

**RAPID APPRAISAL SOCIOLINGUISTIC RESEARCH
OF DUGWOR**

Edward and Elizabeth Brye

**SIL International
2004**

CONTENTS

ABSTRACT

1. INTRODUCTION

- 1.1 Names
- 1.2 Locality and Population
- 1.3 Origins of the Dugwor-Speaking People
- 1.4 Linguistic Classification
- 1.5 Research Objectives

2. METHODOLOGY

3. RESEARCH RESULTS

- 3.1 Lexicostatistics
- 3.2 Dialectology
- 3.3 Multilingualism
 - 3.3.1 Languages Linguistically and Geographically Close
 - 3.3.2 Language(s) of Wider Communication—Fulfulde and French
- 3.4 Language Vitality and Viability
 - 3.4.1 Languages used at Home and with Friends
 - 3.4.2 Languages for Work
 - 3.4.3 Language use at the Market
 - 3.4.4 Language use at the Dispensary
 - 3.4.5 Language use at Official Events
 - 3.4.6 Languages Used at Schools
 - 3.4.7 Languages Used at Church
 - 3.4.8 Summary of Language Use
- 3.5 Language Attitudes
 - 3.5.1 Attitudes toward the Mother Tongue
 - 3.5.2 Standardisation Efforts
 - 3.5.3 Migration and Inter-marriage
 - 3.5.4 Language Shift
- 3.6 Language Development Potential: Watters' Socioeconomic Factors
 - 3.6.1 Homogeneity of the Linguistic Community: Social Cohesion
 - 3.6.2 Openness to Change
 - 3.6.3 Village-Based Leadership
 - 3.6.4 Attitudes toward Language Development

4. SIL/CABTAL/NACALCO ACTIVITY AND PLANS

5. CONCLUSIONS

6. RECOMMENDATIONS

7. MODIFICATIONS TO ALCAM

8. MODIFICATIONS TO THE *ETHNOLOGUE*

APPENDICES

APPENDIX 1: Word lists for Dougour and Mikiri (Researcher—Sadembouo)

APPENDIX 2: ALCAM Linguistic Map of Dugwor and Nearby Languages (Dieu and Renaud 1983:389)

APPENDIX 3: Dugwor Villages and Roads

REFERENCES

ABSTRACT

This paper discusses the results of a rapid appraisal survey of the Dugwor language conducted February 17–19, 2000 in the Meri Subdivision of the Diamare Division of the Far North Province in Cameroon. The objectives of the research were to evaluate the level of intercomprehension within the Dugwor language and between Dugwor and adjacent languages, to assess the vitality of the Dugwor language, to determine the feasibility of developing literacy materials in Dugwor, to identify languages understood by Dugwor speakers, and to examine attitudes toward literacy. Group interviews and individual questionnaires were utilized. A word list was elicited.

1. INTRODUCTION

This report describes a sociolinguistic survey of the Dugwor (or Dougour) language conducted February 17–19, 2000 in the Meri Subdivision of the Diamare Division of the Far North Province in Cameroon. The purpose of the study was to make an assessment of the desirability of developing a written form for the Dugwor language, and to determine the possible scope of a potential language development and literacy project. The research team consisted of Dr. Sadembouo Etienne, member of Nacalco and also of the Department of Linguistics and African Languages at the University of Yaoundé I, Elizabeth Castelli, a math instructor at the Rain Forest International School, and Edward and Elizabeth Brye, both of SIL.

We gratefully acknowledge the assistance and welcome received from regional and local government, religious and traditional leaders, and the subdivisional officer at Meri.

1.1 Names

As is normal for languages that have not yet been standardised, there is some variation in the names the people assign to their language and to themselves as a people. In the village of Dugwor, for example, the people refer to themselves by the same name (*Dugwor*) and their language as *Mofu-Dugwor*.¹ At Mekere, however, the people refer to themselves as *Mekere* and the name of their language as *Memekere*. For the remainder of this report we will use *Dugwor*, the name listed in the *Ethnologue*, to refer to the language and the village name of *Mekere* to refer to the variety spoken there.

1.2 Locality and Population

The Dugwor language is spoken in six villages in the Meri Administrative Division of the Far North Province. In the order of the people's own estimates, these villages are listed in descending order according to size from the greatest to the smallest. Population figures indicated are from the 1987 census information.

- Tchakijebe (1,576)²
- Mekere (922)
- Dugwor (684)
- Mowasl (census information unavailable)
- Mongro (census information unavailable)
- Weze (census information unavailable). This village is mixed with Gemzek and Meri speakers.

TOTAL: 3,173 which if extrapolated³ would come to 4,300, not including estimates for Mowasl, Mongro, and Weze. The total could be over 5,000.

¹ It is common for there to be a village by the same name as the language or the name of the people. Mofu is a variant of Dugwor, and Mofu is the name of the community.

² The 1987 Census indicates that there are three population categories for this village: Ask: 304, Bim: 359, and Mal: 903.

