

MINISTRY OF SCIENTIFIC AND TECHNICAL RESEARCH

**RAPID APPRAISAL SOCIOLINGUISTIC
LANGUAGE SURVEY OF NGAMAMBO [ALCAM: 868]**

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1 INTRODUCTION

This report describes a sociolinguistic survey (Rapid Appraisal) of the Ngamambo speech community conducted June 18–20, 2002 in three villages in the Santa Sub-Division of the Mezam Division of the North West Province of Cameroon. DR DOMCHE-TEKO Engelbert and Junior Associate linguistics professor Lilian LEM of the University of Dschang, Delphine GAFORBE, a native speaker and student, and Edward BRYE of SIL, carried out the field research.

We gratefully acknowledge the assistance and welcome received from regional and local government, religious, and traditional leaders, without whose cooperation this mission would not have been possible.

1.1 Names

The three villages we surveyed call themselves and their language by the following names:

Village	People	Language
Meforbe	Meforbe	Ngama-mbo
Mbei	Mbei	Ngama-mbei
Mbu (Bafuchu)	Membu	Ngama-mbu

In each of these villages, respondents indicated that the village of Baba II is also included in the ing community.

1.2 Locality and Population

We were directed from the Bamenda Sub-divisional office to the Santa Sub-divisional office which has the administrative jurisdiction over the three ing villages we visited.

<u>Village:</u>	<u>1987 Census</u>	<u>2002 Extrapolation</u>	<u>Local Estimate</u>
Meforbe	785	1138	5264 (village census from 1999)
Mbei	2647	3838	10,000 (fon's census)
Mbu (Bafuchu)	948	1375	1000 (village census)
Baba II	1059	1535	
TOTAL	5439	7886	

Predominantly ers are also located in Ngembo/Ngembu Quarter of Mbengwi and the Ngemuwah Banja Quarter of Batibo.

1.3 History of the Ngamambo Speech Community

Ngamambo-speakers trace their origins to the Widikum ethnic group. The present day Ngamambo speech community left Widikum for Batibo which is now the major town of the Moghamo-speaking region. They later settled in what is now the Tadkon Quarter of present day Bali.

The Bali People (also called Chamba), who had originally left Nigeria in search of fertile land, begged the ers for permission to settle with them but later attacked the the Ngamambo community and chased them to the mountains. One such mountainous location became the present day village of Bafuchu.

In time, chieftaincy crises among the ers caused a split of the community. While occupying the Bali Plain, ancestors of the residents of present day Mbei village separated themselves from those loyal to the chief of what is now Bafuchu village and then moved eastwards. Another group separated themselves from the Bafuchu group, migrating southwards to their present site at Meforbe. A smaller group—just a few individuals—migrated to Banja (Nja) in the Mankon area.

1.4 Linguistic Classification

Dieu and Renaud (1983) classify Ngamambo in *Atlas Linguistique du Cameroun (ALCAM)* as [868]. Spoken in Mbu, Mungyen, Bafuchu, Banja, Nga, Ngembo, Meforbe, and Mbei.

According to Bendor-Samuel (1989), Ngamambo is a southern Bantoid language of the Wide Grassfields that also comes under the Momo group.

According to Grimes (2000) in the *Ethnologue* Ngamambo is classified as Niger Congo, Atlantic Congo, Volta Congo, Benue Congo, Bantoid, Southern, Wide Grassfields, Narrow Grassfields, Momo.

1.5 Purpose of Survey

This survey was conducted as part of an overall goal to assess the need for literacy and development in national languages and Bible translation throughout Cameroon. The research team's objectives were:

- 1) To make a preliminary assessment of the intercomprehension and attitudes between the speech forms currently classified under Ngamambo [868] and between adjacent and/or related languages using lexicostatistics and native speakers' perceptions.
- 2) To assess the vitality of these speech forms by looking at the use of other languages, interest in language development, and other socio-economic factors.
- 3) To determine the feasibility of developing the Ngamambo language by assessing vitality, viability, native speakers' attitudes towards development, and other sociolinguistic factors.

