ISO 639-3 Registration Authority

Request for Change to ISO 639-3 Language Code

Change Request Number: 2018-090 (completed by Registration authority)

Date: 2018-8-31
Primary Person submitting request: Iris Sacson
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Names, affiliations and email addresses of additional supporters of this request:
Luther Hon, SIL Nigeria (Language Survey and Assessment Coordinator), survey_nigeria at sil dot org

Postal address for primary contact person for this request (in general, email correspondence will be used):
ELM House, PO Box 953, Jos, Plateau State, Nigeria

PLEASE NOTE: This completed form will become part of the public record of this change request and the history of the ISO 639-3 code set and will be posted on the ISO 639-3 website.

Types of change requests

This form is to be used in requesting changes (whether creation, modification, or deletion) to elements of the ISO 639 Codes for the representation of names of languages — Part 3: Alpha-3 code for comprehensive coverage of languages. The types of changes that are possible are to 1) modify the reference information for an existing code element, 2) propose a new macrolanguage or modify a macrolanguage group; 3) retire a code element from use, including merging its scope of denotation into that of another code element, 4) split an existing code element into two or more new language code elements, or 5) create a new code element for a previously unidentified language variety. Fill out section 1, 2, 3, 4, or 5 below as appropriate, and the final section documenting the sources of your information. The process by which a change is received, reviewed and adopted is summarized on the final page of this form.

Type of change proposed (check one):

1. ☒ Modify reference information for an existing language code element
2. ☐ Propose a new macrolanguage or modify a macrolanguage group
3. ☐ Retire a language code element from use (duplicate or non-existent)
4. ☒ Expand the denotation of a code element through the merging one or more language code elements into it (retiring the latter group of code elements)
5. ☐ Split a language code element into two or more new code elements
6. ☐ Create a code element for a previously unidentified language

For proposing a change to an existing code element, please identify:

Affected ISO 639-3 identifier: nb
Associated reference name: Numana-Nunku-Gbantu-Numbu
1. Modify an existing language code element
   (a) What are you proposing to change:
       ☒ Language reference name; generally this is changed only if it is erroneous;
        if usage is shifting to a new preferred form, the new form may be added (next box)
       ☐ Language additional names
       ☐ Language type (living, extinct, historical, etc.)
       ☐ Language scope (individual language or macrolanguage)
   (b) What new value(s) do you propose: Numana
   (c) Rationale for change:
       Numana-Nunku-Gbantu-Numbu is not an accurate name. Numana is the language and includes the dialects Gbantu, Numbu, Janda (to be added), and Ningye (I am also submitting a request to move Ningye as a dialect of Numana and remove its code of [nns]).

2. Propose a new macrolanguage or modify a macrolanguage group
   (a) For an existing Macrolanguage, what change to its individual language membership do you propose:
   (b) Rationale for change:
       For a new Macrolanguage proposal, please also complete the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequest.doc” or “ISO639-3_NewCodeRequestForm.rtf”), which must also be submitted to fully document the intended meaning for the new macrolanguage.

3. Retire a language code element from use
   (a) Reason for change:
       ☐ There is no evidence that the language exists.
       ☒ This is equivalent to another ISO 639-3 language.
   (b) If equivalent with another code element, with which ISO 639-3 code element (identifier and name) is it equivalent:
   (c) Rationale for change:

4. Expand the denotation of a code element through merging of one or more code elements
   (a) List the languages (identifier and name) to be merged into this code element and retired from use: Ningye [nns]
(b) Rationale for change
A survey in November 2017 conducted by SIL Nigeria survey team found that dialect groupings of Numana differ somewhat from their listing in the Ethnologue. Ningye [nns] is one of four major dialects of Numana and should therefore be included in the Numana-Nunku-Gbantu-Numbu [nbr] code. The Ningye speakers themselves call themselves Numana.

5. Split a language code element into two or more code elements

(a) List the languages into which this code element should be split:

By the language identification criteria set forth in ISO 639-3, the simple fact of distinct identities is not enough to assign separate identifiers. The criteria are defined in the standard as follows:

For this part of ISO 639, judgments regarding when two varieties are considered to be the same or different languages are based on a number of factors, including linguistic similarity, intelligibility, a common literature (traditional or written), a common writing system, the views of users concerning the relationship between language and identity, and other factors. The following basic criteria are followed:

- Two related varieties are normally considered varieties of the same language if users of each variety have inherent understanding of the other variety (that is, can understand based on knowledge of their own variety without needing to learn the other variety) at a functional level.

