A sociolinguistic survey of the Ede language communities of Benin and Togo
Volume 3
Ica language area

Angela Kluge
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A SOCIOLINGUISTIC SURVEY OF THE EDE LANGUAGE COMMUNITIES

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Abstract

The Ica\(^1\) language of Benin is part of the larger Ede language continuum. The Ede languages are spoken in the southern part of West Africa stretching from western Nigeria across Benin to the eastern part of central Togo. Among the Ede varieties, two have thus far undergone language development on a larger scale: Yoruba both in Nigeria and Benin, and Ife in Togo. A survey of the Ica communities was conducted to assess whether and to what extent existing literature and literacy efforts in Yoruba and Ife could extend to the Ica communities and to determine the nature and extent of SIL’s possible involvement among these communities.

Through the administration of community and individual interviews, as well as the elicitation of word and phrase lists, the survey researchers collected data concerning: tested and reported levels of dialect intercomprehension; language vitality; language attitudes toward both written and oral forms of Ica, Yoruba and Ife; reported proficiency and attitudes regarding French; and literacy levels.

Overall, the results show high levels of comprehension of both Yoruba and Ife. There are no indications of language shift, and attitudes toward Ica development appear to be positive. Language attitudes toward Yoruba and Ife by native Ica speakers are also positive.

1. Introduction

This paper reports on a sociolinguistic survey conducted among the Ica speech communities of Benin (Zou provinces). The Ica speech variety belongs to the Ede language continuum (Defoid language group) which is situated in the southeastern part of West Africa, in southwestern Nigeria, central Benin, and in the eastern part of central Togo.

Among the Ede varieties, two have thus far undergone language development on a larger scale: Yoruba both in Nigeria and Benin, and Ife in Togo. To assess whether and to what extent existing literature and literacy efforts in Yoruba and Ife could extend to the remaining Ede communities, or whether additional language-based development programs in some of the remaining communities would be beneficial and to determine the nature and extent of SIL’s possible involvement among these communities, a sociolinguistic study of the Ede communities of Benin and Togo was launched in the early 1990s.

\(^1\) In general, all language names are spelled using the English alphabet. For a complete listing of alternative spellings see Volume 1, Appendix B.
The sociolinguistics survey reported here is part of this larger study and was carried out in three stages between March 1992 and June 1993 by various researchers of CENALA (Centre National de Linguistique Appliquée) and the Togo-Benin branch of SIL International.

After presenting, in Section 2, pertinent background information on the Nago area, Section 3 briefly discusses the research questions, followed in Section 4 by a description of the applied methodology. In Section 5, the results from the survey are presented, followed, in Section 6, by a set of conclusions. The report closes with a set of appendices and a list of references.²

2. Background information

In the following sections, pertinent background information is presented in regard to the language situation, history of migration, population, existing regional literacy programs, and the religious situation. Some of the data were gathered during community interviews.³

2.1 Language situation

2.1.1 Language classification

Capo (1989), building on Akinkugbe’s (1978) and Williamson’s (1989) work, proposes the following classification for Ica:

- Niger-Congo, Atlantic-Congo, Volta-Congo, (New) Benue-Congo, Defoid, Yoruboid, Edekiri:
  - Ede, Southwest Ede, Ica

Alternative names and spellings are:

- Ìtsà (Capo 1989:279)
- Ede-Ica (CENALA 1990)
- Ede Ica (Grimes 1996:168)

No dialects are listed either by Capo (1989) or in the *Ethnologue* (Grimes 1996).

2.1.2 Language area

The Ica language area refers to rural districts of Bantè in the Zou province. With Bantè in its center it stretches approximately 60 km from Pira in the north to Gouka in the south, with most of the villages located along or close to highway RNIE 3 (Route Nationale Inter-Etats) and, therefore, easily accessible.

² The author wishes to express her gratitude to D. H. Hatfield of SIL Togo-Benin for the editing of this report, and to J.A. Durieux of SIL Africa-Area for his input on Section 4.
³ More general background information on the Ede language continuum and its communities can be found in Volume 1, Section 1.
To the north, the Ica area is bordered by the Northern Nago language area, while eastward the Ica people have as their neighbors the Maxi people. The southern and western border is defined by the Ife language area. Also west of the Ica area, the Bago language area is located between the northern and southern part of the Ife area in Togo.