1.6 Background

Previous field research of languages within the Momo linguistic sub-family had been carried out by Starr and Chesley in 1989. They concluded that there was a 94 lexicostatistical similarity between Moghamo and Meta with speakers of the language having a 91% comprehension of the Meta text but Meta-speakers having only a 76% comprehension of the Moghamo text.¹ According to SIL linguist Dr. Klaus Spreda, who had worked for many years in the Meta language community, these findings and his own observations suggested that the Moghamo speech community could benefit from the development of Meta. On the basis of his contact with Ngamambo-speakers of the Ngembo quarter of the large Meta-speaking village of Mbengwi, Spreda went on to conclude that Ngamambo likewise could be included as part of Meta for the purposes of language development.²

In 1989, Seguin et al attempted to test Meta intelligibility of Ngamambo-speakers as Starr and Chesley had done of Moghamo-speakers. But his research team weren't able to identify the location of the Ngamambo community.³

2 METHODOLOGY

2.1 Rapid Appraisal

The sociolinguistic research approach employed was the rapid appraisal (RA) (see Bergman 1991 and Stalder 1996). This method involves the utilization of group and/or individual interviews along with an elicitation of an ALCAM 126-word list.⁴ The RA method provides an overall impression of potential needs for codification through reports from local inhabitants that take a relatively short period of time. RA survey seeks to find out information with respect to the dialect situation, multilingualism, and the vitality and viability of the language.

2.2 The Ngamambo Survey

We carried out group interviews and collected word lists in the villages of Meforbe, Mbei, and Bafuchu. Seven people, both male and female, were present for the Meforbe group interview. Four men participated in the interview in Mbei and two leading men participated in the Bafuchu interview. Two speakers in each village gave us word lists. We interviewed two pastors, one from Presbyterian Church in Mbei and another from Presbyterian Church in Bafuchu. We also interviewed a school teacher in Bafuchu. In these interviews, we sought to learn about language use and local interest in language development.

The survey lasted three days. On the first day, we conducted the group interviews and collected word lists in Meforbe and Mbei on the second day and in Bafuchu on the third day. We encountered some

¹ Starr and Chesley 1990:5.

² P.C.

³ P.C.

⁴ (See Dieu and Renaud, 1983: 132-133).

difficulties in finding participants due to the fact that it was farming season and there were also some burial ceremonies going on.

3 RESEARCH RESULTS

In this section, we summarize the results of the survey in three domains: 1) Dialect situation, 2) Multilingualism, and 3) Vitality and Viability.

3.1 Lexicostatistics

Our team collected an ALCAM list of 126 commonly used words in the three villages. We submitted these lists to a lexicostatistical comparison by grouping *apparent cognates* together. Ngamambo-speakers in Bafuchu and Meforbe have retained the nominal prefix (ə) whereas those in the village of Mbei have dropped this prefix. The overall similarity among the three lists is more than 95%.

The Ngamambo lists were then compared with lists of Moghamo and Meta, yielding the following percentages:

Ngamambo		
91 +/- 5	Moghamo	
89 +/- 6	93 +/- 4	Meta

3.2 Dialect Situation

The Meforbe group interview revealed that those living in Mbengwi and Batibo speak differently than do the residents of Mbei, Meforbe, Bafuchu, and Baba II. Based on group interviews in the four villages, residents speak the same. There are no dialects.

Since we were told by the Bafuchu fon that Ngamambo is the same language as Moghamo, we later compared the Ngamambo ALCAM word lists (of 120 entries) with a Moghamo ALCAM list. Our preliminary analysis yielded a lexicostatistical similarity of 88% between Ngamambo and Moghamo based on the "apparent cognate" approach. This suggests that Ngamambo might be a dialect of Moghamo.

3.3 Multilingualism

3.3.1 Mother Tongue Use

Language use was similar in all three villages we visited, and varied only slightly.

In Meforbe, which is the Ngamambo village closest to the main road, the mother tongue is used daily in the home, with friends of the same mother tongue, at the local market, and at local council meetings. For all other public purposes, Pidgin or the mother tongue are used. The mother tongue is not used at the area market or at the clinic where Pidgin is required. The Presbyterian Church in Meforbe encourages the use of the mother tongue, but presently uses it only for singing. The children mix Pidgin and the mother tongue, but this is not viewed as bad.

In Mbei, the mother tongue is used daily at home, with friends, in the local market, and at local council meetings, but not for other public meetings or announcements where Pidgin is spoken. Of the three churches in Mbei, (Full Gospel, Presbyterian, and Roman Catholic), only the Full Gospel and the Presbyterian use the mother tongue, and then only for songs. In the area market, the mother tongue is not used. As in Meforbe, the children mix Pidgin and English when speaking, but this is not viewed as bad.

In Bafuchu, mother tongue use is slightly stronger, perhaps due to the remoteness of their village. The only things the mother tongue is not used for are the regional council meetings and the area market where Pidgin is used. The mother tongue is used in all parts of church services in all three of the local churches (Full Gospel, Presbyterian, and Roman Catholic), except for the singing in the Roman Catholic church. Children mix Pidgin and mother tongue, but the village leaders that we interviewed consider this bad.

