

**Intelligibility Testing Survey of Bebe and Kemezung and Synthesis of Sociolinguistic
Research of the Eastern Beboid Cluster**

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References

Abstract

This report describes sociolinguistic research done on the Bebe and Kemezung languages from January 17-25, 2001 in the Ako and Misaje subdivisions of the Donga-Mantung Division of the North West Province of Cameroon. The goal of the project of which this research forms a part is to provide an assessment of the need for language development in the languages of Cameroon. The particular goal of this research was to gain a clearer understanding of the relationships of Eastern Beboid languages.

1. Introduction

This report describes research done of the Bebe and Kemezung languages during the period January 17-25, 2001 in the Ako and Misaje sub-divisions of the Donga-Mantung Division of the North West Province of Cameroon. The research team consisted of Dr. Domche-Teko Engelbert who is the chairman of the Department of African Languages and Linguistics at the University of Dschang, and Edward and Elizabeth BRYE of SIL. This research was carried out as part of an overall goal of assessing the need for literacy development and Bible translation in national languages throughout Cameroon. It was also done in order to gain a clearer understanding of interrelationships existing among the speakers of Eastern Beboid languages with a view toward proposing how these might be grouped together.

Our research team had conducted two previous surveys of Eastern Beboid languages (see Brye and Brye, June 2000). In February and March of 1999 we carried out Rapid Appraisal surveys of the whole Eastern Beboid group of languages. These were followed-up in November 1999 by intelligibility testing using Recorded Text Testing (RTT) among Nooni, Ncane, Nsari, and Mungong speakers. We made the following recommendation at the end of the report of these two surveys that within two years an RTT would be carried out between Nsari, Kemezung, and Bebe (including Naki if possible) to determine if Nsari, Kemezung, and Bebe speakers might be served by a single written standard¹. (Brye and Brye, June 2000:39):

Within two years, carry out the next recommended RTT between Nsari, Kemezung, and Bebe (including Naki if possible²), in order that plans can be made as to how Nsari, Kemezung, and Bebe speakers can best be served by a written standard. (Brye and Brye, June 2000:39)

Upon further consideration of the results of the November 1999 intelligibility testing survey, particularly the high comprehension of the Ncane text by Nsari speakers (see the table in Section 3:1 below), we decided to include comprehension testing of Ncane by Bebe and Kemezung speakers in the current study.

We are grateful for the welcome received from regional and local government, church, and traditional leaders without whose cooperation and participation this research would not have been possible. Special thanks go to the Divisional Officers of the Misaje, Nkambe, and Ako sub-divisions for their assistance, authorization, and warm welcome.

1.1 Locations and Populations

1.1.1 Locations

The Bebe language is spoken in two villages: Bebe-Jama (including the quarters of Bebe-Kitte and Mayokila) and Bebe-Jatto (including Sabongida).

¹ Brye and Brye, June 2000:39. But the inclusion of Naki in the current study was not feasible as this area was inaccessible from the Eastern Beboid area. This language will be included in a future study.

² Refer to Table 2 of the related report (Brye and Brye, June 2000:6) for a more complete list of population figures. According to the 1987 Census Publication (Demo 87:5), between 1976-1987 Cameroon experienced a 2.9% annual growth. Assuming that the same 2.9% rate of growth has continued over the past 12 years and applies equally throughout the country, we can estimate the 1999 population based on the 1987 figure. 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).

Kemezung is spoken in the town of Dumbu and the village of Kwei. In this survey, we visited the Bebe-speaking villages of Bebe-Jama and Sabongida, as well as the Kemezung-speaking town of Dumbu.

1.1.2 Populations³

Based on self-reported and census population figures by language and village for the Eastern Beboid speech varieties, the total estimated populations are:

Nooni (25,000)
 Ncane (14,500)
 Nsari (7,000)
 Kemezung (4,500)
 Bebe (2,500)
 Mungong (1,500)

2. Methodology

The particular research methodology carried out in both Bebe and Kemezung was *intelligibility testing*. The procedures for this methodology came to be called Recorded Text Testing (RTT) as developed and documented by Eugene Casad (1974).

2.1 Text Elicitation

A Bebe text was elicited in Misaje from Mgbata Sammy, a mother tongue speaker of Bebe from Bebe-Jama (eastern Bebe dialect). He also provided a recorded translation of the comprehension questions for the stories of the other Eastern Beboid languages tested.