According to interviewed community elders, no other ethnic groups are present in the area except for the villages of Bariba and Gando with a reportedly ethnically mixed population: Bariba speakers in Bariba, Northern Nago speakers from Kambolé (Togo) in Gando. However, it seems likely that speakers from other languages also live in the area, especially in those Ica villages along highway RNIE 3. (See Appendix A for a map of the area.)

### 2.2 History of Migration

The Ica people migrated from Nigeria westward into Benin. Originally, according to Aguidi (1997, personal communication), they came from Ile-Ica and Ile-Ife in Nigeria (Oyo State) from where they derive the names of their two varieties: Ica and Ife, the latter also being referred to as Ilodji. (See Section 5.1.1.)

### 2.3 Population

During the 1992 Benin Census (Ministère du Plan 1993), population data were elicited giving totals both by ethnic group, as well as by political community; however, the census data group Ica together with Ife ethnically. The total by ethnic group numbers the Ica and Ife population as 13,477 (6,497 males, 6,980 females) (Ministère du Plan 1994:47).

The population given by political community is considerably higher with a total of 46,699 (23,140 males, 23,559 females) for the sous-préfecture of Bantè (Ministère du Plan 1993:29; see also Appendix A for a map of the area). According to interviewed Ica elders, all but two small villages, Bariba and Gando in the rural community of Pira, are inhabited exclusively by L1 Ica speakers.

Therefore, it can be concluded that the total Ica population is somewhere around 45,000.

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4 Northern Nago refers to the Nago speech communities located in the Atakora province of Benin (in and around the town of Manigri) and in the Centre region of Togo (in and around the town of Kambolé).
5 On Nigerian maps, the town of Ile-Ica appears under the name “Ilesha,” located northeast of Ife in Oyo State (Aguidi 1997, personal communication).
6 Ife, the variety of Ica, is not to be confused with the Ife language, e.g. as spoken in Tchetti or Atakpamé.
7 It is noted here, that during the census, individuals were asked to which ethnic group they belong and not which language they speak as their first language. Thus, interviewees identified with their father’s ethnic group, even though they might not speak his language nor live in the language area.
8 The Ethnologue (Grimes 1996:168) lists the Ica population as 39,000, an estimate based on Vanderaa (1991:7) who notes that all population figures for ethnic groups in his report are for 1990, applying appropriate growth rates to older figures for ethnic groups (vi, Notes).
2.4 Non-formal education

In 1992, six national languages were selected by the government of Benin for non-formal adult education (Direction de l’Alphabétisation 1992): Aja, Bariba, Dendi, Ditammari, Fon and Yoruba.

It was apparently assumed that all Ede communities in Benin would be able to benefit from the Yoruba language development program and literacy efforts, given that it is linguistically close to these varieties and the language of wider of communication for those communities. (For more information on Yoruba language development, see Volume 1, Section 1.7.1.

As far as non-formal education in the sous-préfecture of Bantè is concerned, the literacy coordinators in Akpassi and Lougba, as well as church representatives of the Methodist church of Atokoligbé, gave the following information:

Regional literacy efforts, organized by the literacy department of the sous-préfecture of Bantè, exist in Yoruba but not in Ica nor in Ife. The Yoruba literacy program was started at the beginning of the 1980s. Literacy classes in Akpassi reportedly started in 1982, while in Lougba they started in 1985. For Atokoligbé, the Methodist church representatives reported that village literacy classes were organized up until 1990, but discontinued hereafter due to lack of interest.

Each year, the government literacy department organizes 15 centers on average in the sous-préfecture with literacy classes being held during dry season from January through March. Each literacy center offers up to three parallel classes of 15–30 students. In Lougba it was reported that younger participants outnumber older ones. The information given regarding the language of instruction differed between both literacy coordinators: for Akpassi use of Ica was reported, while for Lougba use of Yoruba was reported.

Official exams are organized once a year by the literacy coordinator for the whole sous-préfecture in one of Bantè’s nine communities, which can provide the necessary funds to organize the literacy day. In Lougba it was reported that about 50% of the registered students pass their final exams.

2.5 Religious situation

The Ica people are traditionally Animists (Vanderaa 1991). However, there are Protestant and Roman Catholic churches in the area, and representatives of various churches were interviewed during the course of the survey (see Section 4.2.2). Except for those churches interviewed, though, no specifics are known either in regard to the actual number of churches, their location and total membership, or the year when the various churches started their work. In addition, there is also a Muslim presence in the area, with a third of those individuals interviewed reporting being Muslim (see 4.2.3.4).

