Sociolinguistic Survey in the Jwira Language Area

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Bibliography
1 Introduction

The following is a report on a sociolinguistic survey of the Jwira language which was carried out in January, 1995 by Samuel Ntumy and Ebenezer Boafo of Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT).

The purpose of the study was to gather data suited to helping GILLBT administrators decide whether Jwira is a separate Scripture translation need, or to link it to Nzema literacy efforts.

The language development need for Jwira was to be determined by:

1. testing Nzema comprehension (Nzema was tested due to the linguistic closeness of Nzema to Jwira, and due to the fact that Nzema is supposed to be the medium of instruction in the first three years of primary school in the area),
2. assessing the Nzema language learning environment among Jwira speakers,
3. assessing first and second language usage patterns, and
4. assessing community attitude towards Jwira language development, and towards Nzema as a written language.

If Jwira is to be developed, the second purpose of the survey would be to recommend the variety of Jwira that should be used as the reference dialect.

2 Background Information for Jwira Area

It was very difficult to get any written background information on Jwira. Most of the information in this section has been collected through community interviews administered in Banso, Tumentu, and Nsuaem to the chiefs and the elders.

2.1 Map and Description of the Area

The Jwira area is located in the Western Region of Ghana. It stretches between latitude 5'00 south and latitude 5'20 north. From east to west, Jwira area lies approximately between longitude 2'07 and 2'17. The southern and the southwestern boundaries are formed with the Nzema people. The Aowin are found in the northwest while the Wasa people form the northern and eastern boundaries with the Jwira people. [A map of the area is found in appendix A].

Apart from Banso and a few villages in the south and Kutukrom in the north which are served with third class roads from Esiama and Prestea respectively, there are practically no road networks in the area. The Ankobra River, studded with huge tree trunks and boulders, permits canoes and light boats to ply between villages dotted along the Ankobra River. The remaining villages are linked by footpaths which cut across very rough terrain.

Very often some of the boats capsize when the river is flooded. Lives and properties are lost as a result of this. Apart from this, one must walk long distances in the woods in order to get to his destination. Sick people are often carried on crossed sticks to the hospitals which are far away from the
area. By the time they are able to get the patient to the hospital, the person sometimes dies.

There seems to be no electricity in any of the villages. Although some of the villagers drink from streams nearby others drink from the Ankrobra River. This water needs to be boiled for long periods of time, otherwise the water can make one very ill.

2.2 Population

There is no official population record of the Jwira area. However with the help of Mr. Francia Akah, a pensioner, educationist, and elder in the chief's palace at Banso; Mr. John Amoaaful, Assemblyman at Nsuaem; and Mr. Matthew Nkrumah, a health worker at Tumentu, we estimated the population of the Jwira people, based on the number of towns and villages in the area, to be around 14,500 people.

2.3 Language Situation

2.3.1 Language classification

Jwira can be classified as one of the Kwa languages. It is in the Central Comoé or Tano subgroup of languages (Grimes, B. 1992). The Jwira people refer to their language as "Egila". For the purpose of this work we shall refer to it as Jwira.

2.3.2 Dialect varieties

The results from the community questionnaire (see section 4.2.1 for description) reveal that there are three main varieties of the Jwira language. The first variety is spoken around the Betenasi, Eshien, and Banso area. This is reported to be the best variety. The second is around the Bamiankor, Dominasi, and Ablabo areas in the south. This variety is considered to be mixed with Nzema. The third variety is from the Tumentu up to the Kutukrom area where the Jwira is reported to be mixed with Wasa/Twi.

2.4 Church and Mission Activity

The Jwira people report the existence of the Methodist, Pentecost, Roman Catholic, Seventh Day Adventist, Jehovah Witness, and the Twelve Apostles churches. There was no report of any missionary activity in the area.

2.5 Scripture in Use

 Mostly Twi and Fante Scriptures are used. The Nzema NT is reported to be used by a few Nzema people in the area.
2.6 Level of Education

Isaac Nkrumah, Asst. Headteacher of Tumentu JSS, and Mr. Francis Akah, a retired educationist, reported that the level of education is generally low in the Jwira area. According to them this is due to lack of second cycle schools in the area. Besides this, the first cycle schools in the area do not have qualified teachers due to the remoteness of the area. Some of the children drop out at the Primary School level. Only a few continue to the second cycle institutions or above in Wasa or Nzema areas. In Banso and Bamiankor areas, Nzema is reported to be taught in some of the schools but in Tumentu areas Twi is rather taught in most of the schools. English is reported to be used in the Primary Schools as a medium of instruction; however, the local language is often used to explain to the pupils things they do not understand. Jwira is also used by children among themselves in and outside the classroom.

It is also reported by the subjects that the Non-Formal Education is not going on in the area. One of the comprehension test subjects, Mr. Joseph Kwaw, said, "I need to attend a literacy class, but there is none in the area. Kindly bring literacy to our people."

2.7 History of Migration

Nana Kwanza Ekuban II of Banso reported that the people of Jwira migrated from Techiman in the Brong Ahafo region. Their ancestor was called Kwanza Ekuban. At the time of this survey research, the elders in Banso and Tumentu said they needed more research to be able to say more about the history of migration of the Jwira people.

2.8 Presence of Other Ethnic Groups

Many tribes in Ghana may be found in the Jwira area. However, apart from the mixed towns in the south where the Nzema people are found, the chief and the elders in Banso report the presence of about twenty Nzema people in Banso. The remaining towns up north of Banso report the existence of few Nzema people among them.

3 Past Work in Jwira

Dr. Andy Ring in "Assessing the task of GILLBT" (1989) reports on his brief survey of the Jwira and Pepesa language varieties. According to him the two varieties are nearly identical. The Jwira and Pepesa groups both showed low average comprehension of Nzema, Ahanta, and Anyi. Low Fante bilingualism was also apparent. Although Ring recommended translation work in Jwira, he said there was need for studying diffusion of Nzema up the Ankobra River among the Jwira since this was not studied previously.

4 Survey Methodology

The types of data collected for the current survey were:

- Word lists
- Sociolinguistic Questionnaires (community, individual, church questionnaires accompanying the comprehension test)
• Comprehension testing of Nzema narrative and Scripture passage
• Informal conversations/interviews

4.1 Word Lists

In Banso two hundred words (200) were collected from L1 (first language) Jwira people and the words were cross checked. The Jwira word list was then compared to a previously collected Nzema word list. The purpose was to determine the degree of linguistic similarity between the two language varieties. [See appendix B.]

4.2 Sociolinguistic Questionnaires

4.2.1 Community Questionnaire

The purpose of the Community Questionnaire is to obtain the views of native speakers as to the geographical extent of the language and the existence of varieties of their speech form. This was administered in Banso, Tumentu, and Nsuaem. [See appendix C.]

4.2.2 Individual Questionnaire

The purpose of the Individual Questionnaire was to determine:

• Which speech forms an individual speaks or understands and an estimated level of proficiency,
• Which speech forms are used with various interlocutors in different social situations, and
• What attitudes exist toward speaking and understanding speech forms spoken in the area and toward literacy in these varieties and in the vernacular. [See appendix D.]

Participants

<table>
<thead>
<tr>
<th>TUM</th>
<th>BET</th>
<th>BAN</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>MO</td>
<td>1</td>
<td>1</td>
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<tr>
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</tr>
<tr>
<td>TOTAL</td>
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</table>

TUM=TUMENTU; BET=BETENASE; BAN=BANSO

4.2.3 Church Questionnaire

The purpose of the Church Questionnaire was firstly to determine which speech forms are used in the church context. Secondly to know the attitudes of church leaders and their congregations towards the speech forms used in the church context versus the local language. This was administered at the Church of Pentecost in Banso, the Methodist Church in Betenase, the Jehovah Witness, the Twelve Apostles, the Methodist Church, and the Church of Pentecost in Tumentu. The participants at the interview were the church leaders and elders from these churches. [See appendix E.]
4.2.4 Comprehension Test Questionnaires

The purpose of this questionnaire is firstly to get background information of the testees, to be sure that they are native speakers of the language. In administering the questionnaire, we tried to control the amount of other language contact as much as possible, so potential testees who had too much contact with Nzema speakers were not tested. [See appendix F.]

Secondly, it serves as a self-evaluation by the testee of his comprehension of the stories and of his general proficiency in these speech forms.