3.3.2 English Language Use

In the Meforbe village, the English language is used mainly in school classrooms. Out of class, the students use the mother tongue. The English language, according to the church leaders interviewed, is

also used for Bible readings, songs in church, Bible studies, and some congregational announcements. The English language thus is used in formal situations that necessitate reading and writing.

In Mbei village, like in Meforbe village, English is used mostly as the language of education. It is restricted to the classroom for instruction and explanation of material. English is also used in churches for prayers, sermons, songs, doctrine classes, and prayer meetings.

In Bafuchu, English is also used as the language of education. It is used exclusively in the classroom. During recess, the children use the mother tongue. In church, English is used less than in the other villages. It is used mostly in songs, Bible study, and prayer meetings.

To summarize, in the three villages visited (Meforbe, Mbei, Bafuchu), three main languages are used: mother tongue, Pidgin, and English. English is almost entirely the language for education. It is used mostly by school children and almost exclusively in classroom situations. But English is also used in churches for singing of church hymnal songs and when reading the sermon. The English language therefore has a specific function. It serves in the formal domains of school (education) and church (when reading sermons and singing songs).

3.2.3 Pidgin English Language Use

Cameroonian Pidgin English is used for communicating with non-Ngamambo-speakers. All three villages reported that Pidgin is used in the homes only when talking to foreigners. They also use it in the area markets to communicate with people who do not understand Ngamambo. The villages also use Pidgin to communicate with foreigners who live in their village but testify that these foreigners eventually learn their language. The people of Bafuchu said they do not use Pidgin often. This could be explained by the fact that they are remote and, therefore, contact with non-mother-tongue speakers is less frequent. However, the Mbei and Meforbe speakers testified that they use pidgin on a daily basis. Undoubtedly, this is due to their being near the highway and other better roads which fosters contact with speakers of other languages.

Ngamambo-speakers do not speak the languages of their neighbors. In all the villages, when asked which languages they speak with the neighboring villages, all interviewees responded that they use the language of wider communication: Pidgin English. Mbei, Meforbe, and Bafuchu villages are surrounded by Pinyin, Bali, Babajou, and Njong villages. They use Pidgin with these neighbors and other foreigners because it is the language of wider communication.

3.3 Language Vitality and Viability

3.3.1 Language Attitudes

The attitude of mother tongue speakers reveals a desire to read and write in English and Ngamambo, but not in Pidgin.

3.3.1.1 Toward the Mother Tongue

In all three villages, both old and young people speak the language very well. The speakers expressed the desire to see their language written. They said it is not sufficient just to speak the language. They all believed it necessary to learn how to read and write the language in order to promote culture and to let information reach the grassroots.

3.3.1.2 Standardisation efforts

In both Mbei and Meforbe, there have been no past efforts to develop the mother tongue, while in Bafuchu, there was a small attempt to write a book about the language and history of the village, but it was abandoned. In all three villages visited, the language of the greatest importance (for reading and writing) is English, but there is also interest in developing Ngamambo. Reasons given for this interest are for documenting private village matters (Mbei, Meforbe), for cultural development (Meforbe), and for general communication and expression (Bafuchu).

In Meforbe, the only effort was the Fon's discussing the matter with his elites, and he is interested in having a book written. In both Mbei and Bafuchu, the people are willing to send someone to be trained. In

Bafuchu, Mr. Achu Moses (age 57) volunteered himself for training, but added that he is retired and therefore may be too old for such coursework.

Martin ASANGA is trying to write Ngamambo. His address is CHS-Nkwen (PTA teacher). His goal was to write about the language and history of Mbuh. The book is not yet completed.

3.3.1.3 Language Shift/Maintenance Considerations

The interviews at Meforbe, Bafuchu, and Mbei indicate there is no language shift. A diglossia involving the mother tongue, English, and Pidgin appears to be the norm as these three languages have distinct functions and separate environments for usage. The mother tongue is maintained, as it is spoken everyday by everyone within the village context. Pidgin English is used to speak with non-ers. And English ("Grammar English") is used in the classroom and restricted formal functions. The mother tongue is preferred for daily life, but use of either Pidgin or English occurs when the context requires it.

English is used mainly in the classroom and among highly educated individuals. The research reveals a tendency of the youth to mix Ngamambo and Pidgin. Only in Bafuchu (the most distant village) was this considered a negative habit. Despite the high use of Pidgin, it seems that there is no movement to replace the mother tongue. In addition, the attitude of mother tongue speakers reveals a desire to read and write in English and the mother tongue, but not in Pidgin.