³ According to the 1987 Census Publication (Demo 87:5), between 1976–1987 Cameroon experienced a 2.9 percent annual growth. Assuming that the same 2.9 percent rate of growth has continued over the past twelve years and applies equally throughout the country, we can estimate the 2000 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).

Those interviewed in Dugwor and Mekere agreed that their language, though it may be referred to by different names, is spoken in these six villages. (See appendices for a linguistic map from the *Atlas Linguistique du Cameroun* [ALCAM] and a map of Dugwor villages). But the group interview we carried out revealed the Mekere residents do not consider themselves as being one people with those of Dugwor.

1.3 Origins of the Dugwor-Speaking People

Based on the oral history of the people, those from Dugwor originally came from Jakara near Muturwa (which is Giziga) and the residents of Mekere said they first came from Douroum near Meri.

1.4 Linguistic Classification

The Dugwor language is classified in the *Atlas Linguistique du Cameroun* [ALCAM] (Dieu and Renaud, 1983) as Tchadique, Centre, Centre-Ouest, Wandala-Mafa, Mafa, Sud, Dugwor, Dugwor, and Mikiri under the ALCAM code of [162].

Grimes (1996) classifies Dugwor (code DME) with an alternate name of Dougour as Afro-Asiatic, Chadic, Biu-Mandara, A, A5 with a dialect called Mikere.

1.5 Research Objectives

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

- To make an evaluation, based on both lexicostatistics and on village-based speakers' perceptions, of the level of intercomprehension within the Dugwor language and between Dugwor and adjacent languages,
- To assess the vitality of the Dugwor speech community in terms of the use of other languages, the interest in language development, and other sociolinguistic factors, and to determine the feasibility of developing literacy materials in the Dugwor language, and
- To identify languages understood by Dugwor speakers, and to examine the attitudes toward reading and writing Dugwor and other languages.

2. METHODOLOGY

The sociolinguistic research approach employed was the “Rapid Appraisal” (see Bergman 1991 and Stalder 1996). This method involves the utilisation of group interviews and individual questionnaires as well as the elicitation of an ALCAM 126-word list. (See Dieu and Renaud 1983:132–133). The rapid appraisal approach provides an overall impression of the potential need for codification by means of reports from the local inhabitants of a language group. The process usually requires only a few hours per village visited. A rapid appraisal survey seeks to find out information with respect to the dialect situation, multilingualism, as well as the vitality and viability of the language.

3. RESEARCH RESULTS

This section summarizes the results obtained from the group interviews held in Dugwor and Mekere as well as individual interviews held at T'chere (which is not itself a Dugwor-speaking village). In Dugwor, eleven men and six women were interviewed. Another interview with seventeen men (no women were present) was carried out in the village of Mekere. In addition to these, the research team also held individual interviews with both school teachers or church leaders in these two villages and also at T'chere.

First, we present the results of the lexicostatistical analysis.

3.1 Lexicostatistics

Dr. Etienne Sadembouo elicited word lists at Dugwor and Mekere. Applying the “shared apparent cognates” approach of comparing word lists, there exists a 94 percent similarity between these two lists. This degree of shared vocabulary (based on lexical similarity) between the two villages indicates they belong to the same language.

According to a report of a language survey of Gemzek (Bradley 1992), the following lexicostatistical similarity exists between Dugwor and nearby languages of the same linguistic sub-family:

Language	Percentage of Similarity
Merey	66%
Gemzek	53%
Zulgo	49%

Applying the same “apparent cognate” approach to determining similarities of word lists, the following lexicostatistical percentages were derived from comparing Dugwor with lists of the following adjacent languages.⁴

Language	Percentage of Similarity
Giziga-North	41%
Melokwo	44%
Mbuko	38%

The radical difference between the percentages comparing Dugwor and Mekere and the percentages comparing Dugwor with other groups shows that Dugwor and Mekere are variants of a single language and this language is separate from all surrounding languages.

3.2 Dialectology

The team aimed to identify the number of speech varieties within the Dugwor language.

Those interviewed in both Dugwor and Mekere agreed that their language, though it may be referred to by different names, is spoken in six villages and consists of basically two dialects. (See appendix 3 for the map of the locations of these villages.) In each location, interviewees said that none of the other villages speak exactly the same as they do; thus they felt that their particular variety made up one dialect and all the other villages made up the other dialect. However, in Dugwor, residents felt that the people of Mongro speak the most similarly to them, and in Mekere, some felt that their speech probably most closely resembles that of Mowasl.

In both Dugwor and Mekere, interviewees said that any variation in speech on the part of speakers of other villages is minor and does not impede mutual comprehension.

Each group claimed their respective village is the best one for learning to speak their language.

3.3 Multilingualism

In this section, we will examine the degree of intercomprehension reported by Dugwor speakers to exist between themselves and the speakers of other nearby languages. The subject of multilingualism was studied to estimate the level of understanding and oral competence Dugwor speakers have of the languages of wider communication (LWCs) and of other languages geographically and linguistically near their own.