4.3 Comprehension Testing

The purpose is to test the comprehension of Nzema by Jwira speakers. In this case comprehension can be influenced by the degree of inherent intelligibility between Jwira and Nzema or by acquired intelligibility due to language contact.

As a means of testing passive bilingual ability a comprehension test can be used as a pilot test of L2 proficiency in a community, with the comprehension scores giving a cutoff point. It can be said that those subjects who score near or at 100 percent are at least level 2+ or above according to the ILR (Interagency Language Round Table) scale. Thus, if due to a low level of comprehension respondents score low, it can be concluded that the level of productive ability is also low. On the other hand, a high level of productive ability can not be deduced from high scores. In this case of high scores it might become necessary to consider further testing if there is a need to assess productive ability (Hatfield (1992); Lewis (1992)).

Two Nzema texts were administered: a personal narrative and a Scripture text from Acts 10:1-23. Comprehension questions were devised and inserted into the texts. The testees' answers to the questions allowed for the assessment of their understanding of the stories. These texts and the inserted comprehension questions were tested on native Nzema speakers first to be sure of their validity. For testing with Jwira speakers the comprehension questions were translated into Jwira and inserted at appropriate points in the texts. [See appendix G.]

We screened all the Jwira subjects who took part in the test by administering a short practice test and a long hometown text (in Jwira) to them to be sure they could answer questions effectively, and understood the testing method.

Participants

<table>
<thead>
<tr>
<th></th>
<th>TUM</th>
<th>BET</th>
<th>BAN</th>
</tr>
</thead>
<tbody>
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<td>2</td>
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</tr>
<tr>
<td>MO</td>
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<td>FO</td>
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<td>2</td>
<td>2</td>
</tr>
<tr>
<td>AF</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>AM</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>10</td>
<td>10</td>
<td>10</td>
</tr>
</tbody>
</table>

TUM=TUMENTU; BET=BETENASE; BAN=BANSO
Age
MY & FY = 15 - 25
MO & FO = 30 - 50
AM & AF = >50

MY & FY = Male Young and Female Young
MO & FO = Male Old and Female Old
AM & AF = Aged Male and Aged Female

Results from the Hometown Text

<table>
<thead>
<tr>
<th>Town</th>
<th>%</th>
<th>STD</th>
</tr>
</thead>
<tbody>
<tr>
<td>TUM</td>
<td>98%</td>
<td>4.2</td>
</tr>
<tr>
<td>BET</td>
<td>97%</td>
<td>4.9</td>
</tr>
<tr>
<td>BAN</td>
<td>100%</td>
<td>0.0</td>
</tr>
</tbody>
</table>

School education

| MY  | 4/6 = 66.6% |
| MO  | 4/6 = 66.6% |
| FY  | 3/6 = 50.0% |
| FO  | 3/6 = 50.0% |
| AF  | 0/3 = 0.0%  |
| AM  | 0/3 = 0.0%  |

TOTAL 14/30 = 47%
Young =7/12 =58%   Old =7/12 =58%   Aged =0/6 =0%
Male =8/15 =53%   Female =6/15 =40%

Formal education according to testing points

| Tumentu | 5/10 | 50% |
| Betenase| 1/10 | 10% |
| Banso  | 8/10 | 80% |

Fourteen of the thirty subjects (47%) report having formal education. The main difference in education is between those under fifty years of age (more education) and those older than fifty, between male (more) and female, and between the towns with Banso showing the highest percentage.

School education with Nzema

9/30 (30%) report having education in Nzema

Religion

25/30 report to be Christians
5/30 subjects report to be animists.
4.4 Factors for the Selection of Subjects and Testing Points

Testing points (Tumentu, Betenase, and Banso) were selected by choosing villages which are predominantly inhabited by Jwira people and where there is obvious limited contact between the Jwira and the Nzema people, and taking into consideration geographical location: north, central, and south in the area where Nzema is not spoken (see map).

Concerning subject selection, gender, age (15-25 for younger, 30-45 for older, 50 and above for aged), education (educated/noneducated), religion (Christian or non-Christian) and their traveling patterns (those who did not travel much) were taken into consideration. Chiefs and community leaders were contacted and asked to find people who fit the factors just listed. They made the selection for us prior to the day of the administration of the comprehension test and the sociolinguistic questionnaires.

5 Research Questions

The key issues of the survey to be addressed were:

(a) Is there a definite need for language development, particularly Scripture translation, in Jwira? Or, are the Jwira people adequately bilingual in Nzema such that they can use Nzema written materials?

(b) If there is a definite need, is there one variety of Jwira which should be used as the reference dialect?

In order to answer these questions several issues must be examined:

Level of multilingualism:
- What is the level of comprehension of Nzema in the Jwira speech community?

In his recommendations for the central Volta Region survey, Ring (1994) stated:

"A language community is considered by GILLBT to have definite Bible translation need if: (1) the adult age groups from 20-30 and 30-50 have an average L2 comprehension level below 80%, and (2) other patterns of language use and attitude point to the viability of the mother tongue".

Degree of intelligibility:
- What is the degree of intelligibility between Jwira and Nzema?

Language usage:
- What is the current use of Nzema, Fante/Twi and English in spoken and written form?

Language vitality:
- If there is a high level of proficiency in Nzema, Fante/Twi, is there any evidence of language shift and replacement toward any of the formerly mentioned languages?

Language attitudes:
- What is the attitude of the speakers of Jwira toward their own speech form versus Nzema versus Fante/Twi in a spoken and written form?
- Are the speakers of Jwira interested in having their own speech form developed?
- Is there one variety which they would prefer as the written form?
- Are they interested in having the Scriptures in Jwira?
• Would they use the translation in their own speech form (over the Nzema or Fante/Twi translations)?
• What is the attitude of the church leaders toward using Jwira versus Nzema versus Fante/Twi in the church domain?

Literacy:
• Is Jwira being used informally in written form?
• To what extent is Nzema, Fante/Twi and/or English being used in reading and writing?

The issues of multilingualism, intelligibility, literacy, language usage, and language vitality are pertinent to the question of whether or not Jwira should be developed. The issue of language attitudes towards the various Jwira varieties is pertinent to the question of which variety should be used as a reference dialect.

6 Results

In this section, most of the information gathered through the sociolinguistic questionnaires have been summarised under the various sections in it. In some cases the questions have been listed and followed by a summary of the analysis.

6.1 Level of Multilingualism
6.1.1 Tested comprehension of Nzema

The results in this section are based on the comprehension tests for the Nzema narrative and Scripture passage, and answers to the relevant questions on the comprehension questionnaire.

<table>
<thead>
<tr>
<th>Town</th>
<th>%</th>
<th>STD</th>
<th>Gender/# of subjects</th>
<th>%</th>
<th>STD</th>
</tr>
</thead>
<tbody>
<tr>
<td>TUM</td>
<td>50%</td>
<td>15.5</td>
<td>MY (6)</td>
<td>60%</td>
<td>14.5</td>
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<td>BET</td>
<td>67%</td>
<td>9.0</td>
<td>FY (6)</td>
<td>57%</td>
<td>16.8</td>
</tr>
<tr>
<td>BAN</td>
<td>59%</td>
<td>18.2</td>
<td>MO (6)</td>
<td>60%</td>
<td>11.8</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>PO (6)</td>
<td>63%</td>
<td>15.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>AM (3)</td>
<td>62%</td>
<td>15.4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>AF (3)</td>
<td>43%</td>
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</tr>
<tr>
<td>TOTAL</td>
<td>58%</td>
<td>14.2</td>
<td></td>
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</tbody>
</table>

Range: (village) 50% - 67%
Range of individual scores: 25% - 88%

Following the comprehension test, the subjects were asked if they understand "all", "most", "some", or "very little" of the story. Only 3/30 (10%) reported that they understood all of the narrative. Their comprehension results are 75%, 75%, and 77% respectively. The majority 22/30 (73%) said that they understood "some" (12/30) or "very little" (10/30).
When asked if the various social groups in the village by age and gender would understand the story, 4/30 (13%) responded positively to this question, while 19/30 (63%) responded negatively. The rest of the subjects 7/30 (23%) said they could not tell since everyone has a different way of understanding.