The Kemezung text was obtained in the town of Dumbu. The fon of Dumbu and his company selected Kitati John Gambo, age 74, to supply a personal story. Kitati was born in Fonjuka (a Bum village) to parents whose mother tongue was Kemezung and who spoke this language during his upbringing. Kitati has lived in Dumbu steadily since 1960.

Mother tongue Kemezung speaker Kendefu Mary Bowa translated comprehension questions into Kemezung for the recorded texts in other languages. She is a 23 year-old student in her third year at the Nkambe Teachers Training School who lives with her parents (both mother tongue speakers of Kemezung) in Bamenda when not in school.⁴

During the previous survey trip involving intelligibility testing of the Beboid Cluster, we elicited texts in the Ncane and Nsari speech varieties that were played to speakers of Bebe and Kemezung during the present survey. English translations of these biographical stories and comprehension questions are found in the appendices.

2.2 Screening of Participants

Eligible participants had to have been raised in the village of testing, and their parents were mother tongue speakers of the language. Those who correctly answered over 75% of the comprehension questions about the story in their mother tongue were tested in the other three languages. It was not possible to limit the sample only to those who had had no exposure to speakers of other languages, because they do not seem to exist.

³ Thanks go to Wanki Mchang Roland Paul, the vice principal of the GTTC at Nkambe, for identifying this student.

⁴ The range of error of these lexicostatistical percentages is detailed in appendix C.

2.3 Test Locations

Three locations were selected for administering the RTT:

- (1) The Kemezung-speaking town of Dumbu, just outside the Fon's palace
- (2) The village of Bebe-Jama (eastern Bebe dialect)
- (3) The Sabongida quarter of Bebe-Jatto (western Bebe dialect)

Ten individuals in each location were tested using all four of the test tapes (i.e., their hometown tape and test tapes of the three other languages with questions posed in their own language inserted in the appropriate places).

3. Results

This section provides a summary of lexicostatistics from the previous study, as well as RTT results from both the previous and current surveys followed by a discussion of these results in light of sociolinguistic findings from the rapid appraisal surveys.

3.1 Lexicostatistics

The following matrix summarizes the lexicostatistical ranges of similarity of the Eastern Beboid languages based on a comparison of word lists using the shared apparent cognate approach (see Appendix C for the complete tables listing the similarity percentages compared village by village).

Lexicostatistical Ranges of Eastern Beboid Languages Compared⁵

Bebe (2,500)

84–86	Kemezung(4,500)				
81–83	80–83	Nsari (7,000)			
78–79	79–82	84	Ncane (14,500)		
71–72	75–76	79	87–90	Nooni (25,000)	
78–79	82	86–87	84	89	Mungong

These figures represent the range of lexicostatistical similarity based on 'shared apparent cognates' between the villages of any two Eastern Beboid languages. We observe the following pairs of languages that share at least 84% similarity:

- Ncane and Nooni (87–90)
- Ncane and Nsari (84)
- Bebe and Kemezung (84–86)

Such word list comparisons serve only as an initial indicator of the relationships existing between speech forms (Grimes 1989:4.1.9). According to Bergman (1989:8.1.6), if the lexical similarity percentage at the "upper confidence limit", or highest possible similarity percentage after the variance figure is added, is below 70%, separate language programs are needed. If it is 70% or higher, further data is needed. This implies both intelligibility testing and sociolinguistic data.

3.2 Eastern Beboid Cluster RTT Results

The following table lists percentages with corresponding standard deviation figures for the RTT of Bebe and Kemezung as well as the testing that had been carried out in 1999 of Nooni, Ncane, Nsari, and Mungong (see Brye and Brye, June 2000). The languages are listed in descending order according to highest comprehension score, followed by the corresponding standard deviation number of villages tested for comprehension of the text of that language.

⁵ Except where the group testing method was used, the mean score for 10 individual scores is presented.

Comprehension of:	By speakers of:	Group Average*	StdDev.%
Ncane	Mungong (Mungong)	100%	Group RTT
Ncane	Nooni (Din)	92.5%	7.9%
Ncane	Nooni (Nkor)	90.8%	11.0%
Ncane	Nsari (Kamine)	85%	6.6%
Ncane	Nsari (Akweto)	82.5%	21.3%
Ncane	Bebe (Bebe-Jama)	66.7%	17.1%
Ncane	Bebe (Sabongida)	57.1%	35.2%
Ncane	Kemezung (Dumbu)	54.2%	34.6%
Nsari	Bebe (Bebe-Jama)**	82.7%	10.88%
Nsari	Ncane (Nkanchi)	63.6%	19.6%
Nsari	Ncane (Kibbo)	60%	Group RTT
Nsari	Ncane (Mungong)	60%	Group RTT
Nsari	Kemezung (Dumbu)	55.9%	22.5%
Nsari	Bebe (Sabongida)	45.4%	25.4%
Nooni	Ncane (Kibbo)	79%	17.1%
Nooni	Ncane (Nkanchi)	78%	12.2%
Nooni	Mungong (Mungong)	75%	Group RTT
Nooni	Nsari (Kamine)	31%	109.9%
Nooni	Nsari (Akweto)	30.5%	82.0%
Kemezung	Bebe (Bebe-Jama)	76.7%	16.6%
	Bebe (Sabongida)	76.3%	23.6%
Bebe	Kemezung (Dumbu)	84.1%	18.6%