3. Research questions

The purpose of this survey was twofold: (1) to assess whether and to what extent existing literature and literacy efforts in Yoruba and Ife could extend to the Ica communities, or whether
an additional language-based development program in Ica would be beneficial, and (2) to gather
data that would help determine the nature and extent of SIL’s possible involvement among these
communities.

For the current study, the evaluation of a need for separate literature was to be based on criteria
established by Marmor (1997). More specifically, the evaluation of literature development needs
was to be based on the factors of dialect intercomprehension, language vitality, and language
attitudes with emphasis given to the following topics: 9

1. Dialect intercomprehension
   - What are the geographical boundaries of the Ica speech variety, which dialects of Ica, if
     any, exist, and what is the degree of internal comprehension within the Ica speech
     community?
   - What is the degree of lexical similarity between Ica and both Yoruba and Ife?
   - What are the Yoruba and Ife comprehension levels throughout the Ica communities? 10

2. Language vitality
   - What are the language use patterns in various social domains, both public and private?
   - Is the pattern of language use stable, or is language shift occurring or impending?

3. Language attitudes
   - What are attitudes toward Ica and its development, with special attention given to
     language development work already in progress?
   - What are attitudes toward the oral and written forms both of Yoruba and Ife?

There were some additional questions, most of which are directly related to the priority and
strategy criteria previously outlined and which provide updated information for the area. These
questions are:

   - What is the size of the group?
   - Which infrastructures already exist?
   - What is the education situation and literacy rate in the area?
   - What is the religious situation?

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9 Although these criteria were not available in 1993 when the survey was conducted, these guidelines will help in
drawing conclusions based on comprehension testing among the Ica communities.

10 Marmor (1997:2f) presents the following guidelines by which to draw conclusions from comprehension testing
results, along with the suggested type of SIL involvement in language development efforts (see also Volume 1,
Section 3):
   a) High intercomprehension is defined by an overall test average of “over 90% by all segments of the
      population” (under 45 years of age). In this case, it is assumed that there is no need for separate literature.
   b) Mixed intercomprehension 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 for separate literature depends upon
      language attitudes and/or the possibility of a second dialect acquisition program.
   c) Low intercomprehension is defined as an “overall average below 70%.” In this case, there is a need for
      separate literature, or if attitudes permit, a strong second dialect acquisition program.
Although bilingualism was not of major concern for this survey, some data were collected in order to provide SIL Togo-Benin administration with relevant and updated information about the level of reported proficiency and attitudes regarding French.

4. Methodology

In the following sections, various aspects of the applied methodology will be discussed: techniques, implementation, analysis and applied terminology.\textsuperscript{11}

4.1 Techniques

In order to arrive at answers to the research questions mentioned, a variety of techniques were chosen:

1. Dialect intercomprehension was assessed through:
   - Lexical similarity comparisons between Ica and both Yoruba and Ife;
   - Recorded Text Testing (RTT) assessing comprehension levels both of Yoruba and Ife.
   - Interviews with community elders regarding the degree of internal comprehension within the Ica speech community;
   - Self-assessed (reported) active and passive proficiency, both direct and indirect (e.g. understanding of radio programming in the other language), obtained through individual interviews;
   - Interviews with church elders regarding comprehension of Yoruba in the church context.

2. Language vitality was investigated through reported:
   - Language use in various domains, both public and private;
   - Language use of children and the youth for evidence of intergenerational shift.

3. Language attitudes were examined regarding:
   - Attitudes toward Ica and its development, with special attention given to language development work already in progress;
   - Attitudes toward the oral and written forms both of Yoruba and Ife.

Reported data were used to assess the peripheral factors mentioned, reported proficiency in and attitudes toward French, and literacy levels:

   - French proficiency and attitudes toward French were summarily investigated by interviewing individuals about their own and their children’s French abilities and their attitudes toward oral proficiency;
   - Literacy levels were investigated through interviews with literacy workers and individuals.

\textsuperscript{11} A general description of the methodology as applied for the larger Ede language continuum survey can be found in Volume 1, Section 4.
The techniques mentioned above were carried out by use of the following tools:

1. Community interviews:
   - Community questionnaires investigating: geographical boundaries of Ica, existence of different dialects of Ica, nature of the linguistic differences among these dialects, degree of internal comprehension within the Ica language community, language vitality, and attitudes toward literacy in Ica, Yoruba and Ife;
   - Informal interviews with local literacy coordinators to obtain information regarding the extent of literacy work in the region (number of literacy classes, total class populations, language of instruction, general performance of students), as well as attitudes toward literacy;
   - Church questionnaires exploring levels of comprehension and language use in the church context, ownership, use and understanding of written religious materials in Yoruba, and attitudes toward Bible translation.