### Nzema Scripture Text

<table>
<thead>
<tr>
<th>Town</th>
<th>%</th>
<th>STD</th>
<th>Gender/# of subjects</th>
<th>%</th>
<th>STD</th>
</tr>
</thead>
<tbody>
<tr>
<td>TUM</td>
<td>43%</td>
<td>19.0</td>
<td>MY (6)</td>
<td>50%</td>
<td>27.8</td>
</tr>
<tr>
<td>BET</td>
<td>69%</td>
<td>13.9</td>
<td>FY (6)</td>
<td>50%</td>
<td>10.8</td>
</tr>
<tr>
<td>BAN</td>
<td>72%</td>
<td>14.6</td>
<td>MO (6)</td>
<td>66%</td>
<td>23.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>FO (6)</td>
<td>71%</td>
<td>21.0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>AM (3)</td>
<td>53%</td>
<td>13.7</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>AF (3)</td>
<td>53%</td>
<td>23.7</td>
</tr>
<tr>
<td>TOTAL</td>
<td>61%</td>
<td>15.8</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Range: (village) 43%-72%

Range of individual scores: 5%-91%

A majority reported that they understood "some" (47%) or "very little" (43%) of the story. Only 1/30 subject (#13 FO) reported to have understood all the Bible text in Nzema. Her score was 90.9% as against 77% for the Nzema narrative. This relatively high score is probably due to the fact that she reports having lived in the Nzema-speaking area (Kikam) for about one year.

The results are the same for the questions about the Scripture text; that is, the majority reported that all of the social groups by age and gender would not understand the story.

Most of the subjects in Tumentu reported that apart from the Immunization people who come to them periodically two or three times a year, they are not often in contact with the Nzema people. Some of the subjects in Banso and Betenase reported that the Nzema people do come to their village and when they (Nzema speakers) speak to them they only understand some.

When asked if they speak Nzema, only 8/24 (33%) subjects report speaking Nzema. The six other subjects did not answer this question for reasons unknown to us.

When asked if Nzema is "a bit" or "very different" from Jwira, 7/30 (23%) report that Nzema is "a bit" different from Jwira, and 23/30 (77%) subjects report that Nzema is "very different" from Jwira.

When comparing the results across the three towns, for the narrative Betenase had the highest average scores (67%), followed by Banso (59%) followed by Tumentu (50%). For the Scripture passage, Banso had the highest average scores (72%), followed by Betenase (69%), followed by Tumentu (43%). Tumentu had the lowest comprehension scores for both texts.

Concerning both the narrative and the Scripture text, two testees in Banso recorded the highest percentage (88%) and the lowest percentage (25%) for the narrative. For the Scripture text, testees in Banso and Betenase recorded the highest percentage (91%), while #4 MY scores the lowest percentage (5%) in Tumentu.
Summary:

The average scores of 58% for the narrative and 61% for the Scripture text are rather low. It can be concluded that the average level of comprehension of Nzema among Jwira speakers is low. The standard deviations are rather high showing that the comprehension scores vary quite extensively across subjects due to different levels of comprehension. The subjects in Tumentu had the lowest average comprehension scores. The difference between scores for males versus females, and for the three age groups are not very large.

A majority of the subjects reported that they understood "some" or "very little" of both the narrative and the Scripture passage, and that most people in their village would not understand all of the story. Reported ability to speak Nzema and reported contact with Nzema speakers was fairly low. Most subjects said Jwira and Nzema are very different.

6.1.2 Reported proficiency in Nzema

Among the subjects who answered the individual questionnaires, 23/29 (79%) report that they can speak Nzema, and the other six who cannot speak it reported that they understand it.

<table>
<thead>
<tr>
<th>Speak Nzema?</th>
<th>If no, understand Nzema?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yes</td>
<td>No</td>
</tr>
<tr>
<td>MY</td>
<td>6</td>
</tr>
<tr>
<td>MO</td>
<td>4</td>
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<td>PO</td>
<td>7</td>
</tr>
<tr>
<td>TOTAL</td>
<td>23</td>
</tr>
</tbody>
</table>

% 79%

However, when questioned further about their degree of understanding, only 15 of the 28 subjects (54%) said that they always understand joking and proverbs of Nzema speakers, while 19/29 (66%) said that they can understand a heated argument between speakers. Out of the 29 subjects, 27 listen to radio broadcasting in Nzema, and 22/27 (81%) say that they understand everything. So, even though all of these subjects report at least understanding Nzema, if not speaking it, yet not all report understanding it to a high degree of proficiency.

When asked when children can understand Nzema speakers, most (18/22) mentioned between one and ten years of age.

6.1.3 Reported proficiency in Fante

When asked which languages they speak or understand without speaking (IND-QT 2.3 & 2.4), 24/29 (82%) of the subjects report the ability to speak Fante. Out of this number, three subjects #16FO, #12FY, and #13FY report that they can only speak it a bit. Only two subjects, #22 FY and #18 PO, report that they do not understand Fante.
Whether everybody understands the Bible when it is read in Twi/Fante, 5/6 of the churches responded negatively to this question. Most of them said older people find it more difficult to understand the Scriptures read in Twi.

The Pentecost church in Banso reported that the congregation understand the Scriptures in Twi. Five of the six churches reported that they give a spontaneous translation of the Fante/Twi Scriptures into Jwira with the reason that they want the people to understand the message better. The Methodist church in Tumentu and the Pentecost church in Banso reported that they always use a translation into Jwira to ensure a complete understanding of the message.

6.1.4 Reported proficiency in English

Thirteen of 29 (45%) of the subjects report the ability to speak English, while 55% report that they could not speak English. The MY report a higher percentage for speaking English.

The ability to speak English is influenced by formal education since 8/9 (88.8%) of the MY report to have had formal education as against 3/5 (60%) for MO, 4/8 (50%) for FY, and 2/7 (28.5%) for FO.

6.2 Level of Intelligibility

Linguistic relationship between Jwira and Nzema

Assumed cognate groupings were fairly high between Nzema and Jwira 82% (3.5 variance).

6.3 Language Usage

6.3.1 Language use in various domains

Subjects were asked which language they use most often in the following interactions (IDV-QST 3.1):

<table>
<thead>
<tr>
<th></th>
<th>MY (9)</th>
<th>MO (5)</th>
<th>FY (8)</th>
<th>PO (7)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>J N T/F</td>
<td>J N T/F</td>
<td>J N T/F</td>
<td>J N T/F</td>
</tr>
<tr>
<td>parent</td>
<td>9</td>
<td>5</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>spouse</td>
<td>6</td>
<td>5</td>
<td>7</td>
<td>7</td>
</tr>
<tr>
<td>children</td>
<td>7</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>friends</td>
<td>9</td>
<td>5</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>neighbours</td>
<td>9</td>
<td>5</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>elders</td>
<td>9</td>
<td>5</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>wk/field</td>
<td>9</td>
<td>5</td>
<td>8</td>
<td>7</td>
</tr>
<tr>
<td>clinic</td>
<td>2 3 1 4</td>
<td>5 1 1 1</td>
<td>2 1 2 4</td>
<td>1 1 2 1</td>
</tr>
<tr>
<td>lorry station</td>
<td>3 3 1 4</td>
<td>5 1 2 1</td>
<td>3 2 2 4</td>
<td>1 1 1</td>
</tr>
<tr>
<td>local market</td>
<td>7 4 5 1 1</td>
<td>5 1 3 1 1</td>
<td>1 1 1 1</td>
<td>1 1 1</td>
</tr>
<tr>
<td>big market</td>
<td>3 3 3 3</td>
<td>5 1 2 3 3 3</td>
<td>1 1 3</td>
<td>1 1 3</td>
</tr>
</tbody>
</table>

J = Jwira, N = Nzema, T/F = Twi / Fante
All the subjects use Jwira with parents, spouse, children, friends, neighbours, elders, and at work in the field. Some subjects, in addition to Jwira, use Nzema, Fante, and Twi at the clinic, lorry station, and local and big markets.

The elders in Banso, Betenase, and Tumentu reported that Jwira is used for the beating of gong-gong, meeting of Jwira chiefs, and for pouring libation.

When asked which language(s) children use when they play, all the subjects 29/29 (100%) report that children use Jwira when they play.

A majority of the subjects 28/29 (96.5%) reported that the young people speak the Jwira language as it should be.

However 1MY #24 the young people do not speak the language well with the reason that they mix the Jwira with other languages, e.g., Wasa and Twi.