NOTE: RTT scores above 70% *or* standard deviations below 15% are bolded. When a comprehension score is over 70% *and* its corresponding standard deviation is less than 15%, then both figures are also underlined.

* Residents of Bebe-Jama (eastern dialect) scored almost twice as high on the comprehension test of Nsari than did the residents of Bebe-Jatto (western dialect). The eastern dialect of Bebe shares a border with the Nsari speaking region whereas the western dialect does not.

** In every instance where speakers claim there is intercomprehension, lexical similarity falls between 80-95%. It is therefore quite probable that intercomprehension is the result of a combination of inherent intelligibility based on linguistic ^{similarity} and acquired intelligibility due to frequent contact between these groups at the local markets and in Misaje and also through intermarriage. Brown (1998:17) refers to this phenomenon as *bidialectalism* or *multidialectalism*.

3.3 Interpreting RTT Findings in Light of Language Development Planning

Individual scores represented as a group performance percentage, called the *mean*, and the average individual variance from that group mean, called the *standard deviation*, are the two primary considerations for interpreting RTT results. The *percentage* is based on the average/mean after totaling the individual scores, then dividing by the number of individuals tested. This percentage is *indicative* of a group's general understanding of the language of the recorded text and, as such, is useful for measuring the potential for using a common literature. The RTT is designed to aid sociolinguistic researchers in the measurement of speakers' comprehension of *oral speech* of a language other than their mother tongue. It is not yet possible to completely screen for bilingualism. In a discussion on interpreting intelligibility scores, Joseph Grimes states:

At threshold levels high enough to guarantee good communication from the central dialect to its periphery (usually 85% or above), it is reasonable to speak of the dialect cluster as a single LANGUAGE from the linguistic point of view. Speech varieties that come together at only 70% or below are too distinct to qualify as the same language. In between, 70% to 85%, is an area of MARGINAL intelligibility where some communication is satisfactory and some is not. The

threshold depends on the risk associated with not communicating well; the final criteria are not purely linguistic. (J. Grimes 1995: 22)

With this mind, both the comprehension scores and their corresponding standard deviations (section 3.2) suggest that a speaker of any one of these languages requires personal contact with a speaker of another Eastern Bebid language over time before comprehension of that language can occur.

The RTT comprehension scores indicate that there are two groupings within the Eastern Bebid cluster: Bebe/Kemezung and Ncane/Nooni/Nsari:

Nsari -----82.5 - 85%-----> Ncane (84% lexicostatistical similarity shared between Ncane and Nsari)

-----90.8 - 92.5%----->
Nooni Ncane (87-90% lexicostatistical similarity shared by Ncane and Nooni)

<-----78-79%-----.

<-----84.1%-----
Bebe Kemezung (with 84-86% lexicostatistical similarity)
-----76.3 - 76.7%----->

A high percentage of comprehension (above 85%) and a low standard deviation (below 15%) are indicative of potential inclusion in a single language development project if group attitudes are also positive (Grimes 1987: 50). When the percentage of comprehension falls within the marginal range (between 70% and 85%), then standard deviation and sociological factors become important considerations for determining a language's potential for being grouped with the language of the RTT.

Based on these RTT scores and groupings, it would appear that Nooni and Nsari could be included in the same standard as Ncane.

Having noted the comprehension scores and their corresponding standard deviations, we now follow with a discussion of sociolinguistic considerations that have a bearing on our conclusions.

4. Sociolinguistic Considerations

We will now consider the RTT results in light of the sociolinguistic findings of the February-March 1999 Rapid Appraisal language survey of the Eastern Bebid Cluster (see Brye and Brye, June 2000).

The Kemezung Situation

Speakers of Bebe and Kemezung could learn the other's language.