2. Individual interviews:
   - Recorded Text Testing (RTT) assessing comprehension levels of both Yoruba and Ife. Personal narratives both originally in Yoruba and Ife were recorded, as well as two Bible passages translated into Yoruba: Acts 10:1–23 from the revised 1987 New Testament translation (Bible Society of Nigeria 1987) and Luke 19:11–27 from the 1960 Bible translation (Bible Society of Nigeria 1960). A questionnaire was administered alongside the test inquiring into the subjects’ comprehension of the tested texts and their general comprehension of the tested variety, as well as the subjects’ reading and writing abilities and attitudes toward literacy;
   - Individual Sociolinguistic Questionnaires (ISQs) examining: language proficiency; language use with various interlocutors in different social situations; attitudes toward Ica and its development, as well as toward Yoruba, Ife and French; and literacy in these languages.

3. Word and phrase lists:
   - Standardized word and phrase lists collected in Ica, Yoruba and Ife.12

4.2 Implementation

The survey was conducted in three stages:

1. In March 1992, K. D. Odoun of CENALA elicited a word and a phrase list in Bantè. (Igué et al. 1993)

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12 No results from phrase list analysis are included in this report. A complete listing of elicited phrases is presented in Volume 1, Appendix D.
2. In November 1992, D. Fisher of SIL Togo-Benin, accompanied by a Beninese research assistant, R. Aguidi, conducted preliminary interviews with chiefs and elders, and administered 12 ISQs in Bantè.

3. In May/June 1993, A. Kluge (SIL Togo-Benin) and S. K. Ntumy of the Ghana Institute of Linguistics, Literacy and Bible Translation (GILLBT), assisted by Aguidi, conducted the third stage of the survey. During this stage, community and individual interviews (including comprehension testing) were conducted and data previously gathered were verified.

In the following sections, more specific information regarding the applied methodology for the third stage will be given concerning procedures, survey locations and subject selection.

4.2.1 Procedures

As mentioned previously, a variety of techniques were chosen to investigate the research questions: community and individual interviews, and elicitation of word and phrase lists.

With regard to the administration of questionnaires during individual interviews, it should be noted that some of the questions were omitted if during the course of the interview they were deemed not applicable to a particular subject. This will account for some of the results being based on numbers less than the total number of subjects.

For all interviews, whenever necessary, responses were translated into French by Aguidi, the research assistant, who accompanied the researchers for the entire duration of the field trip. Aguidi did not receive any formal interpreter training for the community and individual interviews. However, he was involved in the test design of various RTT texts, and thus acquired an understanding of the nature of RTT testing.

Before the commencement of the third stage of the survey, the survey team visited the sous-préfet, as well as the traditional chief in Bantè. The purpose of these visits was to inform them of the work before entering the language area.

4.2.2 Survey locations

Both for community and individual interviews, an attempt was made to choose a representative sample of the surveyed Ica communities. It was assumed that subjects from more accessible or larger villages might have a higher proficiency in Yoruba or Ife due to more contact with L1 speakers of these speech forms. Therefore, both more accessible or larger villages, as well as more remote or smaller villages were selected in order to compare the gathered data across location. The following locations were chosen for the administration of community and individual interviews:

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13 Aguidi, an L1 Ica speaker, has a master's degree in linguistics from the Université Nationale du Bénin (Département d’Etudes Linguistiques et de Tradition Orale). During stage two of the current study, Aguidi was still a linguistics student at the Université Nationale du Bénin.
− Community questionnaires were administered in two villages: Bantè, the seat of the sous-préfecture in the center of the language area along highway RNIE 3, and Atokoligbé, a small southern village close to the main road.

− Informal interviews were conducted with the literacy coordinators in Akpassi and Lougba.

− Church questionnaires were administered in two Methodist churches in Bantè and Atokoligbé, in the Assemblies of God (AOG) church of Bantè, and in the Roman Catholic church of Atokoligbé.14

− Individual interviews were carried out in four Ica villages. RTT testing was conducted in Lougba, a more remote village in the center of the language area, and in Pira, a bigger, northern village along highway RNIE 3, while ISQs were administered in Atokoligbé and in Koko, the latter a small and more remote village in the center of the language area. It was planned to conduct further RTT testing in Galata, a southern village off the main road, and to administer additional ISQs in Banon, another village off the main road in the center of the language area. However, these plans had to be canceled due to logistic problems of the researchers.