3.3.1.4 Migration and Intermarriage

According to those interviewed in Meforbe, approximately a fourth of residents are foreigners from Pinyin and Babadjou (of the Ngombale language of the West Province) who have come to the village because of the availability of land and the good leadership. Meforbe people who marry outside their village are most likely to marry someone from the Pinyin language community.

According to those interviewed in Mbei, foreigners are moving into the village from Pinyin, Meta, Babadjou, and Hausa in order to benefit from the local leadership, farming, and trading. Mbei people who marry foreigners are most likely to marry those from Njong.

People from Bafuchu marry Alatening (a village in the southwestern part of the Bamenda sub-division formerly thought to spoke a northern dialect of Pinyin), Njong (southern dialect of Mankon), Bawak, Babadjou (dialect of the Ngombale language of the West Province) and Pinyin people. Foreigners who move to Bafuchu are sometimes technicians and farmers.

In all of the villages, there were no marriage restrictions and incoming migrants learn to speak Ngamambo.

3.3.2 Language Development Potential

John Watters (1989) in his article *Three Socio-economic Factors Affecting the Nature and Development of Language Programs*, identifies the following as important for predicting the likelihood of a successful language development project:

1. Homogeneity of the linguistic community (social cohesion)
2. Openness of the community to change
3. Presence at the local level of a middle aged leadership

In this section, we will consider what the responses of the various groups interviewed indicate with regard to these factors outlined by Watters.

3.3.2.1 Homogeneity of the Linguistics Community (Social Cohesion)

Watters (1989:6.7.3) states, "the more homogeneous a given community is the more chance there is for success in motivating broad based participation in the development of the language and in a mass literacy program in that community." Watters adds that various dimensions, and not any one dimension alone, must be considered when determining the homogeneity of a community.

Linguistic: Speakers of the three villages all said that they are one people and speak the same language. However, the Meforbe said the Mbei speak slightly different from them. Meforbe, Mbei and Bafuchu share a very high degree of lexical similarity (more than 95%). This is high enough to indicate that the

three villages belong to the same language and form a linguistic unity. Self-reported comprehension and language use patterns among the various communities suggest intercomprehension is inherent.

Geographic: All of the villages seem well connected and can be reached by foot. During the rainy season, vehicle access to Bafuchu is difficult when the roads are slippery. The roads to Mbei and Meforbe are excellent dirt roads. Mbei and Meforbe seemed more likely to interact with people around Santa Center, whereas Bafuchu seemed to have more contact with Bali.

Mbei and Meforbe are more accessible to each other. They border the Highway and accessibility is easy. Access to Bafuchu from Mbei was very poor, so the research team had to pass through Bali to get to this village. The people from all three villages however, get in contact with each other often because they go to buy in the Santa market (Mbei).

Religious: the three villages of Meforbe, Mbei, and Bafuchu claim a majority of Christians and a few animists. Among the Christians, there are Presbyterians, Baptists, Catholics, and Apostolics. The majority of the Christians, however, are Presbyterian.

Cultural: The villages share a common heritage in that they all come from the Widikum ethnic group.

Economic: Most of the inhabitants are subsistence farmers who gather weekly to buy and sell goods at the local markets.

Administratively: Administratively, all three villages are of the Santa Sub-division of Mezam Division of the North West Province of Cameroon.

Summary: All three villages have many similarities.

3.3.2.2. Openness of the Community to Change and Better Living Conditions

All of the communities have a positive attitude towards change and bettering their living conditions. All three have development committees involved in projects such as road maintenance and provision of potable water and health facilities.

3.3.2.3 Village-Based Leadership

All three villages have well-attended schools, with almost all children finishing primary school, and even 75% of Mbei having attended secondary school. Approximately 20-25 students from Mbei go to university every year. Meforbe and Mbei seemed to have a strong base of educated leadership at the village level. Bafuchu's leadership was split 50/50 between living in the village and living in towns.

3.3.2.4 Conclusion

In conclusion, the community speaking the Ngamambo language classified as [868] in ALCAM fits the description of what Watters calls 'a changing community', because it is basically homogeneous, open to change and has a schooled middle-aged leadership still present in the village. According to Watters (1989:6.7.9), these factors point towards a 'greater...possibility for a widespread community participation in the development and implementation of a mass language program and for the long term use of language in written form.'