- Where intelligibility between varieties is marginal, the existence of a common literature or of a common ethnolinguistic identity with a central variety that both understand can be strong indicators that they should nevertheless be considered varieties of the same language.

- Where there is enough intelligibility between varieties to enable communication, the existence of well-established distinct ethnolinguistic identities can be a strong indicator that they should nevertheless be considered to be different languages.

(b) Referring to the criteria given above, give the rationale for splitting the existing code element into two or more languages:

(c) Does the language code element to be split represent a major language in which there already exists a significant body of literature and research? Are there contexts in which all the proposed separate languages may still be considered the same language—as in having a common linguistic identity, a shared (or undistinguished) body of literature, a written form in common, etc.? If so, please comment.

In order to complete the change request, the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequestForm.doc” or “ISO639-3_NewCodeRequestForm.rtf”) must also be submitted for each new identifier that is to be created. That step can be deferred until this form has been processed by the ISO 639-3 registrar.
6. Create a new language code element

(a) Name of missing language:

(b) State the case that this language is not the same as or has not been included within any language that already has an identifier in ISO 639-3:

In order to complete the change request, the form “Request for New Language Code Element in ISO 639-3” (file name “ISO639-3_NewCodeRequest.doc” or “ISO639-3_NewCodeRequestForm.rtf”) must also be submitted to more fully document the new language.

Sources of information

Please use whichever of the points below are relevant in order to document the sources on which you have based the above proposal.

(a) First-hand knowledge. Describe:

(b) Knowledge through personal communication. Describe:
   In November 2017, the SIL Nigeria survey team (of which I am a member), conducted rapid appraisal surveys of the Ningye, Numana, Aninka, Numbu, Nunku, and Gwantu (Gbantu) communities. We discovered through participatory sociolinguistic questionnaires and the use of the dialect mapping tool, that the Numana language has four major dialects: Gbantu, Numbu (which are currently listed in this language name), as well as Ningye (which we have requested to be included as a dialect of Numana rather than a separate code element), and Janda (which we will add to the list of dialects). We will send a future request to move Nunku under the listing for Mada [mda], since their language is actually a variety of Mada but has incorrectly been grouped with the Numana due to their geographic proximity.

(c) Knowledge from published sources (please give complete bibliographical references):
   Included below is an Executive Summary Report of the Numana and Ningye (soon to appear in REAP).

The change proposal process

A request to change the code set goes through a six-step process:

1. A user of ISO 639-3 proposes a change and submits it to the ISO 639-3 Registration Authority (ISO 639-3/RA) using this form.

2. The ISO 639-3 registrar processes the change request to verify that the request is compatible with the criteria set forth in the standard and to ensure that the submitter has supplied all necessary information. This may involve rounds of interaction with the submitter.

3. When the change request proposal is complete in its documentation (including all associated New Code Requests), the change request is promoted to “Proposed Change” status and the ISO 639-3 registrar posts the request on the official web site of the ISO 639-3/RA. Also at this time, an
announcement is sent to anyone requesting notification of new proposals matching their specified criteria (region and/or language family of interest). Periodically, a message may be sent to the general LINGUIST discussion list on Linguist List (http://linguistlist.org/issues/index.html), and other appropriate discussion lists, inviting individuals to review and comment on pending proposals. Anyone may request from the ISO 639-3 registrar to receive notification regarding proposals involving languages in a specific region of the world or specific language family.

4. Individuals may send comments to the ISO 639-3 registrar for compilation. The consensus of early reviews may result in promotion to “Candidate Status” (with or without amendment), or withdrawal of the change request, if the conclusion is that the request is not in keeping with the stated criteria of the ISO 639-3 standard.

5. Three months prior to the end of the annual cycle of review and update, a new notice is posted on the official web site of the ISO 639-3/RA, and an announcement listing the Candidate Status Change Requests is posted to the LINGUIST discussion list and other discussion lists, as requested by their owners. All change requests are then open to further review and comment by any interested party for a period of three months. A Change Request received after the start of Candidacy phase must wait until the next annual cycle for consideration. The purpose of this phase is to ensure that a minimum of three months is allotted for the review of every proposal.