3.3.1 Languages Linguistically and Geographically Close

With regard to lexicostatistical similarity, Bergman (1989:9.5.2) and others have referred to the higher percentage (lexical similarity percentage plus margin of error) as the “upper confidence limit” (UCL) of the calculation. Seventy percent lexical similarity UCL is the agreed upon threshold for determining whether two speech forms are separate languages or whether they require intelligibility testing in order to determine their potential to share a written form. Lexical similarities between Dugwor and all speech varieties surrounding it are well below 70 percent (UCL), therefore we conclude that Dugwor is a language distinct from the others adjacent to it.

⁴ Comparisons of these were done from wordlists in the SIL Survey Department files.

In general, Dugwor speakers do not use their mother tongue to communicate with speakers of adjacent language groups but switch to Fulfulde.

Some residents of the village of Dugwor can use their mother tongue to speak with Melokwo and Merer speakers and be understood, and they can understand when Melokwo and Merer speakers respond to them in their respective languages, even speaking at a normal rate of speed. However, comprehension of the other's mother tongue is acquired through contact, since young children are not able to understand Melokwo or Merer. Contact is likely to be quite regular due to the proximity of their villages (see map in the appendix).

Some Dugwor residents have learned Giziga. They claimed to share common origins with speakers of this language and named Giziga as the language they understand best out of all the languages surrounding them. A few in Dugwor have also learned Mofu-Duvarangar.

In Mekere, some residents have learned Melokwo and/or Giziga, but generally people must use Fulfulde to communicate with speakers of these two languages, just as they must do with all the language groups surrounding them.

Self-reported speech patterns support the wordlist comparison in concluding that Dugwor is a language separate from all others.

3.3.2 Language(s) of Wider Communication—Fulfulde and French

The LWCs in the Dugwor region are French and Fulfulde.⁵ At Dugwor village, the youth are reportedly the most proficient speakers of both of these languages. For Mekere, however, the youth are said to be the most proficient speakers of French, but not of Fulfulde.⁶

In Mekere, both LWCs are used equally. However, in Dugwor, the people claim to speak Fulfulde less frequently than they do French, which is used on a daily basis. Dugwor village residents are required to use Fulfulde in order to communicate with speakers of Mbuko and Mofu-Duvarangar, since they do not understand these two languages.

The Catholic priest at Saint Marc's Parish at Tchere said that Mofu-Dugwor speakers do not know French or Fulfulde so well that they would not need literature in their own language.

3.4 Language Vitality and Viability

In this section, we will see how Dugwor mother-tongue speakers from the villages of Dugwor and Mekere view the extent to which their various languages are used in their daily lives.

3.4.1 Languages used at Home and with Friends

In Dugwor and Mekere, Dugwor is used at home and during conversations with friends. Residents of Dugwor said that they also "sometimes" use Fulfulde in the home.

3.4.2 Languages for Work

Residents of both Dugwor and Mekere use only their mother tongue when at work in their fields.

3.4.3 Language use at the Market

Residents of Dugwor reported that the mother tongue, French, and Fulfulde are all used at the local market at Tchakijebe. Interviewees at Mekere indicated that at the local market in Mekere, the mother tongue is spoken along with Fulfulde, Melokwo, and Giziga. At the large market in Doulek, residents from both Dugwor and Mekere use their mother tongue, French, and Fulfulde, along with various other languages from the region.

⁵ Fulfulde is the major LWC of the Far North Province.

⁶ French is the standard language used in government schools and offices.

3.4.4 *Language use at the Dispensary*

When ill, residents of Dugwor go to the dispensary at Duvangar where they must speak either French or Fulfulde to be understood. Likewise, the ill from Mekere go to the clinic at Dogba where they use either French or Fulfulde.

3.4.5 *Language use at Official Events*

Interviewees from both villages reported that the mother tongue is the only language spoken at traditional ceremonies and for making public announcements.

Fulfulde, however, is the primary language at meetings of regional chiefs, although interviewees in Mekere reported that the mother tongue is also used at these gatherings.

3.4.6 *Languages Used at Schools*

Teachers from both Mekere and Dugwor use French for in-class instruction, but the mother tongue is used for clarification whenever children do not adequately understand what has been said in French. Two mother-tongue Dugwor instructors at the school “Ecole Publique de Tchakidjebe” in Dugwor village translate into either Dugwor (which they referred to as *Mofu-Dugwor*) or Giziga whenever students fail to understand what has been said in French. During their times of recreation, students can be heard speaking Dugwor along with Fulfulde and French.

The priest at Tchere volunteered that the Catholic school of Saint Marc’s Parish at Tchere was in its first year of operation but that enrollment had already reached 115 students. Level SIL (for adults) is offered at the school, and additional levels are to be added. The largest language group represented in the student body is that of Dugwor, and the priest estimates that most children do attend school. Students come from a distance of 4–5 kilometres. In an attempt to increase the number of students attending, the priest has drafted plans for a dormitory to be built so that children living further away might stay nearer the school. At present, the Parish school is not yet recognized by the Ministry of Education. In-class language use at the Catholic school is in Fulfulde, then translated by two students into Dugwor or Giziga. The two instructors, whose mother tongue is Mofu-Duvangar, teach in Fulfulde and then translate into Dugwor and Giziga.