6.3.2 Language use with other speakers

IDV-QST 3.2. When you are among Nzema/Fante speakers, which language do you use?

w/Nzema speakers: 12/29 (41%) use Jwira
16/29 (55%) use Nzema
1/29 (3%) use Twi

Most of the subjects who use Jwira to the Nzema people complained that only a few Nzema speakers who are familiar with Jwira can understand them. However, they are compelled to use Jwira since it is the language they are used to and they do not speak Nzema.

w/Fante speakers: 22/29 use Fante
7/29 use Twi

According to the subjects, they sometimes mix both the Fante and Twi in order to put their message across.

6.4 Church Questionnaire

6.4.1 Language use in the church context

When asked which languages are used for various purposes in the church, all of the six churches except the Pentecost church in Banso reported that Jwira is mostly used for announcements, prayer, communion, marriages, funerals, baptism, confirmation, counseling, and church discipline.

Twi and English are reported to be used for hymns while Twi and Fante are reported to be used for Scripture reading.

The Pentecost church in Banso was different. The leaders reported the use of Twi in most of the above domains, and the use of English (when there are visitors) and Nzema Scriptures by a few Nzema people.
All the churches report using Jwira during women's meetings, youth meetings, plays or drama, testimonies, Bible studies, and prayer meetings. Three of the six churches report using Twi in addition to Jwira at prayer meetings. Only the Pentecost church at Banso reported the use of Nzema by Nzema people at prayer meetings.

Both Jwira and Twi are reported to be used in 5/6 churches for preaching. However, the Methodist church in Tumentu reported that preaching was always done in Jwira.

6.4.2 Current use of Nzema in the written register

All the six churches reported that most of the congregation members use Twi or Fante Bibles when they were asked how many people have their own Bibles in Nzema or Fante/Twi. The Pentecost church in Banso reports the use of one Nzema Bible by a Nzema.

Summary:

Only Jwira is reported to be used among family, friends, neighbours, and with elders. Twi, Fante, Nzema, and English are sometimes used in the more public domains (clinic, markets, etc.). All children learn Jwira as their L1. There is no indication for language shift. Jwira is anticipated to be used in the future as the first language of the Jwira people.

In the church context Jwira is used quite a bit. Twi or Fante are mostly used for hymns, Scripture reading, in prayer meetings, and for preaching. Only the Pentecost church in Banso reported the use of Nzema.

6.5 Language Attitudes

6.5.1 Attitude towards spoken Nzema

(4.5) Do you think it is good to be able to understand and speak Nzema? Why?

To this question 28/29 responded positively with the reason that it will help them for traveling and communication. Some also said it is closer to Jwira than Twi/Fante.

6.5.2 Attitude towards the use of Scriptures/written materials in Nzema versus Fante/Twi

From the church questionnaire all the six churches reported that they know about the existence of the Nzema Scriptures. Four of the six churches said their members would prefer Fante/Twi Bibles to the Nzema one because Nzema is not widely spoken. The other two churches reported that Nzema is better understood than Fante or Twi.
6.5.3 Attitude towards Jwira

From the church questionnaire all the churches reported that the people in their church often express interest in having religious materials in Jwira. They also said Scripture translation into Jwira would be good for the congregation since it is their language and they would understand it better. In addition they said they think the congregation as a whole would be interested in having the Scripture translated into Jwira for the following reasons:

- The indigenous people would be interested in it.
- It is the local language of the people.
- They would understand it better.
- They will feel accepted and be very proud of it.

All the churches reported also that they would be interested in being part of a multidenominational translation/literacy project. The Pentecost Church at Banso suggested Samuel Aidoo, a member of the church, as someone who is interested in helping with the language learning and translation.

When asked if they think it would be good for the Jwira people if they could read and write Jwira (IDV-QST 5.5), all the subjects responded positively to this question for the following reasons:

- It is their language.
- They would know it better.
- They would understand it better and use it for communication.
- The language will not perish.

6.5.4 Attitude towards Jwira varieties

A majority of the subjects 23/29 (79%) reported that Banso, Betenase, and Eshiem areas are best for learners of the Jwira language when asked where a foreigner should live who wants to learn Jwira. Their reason is that the language is well spoken in these areas and it is not mixed with Twi/Wasa as in Tumentu area. Six of 29 subjects (21%), all from Tumentu, reported that Tumentu is good for learning the Jwira language because Jwira is spoken there.

Summary:

- A majority of the church groups interviewed (4/6) expressed a negative attitude towards the use of Nzema Scriptures and written materials in the Nzema language, but a majority have expressed a positive attitude towards the use of Scripture in Twi/Fante as a L2.
- All subjects have expressed a positive attitude towards the development of Jwira.
- The preferred variety is the Jwira spoken in the Banso/Betenase areas.
6.6 Literacy

6.6.1 Reading and writing ability in English

IDV-QST 5.1. Can you read English? Can you write English? (Yes / No)

<table>
<thead>
<tr>
<th></th>
<th>read</th>
<th>write</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>8</td>
<td>8</td>
</tr>
<tr>
<td>MO</td>
<td>3</td>
<td>3</td>
</tr>
<tr>
<td>FY</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>PO</td>
<td>3</td>
<td>3</td>
</tr>
</tbody>
</table>

TOTAL 16 16 29

- Sixteen of the twenty-nine (55%) report reading and writing ability in English.
- Male subjects report higher percentage than the female subjects in their ability to read and write English (78% vs 33%).
- The ability to read and write English seems to be influenced by formal education.
- One FY #14 said she went to school for ten years but reported the inability to read and write English.

6.6.2 Reading and writing ability in Fante

<table>
<thead>
<tr>
<th></th>
<th>read</th>
<th>write</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>4</td>
<td>0</td>
</tr>
<tr>
<td>MO</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>FY</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>PO</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>

TOTAL 7 2 29

% 24% 6.8%

Only 7/29 (24%) subjects report the ability to read Fante and 2/29 (6.8%) subjects report the ability to write Fante.

When asked if they would enroll in Fante literacy classes if these were offered in the village, only 16/29 (55%) said they would enroll for Fante literacy classes to enable them to communicate easily in Fante. Some of those who responded "No" reported that Fante is too difficult to understand.
6.6.3 Reading and writing ability in Nzema

<table>
<thead>
<tr>
<th></th>
<th>read</th>
<th>write</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>5</td>
<td>3</td>
</tr>
<tr>
<td>MO</td>
<td>2</td>
<td>2</td>
</tr>
<tr>
<td>PY</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>PO</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>TOTAL</td>
<td>9</td>
<td>7</td>
</tr>
<tr>
<td>%</td>
<td>31%</td>
<td>24%</td>
</tr>
</tbody>
</table>

M 7/14 (50%) 5/14 (35%)
F 2/15 (13%) 2/15 (13%)
O 3/12 (25%) 3/12 (25%)
Y 6/17 (35%) 4/17 (23%)

The subjects report low percentages of 31% for reading and 24% for writing ability.
- Males report higher percentages than females for reading (50% vs. 13%) and writing (35% vs. 13%).
- Younger subjects have a slightly higher percentage than old for reading (35% vs. 25%).
- The ability to read and write Nzema is apparently influenced by formal education. However 7/29 (24%) subjects who reported having formal education said they could not read nor write Nzema. Out of this number five subjects are from Tumentu. The remaining two hail from Betenase.

When asked if they would enroll for Nzema literacy classes if there were classes in the village, 28/29 (96.5%) subjects answered that they would enroll for literacy in Nzema because it is close to Jwira. Only one subject (#24 MY) answered "No" because it is not his language.

6.6.4 Writing in Jwira

Only four of 29 subjects report having tried to write Jwira when asked if they ever tried to write Jwira.

6.7 Summary and Conclusion

The two main research questions of this survey were:

(a) Is there a definite need for language development, particularly Scripture translation in Jwira?

(b) If there is a definite need, is there one variety of Jwira which should be used as the reference dialect?

