Ginyanga Recorded Text Testing

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Contents

ABSTRACT

1. Introduction
   1.1 Language and People Group Name
   1.2 Language Classification

2. The Survey
   2.1 Research Questions
   2.2 Methodology
      2.2.1 RTT
      2.2.2 Translated Text Testing

3. Results
   3.1 Comprehension of Gikyode
      3.1.1 RTT Test Results
      3.1.2 Translated Test Results
      3.1.3 Perceived Comprehension of Gikyode
      3.1.4 Analysis of Comprehension and Intelligibility Factors
   3.2 Dialectology
   3.3 Multilingualism
   3.4 Church/Religious Situation

4. Conclusion

Appendix A: Map of Anyanga Villages
Appendix B: Gikyode RTT Narrative and Questions
   Gikyode RTT Story Questions (in Giykode)
Appendix C: Cow Stories
Appendix D: Ginyanga RTT Narrative and Questions
   Ginyanga RTT Story Questions (in Ginyanga)

References
ABSTRACT

This paper presents a sociolinguistic survey conducted in the Ginyanga speech community (Guang language family) of Togo. The survey was designed to help SIL Togo-Benin administrators determine whether there is a need for SIL participation in Ginyanga language development and, if so, the priority and strategy for such involvement.

Through the administration of a Recorded Text Test (RTT), we evaluated the Ginyanga speaker’s comprehension of Gikyode. Gikyode is a speech variety spoken in Ghana, which is closely related to Ginyanga. In this paper, we give the results for the RTT and briefly investigate testing of written Gikyode. In addition, we present information collected pertaining to dialectology, multilingualism, and the religious situation.

In general, the test results show “mixed levels” of comprehension of Gikyode. This means, “no segment of the population scores below 80%, but some segments score below 90%” (Marmor 1996:2). The reported level of bilingualism in Ewe is high, but there are few indications of language shift.

The results from the RTT and information presented in this paper are one part of a larger sociolinguistic survey. More information, such as language attitudes and contact patterns between the Anyanga and the Akyode, is discussed in a separate report titled, “Ginyanga Literacy Development,” which primarily addresses recommendations for literacy development.
1. Introduction

This paper presents the results of a sociolinguistic survey conducted March 14–28, 2000 concerning the Ginyanga language spoken in the Blitta Division of the Central Province of Togo. The purpose of the survey was to gather data that would help administrators of SIL Togo-Benin determine whether there is a need for SIL involvement in Ginyanga language development and, if so, the priority and strategy for such involvement.

Kari Jordan-Diller and Jason Diller of SIL and Emmanuel Agyei of GILLBT (Ghana Institute of Linguistics Literacy and Bible Translation) conducted the research. Mr. Agyei is the GILLBT Gikyode language project literacy supervisor and has worked with GILLBT for the past fifteen years. His mother is Anyanga and his father is Akyode, so he speaks both Ginyanga and Gikyode fluently.

In the following sections, background information of the language area will be presented. Some of this information was gathered from individual interviews with Mr. Agyei and from Anyanga community interviews.

1.1 Language and People Group Name

According to The Languages of Ghana, “Anyanga” or “Agnagan” is the proper name of the people and their language is called “Ginyanga” (Dolphyne 1988:79). In the West African Language Data Sheets, “Genyanga” is the name of the language used and alternate names include “Anyanga” (Cleal 1977:261). Painter refers to the language as “Anyanga” (1967). Finally, the Ethnologue lists the language of “Ginyanga” as having alternate names of “Agnagan,” “Anyanga,” and “Genyanga,” and states that the people call themselves “Anyanga” or “Agnagan” (Gordon 2005).

The elders of Agbandi and Pagala-village told us that they call themselves [anje oŋe] meaning “Find a place,” or “Let’s have a common direction.” They contract this to form [anjoŋe]. People from Agbandi call their language [ginyaŋa] while people from Pagala-village prefer to call their language [anjoŋe]. For the sake of clarity in this paper, we will refer to the people as “Anyanga” and their language as “Ginyanga.”

1.2 Language Classification

Anyanga is classified by Niger-Congo Languages in the following manner: Niger-Congo, Kwa, Nyo, Potou-Tano, Tano, Guang, Northern Guang, Anyanga. Also grouped with Anyanga under ‘Northern Guang’ are the following languages: Achode (Gikyode), Gonja, Choruba, Ndmpo, Yeji, Prang, Nawuri, Nchumuru, Krachi, and Nkonya (Stewart 1989).

A contrasting classification is presented in A Guide to the World’s Languages, which notes the classification of Anyanga as follows: Niger-Congo, Niger-Congo Proper, Central Niger-Congo, South Central Niger-Congo, Western, Nyo, Yi, Volta-Comoe, Eastern, North, and Anyanga. Classified along with Anyanga are Achode (Akyode) and Krachi languages (Ruhlen 1987, cited in Stampe 2001).

1Acknowledgements: Many thanks are due to M. Baboti for his wise advice and to Emmanuel Agyei for providing an inside perspective on the Ginyanga and Gikyode language situation. We also thank Dr. Debbie Hatfield for her skillful direction and careful editing. Finally, we thank Dr. Tom Marmor for his direction.

2Diller, F. J. and K. Jordan-Diller. “Ginyanga Literacy Development.” Forthcoming in SILESIR.
2. The Survey

Several criteria have been established for determining Scripture translation need, priority levels, and project strategies for SIL, Togo-Benin (Marmor 1996). As outlined by Marmor, these criteria can be separated into two basic categories. The first includes factors for establishing need: dialect comprehension, bilingualism, language vitality, and language attitudes. The second category includes additional factors which influence language project priority and strategy: group cohesion/identity, existing structures, expressed need, group size, potential community support, religious situation, present or future church/missions work, government programs and policies, relationship to other languages with existing materials, and available or potential resources (Marmor 1996:2).

Marmor has developed some guidelines for determining translation need, which will help in drawing conclusions based on testing of Gikyode comprehension in the Ginyanga speech community. Following is a list of these guidelines:

- High comprehension is defined by an overall test average of “over 90% by all segments of the population.” In this case, it is assumed that there is “no need for a separate translation.”

- Mixed comprehension is defined by a situation in which “no segment of the population scores below 80%, but some segments score below 90%.” In this case, “the need depends upon language attitudes and/or the possibility of a second dialect acquisition program.”

- Low comprehension is defined as an “overall average below 70%.” In this case, “there is a need for a translation, or if attitudes permit, a strong second dialect acquisition program.”

Therefore, the overall goal of this survey was to provide SIL administration, as well as the GILLBT Gikyode language project team, with additional information about the language and the language area of the Anyanga people to determine whether there is a need for SIL Togo-Benin involvement in Ginyanga language development and, if so, the priority and strategy for such involvement. Because of the extensive language work done by the GILLBT Gikyode project team, their involvement is highly desirable if the survey results show that the Anyanga people’s comprehension of Gikyode is either ‘high’ or ‘mixed’. We were looking at three possible logical outcomes:

1) The prospect of the Anyanga using Gikyode written materials without any adaptation.
2) A long-range goal: The possible standardization of Gikyode and Ginyanga which could mean an adaptation of the current Gikyode New Testament (N.T.) and orthography to include more features to aid the comprehension and promotion of the N.T. among the Anyanga.
3) The establishing of a Computer Aided Related Language Adaptation (CARLA) project to produce Ginyanga materials.