Another interview with a group of three instructors took place at the village of Dugwor. The instructors were: Bimopch Assimang (whose mother tongue is Dugwor) who was in his fifth year of teaching at the school and served as the primary spokesman for the interview, Mamoudou Kagam (whose mother tongue is Mofu-Duvanger) and Ditta Paul (whose mother tongue is Dugwor) both in their first year of teaching at the school. The language used most often in class is French. When children do not understand something in class, Dugwor may be used to clarify. But it was the understanding of the instructors interviewed that it is forbidden by government policy for instructors officially to use anything but French even at the SIL level, as the children must force themselves to learn to be understood in French. During recreation, however, Dugwor may be heard by a few of the children though, reportedly, French is the language most often heard. The three instructors interviewed stated that they had no objection to students learning to read and write their mother tongue of Dugwor as part of their studies, although they also recognized that doing so would prove to be a challenge. All three of them voiced their willingness to do their best to find out if it could be done if given the opportunity.

What follows is the enrollment of students in the school at the village of Dugwor.⁷

⁷ These figures reflect only the number of those children who are registered to attend school. Most children do not regularly attend for lack of means to pay the school fees.

70 for SIL	– Adults	
13 for CM1	– 4–5 year olds	Nursery School
11 for CM2	– 5–6 year olds	Kindergarten
59 for CP2	– 6–7 year olds	First Grade
95 for CE1	– 7–8 year olds	Second Grade
38 for CE2	– 8–9 year olds	Third Grade
? for Moyen 1	– 9–10 year olds	Fourth Grade
? for Moyen 2	– 10–11 year olds	Fifth Grade

Roughly 90 percent of the children who attend the school are mother tongue speakers of Dugwor, but only about 25 percent actually attend. Children come from a distance of six or seven kilometres. Some students come from such distant villages as Tokombere, Meri, and Durum. After finishing primary school, about 80 percent of the boys reportedly continue their education, but no girls do.

3.4.7 Languages Used at Church

According to the group interviews at Dugwor, the mother tongue, French and Fulfulde may be used for praying, singing, and the sermons. Translation into the mother tongue occurs whenever anything is done first in another language.

In addition to the group interviews, our research team interviewed three church leaders. One interview was with an Italian priest, Père François, and another was conducted separately with catechist Vigneau Simone. There is a committee of three nationals (assisted by Italian priest Père André) working on a translation of literature into Dugwor. (See Section 3.5.2.)

The third church leader interview took place in Mekere village with Gjibil Paul of the Seventh Day Adventist Church. A speaker of the Mekere dialect, Mr. Gjibil, in contrast to the Catholic leaders, feels that translation of literature into Dugwor would be expensive and unnecessary. (He was unaware of the translation effort already underway.) He feels that the use of Fulfulde and French, and occasionally Giziga, is meeting the communication needs in the community.

3.4.8 Summary of Language Use

The following chart provides a summary of the languages which residents of Dugwor and Mekere report using in various contexts.

Context	Dugwor	Mekere
At home	MT, Fu (sometimes)	MT
With friends	MT	MT
Working in the fields	MT	MT
At the local market	MT, Fr, Fu	MT, Fu, Mk, Gz
At the larger market	MT, Fr, Fu, Mf	MT, Fr, Fu, Mk, Gz
At the dispensary	Fr, Fu	Fr, Fu
In-class school instruction	Fr, MT	Fr
School playground	MT, Fr, Fu	MT, Fr, Fu, Gz
Traditional ceremonies	MT	MT
Public Announcements	MT	MT
Chiefs' regional meetings	Fu	MT, Fu
Churches:		
Prayers	MT, Fr, Fu	Fu
Songs	MT, Fr, Fu	Fu, Gz
Sermons	MT, Fr, Fu	Fr, Fu

KEY: MT = Mother Tongue (Dugwor/Mekere); Fr = French; Fu = Fulfulde; Mf = Mofu;
Mk = Melokwo; Gz = Giziga

3.5 Language Attitudes

Of special interest was the potential of Dugwor speakers to learn to read and write either their mother tongue or another language.

3.5.1 *Attitudes toward the Mother Tongue*

The vast majority of Dugwor speakers have a positive attitude toward using their mother tongue. Both village interviews indicated that the people believe that their language will be spoken indefinitely, although they also expressed their fear that as a people they might become extinct if their language were to disappear. Interviewees stated that the youth speak no language more than Dugwor and that the youth generally have a good feeling about their mother tongue.

Group interviews in both villages revealed a preference to learn to read and write their own language. Residents of each village claimed their respective village to be the best location for learning their language. According to the chief of the canton, however, the centre of the Dugwor language community is the village of Dugwor to which he belongs.