4.2.3 Subject selection

Community interviews were taken from the gathered village elders as a group, and consensus answers were recorded rather than individual responses. For church interviews, individual answers for the different churches represented were recorded. RTTs and ISQs were administered individually, and individual answers were recorded.

No effort was undertaken to obtain random samples for the RTTs and ISQs, but stratification with respect to location, gender and age was a major aim. Secondarily, inclusion of subjects of various education levels, religions and occupations was endeavored by asking the village elders to try to provide candidates with different backgrounds in these respects. As a result, sample proportions by location, gender, age, education level, religious affiliation and occupation do not necessarily correspond to like ratios of the populations sampled.

The remainder of this section provides more detailed information as to the composition of the survey samples with regard to gender, age, language contact, education and religious affiliation.

4.2.3.1 Gender and age by location

In all, 41 subjects from four villages were interviewed, 16 subjects during RTT testing and 25 subjects during the administration of ISQs.

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14 Elders of the Methodist and Roman Catholic churches were L1 Ica speakers, while the pastor of the AOG church of Bantè was an L1 Bariba speaker who had come to the language area only 1.5 years previous to the third stage of the survey.
Table 1: Sample by village and social group

<table>
<thead>
<tr>
<th>SoGrp</th>
<th>Lougba</th>
<th>Pira</th>
<th>Atokoligbé</th>
<th>Koko</th>
<th>Total</th>
<th>RTT</th>
<th>ISQ</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>MO</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>FY</td>
<td>2</td>
<td>2</td>
<td>4</td>
<td>3</td>
<td>4</td>
<td>7</td>
<td></td>
</tr>
<tr>
<td>FO</td>
<td>2</td>
<td>2</td>
<td>3</td>
<td>3</td>
<td>4</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>8</td>
<td>8</td>
<td>13</td>
<td>12</td>
<td>16</td>
<td>25</td>
<td></td>
</tr>
</tbody>
</table>

[SoGrp = Social Group, M = male, F = female, Y = younger (15–25 years), O = older (30–45 years)]

4.2.3.2 Language contact factors

Factors considered to influence the level of proficiency in Yoruba and Ife are residence in and travel to Yoruba- or Ife- speaking areas. Therefore, subjects were asked about their residence and travel patterns, partly to acquire insight into the extent of such residence and travel, but mainly to screen out subjects with extensive exposure to either language.

1. Residence patterns

Even though an attempt was made to choose subjects who had not lived in the Yoruba (e.g. Nigeria or Porto-Novo) or Ife language area (e.g. Atakpamé) for longer than one year, it was not always possible to exclude those subjects.

However, overall only a minority of subjects (15/41 – 37%) reported temporary residence (at least one year) in the Yoruba language area.\(^\text{15}\) With regard to gender, there is no difference in percentage between male and female subjects (7/20 – 35% vs 8/21 – 38%) while, as regards age, a higher percentage of younger versus older subjects reported such residence (11/21 – 52% vs 4/20 – 20%).

None of the 41 subjects reported temporary residence in the Ife language area.

2. Travel patterns

There appears to be little contact with Yoruba or Ife speakers through travel.\(^\text{16}\)

The majority of subjects (22/29 – 76%) reported never traveling to the Yoruba language area. One-quarter of the subjects (7/29 – 24%), five of them males, reported rare travel (<4–6 times / year) while none of the 29 subjects reported frequent travel (4–6 times / year). Therefore, Yoruba RTT scores will be analyzed only across “rare” and “no travel.”

Also with regard to the Ife area, the majority of subjects (22/29 – 76%) reported never traveling there. Rare travel (<4–6 times / year) was reported by 5/29 subjects (17%), four

\(^\text{15}\) All ISQ subjects reporting temporary residence lived in a Yoruba-speaking area in Nigeria.

\(^\text{16}\) In Koko subjects were not asked about their travel patterns.
males, two RTT subjects. Only two subjects (one RTT\textsuperscript{17} and one ISQ subject) reported frequent travel. Given the low number of traveling RTT subjects, Ife RTT scores will not be compared across travel patterns.