The factors involved for choosing among the three different outcomes will be addressed in the following section.
2.1 Research Questions

To meet the overall survey goal, we focused on the following areas of investigation:

- How well do the Anyanga understand Gikyode?
- Is there a significant difference between the levels of comprehension of Gikyode by Anyanga in villages closer to the Akyode people than by Anyanga in villages farther away?
- Is there a significant difference between the levels of comprehension of Gikyode by men and women or by young and old?
- What languages do the Anyanga use, apart from their own, and do any of these languages pose a threat to the continued use of Ginyanga?
- What general information about the Anyanga community can we collect? i.e. the population, the churches in the area, the community structures, and current literacy work.
- Are there dialects of Ginyanga? If so, where is the most prestigious and least prestigious Ginyanga spoken?

The answers to these questions will be viewed in light of the three possible outcomes for the survey mentioned in the previous sections. Following is a list of the possible outcomes with a combination of features addressed in the paper, based on the research questions that would best suit each outcome:

1) The prospect of the Anyanga using Gikyode written materials as they are.
   - The Anyanga have an overall ‘good’ level of comprehension of Gikyode.
   - Ginyanga is a vital language for the Anyanga or there is evidence of language shift toward Gikyode.

2) The possible standardization of Gikyode and Ginyanga, which could mean an eventual adaptation of the current Gikyode N.T. and other written materials to include more features to aid the comprehension and promotion of the N.T. by the Anyanga.
   - The Anyanga have a ‘good’ or ‘mixed’ level of comprehension of Gikyode.
   - Ginyanga is a vital language for the Anyanga.

3) The establishing of a Computer Aided Related Language Adaptation (CARLA) project.
   - The Anyanga have a ‘mixed’ or ‘low’ level of comprehension of Gikyode.
   - Ginyanga is a vital language for the Anyanga.
   - If there are Anyanga dialects, this situation will focus on what dialect would be developed as the standard.

2.2 Methodology

The survey was multi-faceted and involved work in both Ghana and Togo. The first part of the survey was conducted in Ghana, where the team elicited narrative texts in Gikyode and recorded Bible passages for comprehension testing among the Anyanga in Togo. The team also interviewed available GILLBT Gikyode project leaders (the GILLBT Gikyode project is designed to promote language development through literacy and translation efforts for Bible Translation). The remainder of the survey was conducted in Togo, where we interviewed...
community leaders, elicited a wordlist, administered the Recorded Text Test (RTT) and Scripture test, and interviewed the individuals who took the tests.

2.2.1 RTT
The purpose of the RTT in this survey was to assess the comprehension levels of Gikyode by the Anyanga. The RTT is a method of evaluating dialect comprehension by testing how well speakers of one dialect understand a recorded text from another dialect. It has been modified from dialect intelligibility tests as described by Casad (1974, reprinted 1987). The test consists of a narrative text in the test language with questions in the subject’s first language. Based on the evaluation of the subject’s answers to comprehension questions in their own language inserted into the recorded narrative, we can make inferences to his or her general comprehension of the text and from the subject’s general comprehension of the tested speech form. The following sections describe the test preparation, selecting, screening, and contacting of subjects, scoring, and testing procedure.

Test Preparation.
To prepare our test, we recorded a personal narrative told in Gikyode from Nyambong village in Ghana. Mr. Agyei then transcribed the story in Gikyode, translated the text word-for-word into English, and wrote a free translation in English. We composed twelve comprehension questions covering different semantic domains based on the text. The questions were translated into Gikyode by Mr. Agyei and then recorded and inserted into the recorded text directly after the portion pertaining to the question. (Appendix B: Gikyode RTT Narrative and Questions.)

In addition to the narrative text, Mr. Agyei translated a short story (the Cow Story; Appendix C) into Gikyode to show subjects how to take the test. Four questions were translated, recorded, and inserted into the practice text in the same manner as the Gikyode narrative text. We made a pre-testing tape with the Cow Story first, followed by the Gikyode RTT. This was made to test the questions that we had prepared for the narrative to be certain that the questions were translated properly, appropriate, and well placed in the text.

After this preparation, we tested the Gikyode RTT pre-testing tape with five Gikyode speakers as noted in table 1. Again, Mr. Agyei translated the answers for us and we recorded them word-for-word onto a score sheet. After testing the questions, we evaluated them and decided to retain all twelve questions because they were consistently answered correctly. The test worked as expected in Nyambong, Ghana, where speakers learn Gikyode as their first language.

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>Old</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

Table 1. Gikyode RTT Narrative Pretesting in Nyambong, Ghana

4A Ginyanga wordlist was recorded for SIL archival purposes. The wordlist was a modified Swadesh list of 126 items. It was elicited in Pagala-village, which is the same village where the most recent Anyanga wordlist was published: Takassi, I. 1983. Inventaire Linguistique du Togo. Abidjan, Cote d’Ivoire: Institute de Linguistique Applique.
The next step was to record the Cow Story and questions in Ginyanga and to elicit another personal narrative in Ginyanga (Appendix D: Ginyanga RTT Narrative and Questions). This text was used to help screen our subjects. Any participants who did not score well on the text in their own language, did not continue the test of the Gikyode text. We chose to record a text in Doufouli village since people told us that the best Ginyanga is spoken in Doufouli. We prepared and tested the text and questions in the same manner described above. Table 2 notes the number of subjects tested in the Ginyanga pre-testing.

Table 2. Ginyanga RTT Narrative Pretesting in Doufouli, Togo

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young</td>
<td>1</td>
<td>0</td>
</tr>
<tr>
<td>Old</td>
<td>2</td>
<td>1</td>
</tr>
</tbody>
</table>

After these steps, we had the final test tape, which had the Cow Story and questions, the Ginyanga narrative and questions (“Hometown”), and the Gikyode narrative with Ginyanga questions. Each story was played one time without the questions and followed by the same story with the questions.

Selecting Subjects

Before testing, we decided on the criteria we wanted our subjects to meet. To obtain a picture of the population as a whole, we chose to test twenty men and women of different ages. Anyone between the ages of 18 and 35, we considered ‘young’ and anyone over 40, we considered ‘old.’ This division of the population allows us to determine if there are significant differences between the comprehension levels of men and women or between young and old due possibly to amount of contact and language use or other factors. Table 3 notes the number of people that we wanted to test in each of our categories:

Table 3. Desired Number of Anyanga Subjects for RTT Testing by Category

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Old</td>
<td>5</td>
<td>5</td>
</tr>
</tbody>
</table>

In order to find subjects who speak Ginyanga well and who identify themselves ethnically with the Anyanga, the team asked for subjects who speak Ginyanga as a first language, whose parents speak Ginyanga, and who have spent most of their lives in the village.