In order to determine whether Jwira should be developed, there are four areas to examine:

(1) comprehension of Nzema,
(2) Nzema language learning environment,
(3) L1 and L2 usage patterns, and
(4) community attitudes toward Jwira and Nzema as written languages.
Concerning the comprehension of Nzema, the average scores of 58% for the narrative and 61% for the Scripture text along with high standard deviations (14.2 and 15.8, respectively) reveal that the level of comprehension of Nzema for these testees is fairly low (even though assumed cognicity is approximately 82%). In addition, the majority of the testees said that they only understood "some" or "very little" of the comprehension texts, and they thought that the Jwira community members would not understand all of the texts. In examining the results across various tested groups, Tumentu was the town with the lowest comprehension scores, but the scores did not vary widely between male and female subjects, or between the three age groups. The subjects for the individual questionnaires all reported to speak, or at least understand, Nzema. However, some reported less comprehension ability in Nzema for specific activities requiring in-depth Nzema ability such as a hot argument between Nzema speakers and radio news in Nzema. If the subjects for both the comprehension tests and the individual questionnaires are truly representative, then comprehension of Nzema is not very high in the community.

The data show a very restricted Nzema language learning environment. Except in the Bamiankor area, contact with Nzema speakers in the Jwira language area is not very extensive. There are some Nzema speakers in Banso, but very few in the villages to the north of Banso. Nzema which is supposed to start the educational process is not often taught due to lack of Nzema teachers in most of the schools. The church leaders in Banso were the only ones among the leaders in the six churches where interviews were conducted to report use of Nzema in the church.

In terms of L1 (first language) and L2 (second language) usage patterns, there is no indication of language shift in the Jwira area. Although Nzema is spoken extensively in a few towns in the south, Jwira is the everyday language used in the home, with all family relationships, with friends, neighbours, elders, and at work in the fields. It is even used with Nzema speakers in some cases. Nzema is sometimes used at the clinic, lorry station, and the markets. Jwira is anticipated to be used in the future as the first language of the Jwira people.

Community attitudes were very positive toward development of Jwira and toward Scripture translation and having other religious materials in Jwira. The church leaders interviewed expressed their interest in involvement in language development projects. However, even though not many subjects reported an ability to read and write in Nzema, the expressed attitude toward literacy classes in Nzema was positive.

Even though usage of Fante/Twi was not a major research focus, some data were collected. Although a majority of the subjects reported being able to speak or understand Fante/Twi, some reported that they do not understand these languages well. Interest in Nzema literacy classes was higher than toward Fante literacy classes. Fante/Twi is at times used for hymns, prayers, preaching, and Scripture reading in the churches. However, a spontaneous translation of the Scriptures is often given to enable the congregation members to understand them better. Some of the church leaders interviewed reported that their congregations would prefer Fante/Twi Bible to Nzema Bibles.

In summarizing the aspects regarding developing Jwira, there is a rather low tested and reported comprehension of Nzema in the Jwira speech community, the Nzema language learning environment is not very extensive, there is no indication of language shift from Jwira to Nzema, and expressed attitudes toward Jwira development were positive.
Regarding possible reference dialect, if Jwira is developed, the variety spoken around the Banso/Betenase area seems to be the one to use for a reference dialect. It is neither mixed with Nzema, as is the variety in the south of the area, nor with Wasa/Twi, as is the variety in the north of the area.

7 Recommendations

Considering the results of the Nzema comprehension tests, it can be concluded that the average comprehension scores of 58% for the narrative and 61% for the Scripture texts are far below 80% considered by GILIBT to be necessary for use of Scriptures in an L2 (Ring 1994). This low comprehension does not encourage the use of the Scriptures in Nzema by the Jwira people. There seem to be inadequate opportunities for acquisition of Nzema. Besides, factors such as the positive local language attitudes and the usage of Jwira in various domains show viability of the language. These factors point to the fact that the Jwira language needs to be developed to enable the Jwira people to read the Word of God and understand it in their own mother tongue.
Appendix A: Map of Jwira Area
KEY

= Pure Jwira (not mixed)
= Jwira mixed with Wasa/Twi
= Jwira mixed with Nzemq
= Different language

W = Wasa
N = Nzemq
<table>
<thead>
<tr>
<th>No.</th>
<th>English Word</th>
<th>Jwira Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>head</td>
<td>1. head</td>
</tr>
<tr>
<td>2.</td>
<td>hair</td>
<td>2. hair</td>
</tr>
<tr>
<td>3.</td>
<td>eye</td>
<td>3. eye</td>
</tr>
<tr>
<td>4.</td>
<td>nose</td>
<td>4. nose</td>
</tr>
<tr>
<td>5.</td>
<td>ear</td>
<td>5. ear</td>
</tr>
<tr>
<td>6.</td>
<td>mouth</td>
<td>6. mouth</td>
</tr>
<tr>
<td>7.</td>
<td>tooth</td>
<td>7. tooth</td>
</tr>
<tr>
<td>8.</td>
<td>tongue</td>
<td>8. tongue</td>
</tr>
<tr>
<td>9.</td>
<td>neck</td>
<td>9. neck</td>
</tr>
<tr>
<td>10.</td>
<td>breast</td>
<td>10. breast</td>
</tr>
<tr>
<td></td>
<td>(of a woman)</td>
<td>(of a woman)</td>
</tr>
<tr>
<td>11.</td>
<td>belly</td>
<td>11. belly</td>
</tr>
<tr>
<td>12.</td>
<td>navel</td>
<td>12. navel</td>
</tr>
<tr>
<td>13.</td>
<td>heart</td>
<td>13. heart</td>
</tr>
<tr>
<td>14.</td>
<td>blood</td>
<td>14. blood</td>
</tr>
<tr>
<td>15.</td>
<td>bottom</td>
<td>15. bottom</td>
</tr>
<tr>
<td>16.</td>
<td>urine</td>
<td>16. urine</td>
</tr>
<tr>
<td>17.</td>
<td>skin</td>
<td>17. skin</td>
</tr>
<tr>
<td></td>
<td>(human)</td>
<td>(human)</td>
</tr>
<tr>
<td>18.</td>
<td>hand</td>
<td>18. hand</td>
</tr>
<tr>
<td></td>
<td>(not: arm)</td>
<td>(not: arm)</td>
</tr>
<tr>
<td>19.</td>
<td>foot</td>
<td>19. foot</td>
</tr>
<tr>
<td>20.</td>
<td>knee</td>
<td>20. knee</td>
</tr>
<tr>
<td>21.</td>
<td>man</td>
<td>21. man</td>
</tr>
<tr>
<td></td>
<td>(human being)</td>
<td>(human being)</td>
</tr>
<tr>
<td>22.</td>
<td>man</td>
<td>22. man</td>
</tr>
<tr>
<td></td>
<td>(male being)</td>
<td>(male being)</td>
</tr>
<tr>
<td>23.</td>
<td>woman</td>
<td>23. woman</td>
</tr>
<tr>
<td>24.</td>
<td>husband</td>
<td>24. husband</td>
</tr>
<tr>
<td>25.</td>
<td>child</td>
<td>25. child</td>
</tr>
<tr>
<td>26.</td>
<td>stranger</td>
<td>26. stranger</td>
</tr>
<tr>
<td>27.</td>
<td>enemy</td>
<td>27. enemy</td>
</tr>
<tr>
<td>28.</td>
<td>slave</td>
<td>28. slave</td>
</tr>
<tr>
<td>29.</td>
<td>ghost</td>
<td>29. ghost</td>
</tr>
<tr>
<td>30.</td>
<td>spirit</td>
<td>30. spirit</td>
</tr>
<tr>
<td>31.</td>
<td>bone</td>
<td>31. bone</td>
</tr>
<tr>
<td></td>
<td>(of an animal)</td>
<td>(of an animal)</td>
</tr>
<tr>
<td>32.</td>
<td>horn</td>
<td>32. horn</td>
</tr>
<tr>
<td></td>
<td>(of a cow)</td>
<td>(of a cow)</td>
</tr>
<tr>
<td>33.</td>
<td>tail</td>
<td>33. tail</td>
</tr>
<tr>
<td></td>
<td>(of a dog)</td>
<td>(of a dog)</td>
</tr>
<tr>
<td>34.</td>
<td>fowl</td>
<td>34. fowl</td>
</tr>
<tr>
<td>35.</td>
<td>vulture</td>
<td>35. vulture</td>
</tr>
<tr>
<td>36.</td>
<td>feather</td>
<td>36. feather</td>
</tr>
<tr>
<td>37.</td>
<td>egg</td>
<td>37. egg</td>
</tr>
<tr>
<td></td>
<td>(of a bird)</td>
<td>(of a bird)</td>
</tr>
<tr>
<td>38.</td>
<td>elephant</td>
<td>38. elephant</td>
</tr>
<tr>
<td>39.</td>
<td>tortoise</td>
<td>39. tortoise</td>
</tr>
<tr>
<td>40.</td>
<td>lizard</td>
<td>40. lizard</td>
</tr>
<tr>
<td>41.</td>
<td>crocodile</td>
<td>41. crocodile</td>
</tr>
<tr>
<td>42.</td>
<td>rat</td>
<td>42. rat</td>
</tr>
</tbody>
</table>
43. louse (in human hair)
44. spider
45. termite
46. scorpion
47. dog
48. goat
49. fish
50. meat
51. sun
52. moon
53. star
54. night
55. sky
56. wind
57. rain
58. lightening
59. dew
60. river
61. water
62. land
63. sand
64. dust
65. stone
66. mountain
67. forest
68. rope
69. path
70. tree
71. bark
72. leaf (of a tree)
73. root
74. seed
75. hole (small, big)
76. groundnut
77. cassava
78. wood (firewood)
79. fire
80. smoke
81. charcoal
82. ash
83. hearth
84. mortar
85. pestle
86. knife
87. calabash
88. pot (to store water)
89. hunger
90. illness
91. medicine
92. food
93. salt
94. fat
95. house
96. cloth
97. drum
98. dance (vb)
99. song
100. boat
101. hunter
102. gun
103. spear
104. iron
105. war
106. to steal
107. to beat
108. to bite
109. to kill
110. to die
111. to dig
112. to bury
113. to burn
114. to extinguish
115. to cultivate
116. to plant
117. to split (firewood)
118. to cook
119. to pour (water)
120. to press (water out of cassava)
121. to wash (the inside of a pot)
122. to scent
123. to eat
124. to drink
125. to belch
126. to spit
127. to vomit
128. to cough
129. to scratch (with nails)
130. to suck (the thumb)
131. to blow (a balloon)
132. to sit (on a chair)
133. to lay
134. to get up
135. to walk
136. to swim
137. to fly
138. to fall
139. to throw
140. to push
141. to pull
142. to come
143. to send (to a person)
144. to leave
145. to give
146. to weave
147. to see
148. to show
149. to teach
150. to say (he says: "I’m hungry")
151. to speak
152. to listen
153. to know
154. to write
| 155. to count       | 182. here   |
| 156. to laugh      | 183. there  |
| 157. to weep       | 184. on top |
| 158. to insult     | 185. under  |
| 159. to obey       | 186. when?  |
| 160. to be afraid  | 187. yesterday |
| 161. full          | 188. tomorrow |
| 162. all           | 189. one    |
| 163. many          | 190. two    |
| 164. new           | 191. three  |
| 165. good          | 192. four   |
| 166. difficult     | 193. five   |
| 167. hard          | 194. six    |
| (the ground)       | 195. seven  |
| 168. soft          | 196. eight  |
| (the ground)       |             |
| 169. dry           | 197. nine   |
| 170. wet           | 198. ten    |
| 171. hot           | 199. hundred |
| 172. cold          | 200. thousand |
| 173. tall          |             |
| (a man)            |             |
| 174. long          |             |
| (a stick)          |             |
| 175. short         |             |
| (a man)            |             |
| 176. white         |             |
| 177. black         |             |
| 178. red           |             |
| 179. who?          |             |
| 180. what?         |             |
| 181. where?        |             |
Appendix C: Community Questionnaire – Jwira Survey