3.5.2 *Standardisation Efforts*

Translation work has been started in the language. There is a translation committee with three national translators: Darifou Max (principal translator), Djakiham Daniel (second translator), and Djouboumna Paul (third translator and also the secretary). Père Laurent, who is no longer there, was the first to assist the committee. Now Père André assists them, but at the group interview in Dugwor some expressed the view that if André cannot continue the translation work will end, “because it takes time and one must live.”

There is no phonology. Any writing of the language is being done by those who attended school and are applying what they learned there.

Interviewees from Mekere were unaware of any translation into the Dugwor language.

Although there is no literacy program per se, residents of Mekere and Dugwor stated their willingness to cooperate with others of neighbouring Dugwor-speaking villages in order to participate in such an initiative. The primary Italian priest at Saint-Marc's Parish states that he is able to teach catechists to read the Dugwor language by using French as a starting point.

3.5.3 *Migration and Intermarriage*

Most of the children from the village of Mekere attend primary school of which “some” continue on to the secondary level. But only some children from Dugwor village attend primary school, and very few of these are able to continue to secondary school due to the lack of means to pay for the fees. Those who do finish secondary school will try to find work in the cities, but some will also return to the village “for lack of work or means.”

In both Mekere and Dugwor, intermarriage occurs primarily with Melokwo speakers. In addition, Mekere residents also marry Giziga speakers while Dugwor residents marry Duvangar and Gemzek speakers.

Speakers of either village may marry whomever they like, and there are reportedly no marital restrictions imposed on residents of either village—with one exception in Mekere. If a Mekere mother marries a Melokwo man, the sons may not marry a woman from either of the parents' language groups; this rule creates a climate for language shift. In Dugwor village, there is a restriction against the Mavo/Movu.

When outsiders (usually from Chad) come to live in Mekere, they end up learning Mekere if they decide to stay in the village. And some of these new residents are able to learn it quickly. The others who come to Mekere are the few from Melokwo who come in order to attend the school.

Outsiders who come to Dugwor include children coming (from Kalai) to attend school and some adults from Duvangar who come to “make their chief.” Outsiders are few in number, however, and those who stay end up learning to speak Dugwor.

3.5.4 Language Shift

In the group interviews in both Dugwor and Mekere, the people said that French, but not necessarily Fulfulde, is spoken everyday in the village, and youth are the best speakers of French since they are learning it in school. They stated that the youth are mixing their mother tongue with both Fulfulde and French. The adults see this as a negative development, but some of the youth feel it is okay. Adults in Mekere expressed the fear that their language might disappear. When asked, however, if they believed that their language would continue to be spoken even when their present children become old, the people in both villages insisted that the language would not be forgotten. One of the Dugwor interviewees stated, “It’s their mother tongue; they were born in the language!”

Although intermarriage patterns and the increasing use of French and Fulfulde may be indicators that language shift is beginning to occur, at this point Dugwor speakers continue to use the mother tongue as the principal language in their homes and community. They are also strongly motivated to preserve their language.

3.6 Language Development Potential: Watters' Socioeconomic Factors

According to Watters (1990:6.7.1), there are three factors in particular that affect the nature and development of language programs: the homogeneity of the linguistic community, the people's openness to change and development, and the presence of a middle-aged leadership at the local level. We follow with a discussion of these three factors in the context of the villages surveyed.

3.6.1 Homogeneity of the Linguistic Community: Social Cohesion

Residents of the villages of Dugwor and Mekere perceive themselves as forming a linguistic unity with the other Dugwor-speaking villages. Speakers from the Dugwor villages are never cut off from one another, even during times of heavy rains. Acceptable roads connect Dugwor-speaking villages, although rivers occasionally rise high enough to inhibit their use.

3.6.2 Openness to Change

Although Dugwor and Mekere have no development committees, one primary responsibility of residents is to ensure that there will be places to store food during times of famine. Both Mekere and Dugwor have individuals who are assigned to be on the lookout for the emergence of any epidemics.

3.6.3 Village-Based Leadership

An important factor in determining the viability of a language project is the presence of a middle-aged leadership. Interviewees in Dugwor reported that they have leaders who are 45, 60, and 75 years old. In Mekere, most leaders are in the 45 to 60 year age bracket although there is also one leader who is 70 years of age. In both cases, leaders reside in the villages. All interviewees felt confident that there would be others to replace the present leaders once they are gone.

In general, the Dugwor-speaking community meets the criteria outlined by Watters as predictive of successful participation in a language development program.

3.6.4 Attitudes toward Language Development

Those interviewed are receptive to the idea of learning to read and write Dugwor.

In Mekere, the languages that residents prefer to learn in the order of their priority are as follows: their mother tongue, then French. No mention was made of Fulfulde. In Dugwor, interviewees also voiced that they would prefer to learn their mother tongue first of all, followed by French as well, then English and finally Fulfulde. In both villages, the primary motivation expressed for wanting to learn to read and write their mother tongue was the preservation of their language and culture.