Kemezung-speakers have a positive attitude towards Bebe-speakers, but the language community is divided about learning to read and write the Bebe language. The people of Kwei indicated that they would be willing to learn to read and write in Bebe. When the people of Kwei were asked if they would like to read and write this language, they answered "yes, because they are nearer to us." But interviewees at Dumbu, despite their 84.1% comprehension of the Bebe text, stated that they would not want to do this. They believe that the Bebe people would probably like to read Kemezung.

There is a large presence of strangers (including Hausa speakers from Nigeria and speakers of other language groups within Cameroon) in the town of Dumbu. So the Kemezung-speaking population has daily contact with non-Kemezung speakers, a situation that could bring about language shift.

The people express some interest in seeing their language developed, they have not, up to this point, taken any initiative to make this happen.

School attendance, even at the primary level, is on the low side, which could prove problematic for a literacy development effort. More than half of the primary school-age children in Dumbu attend school, but only about half

the primary children in Kwei do so. In both villages very few children continue on to secondary school. Those who finish secondary school tend to return to the village because they cannot find work. This situation, similar to that found in the Nsari and Bebe speech communities, again brings up the question of whether a language program in Kemezung would be viable without a schooled group to assist locally.

The Bebe Situation

In spite of comprehension scores (76.3% and 76.6%) in the marginal range, the Bebe speakers we interviewed in the first survey had a positive attitude toward the Kemezung language and its speakers. When asked which language, apart from their own, they would choose to read and write, the people of Sabongida first named the language of Kwei—that is, Kemezung. (Kwei is the Kemezung village nearest to Sabongida.) Although the people of Bebe-Jama, in response to the same question, named French, English, and Hausa as languages worth learning to read and write, they did also respond in the affirmative when specifically asked if they would be interested in learning to read and write in Kemezung. They also responded positively to the idea of learning to read and write in Nsari, but their comprehension of the Nsari is quite a bit lower (only 45.4%).

The Nsari Situation

With a comprehension score of Ncane at the high end of the marginal range (82.5%), even the Nsari village of Akweto, which is most distant from the Ncane-speaking region, can understand the text of this language well enough to suggest the possibility of being included in a Ncane language development project. On the other hand, the people of Akweto do not view themselves as being one people with either the Ncane or the Noni people and they expressed an unwillingness to learn to read and write either of these languages.

Nsari is the only language in the Eastern Beboid Cluster that borders the regions of all three other yet undeveloped Eastern Beboid languages—Bebe, Kemezung, and Ncane.

The Ring Road, which extends from Nkambe to Misaje, passes the Nsari villages of Bansobi, Kamine, and Mbissa.

The attitudes of the Bebe and Kemezung are generally favorable toward Nsari.

Ncane versus Noonni

The only RTT comprehension scores above 85% are those of Noonni speakers' of the Ncane text. The translation and literacy teams now assigned to Noonni, of which all villages are accessible by four-wheel drive, is the largest language group of the Eastern Beboid Cluster. In contrast, only the largest Ncane village of Nkanchi is accessible by vehicle (unless the bridge from Nkanchi to Mfume is now up; it wasn't in November of 2000).

There is a Ncane language committee, but the development of this recently formed group is yet unknown. There is also a graduate of the "matrise" level linguistics program at the University of Yaounde I who has shown an interest in developing the Ncane language.

It remains to be seen whether Ncane speakers (sometimes referred to as "lower, lower Noonni") could utilize the Noonni standard, but the lexicostatistics and RTT results indicate there are strong linguistic similarities between Noonni and Ncane.

Language Development Limitation:

There is a distinction between the possibility of benefiting from the development of a related language and the idea that people might be able and willing to learn to read and write a language other than their mother tongue. The former involves the development of two related languages, whereas the latter is the development of a single standard for two or more language communities.

We now pass to the conclusions and recommendations.

5. Conclusions and Recommendations

- Linguistic and sociolinguistic data suggest that the five Eastern Beboid speech varieties researched form two subgroups: Bebe/Kemezung, and Ncane-Nsari-Nooni.
- There is a distinction between the possibility of benefiting from the development of a related language and the idea that people might be able and willing to learn to read and write a language other than their mother tongue. The former involves the development of two related languages, whereas the latter is the development of a single standard for two or more language communities.

6. Modifications to Ethnologue

- Eliminate "survey needed" from entries for Ncane, Nsari, Bebe, and Kemezung.
- Add that based on lexicostatistical similarities, there are two groupings: Ncane-Nooni-Nsari and Kemezung-Bebe.

7. Modifications to Translation Needs Bulletin

Change translation need from *possible* to *definite* for Ncane, Nsari, Bebe, and Kemezung.

