèndzè / mà-
16. navel	mùtódù	mùtódí / mĩ-
17. intestines/ insides	èèbùngá	èèbùngá
18. blood	màjà	màjàà
19. urine	míɲèdzí	míɲèdì
20. bone	èvèhé / ɓ-	èèhè / ɓ-
21. skin	èjòbò / ɓ-	jòò ɓò / bjòbò
22. wing	dìpùpùlàn / mà-	dìpùpùlàn / mà-
23. feather	dìkùbà / mà-	dìkùbà / mà-
24. horn	tòngò	tòngò
25. tail	mùùndò / mjùndò	mùùndò / mĩindò
26. human being	mòtò / ɓàtò	mòtàbènàmà
27. man (male)	múmíjò / bémíjò	mùmíjò / bèmíjò
28. woman	mútò / bítò	múútò / bíítò
29. husband	múmíjò / bémíjò	mùmáò
30. child	múnà / ɓàná	múnà / ɓàná
31. name	dínà / mínà	dínà / mínà
32. sky	ɲmĩ	ɲwín
33. night	bùlù	bùlù / mjùlù
34. moon	móódi	móódi / mjódi
35. sun	wéj	wéj
36. wind	mùpùpè	mùpùpè / mĩ-
37. cloud	màíndì	dííndì / màíndì
38. dew	ngòdíbà	ngòdíbà
39. rain	mbúwá	mbúwá
40. ground	wáhè	wáhè
41. sand	mùkò	mùkò
42. path	ndzèjà / ma-	ndzèjà / ma-
43. water	màdíbà	màdíbà
44. stream (river)	tòngò	mòópi / mjópi
45. house	ɓòlòngí / mĩ-	ɓòlòngí / mĩ-
46. fire	wéjà	éjà
47. firewood	díbòngódá éjà	éjà

Malimba Farm Wordlist

Informants: Male, age 46

Female, age 82

Researcher: Dr. Bitjaa Kody

Date: November 21, 2000

Location: Malimba Farm

Mouanko Subdivision Wordlist

Informants: Male, age 29

(resident of Mulongo)

Male, age 62

(resident of Malmbenge)

Researcher: Dr. Bitjaa Kody

Date: November 21, 2000

Location: Epolo (Mouanko)

	Malimba Farm	Mouanko Subdivision
48. smoke	ítùtù	ítùtù
49. ash	dùbù	dùbù
50. knife	ìlëndí / mà-	ìlëndí / mà-
51. rope	mùhìngà / mì-	mùhìngà / mà-
52. spear	hòlò	dʒòngò / mòngò
53. war (fight)	ɓwembà	bìlà
54a. animal	ɲàmà	ɲàmà
54b. meat	ɲàmà	ɲàmà
55. dog	ìmbò / lòmbò	ìmbò / lòmbò
56. elephant	ndʒòʷ	ndʒòʷ
57. goat	mbódi	mbódi
58. bird	ìndn / lòndn	ìndn / lòndni
59. tortoise	kúdù	kúdù
60. snake	ɲàmà ɓwàɓà	ɲàmà ɓwàɓà
61. fish	húwè	húwè
62. (head) louse	nĩná	nĩná
63. egg	mùtʃèj / mítʃèj	mùtʃèj / mítʃèj
64. tree	ɓwèlè / mjèlè	ɓwèlè / mjèlè
65. bark	jòdòbà ɓwèlè	èjòdòbà ɓwèlè
66. leaf	èjàdí / ɓèjàdí	èjàdí / ɓèjàdí
67. root	mwaŋgà / mjàŋgà	mwaàŋgà / mjààŋgà
68. salt	àngà	àngà
69. fat	dòŋgì / màŋgì	dìŋgì / mà-
70a. hunger (general)	ndʒaj	ndʒaj
70b. hunger (for meat)	èéé	èéé
71. iron (the metal)	ètʃèj	ètʃèj / ɓètʃèj
72. one	èwó	èwò
73. two	ɓéɓà	ɓéɓà
74. three	ɓélaáló	ɓélaálò
75. four	ɓénèj	ɓénèj
76. five	ɓétàn	ɓétàn
77. six	mùtóɓà	mùtóɓà
78. seven	sàambà	sàambà
79. eight	lòmbì	lòmbì
80. nine	dìbùwà	dìbùwà
81. ten	dʒòm	dʒòm
82. come	pò	ìpò
83. send (someone)	lóméà	ìlómà
84. walk	dàŋgwà	idàŋgwà
85. fall	kwédi	ìkò
86. leave	lój	ìlà
87. fly	vévé	ìwéwé
88. pour	hòngò	ìkómà / ìhòngò
89. strike	dùpà / kùmbà	ìkòmbà / ìdùpwà
90. bite	kùkòj	ìkùkwà
91. wash (transitive)	wùwój	ìjòwà
92. split (wood)	kándà	ìkáándà
93. give	ɓòlà	ìɓòlà
94. steal	jìbà	ìjìbà
95. squeeze	mĩtĩ	ìmĩtì
96. cultivate	sá	ìsà
97. bury (transitive)	pùùdè	ìpùùdè
98. burn (transitive)	dífè / bùmbì	ìdìhé / ìbùmbà
99. eat	dá	ìdà
100. drink	ɲó	ìɲó

	Malimba Farm	Mouanko Subdivision
101. vomit	hùj	ihùwà
102. suck	ṣòṣṣí	ihóhâ
103. spit (saliva)	tú (túí / túà)	ítúá
104. blow (on)	úndzédí	ihúndzìjâ
105. swell	lónḍí	itúlámè
106. give birth	já	ìjâ
107. die	wó	ìwó
108. kill	ḡwá	ìḡwá
109. push	sókhwédè	ìsókhwédè
110. pull	dùtâ	ìdùtâ
111. sing	lóngò	ìlóngò
112. play (a game)	òkâ	ìjòkâ
113. be afraid	ḡwá ḡóngò	ìḡwá ḡóngò
114. want	tóngò	ìtóngò
115. say	tòpò	ìlángwâ
116. see	énè	ìénè
117. show	léjè	ìléjè
118. hear	hèndzèlè	ìhèndzèlè
119. know	bí	ìbíjâ
120. count	sòṣṣèlè	ìsòṣṣèlè / ìlàngâ