Screening Subjects

We also decided to screen for contact with Gikyode speakers since we thought that would be the factor most likely to influence scores. We posited that if people who have little contact with the test language perform well on the test, then people who have extensive contact with Gikyode speakers would do even better. Because of this factor, we chose to test people who had very little contact with Gikyode people. We did not test people who have lived in, travel frequently to, or have relatives from the Gikyode language area. Of course, it is impossible to find people with absolutely no contact, since the Anyanga and Akyode visit each other’s markets and attend each other’s funerals. To minimize the amount of contact, we chose to test in Agbandi and Pagala-village. Agbandi has the least amount of contact with the Akyode people of any Anyanga village. Agbandi is far from the Ghanaian border, and there is less
intermarriage and market contact. Pagala-village has more contact with the Akyode than Agbandi, but was reported to have less than Doufouli and Diguina and was reportedly the second biggest concentration of Anyanga people (Agbandi is the biggest).

**Contacting Subjects**
In Agbandi, we contacted our subjects through an elder in the village. We explained the type of subject we wanted to test (men and women of different ages who have lived in the village). He sent a young man to find subjects for us. The elder allowed us to work in his compound. In Pagala-village, we worked in Mr. Agyei’s father-in-law’s house, who is an elder in the village. Potential subjects were notified by Mr. Agyei of our arrival the day before we tested. His contacts throughout the village proved instrumental in finding subjects who fit our criteria.

**Testing Procedure**
After screening potential subjects, we began our test. Mr. Agyei introduced the test in Ginyanga, and we played the tape either through speakers (if there were few outside distractions) or through headphones (if there were outside distractions). If the subjects’ results on the Cow Story (at least three of four correct) and their own Ginyanga narrative story (at least seven of nine correct) demonstrated that they understood the testing procedure, we continued with the Gikyode narrative. Mr. Agyei translated their answers and we wrote their answers verbatim on the test response sheet. If a subject answered incorrectly, we replayed the pertinent portion of the tape with the question and noted this accordingly on the score sheet. If it appeared that they did not understand the question, Mr. Agyei rephrased it, and this was marked as a needed repetition.

**Scoring**
When all the subjects were tested, we examined all their answers in light of the text and the pre-test results collected in Nyambong, Ghana. Any response that matched with an answer given during the pre-test was marked with full credit. All other answers were evaluated with the help of Mr. Agyei according to possible interpretations of the text and marked correct, half-correct, or incorrect. The final score for each subject was then calculated as a percentage. While we were scoring the test, we noticed that the answer to the first question of the Gikyode RTT story was consistently wrong. In looking at the question in Ginyanga, we saw that it had been incorrectly translated from Gikyode. Therefore, we did not take the first question into account and all final scores are marked out of eleven instead of twelve.

**2.2.2 Translated Text Testing**
In addition to the RTT and individual questionnaire, each subject took a translated text test. The purpose of the test was to see how well Ginyanga speakers understand the written style of Gikyode and to compare the Scripture test results with the RTT results. We chose two passages: Matthew 18:23–27 (the parable of the ungrateful servant) and John 10:1–5 (sheep hear my voice). The Matthew text is a narrative text and the John text is an expository text. We judged the John text to be more difficult than the Matthew text, based on the nature of the text and pre-test results.

The test was constructed in a way similar to the RTT. The passages were recorded on tape by mother-tongue Gikyode speaker, Philip Donkor, who is a member of GILLBT. The texts were pre-tested in Nyambong, Ghana with the five participants who had completed the Gikyode RTT narrative pre-testing (see section 2.2.1). The Scripture pre-test followed the
RTT narrative and the responses were noted by Mr. Agyei. The pre-test results showed us that the original Matthew text (Matthew 18:23–34) was too long. Subjects correctly answered the questions pertaining to the first part of the text, but said that the remainder was difficult to remember. As we did not want the Scripture test to be a test of memory, we reduced the length of the passage to its current length.

When testing Ginyanga speakers, we played the text for the subjects and asked them to retell, in their own words, as much as they could remember. Mr. Agyei gave each subject a rating of Good, Fair, or Poor based on his perception of how well they retold the text. We had a list of questions and answers based on the text. Any question they answered in the retelling was marked as a correct answer. The answers they did not spontaneously give, Mr. Agyei asked them directly and marked their response. If Mr. Agyei thought that a subject seemed unsure of his or her answers, the text was played a second time.

Before testing, we were not aware of the fact that, when the GILLBT Gikyode translation team in Ghana tests Scripture passages in Ghana, they play each text three times. If we had known this, we would have played each passage at least twice, rather than just one time. As a result, our testing procedure was more difficult than the testing procedure used by the GILLBT team in testing Scripture comprehension in the first language.

3. Results

The following section explains the results of the survey. The information presented is derived from RTT and Scripture test results, community questionnaires, individual interviews with church and project leaders (including Mr. Agyei), and observation.

3.1 Comprehension of Gikyode

3.1.1 RTT Test Results

Scores by Category and Village

Table 4 presents the results for the Gikyode narrative tested in both Agbandi and Pagalavillage.

<table>
<thead>
<tr>
<th>Category</th>
<th>Subjects from Agbandi</th>
<th>from Pagalavillage</th>
<th>Total # of Subjects</th>
<th>% Correct</th>
<th>Range</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male Young</td>
<td>1</td>
<td>4</td>
<td>5</td>
<td>90</td>
<td>82–95</td>
<td>7.12</td>
</tr>
<tr>
<td>Male Old</td>
<td>4</td>
<td>1</td>
<td>5</td>
<td>89</td>
<td>77–100</td>
<td>11.55</td>
</tr>
<tr>
<td>Female Young</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>84</td>
<td>73–100</td>
<td>12.92</td>
</tr>
<tr>
<td>Female Old</td>
<td>3</td>
<td>2</td>
<td>5</td>
<td>82</td>
<td>68–100</td>
<td>13.67</td>
</tr>
<tr>
<td>Total &amp; Averages</td>
<td>11</td>
<td>9</td>
<td>20</td>
<td>86</td>
<td>68–100</td>
<td>11.31</td>
</tr>
</tbody>
</table>

Although the average comprehension score of 86% indicates a high level of comprehension, seven of the twenty subjects scored below 80%. The wide range of scores from 68–100 is reflected in the standard deviation of 11.31, which is just below the 12–15% “rule of thumb” used as a guideline to help determine whether the scores are an indication of inherent
intelligibility or acquired intelligibility (Blair 1990). However, the young male category, which has a standard deviation of 7.12, lowers the standard deviation when considering all the subjects. Within the following groups: male old, female young, and female old there is considerable variation in comprehension.

According to Marmor’s definition, these average score results correspond to the “Mixed Comprehension” classification. Mixed comprehension is defined by a situation in which “no segment of the population scores below 80%, but some segments score below 90%.” Comprehension is best among the young men where the average score is the highest and standard deviation is the lowest. Comprehension is worst among the older women where the average score is the lowest and the standard deviation is the highest.

A statistical comparison between subjects’ scores in Pagala-village and subjects’ scores in Agbandi shows that the Pagala-village subjects’ scores are significantly higher than those of Agbandi. 5 94% is the average score for Pagala-village and 79% is the average score in Agbandi (see table 5). Note that there is a higher proportion of young males among the Pagala-village subjects than among the Agbandi subjects, which affects the average scores.

Subjects’ scores do not show a significant difference when comparing men to women or young to old. The slightly lower scores of the women may be attributed in part to the subject matter of the test. Mr. Agyei indicated that women might not necessarily be familiar with the hunting terms in the text and thought that it could bias the results in favor of the men. The pre-test results did not show such a bias, but in the actual test among the Anyanga six of ten men knew the Gikyode word ‘changbala’ (a type of antelope) which was the expected answer to a question while only three of ten women knew the meaning of the word.