4.2.3.3 Education

Less than half of the subjects\textsuperscript{18} (12/29 – 41\%) reported some level of formal education, among them a higher percentage of male versus female subjects (7/14 – 50\% vs 5/15 – 33\%), and of younger versus older subjects (12/15 – 80\% vs 2/14 – 14\%).

4.2.3.4 Religious affiliation

About half of the subjects (22/41 – 54\%) reported being Christians (of the Christians, Roman Catholic: 20/22 – 91\%, Protestant: 2/22 – 9\%), while 15/41 subjects (37\%) reported being Muslims. Among the remaining subjects, three declared themselves Animists and one stated being a Jehovah’s Witness.

4.3 Analysis

All data from the RTTs and ISQs were analyzed without any efforts to compensate for the lack of randomness in the samples.

Statistical significance of differences between RTT scores for different subsamples was consistently established through the Mann-Whitney U test as described by Bergman (1990:14f), with threshold levels of 95\% and 98\% being applied.

As a measure for the average, the arithmetic mean was used for RTT scores and, in general, the mode for questions.

4.4 Terminology

“Residence Contact:” The term residence contact (res. contact) refers to temporary residence (at least one year) in the Yoruba or Ife language area.

“Significance:” The term significance (sign.), when used without qualification in this report, refers to statistical rather than substantive significance.

“Significant Difference:” Whenever a difference is described as significant without qualification, >98\% statistical significance is meant. A difference described as “not significant” refers to <95\% statistical significance.

\textsuperscript{17} Among frequently traveling subjects, one RTT participant, an older female from Lougba, reported traveling to Tchetti 2x/year for 1–2 months.

\textsuperscript{18} a) Among educated subjects, one younger male, who had not attended a public school, had spent six years at a Koranic school.

b) In Koko subjects were not asked whether they had received any formal education.
“Marginally significant” refers to a statistical significance between 95% and 98% and is indicated as 95%< – <98%.

“Social Group:” A social group is a subsample defined by gender and age category, i.e. one of younger men, older men, younger women or older women.

“Travel Patterns:” “Frequent travel” refers to travel at least 4–6 times / year to the Yoruba or Ife language area, while “rare travel” is defined as travel <4–6 times / year.

5. Results

In the following sections, the results from community and individual interviews will be presented according to the following topics: dialect intercomprehension, language vitality, language attitudes, bilingualism and attitudes regarding French, and literacy.

5.1 Dialect intercomprehension

With regard to dialect intercomprehension, three factors were examined: (1) the degree of internal comprehension within the Ica speech community, (2) the degree of lexical similarity between Ica and both Yoruba and Ife, and (3) the level of comprehension of both Yoruba and Ife throughout the Ica communities.

5.1.1 Internal comprehension

Neither Capo (1989) nor the Ethnologue (Grimes 1996:168) list any dialects of Ica, information which was first confirmed by interviewed community elders in Bantè. However, elders in Atokoligbé stated that the Ica people distinguish two varieties of their language: Ica and Ife, the latter also being referred to as Ilodji. According to the interviewed community elders, both varieties are named after their places of origin in Nigeria: Ile-Ica and Ile-Ife. The Ica variety covers the northern part of the language area while the Ilodji communities are located south of Agoua. (See Appendix A for a map of the area.)

The distinction of two varieties was confirmed by Aguidi, a Beninese linguist and L1 Ica speaker, who participated in the survey. According to him, Ica and Ilodji are linguistically homogenous with only minor differences between both dialects, e.g. all word initial vowels in Ilodji become nasal syllabic consonants in Ica. In addition, changes at the level of tone can be noticed, but do not bring about a semantic change.

Given the reported homogeneity of both varieties, it appeared unnecessary to elicit separate wordlists or to test comprehension between both varieties. Thus, throughout this report no distinction will be made between Ica and Ilodji unless necessary, and the surveyed speech form will be referred to as Ica including both Ica and Ilodji.

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19 The results of the wordlist analysis show that the degree of linguistic similarity between Ica and Ile-Ife in Nigeria is 79.9% at the upper confidence limit (73+6.9%). (See Volume 1, Appendix M.)
5.1.2 Lexical similarity to Yoruba and to Ife

In order to establish the degree of lexical similarity between Ica and both Yoruba and Ife, an Ica wordlist was elicited\textsuperscript{20} in Bantè and compared with a Yoruba wordlist elicited in Porto-Novo and an Ife wordlist from Tchetti. The lists were analyzed according to prescribed methodology (see Volume 1, Section 4.1.3) in order to determine the degree of lexical similarity between these varieties.