(GILLBT, based on the community questionnaire of SIL/Benin, rev. 8/93)

Place:     Date:     Researcher:

Name of the chief:

I The Surveyed Language and its Neighboring Languages

1 What do you call your language? _____________________________

To find out where the language is spoken, show a photocopy of a map from that area and ask the following questions: (Use colored pencils.)

2 In which villages is your language spoken? In (x)? ... (ask for each village of the area)
   (Make a green circle around those villages where the lg is spoken. Put in parenthesis those villages where it is not certain which lg is spoken.)

3 In which villages are other languages spoken besides your own?
   (Make a blue box around those villages where the surveyed lg and other lgs are spoken)

4 In which villages is a language different from your own spoken? What is the name of the language(s)?
   (Underline those villages with red where it is certain that a different lg from the surveyed one is spoken. Write the name of this lg down in order to determine the boundaries of the surveyed lg.)
   (Make a continual line for the lg boundaries which are certain and an interrupted line where the boundaries are uncertain.)

II Dialects of the Surveyed Language

1 Among those villages where your language is spoken, are there differences in the way of speaking it?

___________________________________________________________
___________________________________________________________

2 Which villages speak differently?
   (According to the information given by the interviewee:)
   Write the letter A beside those villages where people speak like the interviewees, write the letter B besides the villages of a different group, C, etc.
   Make a continual line for the dialect boundaries which are certain and an interrupted line where the boundaries are uncertain.

3 What are the people called who speak like those in the villages?
   A ________________    B _________________
   C _________________   D _________________
4 What kinds of differences are there between these different speech forms (pronunciation, vocabulary, tone?)

________________________________________________________________________

________________________________________________________________________

5 Which speech form is the most difficult for you to understand?

________________________________________________________________________

6 How well do you understand the speakers of the other speech forms?

++ very well, + well, 0 sufficiently, - not well, -- not at all

(The surveyor has to use the following table in order to ask speakers of each speech form how well they understand the other speech forms.)

How well do they understand:

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

7 Do children/men/women who speak A understand a speaker of … well?

(a) Children

<table>
<thead>
<tr>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>y</td>
<td>n</td>
<td>y</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>y</td>
<td>n</td>
<td>y</td>
<td>n</td>
</tr>
</tbody>
</table>

(b) Men

<table>
<thead>
<tr>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>y</td>
<td>n</td>
<td>y</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>y</td>
<td>n</td>
<td>y</td>
<td>n</td>
</tr>
</tbody>
</table>

(c) Women

<table>
<thead>
<tr>
<th>B</th>
<th>C</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>y</td>
<td>n</td>
<td>y</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A</th>
<th>B</th>
<th>C</th>
</tr>
</thead>
<tbody>
<tr>
<td>y</td>
<td>n</td>
<td>y</td>
</tr>
</tbody>
</table>

8 Where is your language spoken the best? ____________________

9 If one would like to write your language which variety should be chosen? ________________________

10 We would like to record a narrative in your language in order to play it for speakers of other languages? Where would be the best place to do it? Where do people speak your language the best

III Bilingualism in Fante

1 Majority of the population in the villages where both Wasa/Fante and Jwira speakers live:

(Underline the village name with green if the Jwira are the majority, underline the “F” with blue if the Fante are the majority, and with a blue “W” if the Wasa are the majority.)

2 What population do you think will be the majority in your village when your grandchildren have become adults? J  W  F
3. Village where both Fante/Wasa and Jwira speakers live:
   - live mixed:
   - live separately:
     (Write in black "mx" for "mixed" or "sp" for separately" next to the village name.)

4. Language use during
   - gon-gong J W F
   - meetings between subchiefs from neighboring villages: J W F
   - meetings of all Jwira chiefs: J W F
   - at the shrine: J W F

5. What language do the villagers use in their homes: J W F

6. What language do you think your grandchildren will use in their own homes when they become adults?

7. Imagine you are going to have a village meeting in Fante:
   - Would the villagers be able to understand everything like they would if it was held in Jwira?
   - Would the villagers be able to fully participate in the discussions like they would if it was held in Jwira?
   - How would the different groups understand and speak?

     Mo MY Fo Fy (write 1-4 under each group: 1=the best)

     comprehension

     speaking

8. Which language (s) do the children use while playing? __________________

   If Jwira: any other languages?)