Table 5. Comprehension Scores for Gikyode Narrative by Village

<table>
<thead>
<tr>
<th>Village</th>
<th># of Subjects</th>
<th>% Correct</th>
<th>Range</th>
<th>SD</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pagala-village</td>
<td>9</td>
<td>94</td>
<td>82–100</td>
<td>6.32</td>
</tr>
<tr>
<td>Agbandi</td>
<td>11</td>
<td>79</td>
<td>68–100</td>
<td>9.84</td>
</tr>
</tbody>
</table>

3.1.2 Translated Test Results

The Scripture test results coincide with the RTT scores. There is a parallel between the subjects’ comprehension level of the ‘John’ and ‘Matthew’ Scripture passages and their Gikyode narrative RTT score (see table 6). Those who scored above average (above 86%) on the Gikyode narrative received a ‘very good’ or at least a ‘fair’ evaluation from our tester Emmanuel Agyei. The one exception to this rule was an older man from Pagala-village. He scored perfectly on the RTT, but received a ‘poor’ mark for his retelling and comprehension of the Matthew text.

Most of those who scored below average on the Gikyode narrative received a ‘poor’ or ‘fair’ evaluation for their retelling of the Scripture passages. Again there are two exceptions as a

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5To test statistical significance, we set our alpha value at 0.01 to determine the level of statistical confidence. Therefore if the result of our t-test (p-value) is less that 0.01, we have a 99% confidence that the difference between the scores is in fact statistically significant with only a 1% possibility that the significance is due to chance. Our p-value is 0.00098, showing us that Pagala-village subjects’ scores are significantly higher than Agbandi subjects’ scores.
young woman from Agbandi village scored only a 73% on the RTT but retold both of the
Scripture passages well enough to receive a ‘very good’ mark for each. The second exception
was a young man from Pagala-village who received a ‘very good’ mark for his recounting of
the Matthew text, although he only scored an 82% for the RTT.

Overall, the Scripture test results show that average comprehension is ‘fair’ for both Matthew
and John texts. Only five ‘poor’ marks (of thirty-nine total scores) were given during all of
the testing. Subjects scored slightly higher on the Matthew text (nine of nineteen ‘very good’)
than on the John text (six of twenty ‘very good’). One reason may be that the Matthew
portion is a narrative text and perhaps slightly easier to understand than the expository text in
John.

Table 6. Scripture Test Results with RTT Percentage Correct

<table>
<thead>
<tr>
<th>Gender</th>
<th>Age</th>
<th>Village</th>
<th>% Correct</th>
<th>John Text</th>
<th>Matt. Text</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Young</td>
<td>Agbandi</td>
<td>82</td>
<td>fair</td>
<td>fair</td>
</tr>
<tr>
<td>Male</td>
<td>Young</td>
<td>Pagala</td>
<td>95</td>
<td>very good</td>
<td>very good</td>
</tr>
<tr>
<td>Male</td>
<td>Young</td>
<td>Pagala</td>
<td>95</td>
<td>very good</td>
<td>very good</td>
</tr>
<tr>
<td>Male</td>
<td>Young</td>
<td>Pagala</td>
<td>82</td>
<td>poor</td>
<td>very good</td>
</tr>
<tr>
<td>Male</td>
<td>Young</td>
<td>Pagala</td>
<td>95</td>
<td>fair</td>
<td>fair</td>
</tr>
<tr>
<td>Male</td>
<td>Old</td>
<td>Agbandi</td>
<td>100</td>
<td>very good</td>
<td>very good</td>
</tr>
<tr>
<td>Male</td>
<td>Old</td>
<td>Agbandi</td>
<td>77</td>
<td>fair</td>
<td>fair</td>
</tr>
<tr>
<td>Male</td>
<td>Old</td>
<td>Agbandi</td>
<td>77</td>
<td>fair</td>
<td>fair</td>
</tr>
<tr>
<td>Male</td>
<td>Old</td>
<td>Agbandi</td>
<td>91</td>
<td>fair</td>
<td>very good</td>
</tr>
<tr>
<td>Male</td>
<td>Old</td>
<td>Pagala</td>
<td>100</td>
<td>fair</td>
<td>poor</td>
</tr>
<tr>
<td>Female</td>
<td>Young</td>
<td>Agbandi</td>
<td>73</td>
<td>very good</td>
<td>very good</td>
</tr>
<tr>
<td>Female</td>
<td>Young</td>
<td>Agbandi</td>
<td>77</td>
<td>poor</td>
<td>poor</td>
</tr>
<tr>
<td>Female</td>
<td>Young</td>
<td>Agbandi</td>
<td>73</td>
<td>fair</td>
<td>(no grade)</td>
</tr>
<tr>
<td>Female</td>
<td>Young</td>
<td>Pagala</td>
<td>95</td>
<td>very good</td>
<td>fair</td>
</tr>
<tr>
<td>Female</td>
<td>Young</td>
<td>Pagala</td>
<td>100</td>
<td>very good</td>
<td>very good</td>
</tr>
<tr>
<td>Female</td>
<td>Old</td>
<td>Agbandi</td>
<td>68</td>
<td>fair</td>
<td>fair</td>
</tr>
<tr>
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<td>Old</td>
<td>Agbandi</td>
<td>68</td>
<td>poor</td>
<td>fair</td>
</tr>
<tr>
<td>Female</td>
<td>Old</td>
<td>Agbandi</td>
<td>86</td>
<td>fair</td>
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<tr>
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<td>Old</td>
<td>Pagala</td>
<td>86</td>
<td>fair</td>
<td>very good</td>
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<tr>
<td>Female</td>
<td>Old</td>
<td>Pagala</td>
<td>100</td>
<td>fair</td>
<td>very good</td>
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3.1.3 Perceived Comprehension of Gikyode

Narrative
To find out how people’s scores corresponded to their perceived comprehension of the
Gikyode narrative, we asked them the question, “Did you understand everything in the story,
almost everything, or a little of the story?” The results are interesting. The subjects’ responses
do not correspond to how well they actually performed on the test, but rather to their age.
Both men and women in the older-age category reported a higher perceived comprehension,
but their average scores were lower than those of their younger counterparts. When asked the question, most of the older men and older women reported that they understood ‘everything’ from the Gikyode narrative (seven of ten). For both the younger men and women tested, only two of ten subjects said they understood ‘everything’ from the text and only half of the younger subjects reported that they understood ‘almost everything.’ We are unsure as to the reason for the difference in perceived comprehension, but it could have something to with exposure. The older men and women have had more interaction with Gikyode speakers and are more confident in their ability to understand it.

**Jokes and Proverbs**

In line with their perceived comprehension of the Gikyode narrative, the older age categories for men and women also reported a higher comprehension of Gikyode jokes and proverbs. Only two of ten older subjects said that they could not understand jokes and proverbs, whereas six of nine younger subjects said that they could not understand them.⁶

**Direct Interaction with Gikyode Speakers**

To have a clearer understanding of Ginyanga speakers’ perception of how well the Anyanga and the Akyode understand each other, we asked them the questions, “In an Akyode village, do you understand everything they say, almost everything, or just a little?” and “How well do the Akyode understand you?”