The following results show the percent and variance matrixes. The percent matrix reports the number of lexically similar items as a percentage of the basic vocabulary, while the variance matrix shows the range of error for each count (Wimbish 1989:59).\textsuperscript{21}

Table 2: Lexical similarity between Ede varieties

<table>
<thead>
<tr>
<th>Percent matrix</th>
<th>Variance matrix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ica</td>
<td>Ica</td>
</tr>
<tr>
<td>77 Yoruba (Porto-Novo)</td>
<td>5.9 Yoruba (Porto-Novo)</td>
</tr>
<tr>
<td>84 73 Ife (Tchetti)</td>
<td>5.2 5.7 Ife (Tchetti)</td>
</tr>
</tbody>
</table>

The results of the wordlist analysis show that the degree of lexical similarity between Ica and both Yoruba and Ife is >80% at the upper confidence limit\textsuperscript{22} of the calculations and >70% at the lower confidence level as well. Between Ica and Yoruba the degree of lexical similarity is 82.9% while it is higher between Ica and Ife with 89.2% (at the upper confidence limit of the calculation).\textsuperscript{23}

For further interpretation of results, “Language Assessment Criteria”\textsuperscript{24} (International Language Assessment Conference 1990:2) gives the following recommendations:

[When the wordlist analysis results] indicate a lexical similarity between two speech forms of less than about 70% (at the upper confidence limit of the calculation), this generally indicates that these are different languages. … If the similarity is more than 70%, dialect intelligibility testing is needed to determine how well people can understand the other speech form.

In view of these guidelines, the results of the wordlist analysis do not seem to indicate, from a linguistic point of view, that Ica is a different language, either from Yoruba or Ife. Therefore, as

\textsuperscript{20} The wordlist was elicited during the first stage in 1992, and not double-checked during the third stage of the survey.

\textsuperscript{21} See Volume 1, Appendix L for a complete listing of elicited data sorted by gloss and Volume 1, Appendix M for computed percentage and variance matrixes for lexical similarity between all elicited Ede wordlists.

\textsuperscript{22} Upper confidence limit = percentage + range of error (variance).

\textsuperscript{23} For the computations in Table 2 and 3, morphemes that are apparently affixed to the form used in another variety are ignored if they occur always in the same position. Including all morphemes in the analysis results in an, overall, lower degree of lexical similarity as shown in Table 6 (see Appendix B). (See Volume 1, Appendix K for further details regarding the criteria applied for similarity groupings, Appendix L for a complete listing of elicited data sorted by gloss, and Appendix M for computed percent and variance matrixes for lexical similarity for all elicited Ede wordlists.)

\textsuperscript{24} These criteria were “approved for general use as administrative guidelines by the Area Directors and Vice Presidents” of SIL based on a statement adopted by participants of the International Language Assessment Conference in Horsleys Green, England in 1989 (International Language Assessment Conference 1990:1).
pointed out, comprehension testing was needed in order to determine how well the Ica people are able to understand Yoruba and Ife.

5.1.3 Comprehension of Yoruba

The level of comprehension of Yoruba throughout the Ica communities will be discussed both from tested and reported data.

5.1.3.1 Tested comprehension

To ascertain the level of Yoruba comprehension, testing was conducted of a story about a personal experience told in Yoruba, and two Yoruba Bible passages. The following sections refer to the RTT results and relevant answers to the accompanying questionnaire. The results listed below show the percentage of correct answers to the comprehension questions. (See Appendix C for a complete listing of raw scores.)

5.1.3.1.1 Narrative

The average test score for the narrative is 100% indicating high levels of comprehension. The standard deviation of 1.14 is low indicating that there is little variation of comprehension levels across subjects: only 1/16 subjects, a younger male from Pira, did not score 100% but 95%.

Following the RTT, subjects were asked to identify the origin of the narrator of the story. The majority of subjects (10/13 – 77%) correctly identified the narrator as a Yoruba speaker from either Nigeria (seven subjects) or Porto-Novo (two subjects) while the remaining three subjects (23%) were not able to identify the narrator’s origin. When asked whether the narrator spoke Yoruba well, all subjects (15/15) answered affirmatively.

In regard to comprehension of the narrative, subjects were asked if they understood “tout” (all), “la plupart” (most), “un peu” (a little), “très peu” (very little), or “rien” (nothing) of the narrative. All 16 subjects reported having understood “all,” thus estimating their high level of tested comprehension accurately.

