MINISTRY OF SCIENTIFIC AND TECHNICAL RESEARCH

RAPID APPRAISAL SOCIOLINGUISTIC RESEARCH OF DUGWOR: ALCAM [162]

(Diamare Division, Far North Province)

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1. INTRODUCTION

This report describes a sociolinguistic survey of the Dugwor (or Dougour) language conducted February 17-19, 2000 in the Meri Sub-division of the Diamare Division of the Far North Province. 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 sub-divisional 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 (1576)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: 3173 which if extrapolated³ would come to 4300, not including estimates for Mowasl, Mongro, and Weze. The total could be over 5000.

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], a road map, 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.

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% 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 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).

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:

- 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.
- 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 Tchere (which is not itself a Dugwor-speaking village). In Dugwor, 11 men and six women were interviewed. Another interview with 17 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 Tchere.

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% 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:

	ity
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 languages⁴:

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 appendices 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 (LWC's) 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." 70% 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% (UCL), therefore we conclude that Dugwor is a language distinct from the others adjacent to it.

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 Merey speakers and be understood, and they can understand when Melokwo and Merey 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, since young children are not able to understand Melokwo or Merey. Contact is likely to be quite regular due to the proximity of their villages (see map in the appendices).

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

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-Duvangar.

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 LWC's 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 LWC's 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-Duvangar, 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 the Scriptures 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.

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.

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

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

Fulfulde, however, is the primary language at meetings of regional chiefs, although interviewées 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 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 Dugwor7:

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70 for SIL
13 for CM1
11 for CM2
59 for CP2
95 for CE1 (divided into two classes)
38 for CE2
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Roughly 90% of the children who attend the school are mother tongue speakers of Dugwor, but only about 25% 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% 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

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.

done first in another language. There are reportedly many Christians in the village of Dugwor, and few who are Muslim or who practice traditional religion. The Christians make up the largest religious body, and they are divided into the following sub-groups (in the order of their size from largest to smallest): Seventh Day Adventists, "Protestants" (referring to the Union of Evangelical Churches of Cameroon), Catholics, and Baptists.

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. Both are with Saint Marc's Catholic Parish in Tchere, where although according to the catechist no Dugwor speakers regularly attend the church, there is a significant interest in reaching people through the mother tongue, including Dugwor. There is even a committee of three nationals (assisted by Italian priest Père André) working on a translation of the Scriptures into Dugwor. (See Section 3.5.2 below.)

The third church leader interview took place in Mekere village with GJIBIL Paul of the Seventh Day Adventist Church.⁸ A speaker of the Mekere dialect, Mr. GJIBIL, in contrast to the Catholic leaders, feels that Bible translation 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 church. About 35% of the congregation owns a Fulfulde or French Bible, and he says church leaders do not encourage the use of the mother tongue.

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

⁸ According to Mr. DJIBIL, the Seventh Day Adventist Church was established in Mekere in the 1940's and is the largest church in the village, with an average weekly attendance of about 350.

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) from the Evangelical Church. Père Laurent, who is no longer in the parish, 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." (Note: Père André can be contacted c/o Paroisse Saint-Marc, Tchere-Tchakidjebe; BP 558; Maroua.)

All four gospels (Matthew, Mark, Luke, and John) have been translated into Dugwor, according to the Dugwor interview. The translation committee is now correcting the first drafts of these books. Translation has begun for the Pauline epistles. Acts and I-II Corinthians are also being translated, as are readings in Genesis and Exodus for use in the second year liturgy.

Some consideration is being given to translating a church service liturgy into Dugwor. A translation of liturgical texts entitled "Mey Walka Aray Wuwed Ahay Y Bay Jezu Kriste" has already been completed in Mofu-Tchakidjebe.

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 Kalaio) 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' Socio-economic 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 45-60 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 of the New Testament 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 Dougour is an alternate spelling for Dugwor.
- 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 5000 speakers.