IV Comprehension of Nzema

1. Are Jwira and Nzema different languages or the same language?
   same different

2. What are the differences?

3. Do little children understand Nzema? < 6yrs 6-10yrs > 10yrs
   (circle the right answer)

4. Do you think that the villagers would be willing to learn to read and write in Nzema and to use the existing literacy materials in Nzema? Y N

5. If literacy classes were to be offered in this village but not in Jwira, what would the people prefer? W F N
Appendix D: Individual Questionnaire

Individual Questionnaire for the Jwira Survey
(rev 9/93, based on the Cameroonian version)

<table>
<thead>
<tr>
<th></th>
<th>M</th>
<th>F</th>
</tr>
</thead>
<tbody>
<tr>
<td>Y</td>
<td></td>
<td></td>
</tr>
<tr>
<td>O</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Date: / /95    Place: _____________
Researcher: Ntumy / Ebenezer

1 Presentation of the Testee

1.1 Name and surname: _______________________ 1.2 Age: _____
1.3 Sex: ___ 1.4 Profession: ______________
1.5 How many years did you go to school? ______ Yrs of Fante? __
1.6a Religion: ____ 1.6b (if Christian): which church? ______
   Do you attend the church service every week?   Y  N
   (if not) 1x/1month   2x/month   4-6x/year   1x/year
1.7 Where were you born? J __________
1.8 Where did you grow up? J __________
1.9 Where do you live now? J __________
1.10 What is your mother tongue? J __________
1.11 What is your father’s mother tongue? J F __________
1.12 What is your mother’s mother tongue? J F __________
1.13 Which language do your parents speak among themselves? J F
1.14 What is your spouse’s mother tongue? J F __________
1.15 Which language do you speak in your home? J F __________
2 Multilingualism

2.1 Did you ever live somewhere else for more than one year?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Time period</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Reg language</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Testee understood well</td>
<td>Y N</td>
<td>Y N</td>
<td>Y N</td>
</tr>
<tr>
<td>Testee spoke</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>People understood well</td>
<td>Y N</td>
<td>Y N</td>
<td>Y N</td>
</tr>
</tbody>
</table>

(always check for Nzema, Twi, and Fante)

2.2 Do you often travel to Nzema and Fante speaking areas

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>Place</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>For how long</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frequency</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

(>1x/wk, 1x/wk, 2x/mth, 1x/mth, 4-6x/yr, 1x/yr)

2.3 Which language do you speak?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Y</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>Fante</td>
<td>Y</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>Evalue</td>
<td>Y</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>other</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.4 Which language do you understand without speaking them?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
</tr>
</thead>
<tbody>
<tr>
<td>English</td>
<td>Y</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>Fante</td>
<td>Y</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>Evalue</td>
<td>Y</td>
<td>N</td>
<td></td>
</tr>
<tr>
<td>other</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.5 When you are among Gante speakers and they are joking or using proverbs, do you always understand them? Y N

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nzema</td>
<td>Y</td>
<td>N</td>
</tr>
</tbody>
</table>

2.6 When Fante speakers have a heated argument do you understand everything they are saying? Y N

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nzema</td>
<td>Y</td>
<td>N</td>
</tr>
</tbody>
</table>

2.7 Do you listen to the broadcasting in Fante? Do you always understand everything?

2.8 If you want to hire a Fante speaker on your farm, would you be able to discuss with him the nature of the work and his salary in Fante?
2.9 If you are summoned to a judicial court as a witness for a fight would you be able to narrate in Fante all the events you have witnessed?

2.10 If a Fante speaker criticizes your culture, would you be able to defend it and explain your customs to him in Fante?

2.11 Do you often find it difficult to find the right words in Fante to express your thoughts when talking to a Fante speaker?

2.12 Do you listen to the broadcasting in Nzema? Do you always understand everything?

### 3 Language Usage

#### 3.1 Which language do you use the most often and which one do they speak with you?

<table>
<thead>
<tr>
<th>Relationship</th>
<th>Language do you use</th>
<th>Language do they speak with you</th>
</tr>
</thead>
<tbody>
<tr>
<td>with your father</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>with your mother</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>with your spouse</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>with your children</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>with your friends</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>with your neighbors</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>with the elders</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>at work / field</td>
<td>J F</td>
<td>J F</td>
</tr>
<tr>
<td>for singing</td>
<td>J F</td>
<td>J F</td>
</tr>
</tbody>
</table>

#### 3.2 When you are among different groups, which language do you use?

<table>
<thead>
<tr>
<th>Language</th>
<th>Use</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fante</td>
<td>J F</td>
</tr>
<tr>
<td>Wasa</td>
<td>J F</td>
</tr>
<tr>
<td>Nzema</td>
<td>J F N (EV Jo)</td>
</tr>
</tbody>
</table>

#### 3.3 Do you have children? Y N

<table>
<thead>
<tr>
<th>Language</th>
<th>Age they started speaking</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jwira</td>
<td>---- yrs</td>
</tr>
<tr>
<td>English</td>
<td>---- yrs</td>
</tr>
<tr>
<td>Fante</td>
<td>---- yrs</td>
</tr>
</tbody>
</table>

#### 3.4 At which age can a little child understand a speaker from different languages?

<table>
<thead>
<tr>
<th>Language</th>
<th>Age</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ev</td>
<td>---- yrs</td>
</tr>
<tr>
<td>Jo</td>
<td>---- yrs</td>
</tr>
<tr>
<td>Wasa</td>
<td>---- yrs</td>
</tr>
<tr>
<td>Fante</td>
<td>---- yrs</td>
</tr>
</tbody>
</table>

#### 3.5 Which language(s) do the children in this village use when they play?

<table>
<thead>
<tr>
<th>Language</th>
</tr>
</thead>
<tbody>
<tr>
<td>J F W Ev Jo</td>
</tr>
</tbody>
</table>

### 4 Language Attitudes

#### 4.1 If a foreigner wants to learn Jwira, where should he/she live? ________

Why? ______________________________________________________

#### 4.2 Do the young people speak Jwira like they should? Y N

If NO, how do you consider it? good bad?

Why? ______________________________________________________
4.3 When a Jwira young person speaks Fante/Wasa at home, are the older people in the house happy about it?  F:  Y  N  W:  Y  N  Why? __________________________________________________________

4.4 A long time from now, do you think people will still speak Jwira or will they all speak Fante/Wasa?  J:  Y  N  Why? __________________________________________________________

4.5 Do you think it is good to be able to understand and speak Fante?  Y  N  Why? __________________________________________________________

4.6 Do you think it is good to be able to understand and speak Wasa?  Y  N  Why? __________________________________________________________

4.7 Do you think it is good to be able to understand and speak Nzema?  Y  N  Why? __________________________________________________________

5. Literacy
5.1 Can you read English?  Y  N  What?
   Can you write English?  Y  N  What?

5.2 Can you read Fante?  Y  N  What?
   Can you write Fante?  Y  N  What?

5.3 Can you read Nzema?  Y  N  What?
   Can you write Nzema?  Y  N  What?

5.4 Have you ever tried to write Jwira?  Y  N
Appendix E: Church Questionnaire (Questionnaire for Workers, Pastors, Priests, and Missionaries)

Jwira Survey (GILBT, based on the church questionnaire of SIL/Benin 8/93)

Place: _____________ Date: / /   Researcher: _____________

Denomination: ________________

1 Information about the Informant

Name, function in the church, and L1 (if not the vernacular: how well does he speak it?)

<table>
<thead>
<tr>
<th>Name:</th>
<th>Function:</th>
<th>Speak the vernacular</th>
</tr>
</thead>
<tbody>
<tr>
<td>______________</td>
<td></td>
<td>not at all</td>
</tr>
<tr>
<td>______________</td>
<td></td>
<td>some</td>
</tr>
<tr>
<td>______________</td>
<td></td>
<td>well</td>
</tr>
<tr>
<td>______________</td>
<td></td>
<td>fluently</td>
</tr>
</tbody>
</table>

2 Language Usage in Church Context

2.1 What language/languages are used in the services/mass for:
   - announcements
   - hymns
   - prayer:
     - by leaders
     - by congregation
   - communion
   - marriages
   - funerals
   - preaching
   - Scripture reading

2.2 What language/languages are used in the service/mass for:
   - baptism teaching
   - confirmation
   - counseling
   - church discipline

2.3 Is there any purpose for which you feel the usage of Jwira would be inappropriate during the church service/mass?

2.4 What language(s) are used for:
   - women’s meetings
   - youth meetings
   - plays or drama
   - testimonies
   - prayers during Bible studies/prayer meetings
3 Language Usage by Worker

3.1 In what language(s) do you preach?

Jwira: always always sometimes
Fante: always always sometimes

3.2 (If always Fante) Would you like to be able to preach in Jwira? Y N

Why?