3.4 Attitudes toward Language Development

All three villages expressed that they would prefer to learn to read and write in English first, but the idea of learning to read and write in the mother tongue was also well received. All villages said they would be willing to send someone to get training and return to teach the rest of the village. The Fon of Meforbe favored the idea of language development and said that he would offer his palace as a meeting place for groups. The pastor of Meforbe, having already been a part of two Bible translations, was very animated about the possibility of translating the Bible into Ngamambo. The group at Mbei were also supportive of language development, but less enthusiastic than the Meforbe group. In Bafuchu, two leaders we interviewed individually said that a native speaker who teaches in Government Secondary School Atielah, Nkwen started to write a book about Ngamambo and the people's history but this project never came to completion. But when asked about sending someone for training, they were very excited. In fact, one man

volunteered himself but added that he might be too old. All three villages said that it was not satisfactory just to be able to speak the mother tongue, but that they wanted to be able to read and write it.

4 SIL/CABTAL/NACALCO: ACTIVITIES AND PLANS

Neither CABTAL, SIL, nor NACALCO has worked on or plans to work on the Ngamambo language group.

5 CONCLUSIONS AND RECOMMENDATIONS

Ngamambo is vital and in daily use by the people, and it seems likely this will continue into the foreseeable future.

The three villages visited speak the same variety of Ngamambo and, with Baba II village, appear to form a linguistic unity. There is an expressed willingness to work together on the development of Ngamambo, but despite an apparently relatively high level of education and a village-based leadership, efforts to bring this about haven't yielded results. Yet interest remains.

Among the results obtained from the rapid appraisal survey was that there might be a closer relationship of the Ngamambo speech community to the Moghamo language than first thought. Ngamambo ancestors migrated from Widikum and spent time at Batibo, the heart of the Moghamo-speaking region, prior to settling in their present locality. Whatever their language used to be, doubtless their exposure to the Moghamo language during their days in Batibo could have influenced it. There is 91% +/- 5 lexicostatistical similarity between Moghamo and Ngamambo. We recommend that an RTT with Moghamo and Meta texts be done with the Moghamo language since Bafuchu claimed Ngamambo and Moghamo are the same language.

6 MODIFICATIONS TO ALCAM

Due to the creation of new administrative sub-divisions, Ngamambo-speaking villages are now part of the Santa Sub-division.

7 MODIFICATIONS TO THE ETHNOLOGUE

Revise to indicate that the villages are Baba II, Meforbe, Mbei, and Bafuchu and that they are located in the Santa Sub-division of the Mezam Division of the North West Province of Cameroon.

8 MODIFICATIONS TO TRANSLATION BULLETIN

Change from "possible" to "unlikely" need, due to the likelihood that Ngamambo is part of Moghamo which itself is a speech variety closely related linguistically to the Meta language now being developed.

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10 APPENDICES

APPENDIX 1: ALCAM Lists for Ngamambo (3), Moghamo (1), and Meta (1)

- L1 Language name: Moghamo [866]
 Informant:
 Age:
 Native village: Batibo
 Father's group:
 Mother's group:
 Level of education:
 Location:
 Date:
 Researcher:
- L2 Language name: Ngamambu (Ngamambo)
 Informant: Mofor J.A.C Ndiforbe
 Age: 62
 Native village: Meforbe
 Father's group: Meforbe
 Mother's group: Meforbe
 Level of education: Building Engineer
 Location: Meforbe
 Date: 19 June 2002
 Researcher: Lilian LEM, DOMCHE-Teko Engelbert
- L3 Language name: Ngamambe (Ngamambo)
 Informant: Ngon Johnson, Mathias Bati, Gwan Linus
 Age: 49 68 63
 Native village: Mbei
 Father's group: Mbei
 Mother's group: Mbei (2) chomba
 Level of education: Primary 7, Standard 3, no school
 Location: Mbei fon's Palace
 Date/ Date : 19 June 2002
 Researcher: Lilian LEM , DOMCHE-TEKO Engelbert
- L4 Language name: Ngamambu (Ngamambo)
 Informant: Achu Moses, Achu Samuel
 Age: 57, 54
 Native village: Baforchu
 Father's group: Baforchu

Mother's group: Bambili

Level of education: Higher Diploma/ Standard 6

Location: Baforchu fon's Palace

Date: 20 June 2002

Researcher: Lilian LEM, DOMCHE-TEKO Engelbert

L5 Language name: Metta

Informant:

Age:

Native village: Mbengwi

Father's group:

Mother's group:

Level of education:

Location:

Date:

Researcher: Klaus Spreda

Note: L5 double high tone used for a vertical tone mark

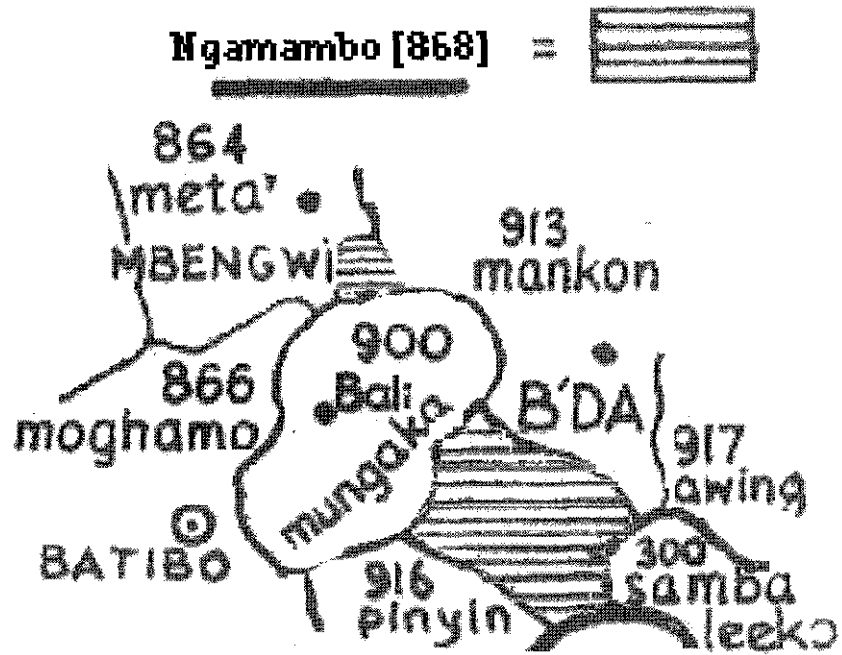
	L1 [866]	L2 [868]	L3 [868]	L4 [868]	L5 [864]
	Mogham o	Ngamambu At Meforbe	Ngaməmbei At Mbei	Ngàmámábó At Boforchu	Metta At Mbengwi
1. bouche, mouth	itsû	ətsók	tsôk	ətsək	ĩtʃû
2. oeil, eye	iyá	iyĩ	yí	iyĩ	ĩyó
3. tête, head	átok	ətók	tók	ətək	štú
4. cheveux (chevelure) hair (on head)	ɲɔɲ	əɲúɲ	ɲúɲ	ɲúɲ	ɲóɲ
5. dent, tooth	isōɲ	isónɲ	sōɲ	isōɲ	ĩsōɲ
6. langue, tongue	ínémí	ənémə	nēmá	ənémā	ĩnémí
7. nez, nose	idzik	ədʒwéi	dʒwéi	ədʒwéi	ĩdʒwí
8. oreille, ear	ətōɲò	ətũɲ	tũɲ	ətũɲ	ətōɲ
9a. cou (nuque et gorge), neck (front & back)	ámék	əmēi	mēi	àmēi	ēmí
9b. nuque, backneck		dʒimkôth	mēi	ndʒiməmēi	
9c. gorge, throat		fódóʔ	fódóʔ	fódóʔ	
10. sein, breast	íboń	ibín	bín	ibín	əbó
11. bras/main arm/hand	ábó	əkwen / ədó	bó	ábó	əbó
12a. griffe, claw	fei	əyén	yén	yên	fɪŋgèm
12b. ongle, nail of hand		əyen	yénbó	yên	
13a. jambe, leg	əwók	əyók	yók	áyók	əwū
13b. pied, foot		əyók	yók	áyók	ghū
14. fesse, buttock	únúnú	ndábéton	ndábátõn	ndàbátón	ndàb.i.ɲĩ
15. ventre, belly	fùbùm	fɪbùm	fɪbùm	fɪbùm	fɪbùm
16. nombril, navel	fùtõn	itõɲ	fɪtõɲ	itõɲ	fɪtõɲ
17. intestines / intestins/boyaux	itó	mátõ	mátõ	mátó	ító