Nine of twenty of Anyanga people tested believe that they can understand ‘everything’ and eight of twenty reported that they understand ‘almost everything’ in Gikyode. The older men and women are more confident in their ability to understand Gikyode than the younger men and women. Seven of ten reported that they understand ‘everything’ while the remaining three said they understand ‘almost everything.’ The young women reported the least understanding of Gikyode. Two of five said they only understand ‘a little,’ and only one of five said she understands ‘everything.’

Most of the subjects reported that the Akyode understand Ginyanga well. Only two of twenty of the subjects (both young women) said that the Akyode understand them ‘a little.’ In comparing the four categories of subjects tested, the young women are clearly the least confident in their own understanding of Gikyode, and stand apart from the other categories in stating that the Akyode do not understand them well either.

**3.1.4 Analysis of Comprehension and Intelligibility Factors**

Based on the RTT results and from information given during community interviews, speakers of Ginyanga understand Gikyode fairly well. Their comprehension of Gikyode probably is a mix of inherent and acquired intelligibility. Inherent intelligibility refers to comprehension between two language varieties due to linguistic similarity. Acquired intelligibility refers to comprehension due to contact with the other language. The rather high scores on the RTT and Scripture test can be attributed in part to inherent intelligibility because we only tested individuals who have never lived in an Akyode village, who do not travel frequently to Ghana, and who have no close Akyode relatives. The average score of the subjects tested is 86%, showing no significant difference between age groups or gender.

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⁶One younger female subject did not report her perceived understanding of Gikyode jokes and proverbs.
However, because there is a significant difference between the scores of Agbandi and Pagala-village, we believe that there is an element of acquired intelligibility. Pagala-village is closer to the Ghana border, and the village as a whole has more contact with Gikyode speakers than those from Agbandi. The subjects from Pagala-village scored significantly higher than the subjects from Agbandi, which shows that contact does significantly influence the RTT scores.7

During the community interviews, we asked if the Anyanga understand Gikyode very well (très bien), well (bien), or a little (un peu). People from Pagala-village responded that they understand very well and believe that a 12-year old child can understand Gikyode but would have difficulty with certain vocabulary items, such as the names of animals. One man from Pagala-village whom we interviewed said that, despite vocabulary and tone differences, the Anyanga and the Akyode speak to each other in their own language at a normal rate of speech, helping each other with vocabulary items that are not shared. Anyanga from Agbandi said that most of the Anyanga from their village understand Gikyode well by the time they are 18 years old, but only the elders understand very well.

When we asked the question on the individual questionnaires, *Why does this way of speaking [Gikyode] please you?* Eight of eighteen answered that they like Gikyode because it is similar to their own language.

Since the two groups have frequent contact and often intermarry, it is difficult to separate inherent from acquired intelligibility. The difference in perceived comprehension and the significant difference in RTT scores between Pagala-village and Agbandi point to the fact that contact does play a role in how well the Anyanga and the Akyode understand each other. Pagala-village has a closer relationship with Gikyode speakers, while people from Agbandi do not intermarry as often with the Akyode or travel as often to Ghana. The scores from the village of Agbandi were significantly lower than the scores from Pagala-village. The higher perceived comprehension and the higher RTT scores reflect the close contact Pagala-village shares with the Akyode. The information gathered from the community interviews echo the RTT scores per village as the people interviewed in Agbandi reported that children cannot understand Gikyode until they are at least 18 years old, while those interviewed in Pagala-village thought a child of age 12 could understand well.

### 3.2 Dialectology

Before starting our survey, we were unsure as to whether there were different perceived dialects of Ginyanga. In order to investigate speech differences in the community, we asked the elders of Agbandi and Pagala-village, *In the region where Ginyanga is spoken, does everyone speak exactly like you do?* They responded that Anyanga people from all of the Anyanga villages speak the same language with no dialectal differences. Some mentioned that there may be very slight differences in accent or tone, but not enough to impede comprehension in any way. One man from Agbandi said that because they consider themselves one people, they do not want to emphasize the differences.

In Pagala-village, some of the elders mentioned that because many of the Adelé live in Tchifama, the Ginyanga speakers in that village mix Adelé with Ginyanga. Likewise, some of the elders in Agbandi said that some of the residents of Blitta-carrefour mix Kotokoli words

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7The difference in scores might also be influenced by the ratio of young men to old men.
in their speech. However, they added that those who mix Kotokoli and Ginyanga are not of Anyanga origin, but are Kotokoli who have assimilated into Anyanga society. Despite the fact that people from these two villages mix another language with Ginyanga, the people interviewed do not consider them as different or that they speak a separate dialect.

### 3.3 Multilingualism

**Comprehension and Use**

In this section, we will discuss the languages which the Anyanga people learn as ‘second languages.’ These are languages that are linguistically different from their own, which are learned either in a classroom setting or through extensive contact with speakers of that language. Apart from Ginyanga, Ewe and French are the two languages most often used by Ginyanga speakers. Ewe is used more frequently than French, and leaders from community interviews in both Pagala-village and Agbandi villages report that, second to Ginyanga, Ewe is spoken the most often in their villages, as well as throughout the Blitta division.

Both communities say that they speak Ewe everyday in the village. When asked which group (the youth, adult men, or adult women) speaks Ewe the best, they said that everyone speaks Ewe equally well. In Pagala-village, Ewe is primarily used at the large market located in nearby Pagala-gare village and with people of other ethnic groups who live in the area. In Agbandi, people we interviewed report they speak Ewe with foreigners in the area and also at home with their children.

The youth who attend secondary school use Ewe extensively. Agbandi has a secondary school located in the village, and there is a secondary school located in Pagala-gare not far from Pagala-village. Anyanga students who attend secondary school become part of an ethnically-mixed environment where Ewe is the Language of Wider Communication (LWC).

Since Agbandi village is located along a major highway, the population of Agbandi village is mixed. This means that the youth of Agbandi are exposed to more Ewe than the youth of Pagala-village. Agbandi elders said that the young people are starting to mix Ewe with Ginyanga and that some families speak Ewe along with Ginyanga at home. This makes sense, as the parents we interviewed speak Ewe to their children.

The Anyanga from Pagala-village speak French with strangers who do not speak Ewe. The elders said that French is a prestigious language among the youth and those who have been to school speak French with each other to show that they are educated. People from Agbandi speak French at their local market and with foreigners in the village who do not speak Ginyanga or Ewe.

### 3.4 Church/Religious Situation

There are many churches in the Blitta division, but the Roman Catholic Church is by far the biggest. Around 2,000 people regularly attend this church in Pagala-gare with more than ten different ethnicities represented by the congregation. The Anyanga are not in the majority, but many Anyanga attend the mass.