6. At the end of the formal review period, a given Change Request may be: 1) adopted as a whole; 2) adopted in part (specific changes implicit in the whole Change Request may be adopted separately); 3) rejected as a whole; or 4) amended and resubmitted for the next review cycle. All change requests remain permanently archived at the official web site of the ISO 639-3/RA.

**Please return this form to:**
ISO 639-3 Registrar
SIL International, Office of Language Information Systems
7500 West Camp Wisdom Road
Dallas, Texas 75236 USA
E-mail: iso639-3@sil.org

An email attachment of this completed form is preferred.

**Sources of documentation for ISO 639-3 identifiers:**
Linguist List. Constructed Languages. [http://linguistlist.org/forms/langs/GetListOfConstructedLgs.html](http://linguistlist.org/forms/langs/GetListOfConstructedLgs.html)
Executive Summary of a Sociolinguistic Survey of the Numana Dialects Cluster
Luther Hon, Fittokka Gobak, Iris Sacson, John Muniru, John Sacson, Julius Dabet & Yakubu Danladi
SIL Nigeria, November 2017

Numana [nbr] & Ningye [nns]

Introduction
This report is a summary of findings of further assessment of the Numana dialects cluster of Southern Kaduna State. The primary aim of the survey was to determine indicators of Bible translation needs for Luke Initiative for Scripture Translation (LIST), so they could make decisions on potential Bible translation projects among Numana speakers.

Ethnolinguistic Identity
The Numana language group was reported to be made up of primarily six clans or ruling families (Arak, Anigyar, Anigbantun, Anumbu, Aningye and Janda or Tinda). The Arak and Janda families belong to the Janda dialect group, and Anigbantun and Anigyar belong to the Gbantun dialect group. The families are streamlined into four dialect groups: the Gbantun, Numbu, Ningye and Janda. The groups separately reported to be the same people, generally identified by one name called Numana. They also reported to speak the same language with insignificant dialectal variations.

Comprehension
All the groups separately reported to understand each other well. Each group was said to speak their variety of Numana whenever they met with each other, and they were said to understand each other well. Although the Ningye reported to find little difficulties understanding a few terms in Janda (Tinda).

Vitality
The groups separately reported to speak Numana everywhere in their villages. Parents and caregivers were said to speak the language to their children, and the children were said to speak it to each other, even at play. Also, surveyors observed parents speaking the local language to their children in their homes, and other domains. The children were also seen speaking their language in Janda, Langa, Gwantu (Gbantun), Kobin, and Maikasa (Inzung).

Bilingualism/language use
The people reported everyone as being bilingual in Hausa. A few were said to also speak English and other neighbouring languages. Our conversation with the people in every community was primarily in Hausa. In fact, the Numana (Numbu) natives of Ungwan Sarki were said to speak more Hausa than Numana. Ungwan Sarki is a town close to the main road and is dominated by the Numbu Muslims, who seems to be fast adopting the Hausa culture.

Attitudes towards language
The people expressed positive attitudes toward speaking Numana. They reported that it was good for them to speak their language, which they called their heritage. They felt that Hausa, English and other languages were general languages that they speak so they could relate with speakers of other languages around the world.
Literature/literacy
The groups we worked with reported that a few adults and children were able to read and write well in both English and Hausa, and few were said to be literate in Numana. Among all the dialect groups, only the Gbantun group in Gwantu said they had seen something written in Numana. They said they had that opportunity when they used to have literacy programme in their area.

Available religious organizations in the area
The following churches were said to be available in the areas we visited:
ECWA and ERCC in Janda, Baptist, Roman Catholic, Assemblies of God, Jehovah Witness and others, in Gwantu, ECWA and ERCC in Kobin of the Ningye group.