18. sang, blood	ónóm	əním	ním	əním	ónám
19. urine, urine	mitʃɛŋ	mítsɛn	mátsɛn	mítsɛn	mítʃɛŋ
20. os, bone	əwú	əkwená	kweńá	əkwená	əwú
21. peau, skin	gób	əgùb	gúb	gùb	gób
22. aile, wing	ibábì	əbábè	bávə	fibábè	ĩbáb
23. plume, feather	iwiɖi	əvurù / əbvuru	vúrè / vúrù	vúrù	ĩwúrì
24. corne, horn	ńdōŋ	ńdóŋ	ńdóŋ	ńdóŋ	ndōŋ
25. queue, tail	ùkōn	[ə]kún	kún	kún	ĩkōn
26. être humain / human being	wəd	wət	wèt	wət	wèd / wəd
27. homme (mâle) man (male)	m̄bāŋà	mbāŋà	mbāŋà	mbāŋà	m̄bāŋà
28. femme, woman	ɣyi	wáyéi	wúyēi	wáyéi	əyi
29. mari, husband	inō	nnúm	núm	núm	ĩnóm
30. enfant, child	ŋwán	wán	wǎn	wán	wán
31. nom, name	ukúm	əkúmá	kúmá	kúmá	ĩkúm
32. ciel, sky	kəŋəbòm	əkáŋ	káŋ	káŋ	ətóníkàŋ
33. nuit, night	isímí	əzímí	zímá	zímá	ĩzímí
34. lune, moon	mék	mək	mək	mək	ĩmíg
35. soleil, sun	ŋùmò	ŋùmə	tʃwei / nímə	átʃwèi	ŋùmə
36. vent, wind	afútè	əfə	fə	ɪfi	ífə
37. nuage, cloud	pàʔ	m̄pàʔ	pàʔ	mpàʔ	pàʔ
38. rosée, dew	áməʔ	əmáʔ	míʔ	əmáʔ	əməʔ
39. pluie, rain	m̄bəŋ	mb̄ɪŋ	mb̄ɪŋ	mb̄ɪŋ	m̄bəŋ
40. terre, ground	sēik	əséi	séi	əséi	isī
41. sable, sand	siwāŋ	lɛʃiwāŋ	rɛʃiwāŋ	lɛʃiwāŋ	ɛsī
42. chemin, path	nəndzì	əkwen	ɲá'tɛndɔndzì	ɲá'tɛndɔndzì	ĩnəndzì
43. eau, water	múníb	móníp ^h	móníp ^h	mónip	múnib
44. cours d'eau, stream (river)	igyí	əŋî	gíkén	əŋî	ĩgyí
45. maison, house	náb	nəp ^h	nəp ^h	nəp	ĩŋwɛn / nəb
46. feu, fire	ɪwít	əɣwít	ɣwít	əɣwít	ĩwíd
47. bois à brûler, firewood	iwē	əwóná	wéná	əwóná	ĩwónŋ
48. fumée, smoke	ńɖi	ńɖiʔ	ńɖiʔ	ńɖiʔ	ńɖiʔ
49. cendre, ash	ɔbúró	əvúrú / əbvúrú	vúré	əvúrú / əbvúrú	əbúrɪ
50. couteau, knife	íbéi	fəbéi	fəbéi	fəbéi	ɪbɪ
51. corde, rope	iníʔ	əŋíʔ / əníʔ	ɲiʔ	əníʔ / ɲiʔ	iníʔ
52. lance/sagaie, spear	iwōŋ	əyóŋ	yóŋ	əyóŋ	ĩwōŋ
53. guerre, war	ibít	bít	bít	bít	bíd
54a. animal, animal	ɲâm	ɲâm	ɲâm	ɲâm	
54b. viande, meat		ɲâm	ɲâm	ɲâm	ɲâm
55. chien, dog	bók	bók	bók	bók	bú
56. éléphant, elephant	sē	nsɛn	sɛn	nsɛn	sɛn
57. chèvre, goat	gwí	əgwí	gwí	gwí	gywí