Appendix A: RTT Results by village

(Note these need to be organized, numbered and labeled, then referred to above by the appropriate appendix numbers).

BEBE-JAMA RTT RESULTS

<u>Subject</u>	<u>Sex</u>	<u>Age</u>	<u>Bebe</u>	<u>Kemezung</u>	<u>Nsari</u>	<u>Ncane</u>
BJ1	M	30	12/12	11/12	10/11	7/12
BJ2	M	55	12/12	8.5/12	10/11	10.5/12
BJ3	F	22	12/12	11.5/12	9/11	11/12
BJ4	F	13	11/12	4.5/12	7/11	6/12
BJ5	M	23	12/12	10.5/12	11/11	7.5/12
BJ6	M	28	11/12	10.5/12	8/11	10.5/12
BJ7	M	25	12/12	9.5/12	9/11	6.5/12
BJ8	M	25	10/12	8.5/12	10/11	5/12
BJ9	F	24	9/12	8.5/12	9/11	8/12
BJ10	F	40+	9/12	9/12	8/11	8/12

Kemezung RTT: 9.2 correct of 12 questions (Average of 76.7% with 16.6% s.d.)

Nsari RTT: 9.1 correct of 11 questions (Average of 82.7% with 10.9% s.d.)

Ncane RTT: 8 correct of 12 questions (Average of 66.7% with 17.1% s.d.)

BEBE-JATTO (Sabongida quarter) RTT RESULTS

<u>Subject</u>	<u>Sex</u>	<u>Age</u>	<u>Bebe</u>	<u>Kemezung</u>	<u>Nsari</u>	<u>Ncane</u>
S1	F	14	11.5/12	4/12	2/11	0/12
S2	F	42	12/12	10/12	9/11	10.5/12
S3	M	25	12/12	11/12	3/11	5.5/12
S4	M	41	12/12	11/12	4/11	3.5/12
S5	M	39	12/12	8.5/12	5/11	3.5/12
S6	F	25	10/12	11/12	5.5/11	5.5/12
S7	M	29	12/12	11/12	2/11	6.5/12
S8	F	25	11.5/12	4/12	3/11	1/12
S9	M	24	9/12	11/12	6.5/11	11.5/12
S10	M	35	11.5/12	10/12	10/11	12/12

Kemezung RTT: 9.15 correct of 12 questions (Average of 76.3% with 23.6% s.d.)

Nsari RTT: 5 correct of 11 questions (Average of 45.4% with 25.4% s.d.)

Ncane RTT: 6.85 correct of 12 questions (Average of 57.1% with 35.2% s.d.)

KEMEZUNG (Dumbu) RTT RESULTS

<u>Subject</u>	<u>Sex</u>	<u>Age</u>	<u>Kemezung</u>	<u>Bebe</u>	<u>Nsari</u>	<u>Ncane</u>
D-1	M	45	10/12	12/12	6.5/11	6.5/12
D-2	F	30	11/12	11/12	5/11	1.5/12
D-3	F	40	10.5/12	11/12	5/11	4/12
D-4	M	34	11/12	11/12	5/11	3/12
D-5	M	10	10/12	8/12	3/11	2/12
D-6	F	15	10/12	5/12	3/11	6/12
D-7	F	45	10/12	11/12	9/11	12/12
D-8	F	40	11.5/12	12/12	9/11	12/12
D-9	M	55	10.5/12	12/12	10/11	12/12
D-10	F	60	11/12	9.5/12	6/11	6/12

Bebe RTT: 10.25 correct of 12 questions (84.1% average with 18.6% s.d.)

Nsari RTT: 6.15 correct of 11 questions (55.9% average with 22.5% s.d.)

Ncane RTT: 6.5 correct of 12 questions (54.2% average with 34.6% s.d.)

APPENDIX B: RTT Texts and Questions

BEBE RTT TEXT and QUESTIONS (English translation)

Elicited on January 16, 2001 at Misaje at the Office of the Treasury by account clerk MGBATA Sammy Nforkemba, age 30, married with four children.

1. When I was a student in Nkambe, they drove me away because of lack of textbooks.

QUESTION: Why did they drive him away?

ANSWER: For lack of textbooks

2. I had nothing to go to school with. Hunger also was killing me. There was no "water" [kerosene] to put into the lamp—

QUESTION: What did he not have?

ANSWER: Kerosene

3. —nothing to help myself with. I left to go to my parent's/father's, since it is too difficult without books—

QUESTION: Where did he go? (Whom did he go to see?)