Jason Diller interviewed Samuel Gnapho, who is the President of the Liturgy Committee at the Roman Catholic Church in Pagala-gare. Mr. Gnapho is Anyanga and has translated Scripture portions and some of the liturgy into Ginyanga. According to Mr. Gnapho, the
church has five choirs in the following languages: Ginyanga, Kabiyè, Losso, Ewe, and French. The different choirs take turns leading the liturgy; the Scripture readings and songs are in the language of the choir leading the service. The Scripture passages are always read in Ewe, as well as one of the other languages. The homily is given in French and Ewe. Mr. Gnakhmoh said that Bible studies, women’s groups, and youth groups are generally held in Ewe, but may be translated into Kabiyè, Ginyanga, or Losso, depending on the number of speakers in the group. Most of the members of the congregation have a Bible of their own in either French, Ewe, or Kabiyè.

Mr. Gnakhmoh said that the church leaders encourage the use of different languages in their congregation. He said that the purpose of the different choirs is to give people the chance to worship God in their own language. He said that the Anyanga in the church would like to have more religious material (Scripture portions and songs) in their own language and his translation work was a response to this felt need in the Anyanga community. According to Mr. Gnakhmoh, Church members have also expressed a desire to read and write in their own language, and recently a committee met to discuss the possibility of starting a Ginyanga literacy project in the church, although no action has been taken at this time. Mr. Gnakhmoh believes that the Catholic Church would be supportive of a Ginyanga language development project and says that he himself would like to be a part of such a project.

Mr. Gnakhmoh was aware of the Gikyode materials already published by GILLBT. He said that he owns the gospel of John and can read it, but does not understand all of the vocabulary. When shown a copy of the gospel of John, he was able to read it, but quick to point out lexical differences.

4. Conclusion
As we stated at the beginning of the paper, the overall goal of the survey was to provide SIL administration in Togo-Benin, as well as the GILLBT Gikyode language project team, with additional information about the language and the language area of the Anyanga people.

Following is a summary of what we found:

The Ginyanga language has no clearly-distinct dialects, but the Anyanga we interviewed prefer the speech style of Ginyanga speakers from Diguina and Doufouli. They say that people from Agbandi and Blitta-carrefour do not speak Ginyanga well since they mix it with other languages.

Ginyanga and Gikyode are linguistically close and share a degree of mutual intelligibility. They speak to each other in their own language at a normal rate of speech, helping each other with different vocabulary. Because they have a lot of contact, it is difficult to determine the exact degree of inherent intelligibility.

French and Ewe are the two languages spoken on a regular basis by the Anyanga community. The children learn Ewe and French in school and the adults speak these languages in the markets and with foreigners who do not speak their own language. French is viewed more positively by the community as Ewe is perceived as a threat to the purity of Ginyanga. Some of the youth mix Ewe with Ginyanga and speak it at home with their parents. This is not viewed positively. French is given more prestige as it is the language of education.
RTT tests show an RTT average of 86% (with a range of 68% to 100%), which indicates a 'mixed' level of comprehension of Ginyanga. This means that none of the four groups scored an average of lower than 80%, but that some scored below 90%. The young men had the highest scores with the lowest standard deviation, while the older women had the lowest scores with the highest standard deviation. When we compared the overall scores of the two villages (Agbandi and Pagala-village), Agbandi village scored significantly lower than Pagala-village. We believe this reflects the fact that they have very little contact with Gikyode speakers, but also there were more young men tested in Pagala-village. There was no significant difference shown by comparisons of the women-men subjects’ scores or the young-old subjects’ scores. The Scripture test results correspond to the RTT test results.

The subjects’ perceived comprehension did not correlate with their actual scores. Instead, we found a correlation between perceived comprehension and age. The older men and women perceived their comprehension of the texts as better than the younger men and women. Most of the subjects think that Gikyode speakers understand them better than they understand the Akyode. The one exception was the younger women, who neither thought they understood Gikyode nor thought the Akyode understood them.

The Anyanga speak their language in every domain of village life. Children learn Ginyanga first and acquire French and Ewe as they are exposed to them in school and with foreigners in the community. Most of the elders interviewed believe that the youth speak Ginyanga more often than any other language. Elders in Agbandi think that Ewe is a possible threat to the purity of Ginyanga, as they hear the youth using Ewe words when speaking Ginyanga. Despite this, the elders feel that the youth are proud to speak their own language, and parents encourage its use in the home.

The most dominant church in the area is the Roman Catholic Church. There are congregations in many of the Anyanga villages. The biggest of these is located in Pagala-gare. This church has an ethnically-mixed congregation, but the Anyanga make up a large enough part to warrant their own choir. Samuel Gnako is the president of the liturgy committee and helps the choir compose songs in Ginyanga and has translated Scripture portions and parts of the liturgy into Ginyanga as well. There is no literacy in Ginyanga currently taking place in the church or elsewhere in the community.

Final recommendations for SIL’s language project potential based on language attitudes, contact patterns, and the information collected here are discussed in Diller, F. J. and K. Jordan-Diller. 2006, “Ginyanga Literacy Development,” forthcoming in SILER.
Appendix A: Map of Anyanga Villages
Appendix B: Gikyode RTT Narrative and Questions

Recorded in Nyambong, Ghana, from Kwasi Ayenpo
Back-translated by Emmanuel Agye
March 2000

Me kya terè me Ayenpo Kwasi. Me-nyi gi gi gyè Afua. They are calling me Ayenpo Kwasi. My mother name is Afua.

Ne me kya terè me-se Ayenpo Kwamena. Me-štarrè ɔbɔno. And they are calling my father Ayenpo Kwamena. My story that

N kya laa ntua faa kya na de gagyambuɛ so. Ne lii soo. I will come say is concern the hunters. I went set

me odoo me ndɔɔ dɔ, gɛdɛ ɡɛkɛ me yɛɛ n kpaɔ kere. my trap. my farm in day break I said I go watch

nnɛ ne ɔdoo mɔ dɛ. Daa nwołau mii kere mɔ kee. Q1 how the trap is. Everyday I do go watch like that

Nde nkyungi kpe kpaɔ kere mɔ dee. Nfaaɔ ne sosɔ ɔdɔɔ mɔmɔ. today wake-up go there watch and that. Where I set trap not

peuu! Mbusto nбуfo ilaa ne? Miŋ wu ɔdoo mɔ ntoo me there What spirit is this. I see trap that throw my

ausi kere ɡɛɛ mɔ de gitau ne ndɛ boo. Q2 eyes look here and that track is down big

Ne da loo gitem mɔ do nkya kere nkya kere nkya kere nkya kere. I start inside track. I keep I was watching I was watching (repeat)

Ganeu-ŋ n kfa kere mɔ gitau mɔ ne gɛɛ ɔnkala n longtime I that track and here blood is

Kɔɔ me-ɔbɔɛɔ dɔ iworɛ me ɔkou yɛɛ ndɛ bere naw ɔyɛ ɡɛmɔ ɡyi. Q3 red my throat in feel me happy that today alone I get meat eat

Ganɔɔbɔnɔ ɔnkadau ndɛ bere gi ɔyɛ ɛɛɛɛ de ɔdɔɔ baare kyou faa. The way blood this so it get red with trap this go ones
Gabuę mo bę̀rɛ naï nə̀  nyę gę̀mo ne Nę sola ganen-ŋ kpa lìi oui  oko animal this alone I get him I carry long for out time one
də mə miŋ kya wu me ɔdoo ɗe  gę̀buę  mo ɗaa.  ndono bę̀rɛ mo in and I not see my trap and animal and why there lose my
me-nyoro gi keda me. body is discouraged me.