4. SIL/CABTAL/NACALCO ACTIVITY AND PLANS

Neither CABTAL nor NACALCO has had plans to work on the Dugwor language.

5. CONCLUSIONS

In summary, the Dugwor language appears to be vital. Although there seem to be signs of potential language shift to Giziga in Dugwor and to Melokwo in Mekere, it is more likely that this is a case of diglossia in which languages other than the mother tongue are spoken in order to communicate in a limited way about select topics, as is also the case with the use of Fulfulde and French.

Certain factors suggest that a language development and literacy programme is feasible in the Dugwor language:

- The language appears to remain vital.
- There is a translation committee of three active yet untrained members.
- Much literature has already been drafted.
- The Catholic Church leadership in Tchere is supportive of the translation into Dugwor. They are untrained in translation, but are willing to offer the facilities at St. Marc's Parish for training purposes.

6. RECOMMENDATIONS

Recommend that SIL provide consultant help and training for the national translators who, despite their lack of training, are highly motivated to continue with their translation and language development.

7. MODIFICATIONS TO ALCAM

- None

8. MODIFICATIONS TO THE *ETHNOLOGUE*

- Add that "Memekere" and "Mofu-Dugwor" are alternate names for the Dugwor language.
- Add that "Dugwor" and "Mekere," which are terms to refer to the names of the two known dialects of Dugwor, are also used by the respective speakers to refer to themselves as a people.
- Add that the Dugwor language community numbers about 5,000 speakers.

APPENDICES

APPENDIX 1: Word lists for Dougour and Mikiri (Researcher—Sadembouo)

L1: Language: Dougour
 Assistant: Daniel Tchakislam
 Age: 40 years
 Native village: Dougour
 Father's group: Dougour
 Mother's group: Mikiri
 Educational level: CM2
 Location of Elicitation: Dougour
 Date: February 18, 2000
 Researcher: Dr. Sadembouo Etienne

L2: Language: Mikiri
 Assistant: Yuguda Timedeo
 Age: 45 years
 Native village: Mikiri
 Father's group: Mikiri
 Mother's group: Mohozl
 Educational level: CM2
 Location of Elicitation: Mikiri
 Date: February 18, 2000
 Researcher: Dr. Sadembouo Etienne

French/English

1. bouche/mouth
2. oeil/eye
3. tête/head
4. cheveux (chevelure) /hair (on head)
5. dent/tooth
6. langue/tongue
7. nez/nose
8. oreille/ear
- 9a. cou (nuque et gorge)
/neck (front & back)
- 9b. nuque/back of neck
- 9c. gorge/throat
10. sein/breast
11. bras/main arm/hand
- 12a. griffe/claw
- 12b. ongle/nail (of hand)
- 13a. jambe/leg
- 13b. pied/foot
14. fesse/buttock
15. ventre/belly
16. nombril/navel
17. intestins/boyaux intestines / insides
18. sang/blood
19. urine/urine
20. os/bone
21. peau/skin

Euègwaèr

meà y
 reà
 gaà r
 éèñgweàc iùgaèr
 zleà r
 hírnáàk
 mīitáàr
 zlaèm
 éaà y
 muàtóèkwóör ~
 muàtóèkwaèzl
 mboàrlòèm
 aèwaèx
 tòèkciillaày/laày
 gírbazla lay
 geègeèráàk
 geègeèrèà - laày
 syáàk
 suèswoèlaày
 huèèiùceàk
 ééèfiùbzaày
 hwóèè
 móèlòàv
 daèndaèy
 peàmbáèz
 kwīineàñ
 kéèlaèkaàsl
 aèmbaèl

Mikiri

maà
 reà
 gaà r
 suýmbøètòàk^w
 zláà r
 hírnáàk
 híitáàr
 zlaàm
 éaà y
 muètóèkóàr
 mboàrlòàm
 aèwaèx
 laày/
 daèbaèjīillaày
 geègeère
 s^sáàk
 suàswoèlòà y
 taèpīikiðsyek
 bīùzaày
 h^wóàè
 móèlòàv
 daèndaèy
 peàmbáàz^h
 kwīináàñ
 kélakasl
 aèmbaèl