ANSWER: His father

4. —nothing to stay with in the house—nothing to eat in the house. I left after 4 o'clock.

QUESTION: What time did he leave?

ANSWER: After 4 o'clock

5. We had finished with studies. With hunger, I was moving slowly without power to move faster.

QUESTION: How was he moving?

ANSWER: Slowly, without power to move faster

6. I arrived at Akweto at sunset in the night.

QUESTION: What time did he arrive at Akweto?

ANSWER: At sunset, in the night

7. As I was walking on the road, an antelope came out of the bush and ran towards me.

QUESTION: What happened when he was on the road?

ANSWER: An antelope came out and ran towards him.

8. I reacted by kicking it with my foot.

QUESTION: What did he do to the animal?

ANSWER: He kicked it with a foot.

9. And the antelope back into the bush.

QUESTION: What did the animal do?

ANSWER: It ran into the bush.

10. When I saw my father, I told him that I had met with an antelope along the road and that I kicked it with my foot and that then the animal ran back into the bush.

QUESTION: What did he report to his father?

ANSWER: That he met with an antelope along the road and kicked it with his foot and it ran into the bush.

11. I asked my father to get me a gun and to give it to me.

QUESTION: What did he ask his father to do?

ANSWER: To look for a gun and give it to him.

12. But my father told me that, at the age of nine years old, I was still too young to own a gun.

QUESTION: What did his father tell him?

ANSWER: That he is still too young to own a gun.

KEMEZUNG RTT TEXT and QUESTIONS (English translation)

Elicited by KITATI John Gambo, age 74, on January 18, 2001 at the Kemezung village of Dumbu in the fon's palace. KITATI was born in Fonjuka (a Bum village). Both parents' language was Kemezung. He lived in Ndu at school, then went to Nigeria for a time; but he has lived in Dumbu steadily since 1960.

1. It was one day, I left early in the morning to my farm.

QUESTION: He left at what time?

ANSWER: Early in the morning.

2. I entered the forest I was clearing and I forget that the day had passed and that the sun was set. I came out of the forest and noticed that the sun was set.

QUESTION: What did he notice?

ANSWER: The sun was set.

3. I carried my load of firewood.

QUESTION: What was he carrying?

ANSWER: A load of firewood.

4. I reached the long road. Darkness overtook me. A strong, stormy rain started.

QUESTION: What started?

ANSWER: A stormy rain

5. That was on May 19th.

QUESTION: What day of the month was it?

ANSWER: The 19th.

6. When I was getting to father Kua's compound, a vehicle passed me there. When the vehicle passed me there, I continued to go ahead. At the side of the road, I saw something tall and white. I continued going. I was not afraid. When I got nearer (to it), I saw it was a different thing—tall and white.

QUESTION: What did he see?

ANSWER: Something tall and white.

7. I did not go to the right. I continued to follow to my left.

QUESTION: Which way did he go?

ANSWER: To the left.

8. I was not afraid. When I got nearer to the image, I coughed. I still went nearer, and I coughed twice. When I got nearer, I heard something cutting.

QUESTION: What did he hear?

ANSWER: Something cutting.

9. I passed. I continued ahead. A strong wind came behind me. I was not afraid. I did not look back. I continued going. When I reached the junction of the road leading to school, I fell into the gutter.

QUESTION: What happened to him?

ANSWER: He fell into the gutter.

10. Water was passing by because of the strong storm that day. When I crossed, my cap fell. But I did not mind.

QUESTION: What did he not mind?

ANSWER: That his cap fell.

11. When I reached the field of the school near my compound, I hid the log of wood there.

QUESTION: What did he do with his log of wood?

ANSWER: He hid it.

12. I reached the house. As I reached the house, my wife started speaking harshly to me saying, "When it was getting dark, what were you doing?!" I said that I was in the forest not aware of how dark it was getting to be.

QUESTION: How did his wife speak to him?

ANSWER: Harshly.

My story is finished.

NCANE RTT TEXT and QUESTIONS (English translation)

1. I am a hunter.

QUESTION: What is the man's profession?

ANSWER: He is a hunter.

2. I (do) go to the market (where) I buy wire.

QUESTION: Where does he get wire?

ANSWER: At the market.

3-4. When I see an animal track, I trap. When I catch an animal like a hedgehog, I will kill it. When I catch a hare, a porcupine...

QUESTION: Name two animals that he catches.

ANSWER: Cutting grass or hare, hedgehog, porcupine

5. (and/or) When I see an antelope, I'll cut it with a machete/cutlass

QUESTION: What does he do when he sees an antelope?