58. oiseau, bird	fɪ̀nən	fənən	fənèn	fənən	fɪ̀nən
59. tortue, tortoise	ákywǎ́kò	kwímā̀ṅkò?	kwíkòb	kímā̀ṅkò?	kyímà̀kò?
60. serpent, snake	dʒó	dʒǒ	dʒó	dʒǒ	dʒó
61. poisson, fish	ʃú	ə̀gwēi	gwēi	ə̀gwēi	ìgwì
62. pou (de tête) (head) louse	ìd	ə̀tít ^h	tít	ə̀tít ^h	tíd / thìtèthū
63. oeuf, egg	ibūm	ə̀būm	būm	ə̀būm	íbōm
64. arbre, tree	áʒét	ə̀zéri	zéro	ə̀zéri	ə̀zéri
65. écorce, bark	ákhóphì	ə̀gúb [ə̀zéri]	kúb zéro	ə̀gúb	ékpò
66. feuille, leaf	ifó?	ə̀fú?	fú?	ə̀fú?	ífu?
67. racine, root	áɣāṅ	ə̀ɣāṅ	ɣāṅ	ə̀ɣāṅ	ə̀ɣāṅ
68. sel, salt	fɪ̀ṅgwāṅ	fɪ̀ṅgwāṅ	fɪ̀ṅgwāṅ	fɪ̀ṅgwāṅ	fɪ̀ṅgwāṅ
69. graisse, fat	tífóm	máʃóm	máʃóm	máʃóm	tífóm
70a. faim, hunger	ñdzèi	ñdzèi	ñdzèi	ə̀ndzèi	ñdzì
70b. faim (de viande), hunger (for meat)		ñdzì / ñàm	ñdzèi	óní	
71. fer, iron	átéi	ə̀tíní	ténó	ə̀tíní	ə̀tóní
72. un, one	mō?	ə̀mó?	mō?	ə̀mó?	mō?
73. deux, two	bē	ə̀bé	bē	ə̀bé	bē
74. trois, three	tád	ə̀tát	tát	ə̀tát	tád
75. quatre, four	kwè	ə̀kwè	kwè	ə̀kwè	kwè
76. cinq, five	ān	ətán	tān	ətán	tān
77. six, six	tífúó	ə̀fúyó	rə̀fúyā	lə̀fúyó	tífúó
78. sept, seven	sāmbè	sāmbé	sāambé	sāambé	sāmbé
79. huit, eight	fāmi	fām	fām	fām	fāmí
80. neuf, nine	ə̀bòk	ə̀bók	bók	ə̀bók	ə̀bùé
81. dix, ten	wūm	yúm / wúm	yúm	ə̀yúm	wūm
82. venir, come	yi?e'	mbà?à	mbà?à	mbà?à	yé?é
83. envoyer, send (someone)	tóm	túm	tóm	túm	tóm
84. marcher, walk	yē	yèn	yèn	yèn	yèn
85. tomber, fall	fē	gòk	gòk	gòk	fēṅ
86. partir, leave	nò?	yò	sāṅá / yò	yò	nò?
87. voler (oiseau), fly	firə	firè	firə	firè	firè
88. verser, pour	tù	ʒì [pour into] tʃù [throw]	bìṅó / tʃù / ʒì	ʒì, tʃù	tʃwì
89. frapper, strike	sōm	súm	súm	súm	sōm
90. mordre, bite	nōm	núm	núm	núm	nōm
91. laver (transitif), wash transitive)	sò	sōō	sòò	sōō	sò
92. fender, split (wood)	sōm	sán	sán	sán	sān
93. donner, give	nà?	nē?	nè'é	nē?	nà?
94. voler (dérober), steal	dʒí	dʒí	dʒí	dʒí	dʒí
95. presser, squeeze	pā?	mìn	mìn	mìn	pā?

96. cultiver, cultivate	wù	ní? / ní?	ní?	nī?	nī?
97. enterer, bury	iw'əŋi	kpàŋé	kpíŋé	twəŋé	twéŋí
98. brûler, burn	tō	tòn	tòn	tòn	tòn
99. manger, eat	dʒlāk	dzák	dzək	dzók	dʒíŋ
100. boire, drink	nō	nóó	nóó	nóó	nō
101. vomir, vomit	zēi	əzèn	zènə	əzèn	zèŋ
102. sucer, suck	sō	ɲòɲ [breast] swén [orange]	ɲòɲ [breast] ʃwēn [orange]	ɲoŋ [breast] ʃwēn [orange]	sō
103. cracher, spit	tsēd	tòk	tùgə	tsèt	tʃéd
104. souffler (sur) blow (on)	fā	fé	fé	fé	fā
105. enfler, swell	mòd	mòrò	mòrə	mòrò	mòd
106. engendrer, give birth	gywi	gwī	gwǐ	gwǐ	gywǐ
107. mourir, die	kū	pfú / kfú	pfú	kfú	kwí
108. tuer, kill	zw'eti	zwítí	zwíté	zwítí	zwírí
109. pousser, push	fī	tín	tín	tín	tiní
110. tirer, pull	sùŋ	ʃùŋ	ʃùŋ	ʃùn	sùŋ
111. chanter, sing	zəo	zə?	zəbà / zə?	zə?	kwéří
112. jouer (un jeu), play (a game)	fēt	fēri	férá	fēri	fōd
113. avoir peur, be afraid	bō	bó	bō	bó	bō
114. vouloir, want	khəb	kəp ^h	kəbà	kəp	kəb
115. dire say	ɣà	ɣà	ɣà	ɣà	ɣà
116. voir, see	zā / bāt	zā	zā	zā	zā
117. montrer, show	cwèi	tʃwìyé	tʃwígé	tʃwìyé	cwé
118. entendre, hear	zók	zók	zók	zók	zū
119. savoir ou connaître, know	kèri	kyèri	kyéró	kyèri	kyéří
120. compter, count	thāŋ	tāŋ	kwà?	tāŋ	tāŋ

APPENDIX 2: Linguistic Map of Ngamambo and Neighboring Languages



Source: Breton and Fohtung, 1991:131 modified