9. MODIFICATIONS TO BIBLE TRANSLATION BULLETIN

• Change translation status from "possible" to "definite."

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11. APPENDICES

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

L1: Language: Dougour

Informant: TCHAKISLAM Daniel

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

Informant: 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	dùgwàr	mikiri
1. bouche/mouth	méy	má
2. oeil/eye	ré	ré
3.tête/head	gár	gár
cheveux (chevelure) /hair (on head)	əngwéc ígàr	sümbèték ^w
5. dent/tooth	zlér	zlér
6. langue/tongue	h i rnék	hìrnék
7. nez/nose	m ì tér	hìtér
8. oreille/ear	zlàm	zlám
9a. cou (nuque et gorge) /neck (front & back)	ɗáy	ɗáy
9b. nuque/back of neck	mútòkwōr ~ mútòkwàzl	mùtòkór
9c. gorge/throat	mbórlòm	mbórlóm
10. sein/breast	àwàx	àwàx
11. bras/main arm/hand	tòkcìláy / láy gɨrbazla lay	láy / dàbàjɨláy
12a. griffe/claw	gègèrék	gègèré

101	_> _> _ 14	
12b. ongle/nail (of hand)	gègèré - láy syék	s ^s ék
13a.jambe/leg 13b.pied/foot	sùswòláy	súswòlóy
rsb. plea/1001	hùdícék	tàpikīsyek
14. fesse/buttock	dəfibzáy	bízáy
	hwòd	h ^w ód
15. ventre/belly	mòlóv	mòlóv
16. nombril/navel	dàndày	dàndày
17. intestins/boyaux Intestines / insides	uanuay	danday
	pémbèz	pémbéz ^h
18. sang/blood 19. urine/urine	kwìnéŋ	kwinéŋ
20. os/bone	kèlàkásl	kəlakasl
21. peau/skin	àmbàl	àmbàl
22. aile/wing	gìrbàsláy	gìrbàsláy
23. plume/feather	zlárá	àzlèkéd
24, corne/horn	dərəm	dèrèm
25. queue/tail	mètél	hútél
26, être humain/human being	ndàw	ndàw
27. homme (mâle)/man (male)	sl á ká	slīká
28. femme/woman	ŋgwàs	ŋgśs
29. mari/husband	zél	zél
30. enfant/child	wár	wár
31. nom/name	zlimíndàw	zlám
32. ciel/sky	gùmbùlòm	gímá / gɨmà
02. ClCl/3ky	gūrbùlòm	gūrbùlòm
33. nuit/night	lìvàn	lìvàn
34. lune/moon	kìyà	kíyá
35, soleil/sun	pàt	pát
36. vent/wind	hëméd	hēméd
37. nuage/cloud	pàzlày	pàzlày
38. rosée/dew	mógùzlambár	mögùzlòmbór
39. pluie/rain	yàmmápáy	yàmmāpáy
40. terre/ground	dàlá	dìdàlá
41. sable/sand	zlúyáŋ	zlírwíyéŋ (kàháŋ)
42. chemin/path	tsived	cìvéd
43. eau/water	yàm másáy	yàm (másáy)
44. cours d'eau/stream (river)	mègá yám	méképél
45. maison/house	gáy	gáy
46. feu/fire	àk ^w ò	ak ^w o
47. bois à brûler/firewood	mìyà àk ^w ó	mìyòkó
48. fumée/smoke	èŋgéc	èŋgéc
49. cendre/ash	bìtá	bitá
50. couteau/knife	wés	wés
51. corde/rope	zhèwéɗ	àz ^h èwéɗ
52. lance, sagaie/spear	àz ^y čet	áz [®] œd
53. guerre (combat)/war (fight)	v ì ròm	m5kwélba
54a. animal/animal	g ì nàw	g ì nàw
54b. viande/meat	cècé	s ^y es ^y e
55, chien/dog	k ì rá	kirá
56. éléphant/elephant	bègéné	mb i lèlé
57. chèvre/goat	àwàk	àwàk
58. oiseau/bird	díyàŋ	ɗíyèŋ
59. tortue/tortoise	kúróf	kírkāyá
60. serpent/snake	dèdèw	dèdèw
61. poisson/fish	kíléf	kíléf
•	momb i rokoto	
62. pou (de tête)/(head) louse	mècècèd	cècé
63. oeuf/egg	àslày	àsláy