Mę me ansikyu gba kọra a kya laarə a tɛɛ my me tears even want to have want come
tɔrɔ gase. İŋ gye sei nę kii buu ganen owi gi baa kyu ta fall down is not anything I start follow long sun is going to finish
gibiri mo ne ikii fo faai nne ne nau wọra gę̀buę Dark is here now is not easy what can I do animal
gęde? Nan kii ba gewi ba bo abelelense amandɛ yɛɛ this I will go home and talk elders mission that
gɛ faana ne ntu me ndɔɔ do ne this is happened me farm inside

Nę kyu ɔnamgya selɛ ba gewi Nę kyu ba gewi mo I took speed run came home I took come home and
nə baa kyu too abeleusɛ yɛɛ to nə lìi so-o me ɔdoo I came take to elders that in I out set my trap
daə time biara nkyə kɛɛ mo ndɛ nkpa kɛɛ mo every time (English) possible I watch that today I go watch and

Ipuligi ipuligi ne buu gitem ganen gi kpa fɛɛ me is not inside hole (repeat) I follow trach long it get mixed me

Miŋ baa wu gitem mo ganen so ne me yɛɛ nkii I can see track again long for that I said I back

Kyu baa too faye ansi do. Ne ɔkə laa nə̀  nyę gyono ɔkə kpa, me take bring to you in front and one can get dog one help me
do a kyu kpa kera gencyobono cypo mgi puligi do a and we take go search the wa trap get out hole so we gya gabæ mo kpa laars ge mo chase animal and so find it Q6

Naafo ilaa wara me ukou. Nfono mo abelense me te Like it make me happy. There elders seating there yoo oko gi ti diiræ mo giba yæc obo gyono. Ne me plenty one got raise his hand that I have dog. And I Yæc cudan do ne cdan ne a kya kiaræ ne a kuu said good is this good we are looking for and took abaara kpe ndçom do geæ geæ mo a kpaà keræ each other go farm inside there early morning and we go looked Gitem mo track. Q7

Gyono mo gi mufan o mufan ne obu gitam mo te te te dog is smelling smelling and follow track so one by one kpa fo nfono ifæ me mo. Q8 and reach where lost me.

Gyono mo cgyæ gææs daa mo ilaa wcrasæ ne ngæ Dog is an animal that is his work is to isanse. Gencyobono gyono baawi gi kii wu gitan gide smell. The way dog this try see track alone Faa bere warubuaare gikyale mo a laa myæ gææ show that God accept we will get animal Pææ cudan do a kpa keræ ganen mo gyono mo by all means good in we watching long and dog that ginyæ ckaça cko nfono gitem mo cyfe mo. Ne cco find way one where track get lost me We follow
de okpa mo a nu mo gbeer gbeer isingi kye gyone
with path that we heard noise noise scared not dog

mo ne isingi gebu mo ganen. A baa too aye
his make scared animal that so We throw our eyes

Ansi kere faana mo dee kyangbala kpatkepere ko
look over there we realize antelope big big one

Ne nyle ibono gyono mo gi kpa singi mo. Q9
standing which dog who go in scared him

bo mo gi yaad gin gebu mo gedan so
trap is in his leg firm animal is big so

ibono ber In taa gy ilaa pii nfono mo dudo
is not small thing at all there the trap

kpa san boro mo-giyn mo pada mo gyono mo gi
is still in hold his leg in hole him and dog is go

kpa fo getecko ne aye ye ayele de a too mo
reach somewhere and we said stop and we shoot him

otu. Ne ak ye a too mo cut mo ke bo asee
gun. some says that we shoot him gun because have horn

genenso fe ye de a kpa aye mo ikpakya da mo
so we let and so cut him cutlass and died

ifono mo i kyu wara te akyerek la ilaa Q10
there it make bring like dispute things

Ne ayele ne ok gi pede de mo ne okpaa fin singli mo
we stand and one go slow and he go near his waist

g dikyo ne c c kpa kpa fa pawa mo odoo
cutlass Pow then trap

mo kee gi walu taale mo deeri so mo gebu mo
is also make already weak since yesterday and animal fall
died down and fell heavy

we pull him come center in center

there we opened him our here

regulation is normal that if dog owner and trap owner

when your trap catch and you go take somebody’s dog

take find animal there all you get work that

half and half and take animal that share us

Some also they follow us go and we get meat small also

give them they also take away also there

eat fufu big which make us happy

that animal who lost we get and carry

take home us here every evening are do not

have drink alone is we have us stomach so find that take

drink happiness in and we feel as happy like good and we also
akyu kypaa de deeri ibono kee ne kpe ndo
take go sleep yesterday what also I go farm

ne ikpa tu me mo ne me ọtaare mo gẹẹse ne kyu naa
I me meet me is this This story and in take like
dede gẹgyambusẹ so.
and hunters this.

Gikyode RTT Story Questions (in Giykode)
Recorded in Nkwanta, Ghana, from Emmanuel Agyei
Back-translation by Emmanuel Agyei
March 2000

1. How often does he check his trap?
Gikpado gi fonे ne ọ ọọ ọọ laa ọ ọọ oọọ oọoo?  
Times he then go check his trap?

2. What did the hunter see when he checked his trap?
Menе ne gẹgyambusẹ mo giwu ibono ọkpaa kere oọọ oọoo mo?  
What hunter see when he went look trap?

3. Why was he happy?
I wonе so ne i wona mo ọ ọ ọkọ  
Why that he feel happy?

4. Why was he discouraged?
I wonе so ne i jẹ i ọkọ keda mo nyoro?  
Why it is that he is no more encouraged?

5. Why did he go back home?
I wonе so ne o kii kpe gewi  
Why is that he went back home?

6. How did he propose to track the animal?
Nne so ne o baola sa gitan mo gibau  
How and he prepare for track for follow?

7. When did they return to the farm?
Aberẹ amo o ne me kii kpe ndọndọ  
Which kind in he they back go farm inside?
8. Where did the dog go?
   Fo-ne ne gyono mɔ gi kpe?
   Where the dog he go?

9. What did they see standing trapped?
   Menɛ ne me wu i yɛ de ɔdoɔ?
   What and they see is standing with trap?

10. What were they disputing over?
    Menɛ to so ne me kya biids
    What reason they do dispute

11. How did the animal die?
    Nnɛ ne nba pei ne kyangbalau mɔn gi wee
    How and what before antelope that died

12. What did the hunter do with the meat?
    Nnɛ ne gyanbuɔ mɔ giwɔra inau mɔ?
    How and hunter he do make meat?
Appendix C: Cow Stories

Cow Story in Gikyode with Questions
Recorded in Nkwanta, Ghana, from Phillip Donkor
Translated from English by Emmanuel Agyei
March 2000

Naade ýtare
Me-se gisó naade kyusé. Q1
50,000 (npim oko nnun) Q2
Gake gads mo u kya nyan naade mo ginyabo nkyu ne i kyéęge fue. Q3
Me-nyi gisó ginyadem wọra me. Q4

Questions:
1. Me-ńe ne moše gisó mo?
2. Naade mo gigya gi gye nne?
3. Me-ńe ne nwọra ginyabo nkyu mo?
4. Me-ńe ne mo-ńyi giwọra mo?