Estimated populations: All speakers, Christians and Moslem in the visited villages:
All Numana speakers 47,000
Janda: Christians 85%, Moslems 15%
Gwantu: Christians 80%, Moslems 15, ATR 5%
Maikasa (Inzung) Christians 100%, Moslems 0% ATR 0%
Kobin: Christians 90%, Moslems 10%
Ungwan Sarki (Numbu) Christians 1%, Moslems 99%

Interest in Bible translation
All the Numana dialect groups whom we worked with indicated strong interest in having the Bible translated into Numana. They said that having the Bible in Numana would help them understand the words of God better. They also felt that their children would learn to read and write in the language thus strengthening its use among their children and everyone.

Although, the Ningye dialect group whom we worked with in Kobin reported that the Ningye had signed an MOU with NBTT to begin a translation project. They said the process was facilitated by a Ningye speaker (Lucky), who is the director of partnership of NBTT. The Numbu Moslems in Ungwan Sarki, indicated willingness to be involved in language development project.

Mostly likely dialect for BT/Acceptability
Gbantun appears to be the most likely dialect to be used as reference for translation project that will effectively and affectively serve all Numana speakers. As usual, each dialect group chose their own variety first for translation of the Bible. Yet, the Janda, Ningye and Numbu also separately chose Gbantun for translation of the Bible that they would be able to use with ease of understanding. In fact, the Ningye who reported to find some difficulties understanding some terms in Janda, said Gbantun was similar to their own dialect, and they understood it well.

Gbantun also appears to be the most prestigious dialect. The district headquarters (the place of the district head), the palace of the paramount ruler of all Numana speakers, and the local government headquarters are located in Gwantu town of the Gbantun dialect speakers. Also, Numana speakers consider Gwantu town as their center of convergence.

Project support
All the groups reported their readiness to support a Bible translation project in their communities. They buttressed their stand by pledging to assist with finance, food and shelter. They also promised to mobilize support for the project in churches and the entire Numana Communities.
Likely best location for workshop

Gwantu town seems to be a very good place that translation workshop can be held. It is a town with adequate facilities and easy means of transportation. Gwantu has a big market that attracts people from different locations, and it is where the house of the Gwantu district head is located. Also, the paramount ruler, the *Itum Numana*'s palace is located in Gwantu. The people reported Gwantu as the center for all Numana speakers. Importantly, Gwantu town seems to have adequate security.

Recommendation

- As good as Gbantun appears to be the most preferred dialect that will serve all Numana speakers, it will do much good to approach the people with a potential BT project in the name of ‘Numana Bible translation’. This will foster more unity and acceptability towards the potential work because they hold tight on the name, ‘Numana’ as solid mark of their collective identity.

- In your effort to contact representatives of each of Numana dialect groups, please, do not be in a haste to talk to people from the Ningye group, since, as earlier mentioned, Lucky of NBTT, a native of Ningye with the director of NBTT was reported to have approached his community regarding the possibility of starting a Ningye translation project. In fact, a group of Ningye youth leaders told us that they had started collecting some Ningye words for Lucky towards the prospective translation work. Should there be any pressing needs to incorporate the Ningye in an all Numana talk about BT project, we encourage prior discussion with Lucky and the director of NBTT before the Ningye community could be approached.

- For more information on Numana language group, refer to our previous survey report by Michael J. R. etal 2008. *A Sociolinguistic Survey of the Numana, Numbu, Aninka, and Ningye of Kaduna State, Nigeria.*

Contact phone numbers/addresses

The following are contacts from each Numana dialect group that we visited:


**Langa Village [Janda Dialect Group]:** Rev.Ngango D. Gyarah-080990434752, 08076759353

**Gwantu Village [Gbantun Dialect Group]:** (1) Hamisu B. Mohammed-0703918221 (Moslem), (2) Kabiru Adamu- 08086749890 (Moslem-Secretary to the place of the district head of Gwantu), (3) Gabriel Adamu-08091358939 (Christian and church leader) (4) Simon Joseph-07038276130 (Christian), (5) Rev. Z.Z. Zagi-08065805661, and Istifanus Audu-07050275992, 08121312669

**Ungwan Sarki Town [Numbu Dialect Group]:** Hon. Mika,ilu D.G. Suleiman (Moslem)-08184797722-(The National Cultural officer of Numana Community Development Organization (NCDO)

**Kobin Village [Ningye Dialect Group]:** Monday A. Daniel-08036154350 (ECWA Kobin) and Gachong Simon Bako-08036118943 (ERCC Kobin)