ANSWER: He cuts it with a machete.

6. When I see an animal above me (i.e., that's more than I can handle) I ask/beg somebody to shoot it with a gun.

QUESTION: What does he do when he sees an animal above him (i.e., an animal that is more than he can handle)?

ANSWER: He asks somebody to shoot it with a gun.

7. (Then) They carry it home.

QUESTION: Where do they take the animal?

ANSWER: Home.

8. When the animal is butchered, I share it.

QUESTION: What happens next?

ANSWER: It is butchered and shared.

9-11. I give part (of it) to the man who helped me. I take part (and) eat it with my family. I take part, and I sell it.

QUESTION: Name the three ways the hunter shares the animal.

ANSWER: Shares some (9) with the man who helped him shoot it, (10) with his family, and (11) takes some to the market to sell.

12. I buy hunting materials. (i.e. at the market with the money)

QUESTION: What does he buy?

ANSWER: Hunting materials.

13. That's all.

NSARI RTT TEXT and QUESTIONS (English translation)

1. I am the first son of my father. I am 24 years old.

QUESTION: How old is the man?

ANSWER: 24 years old.

2. Five years ago, I got married.

QUESTION: What happened five years ago?

ANSWER: He got married.

3. I come from the same village as my wife.

QUESTION: Where does his wife come from?

ANSWER: From the same village (as the husband)

4. We have two children. There are 10 of us in my father's house.

QUESTION: How many children does the man's father have?

ANSWER: Ten.

5. I am the first son.

QUESTION: How is this man related to the father?

ANSWER: As his first son.

6-7. As the eldest son, I will take care of my father's house and for the education of my brothers (means sisters, too).

QUESTION: As the first son what two things must/will he do:

ANSWER: (a) Care for his father's house/property

(b) Look after the education of his brothers (sisters included).

8. It is not easy to get a job.

QUESTION: What is not easy?

ANSWER: Getting a job.

9. Since there is a high/great need for teachers in Cameroon, I decided to enter teacher's training.

QUESTION: Why did he decide to go to teacher's school?

ANSWER: Because there is a great/high need for teachers in Cameroon.

10. After completing teacher's training I will continue with studies.

QUESTION: What will he do after going to school for teacher's training?

ANSWER: He will continue his studies.

11. I would like to teach in secondary school. Even if I don't have/get a job after teacher's training, I will come back and teach my brothers (and sisters understood).

QUESTION: What will he do if he does not get a job?

ANSWER: He will come back and teach his brothers (sisters also understood as siblings).

APPENDIX C: Lexicostatistics (from Brye and Brye, 2000:11)

The following table presents similarity percentages based on "apparent cognates."

Jama (Bebe)