3.4 If the preacher is Jwira: do you find it difficult to express biblical concepts or doctrines in Jwira? Y N

Why?

3.5 Which language do you think the congregation prefers at church? J W

For which parts? singing Scripture reading preaching testimonies

Why?

3.6 At church the Scripture lessons are read in F/T?

3.7 Do you think everybody understands when the Bible is read in F/T? Y N

If not everybody, who doesn’t understand? MY MO FY FO

3.8 In F/T do you give a prepared or spontaneous translation into Jwira? Y N

Why?

3.9 Do you ever write the references for the Bible texts on a blackboard or tablet? Y N

3.10 Is there a separate Sunday School for children/adolescents? Y N

In what language are Bible stories told? T/F

Why?

3.11 What is/are the language(s) of instruction? F/T

So they ever memorize scripture? Y (F/T) N

Why?

4 Distribution of Bible and Other Written Materials

4.1 In your congregation, how many people have their own Bibles in Twi?
a few half most

4.2 Where is the nearest town to buy it?

4.3 Does the Bible Society truck come through here to sell Fante Bibles? Y N

4.4 Do you know that the NT is translated into modern Fante? Y N

4.5 Available literature in Fante: (underline given answers)

• prayer books, songbooks, children’s books
• other religious materials
• journals, primers, novels

4.6 Do you know that the NT exists in Nzema?  Y  N

4.7 Do you think that the congregation would prefer the Scriptures in Nzema to the Scriptures in Fante/Twi?  Y  N
   Why?

4.8 Has the congregation written any material in Jwira?  Y  N

5 Potential Involvement of Organization/Church

5.1 Have people in your church expressed an interest in having religious materials in Jwira?  Y  N

5.2 Have people in your church expressed an interest in having religious materials in Jwira?  Y  N

5.3 Do you think that the Scripture translation into Jwira would be good for the congregation?  Y  N
   Why?

5.4 Do you think that the congregation as a whole would be interested in having Scriptures translated into Jwira?  Y  N
   Why?

5.5 Would you be interested in being a part of a multidenominational translation/literacy project?  Y  N

5.6 Do you know anyone who is interested in helping with language learning/translation, etc.?  Y  N
   Name:

5.7 Is there anyone now helping project people, etc.?  Y  N
Appendix F: Comprehension Test Questionnaire

(1/94 GILLBT, Jwira Survey)

Date: / /93  Place: ______________
Researcher: Ntumy / Ebenezer

1 Presentation of the Testee

1.1 Name and surname: _______________________ 1.2. Age: _____
1.3 Sex: ___  1.4 Profession: ______________
1.5 How many years did you go to school? _____  Years of Fante? _________
1.6a Religion: _____  1.6b (if Christian): which church? _________
   Do you attend the church service every week?  Y  N
   (if not )  1x/month  2x/month  4-6x/year  1x/year
1.7 Where were you born? ___________
1.8 Where did you grow up? __________
1.9 Where do you live now? ________________________
1.10 What is your mother tongue?  J   F   ______________
1.11 What is your father’s mother tongue?  J   F   ___________
1.12 What is your mother’s mother tongue?  J   F   ___________
1.13 Which language do your parents speak among themselves?  J   F
1.14 What is your spouse(s)’s mother tongue(s)?  J   F   ___________
1.15 Which language do you speak in your home?   J   F   ___________
1.16 Did you ever live somewhere else for more than one year?
   Place?  __________  __________  __________
   Reg. language  __________  __________  __________
1.17 Do you often travel to Nzema, Fante, and Wasa-speaking areas?
   Place  __________  __________  __________
   For how long  __________  __________  __________
   Frequency (>1x/wk, 1x/wk, 1x/mth, 4-6x/yr, 1x/yr)
2 Post Comprehension Test Questions:

After the Nzema Narrative

2.1 Where do you think the narrator comes from? _________________

How do you know that? ______________________________________________

Does he speak it well?  Y  N

2.2 Is the way he talks a bit or very different from Jwira?

2.3 How did you understand the story?  All  Most  Some  Very little

[comprehension score ____________]

2.4 Would the people in this village understand the story?

MY: Y N / MO: Y N / FY: Y N / FO: Y N

After the Bible Text in Nzema

2.5 Is the way he talks a bit or very different from Jwira?

2.6 How did you understand the story?  All  Most  Some  Very little

[comprehension score ____________]

2.7 Would the people in this village understand the story?

MY: Y N  MO: Y N  FY: Y N  FO: Y N

After both Nzema Tests

2.8 How often have you been to the area of the speaker?

(1x/yr   4-6x/yr   2x/mth   1x/mth   1x/wk)

2.9 When you go there, for how long do you stay? _________________

2.10 Do the people from that area come to your village?  Y  N

2.11 How did you understand the story?  All  Most  Some  Very little

2.12 When you talk with someone from that area, which language do you use?

J  P  F  W  N

2.13 Do you speak Nzema?  Y  N

2.14 Is it good to understand and speak Nzema?  Y  N
Appendix G: Comprehension Texts and Questions

The Nzema Narrative

1. When the driver lost control what happened?

2. Where did the lorry pass?


3. How did it come that the leg broke?
4. What help did the people of Ndumsuazo give?
5. How did the matter reach Half Assini?
6. When the police came, what did they see?
7. Why didn’t they agree?
8. The doctor was in need of what?
9. Why did the doctor need the bone nail?
10. In what did they carry the narrator to Sekondi?
11. What did they make him do?
12. What did they do to the speaker after they finished treatment?


Pita nee Konelerse


4 Oleanle Nyamenle soavol ne la tzulor hanle ye na chanle kane, “Yemenle, duzu edweke?”

Nyamenle soavol ne buaale ye kr. “Nyamenle sde wo nzelle na yenuwo wo ahunlunyele gyima maalu. Yemeni, saa maas bho Dwopa behoverya renyu biye mco bfele ye Saemono Pita la. Ode renya biye mco yo nwoyama nwo gyima mco bafele ye Saemono la sua nui, wo nyevile ne anloa ekr ne aal. Mco Nyamenle soavol ne wiele la chole, na Konelerse vireke la sua nui ekr ne ngkarfl ne mco ngiyo yee soganli ko mco sulon Nyamenle na oboka menli mco sinza ydaye Konelerse la anwo la, na chanle mco ezi la amuala chilele be na zanoane be wo Dwopa.

9 Aler hyenle mco bheula adenle zo na aka akyii badyo Dwopa la, meeye Pita ydaye yewo yeho sua ne mco owo nu la ati zo anwuma kr akayr ewiazo nzelle.

Ehene huyle de na mco okendr aler mco belry tramaa ye la, c nye hole iwoonu na amunle. Kr anwuma eyuku, ma bledwula debie mco le kr ydanle mco breso c nloa nna ne amuala anu la aqe. Wo de ne anu, amunle nane nane, nloama nloama nee nwole ngayile dzone. Na ehele bie zele ye kr, “Pita, dwazo na ku bie di!”


15 Ehene ye eza zele ye bielo kr, “Debie mco Nyamenle sde nwolr la mmaka kr nwolr ene.” Ehene zile fane nsa na bhwenle dey ne bhrole anwuma.

19 Mco Pita dwenle mco yenu ye la anwo la, meye menli mco Konelerse zoanle be la noko ebizwe deede benvu Saemono sua nu na btrra, biev anhuole ekr ne. Bevilele na bbeziale kr, “Eyrvol biye wo oke bfele ye Saemono Pita cy?”

19 Mco Pita gua zo trwenle mco yenu ye la anwo na juko kr oye bo la, Nyamenle Sunsum ne zele ye kr, “Nee, menli nsa ega eke bakpono wo.” Yemeni, dwu aze koa bie; mmadwenle nwolr, meye be cho. Oluakr medame a mezoa be a.” Pita dwole aze na osele be kr, “Ahenle mco bakpondye ye la a le medame. Na be zdiale nu e?”


Aler hyenle la oboobole o now na c nee be hole; diedima bie mco mco wo Dwopa la nee ye hole.
1. What did he do for the people?
2. When did he have the vision?
3. What did the angel of God do?
4. What did he feel when he saw the angel?
5. What did the angel of God tell him to do?
6. Where was Simon’s house?
7. What did the voice tell him?
8. What has he never eaten?
9. Where did the object go?
10. What did the man sent by Cornelius do?
11. What did they ask?
Bibliography