64, arbre/tree	h ^w óf	màmíwày
65. écorce/bark	p ò lòŋgwóɗ	pàlòŋgwóɗ
66. feuille/leaf	slàmbá	aslambah
67. racine/root	zlèzlèláy	zlàzlàláy
68. sel/salt	mándàŋ	kəl-mándàŋ
69. graisse/fat	àŋgàl	àŋgál
70a. faim (général)	máy	máy
/hunger (general)		
70b. faim (de viande)	zhìndè	z ^h ìndè
·	Zimide	Z muc
/hunger (for meat)	L 2 3	hàrà
71. fer (le métal)	hàrà	пага
/iron (the metal)		N. 4
72. un/one	ntéy	ntáy
73. deux/two	sílà	s í lá
74. trois/three	màkàr	màkàr
75. quatre/four	mfad	mùfàd
76. cinq/five	zlòm	zlóm
77. six/six	mùków	mùk ^w ó
78. sept/seven	tsólà	tásálà
79. huit/eight	tsámàkàr	tsámàkàr
80. neuf/nine	cœd ~ cød	cœd
	kúráw	kúrró
81. dix/ten		
82. venir/come	dàráw / módāyāw	dàráw / mádàyáw
83. envoye/send (someone)	mēsléráháy	sl ì rùm máháy
	~ másláréy	~ mesîere
84. marcher/walk	mádày	mádày
85. tomber/fall	meɗedey	mèdédé
86. partir/leave	mádày	màdày
87. voler (oiseau)/fly	méjìvey	méjìvé
88. verser/pour	mápáy	mápáy
89. frapper/strike	mèkídéy	mékíde
90. mordre/bite	mápàdéy	mápàdè
91. laver (transitif)	mébéréy	mébéré
, ,	mederey	medere
/wash (transitive)	4.2-	
92. fendre/split (wood)	mátáy	mátáy / mepedeke
93. donner/give	mévíléy	mévílé
94. voler (dérober)/steal	ménèkèlèy	mákálāy / akal
95. presser/squeeze	mádœcœy	mádőcő
96. cultiver/cultivate	méfítéy	méfité
97. enterrer (transitif)	máláy	máláy
bury (transitive)		
98. brûler (transitif)	méŋgèdêy	meŋgeɗe
burn (transitive)	32	36
99. manger/eat	mándáy ~ mánday	māndáy
100. boire/drink	másáy manday	māsáy
	mévinèhéy	mávinèhé
101. vomir/vomit	•	mesøbø
102. sucer/suck	méshœbéy	
103, cracher (salive)	mātíféy	métīfé
spit (saliva)		
104. souffler (sur)/blow (on)	mávidey	mávité
105. enfler/swell	másláy	màsláy
		m é hēslé
106. engendrer/give birth	máwáy	máwáy
107. mourir/die	mémtáy	mámátáy
108. tuer/kill	mékídéy	mékíde / médivèshífá
	mæfækwéy	máféké
109. pousser/push		mágijéhé
110. tirer/pull	mágijèhèy	
111. chanter/sing	dəmés	még i dámés

mégéy síkwát	síkót
mégéy zlúwér	zlúwér
másár	mápàláy
mégwédéy	mégwédé
méz ^h ìbéy	mázibáy
mábizàháy	mábìzé (hay)
mècínéy	màcíné
m ò sáráȟay	mə́sirahāy mə́siraywāy
ḿpésléy	mésléfé
	mégéy zlúwér másár mégwédéy méz ^h ìbéy mábìzàháy mècínéy mòsáráhay