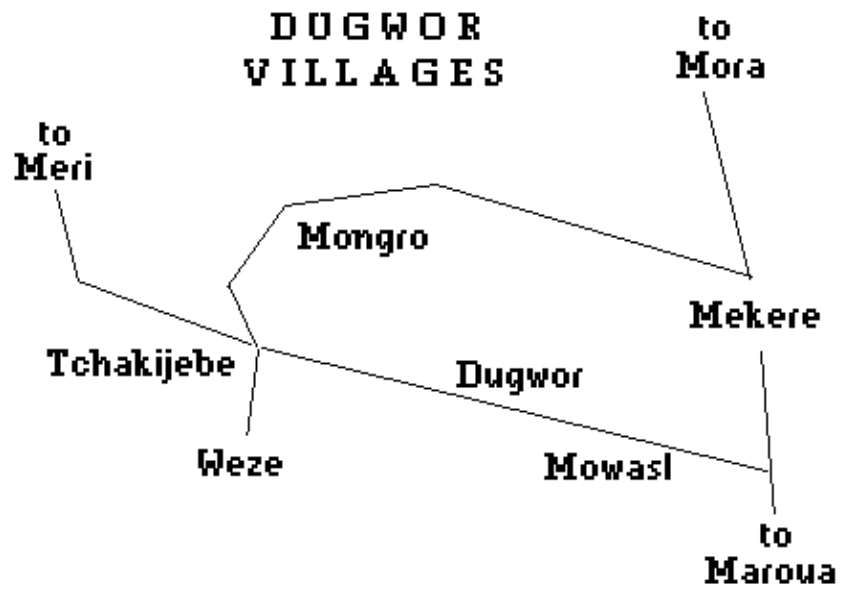
22. aile/wing	gĩirbaèsllaày	gĩirbaèsllaày
23. plume/feather	zlaàraà	aèzlaèkààè
24. corne/horn	déèróèm	déèróèm
25. queue/tail	meetààl	huàtààl
26. être humain/human being	ndaèw	ndaèw
27. homme (mâle)/man (male)	sléàkaà	slĩòkaà
28. femme/woman	ñgwaès	ñègòàs
29. mari/husband	zeàl	záàl
30. enfant/child	waàr	waàr
31. nom/name	zllĩimiùndaèw	zlaàm
32. ciel/sky	guèmbuèlòèm guòrbuèlòèm	gĩùmaà/gĩĩmaè guòrbuèlòèm
33. nuit/night	llĩivaèñ	llĩivaèñ
34. lune/moon	kĩiyyaè	kĩùyàà
35. soleil/sun	paèt	paàt
36. vent/wind	heómáàè	heómáàè
37. nuage/cloud	paèzlaèy	paèzlaèy
38. rosée/dew	moàguèzlambdaàr	moòguèzloèmbòàr
39. pluie/rain	yaèmmaàpaày	yaèmmaòpaày
40. terre/ground	daèlaà	dĩidaèlaà
41. sable/sand	zluàyaàñ	zllĩùrwĩùyáàñ (kaèhaàñ)
42. chemin/path	tsiváè	ciiveàè
43. eau/water	yaèm maàsaày	yaèm (maàsaày)
44. cours d'eau/stream (river)	méègaà yaàm	meàkeàpáàl
45. maison/house	gaày	gaày
46. feu/fire	aèk ^w oè	ak ^w o
47. bois à brûler/firewood	mĩiyyaè aèk ^w oà	mĩiyoèkoà
48. fumée/smoke	eèñgáàc	eèñgeàc
49. cendre/ash	bĩĩtaà	bĩĩtaà
50. couteau/knife	weàs	weàs
51. corde/rope	zheèwáàè	aèz ^h eèweàè
52. lance, sagaie/spear	aèz ^y æòòt	aàz ^w yæòòè
53. guerre (combat)/war (fight)	vĩĩròèm	móàkwáàlba
54a. animal/animal	gĩĩnaèw	gĩĩnaèw
54b. viande/meat	ceèceà	s ^y es ^y e
55. chien/dog	kĩĩraà	kĩĩraà
56. éléphant/elephant	beègeàneà	mbĩĩleèleà
57. chèvre/goat	aèwaèk	aèwaèk
58. oiseau/bird	èiùyèèñ	èiùyèèñ
59. tortue/tortoise	kuàróàf	kĩĩrkaòyaà
60. serpent/snake	deèdeèw	deèdeèw
61. poisson/fish	kĩĩlúààf mómbírókótó	kĩĩlúààf
62. pou (de tête)/(head) louse	meèceèceèè	ceèceà
63. oeuf/egg	aèslaèy	aèslaày
64. arbre/tree	h ^w òàf	maèmiùwaèy
65. écorce/bark	péèlòèñgwóàè	péèlòèñgwóàè
66. feuille/leaf	slaèmbaà	aslambah
67. racine/root	zléèzleèlaày	zléèzleèlaày
68. sel/salt	maàndaèñ	kél-maàndaèñ
69. graisse/fat	aèñgaèl	aèñgaàl
70a. faim (général) /hunger (general)	maày	maày
70b. faim (de viande) /hunger (for meat)	zhĩindeè	z ^h ĩindeè
71. fer (le métal) iron (the metal)	haèraè	haèraè
72. un/one	nèteày	nèteày
73. deux/two	sĩũlaè	sĩũlaà
74. trois/three	maèkaèr	maèkaèr