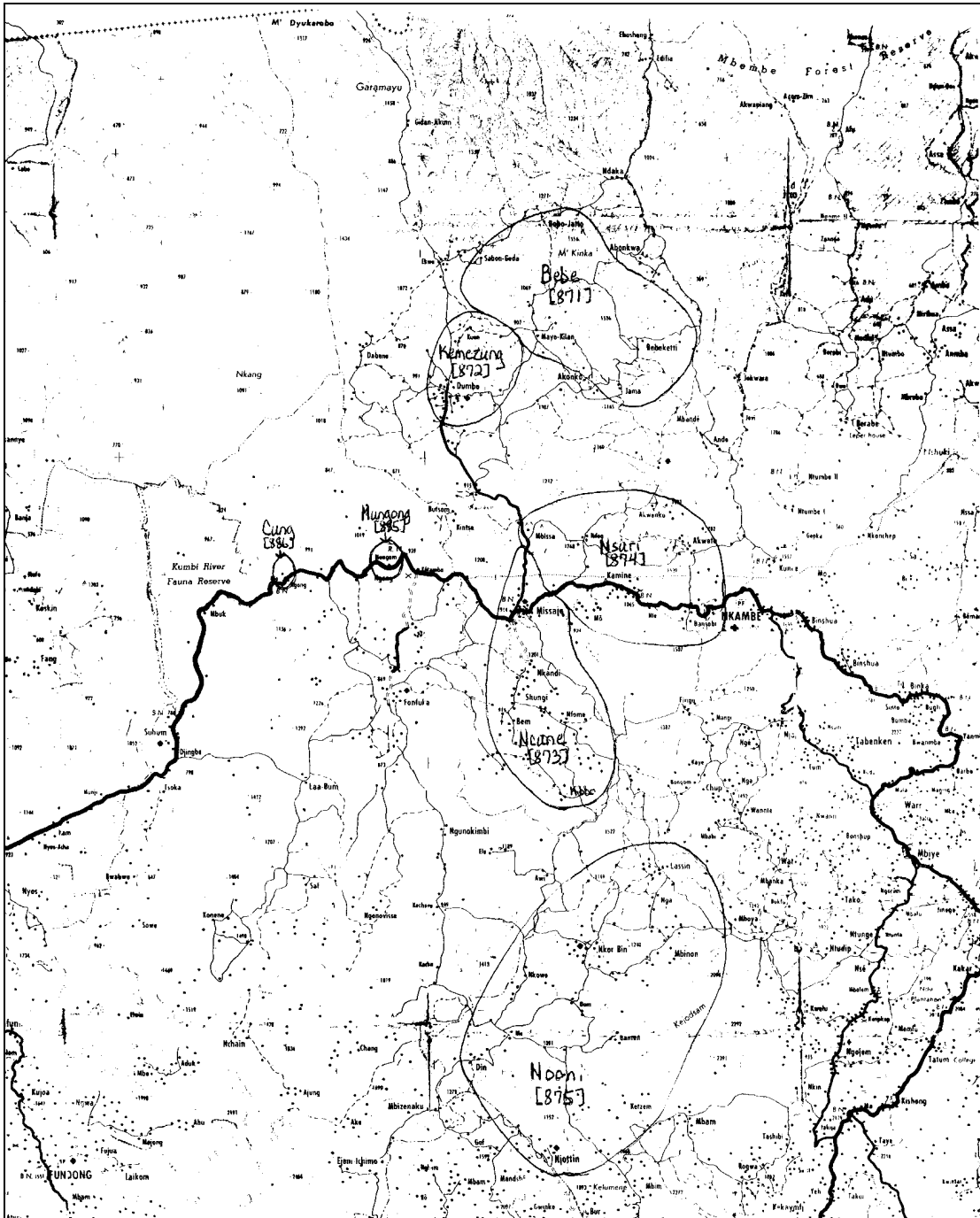
98	Sabongida (Bebe)												
75	76	Cung (Cung)											
81	83	79	Mashi (Naki)										
85	84	75	87	Kwei (Kemezung)									
86	85	75	86	99	Dumbo (Kemezung)								
81	83	75	82	80	80	Mbissa (Nsari)							
83	83	74	82	83	83	98	Kamine (Nsari)						
83	83	74	82	83	83	98	100	Akweto (Nsari)					
78	79	83	80	82	82	87	86	86	Mungong (Ncane)				
78	78	83	77	80	79	83	84	84	94	Kibbo (Ncane)			
78	78	83	77	80	79	83	84	84	94	98	Nkanchi (Ncane)		
78	78	80	77	79	79	83	84	84	91	96	98	Bem (Ncane)	
71	72	75	75	76	75	79	79	79	89	87	88	90	Nooni

The following matrix shows the amount of variance possible for each of the above percentages based on the "range of error" which must be allowed for. Thus, when the variance is accounted for, the percentage of similarity between Bebe-Jama and Cung, for example, is actually somewhere between 66.6% (75 - 8.4) and 83.4% (75 + 8.4).

Jama (Bebe)

2.3	Sabongida (Bebe)												
8.4	8.3	Cung (Cung)											
9.0	8.5	9.3	Mashi (Naki)										
7.2	7.3	8.1	7.8	Kwei (Kemezung)									
7.3	7.4	8.3	8.0	2.8	Dumbo (Kemezung)								
8.4	8.3	8.5	8.9	8.3	8.3	Mbissa (Nsari)							
8.1	8.2	8.5	8.9	7.9	7.9	3.9	Kamine (Nsari)						
8.1	8.2	8.5	8.9	7.9	7.9	3.9	0.0	Akweto (Nsari)					
8.4	8.4	8.2	9.1	8.1	8.2	7.7	8.0	8.0	Mungong (Ncane)				
8.3	8.3	8.1	9.7	8.1	8.3	7.6	7.9	7.9	4.4	Kibbo (Ncane)			
8.3	8.3	8.1	9.7	8.1	8.2	7.6	7.8	7.8	4.4	1.6	Nkanchi (Ncane)		
8.3	8.3	8.1	9.7	8.1	8.3	7.6	7.8	7.8	5.3	3.5	3.2	Bem (Ncane)	
8.6	8.6	8.5	9.9	8.5	8.5	8.1	8.3	8.3	6.3	6.0	6.2	5.5	Nooni

Road and Village Map of Eastern Beboid



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