Cow Story in Ginyanga with Questions
Recorded in Doufouli, Togo
Translated from English by Emmanuel Agyei

Me sii a sco nauri tchiisè. Q1
50,000 (Ikotoku ko igno ikotoku gidu) Q2
Gake gabaali ginyaboa ntchoue ne ya kyaagi fui
ne Ise naariwa ginyaboa nkyue yaa kyaagi fuii Q3
ne me nyi a so ginyaram wo l me Q4

Questions
1. Mine ni mọsii a sco?  
2. Naariwa gigyawa gi gyi nne?  
3. Mi ne naa boi ginyaboa nkyuwe?  
4. Mo nyi a boola nne?
Appendix D: Ginyanga RTT Narrative and Questions
Recorded in Doufouli, Togo, from Chief François Minaci Kodjovi
Back-translation by Emmanuel Agyei
March 2000

Yaa baa fo owi ɔkɔra yaa da me m ma a laa koso gbe ɔsowole
It came reach time one it boring me I said we will leave go town

ɔbono me tele man nigeria Q1
which the call that Nigeria

Me tele mo man agege meli ɔko abelyela man a gbadjan Nkwanta
Agege I one program that we meet Nkwanta

De o tchu tchu ogbe a ba gbe we o mii ba. Ne nayel
so take take go we came go see he no come then stop

Biini ba loo gewi. Na bɔl gewi nkɔ song. Q2
back go reach home I did home days nine

Gimudansɔa na biin ba gbangal ɔbanban man mɔmɔ
Luckily I return come meet different say he

ɔgbel asa i bali wore ne mii laa man mi si onu ne me liwa
sending people this case for I don’t want that my father hear me and him

a san bel yela man i ba fo gangɛwn gudu owi ɔkoa a koso
we did talk put that when cam reach night ten time one we leave

kyu i gbe genen ma asa ma de ta i gbasoa asa ma de
take going for this people this sleep finish really people get and

ta ne a koso gegne ɔbono ne a gba loo pinpon ma Sanusi.
finish the we left night that then we go inside train which Sanusi.

Pinpon a loo kyu baa loo Ȃɗe Q3
train we inside take bring reach Anie

Ȃɗe a kyena nno kee nkɛ sango. Nkɛ sango ganen na
Anie we stayed there also day nine day nine so and
okyii oko lii agnni gewi gelena ne o ba tau agni nno. woman oko she came our town here and she came get us there

okyu baali a baa tu a nyi gele na faa o laa gbaa woman this come get us here is then she will go

bel man a bo gele. Agbe gbaa wu anyi obileuse de o biini talk that we are there let go see our senior the he turn

pul a gni lii osowoloso Q4 take us from town
de a gbe osowole banban ne an tii fo gikyan ma igbasoware and we go town different if we not yet ready for truly

a gbawu a gni obelense ne a kyu adje ne a kyu bau sa la we go see our elder and we take matter and we take inform give him

gufana. A buu adje sa la wa ne o da agni koso geko sango issue we inform matter give him and they take us go day nine

sa a gbe gbawu gbaw gbawi gbaw gbaw gbawi. Me tel osowole onono man we go and reach town different they call town that

Sati. Ne a gba kyeno Sati nno kee nke Sago. Nana Sati. the we sent stayed Sati there also days nine There

elio edco ebo apaa de anye atemi sonoa osowola wakeup /farmer/ make contract to get money therefore town

kee a tii bol aghi okon Q5 also we started make us happy

Geke sango sa anyi abelenseura ma gbel aguiwa the nineth our elderpersons says sent us

ma koso ta agne yegi. Geke sango sa gbaw ba gegne get away leave us behind. Day ninethone they came in night

de nsana ne nan a laa kyon. Igbasoa a koso bala ne middle then said we will go Really we ready packing and
a pale gikoli gibono asa gikue ni loo gikuilaaro ibono
we took truck who people nine that get truck inside when

egbe ne ekoy ganen ma gikoli gibono ganyige
going then many for that truck that load

pule anyi oko sala! Q6
take us thirty!

Ne a baara gikoli ne yaa tagal a gni a boc okpa
Then we many truck and did tired we made day two on the way

woqo. Geke nyosea a gba loo genye de nsana.  
make. Second day we go reach night and middle

A laa bol nsi nbone de a biini?
We will make year how before we back

Ne man a laa bol gesi. Noa agni nan gesi i kyo gi kyo. Q7
He said we will do year. There we said year is too much

Gesi i kyo gikyoa ne man ibono a laa bol iboso sono
Year is too much he said then we make month seven

iboso sonoe a kyule ne a sa geyo ganen yaa da
month seven the agree then we start farming long we were

agni iyawa edo fare mene ne fe laali
weak so farming what you want till

fe sso sa agni kon? Man me laa sso radio foto de kaake
like buy for us how They say that buy radio camera and bicycle

ilaa isa sa agni ne abel yela ganen Q8
things three we all agree upon this

Yaa baa fo owi obono a laa kyu ba gewie me sso
the come reach time that we want take go home they bought

ilaa sa anyia man me nu ka mco akoa. Ma baa sso lan
thing give us that the did paid their salary They went buy only
ikake manko sa a gnii Yaa da agni mo gidoa gi tii tagel a nyi bicycle alone give us We tired us for farming is no tired our
geyowola a san bini ete nnoa egningi ge wi bodies that stay there over remembering home

Alaa biini gbe gewison gke ge bono ma kyu ikakewe We back go home day that the take bicycle

loo ge nue de ge ne waw an ba biini kyeng de gede enter night and night we can’t back stayed and day
gke, a koso de ikakewe break we left with bicycles

a bol nk e sono okpa waro gke ge sonesawa a loo an ag ni we spend day seven / / inside day seventh we enter our home
gewi A ba loo agni gewie yabini igye okon te town we reach our home because like happy like
gene bono elali a gbe ne yaabol ayni okon na. the way started travel the it make us feel (happy?) this

Ginyanga RTT Story Questions (in Ginyanga)
Recorded in Pagala-gare, Togo
Translated into Ginyanga and back-translated by Emmanuel Agyei
March 2000

1. Why did he want to go to Nigeria?
Yaabsone so ne c laali man c gke Nigeria?
What do so and he want to he go Nigeria?

2. How many days did he spend in the village?
Nke ofone ne c biini ba bool gewi?
Days many did he return come make village?

3. How did they travel to Anie?
Nne ne ma bool ne maa loo Anie?
How and that do and they reach Anie?

4. Who did they ask to take them to a different town?
An e ne ma taasi man ckyu mo gbe sosowole pubole so we?
Who and they ask that take them to town different?
5. Why did they feel happy?
Yaabôno so ne ibôno mëncä kokon?
Why is that they make them happy?

6. How many people were in the truck?
Asa afone ne gikolia go pule?
People many and lorry that take?

7. What did they say when the man proposed they work one year?
Menæ ne ma bel ibono ñyen ma abel sa mënc mau me laa kyena gesi geko gele?
What and they talk when man he told give them that they will stay year one here

8. What did they say they would buy the workers?
Menæ ne ma bil man mi bea sëno sa alegawa?
What and the say that they will buy give workers?

9. How did they return home?
Mne ne ma san kya ka gewi?
How and they make do come home?
References