75. quatre /four	mòfaèè	muèfaèè
76. cinq/five	zlóm	zlóm
77. six/six	muèkoàw	muèk ^w oà
78. sept/seven	tséàlaè	téàséàlaè
79. huit/eight	tsaàmaèkaèr	tsaàmaèkaèr
80. neuf/nine	cœòd ~ còad	cœòd
81. dix/ten	kuàraàw	kuàrroà
82. venir/come	daèraàw/méàdaöyaöw	daèraàw/daèyaàw
83. envoyer/send (someone)	méòsléàraàhaày ~ méàsléàreày	slïiruèm maàhaày ~ meslàere
84. marcher/walk	maàdaèy	maàèaèy
85. tomber/fall	meèedeý	meèèeàèèa
86. partir/leave	maàdaèy	maèèaèy
87. voler (oiseau)/fly	meàjïiveý	meàjïiveà
88. verser/pour	maàpaày	maàpaày
89. frapper/strike	meèkiùèeày	meàkiùèe
90. mordre/bite	méàpéèèeày	méàpéèedeè
91. laver (transitif) /wash (transitive)	máàbáàráày	meàbeàreà
92. fendre/split (wood)	maàtaày	maàtaày/mepedeke
93. donner/give	máàvïùláày	meàvïùleà
94. voler (dérober)/steal	meàneèkeèlàèy	méàkéèlaöy/akal
95. presser/squeeze	méàè ^y æòc ^y æöy	méàdòàcòà
96. cultiver/cultivate	meàfïùtaày	meàfïuteà
97. enterrer (transitif) bury (transitive)	maàlaày	maàlaày
98. brûler (transitif) burn (transitive)	meàñgeèèèeày	meñgeèe
99. manger/eat	maàndaày ~ maànday	maòndaày
100. boire/drink	maàsaày	maòsaày
101. vomir/vomit	máàvïináèháày	méàvïineèheà
102. sucer/suck	meàshæòääày	mesøbø
103. cracher (salive) spit (saliva)	méòtïùfeày	meàtïøfeà
104. souffler (sur)/blow (on)	méàvïieèy	méàvïiteà
105. enfler/swell	maàslaày	maèslaày meàheòsleà
106. engendrer/give birth	maàwaày	maàwaày
107. mourir/die	méàmtaày	méàméàtaày
108. tuer/kill	meàkiùèeày	meàkiùèe/ meàdïiveès ^h ïùfaà
109. pousser/push	mæòfæòkweày	méàfeàkeà
110. tirer/pull	méàgïjeèheèy	méàgïjeàheà
111. chanter/sing	éèémaàs	meàgïi éèameàs
112. jouer (un jeu)/play (a game)	meàgeày	sïùkwaàt sïùkòat
113. avoir peur/be afraid	meàgeày zluàwààr	zluàwààr
114. vouloir/want	maàsaàr	méàpéèelaày
115. dire/say	meàgweàèèeày	meàgweàèèa
116. voir/see	meàz ^h ïibeày	méàzïibaày
117. montrer/show	méàbïizaèhaày	méàbïizeà (hay)
118. tendre/hear	meèciùneày	méèciùneà
119. savoir, connaître/know	méèsaàraàhay	méàsïùraàhaöy méàsïùraàywaöy
120. compter/count	mòpeàsleày	meàsleàfeà

APPENDIX 2: ALCAM Linguistic Map of Dugwor and Nearby Languages (Dieu and Renaud 1983:389)



APPENDIX 3: Dugwor Villages and Roads



REFERENCES

- Bergman, Ted G. 1991. Rapid Appraisal of Languages. *Notes on Scripture in Use and Language Programs* 28:6–1001:3–11. Dallas: Summer Institute of Linguistics.
- Bergman, Ted G. 1989. Summarising and Drawing Conclusions from the Numbers in a Language Survey. *Survey Reference Manual*, Ted Bergman, ed., 1990:6.7.1–13. Dallas: Summer Institute of Linguistics.
- Breton, Roland and Bakia Fohntung. 1991. *Atlas Administratif des langues nationales du Cameroun*. Paris: ACCT; Yaounde: CERDOTOLA.
- Demo 87. *Deuxième Recensement Général de la Population et de l'Habitat*. Yaoundé : 2e RGPH, Cameroun/FNUAP.
- Dieu, Michel and Patrick Renaud. 1983. Atlas Linguistique de l'Afrique Centrale (ALAC), Atlas Linguistique du Cameroun (ALCAM). Situation linguistique en Afrique centrale, inventaire préliminaire: le Cameroun. Paris: ACCT. Yaoundé: Cerdotola and DGRST
- Grimes, Barbara F., ed. 1996. *Ethnologue: Languages of the World*, thirteenth edition Dallas, Texas: Summer Institute of Linguistics.
- Stalder, Juerg. 1996. Rapid Appraisal. *Notes on Literature in Use and Language Programs*, 48:6–96:5–23. Dallas: Summer Institute of Linguistics.
- Watters, John. 1989. Three Socio-economic Factors Affecting the Nature and Development of Language Programs. *Survey Reference Manual*, Ted Bergman, ed., 1990:6.7.1–13. Dallas: Summer Institute of Linguistics.