When asked if the various social groups in the village would understand the story, all but one subject (15/16 – 94%) anticipated comprehension. The remaining subject thought that female subjects would not understand the story.

25 1/10 subjects could not specify whether the narrator was from Nigeria or from Porto-Novo.

Table 3: RTT scores for Yoruba – Acts 10:1–23

<table>
<thead>
<tr>
<th>Town</th>
<th>n</th>
<th>%corr</th>
<th>Range</th>
<th>STD</th>
<th>Sign.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lougba</td>
<td>8</td>
<td>95</td>
<td>86-100</td>
<td>6.16</td>
<td></td>
</tr>
<tr>
<td>Pira</td>
<td>8</td>
<td>94</td>
<td>86-100</td>
<td>4.03</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>95</td>
<td>86-100</td>
<td>5.04</td>
<td>&lt;95%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SoGrp</th>
<th>n</th>
<th>%corr</th>
<th>Range</th>
<th>STD</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>4</td>
<td>98</td>
<td>95-100</td>
<td>2.62</td>
</tr>
<tr>
<td>MO</td>
<td>4</td>
<td>94</td>
<td>86-100</td>
<td>6.82</td>
</tr>
<tr>
<td>FY</td>
<td>4</td>
<td>93</td>
<td>86-95</td>
<td>4.55</td>
</tr>
<tr>
<td>FO</td>
<td>4</td>
<td>93</td>
<td>86-100</td>
<td>5.87</td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>95</td>
<td>86-100</td>
<td>5.04</td>
</tr>
</tbody>
</table>

[SoGrp = social group; n = number of subjects; %corr = % of correct answers; STD = Standard Deviation weighted in percentage to the n-1]

The average score of 95% is high, indicating high levels of comprehension with most subjects (13/16 – 81%) scoring at least 91%. Only three subjects obtained less than 91%, scoring 86%. The moderate standard deviation of 5.04 indicates that comprehension levels across subjects do not vary extensively: the range is 86–100%.

There is no significant difference across location, gender, age, language contact or education.\(^{26}\)

Also, following this RTT, subjects were asked how well they understood the text: “tout” (all), “la plupart” (most), “un peu” (a little), “très peu” (very little), or “rien” (nothing). All subjects but one (15/16 – 94%), including those subjects who scored only 86%, reported having understood “all.” The remaining subject, with a test score of 91%, understood “most.” These data seem to indicate that the subjects with scores of 86% slightly overestimated their own test performance.

\(^{26}\) Average scores across gender, age, language contact and education are as follows:

- men versus women: 96% vs 93%, STD: 5.12 vs 4.86, Sign.: <95%;
- young versus old: 95% vs 94%, STD: 4.21 vs 5.92, Sign.: <95%;
- res. contact versus no res. contact: 98% vs 94%, STD: 2.62 vs 5.29, Sign.: <95%;
- rare travel versus no travel: 96% vs 94%, STD: 4.98 vs 5.09, Sign.: <95%;
- educated versus uneducated subjects: 96% vs 94%, STD: 2.03 vs 5.85, Sign.: <95%.
5.1.3.1.3 1960 Bible passage – Luke 19:11–27

Table 4: RTT scores for Yoruba – Luke 19:11–27

<table>
<thead>
<tr>
<th>Town</th>
<th>n</th>
<th>%corr</th>
<th>Range</th>
<th>STD</th>
<th>Sign.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lougba</td>
<td>8</td>
<td>77</td>
<td>45-95</td>
<td>15.83</td>
<td>&lt;95%</td>
</tr>
<tr>
<td>Pira</td>
<td>8</td>
<td>76</td>
<td>59-91</td>
<td>11.07</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>76</td>
<td>45-95</td>
<td>13.20</td>
<td>&lt;95%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SoGrp</th>
<th>n</th>
<th>%corr</th>
<th>Range</th>
<th>STD</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>4</td>
<td>76</td>
<td>45-95</td>
<td>21.44</td>
</tr>
<tr>
<td>MO</td>
<td>4</td>
<td>88</td>
<td>82-91</td>
<td>4.35</td>
</tr>
<tr>
<td>FY</td>
<td>4</td>
<td>72</td>
<td>59-86</td>
<td>11.36</td>
</tr>
<tr>
<td>FO</td>
<td>4</td>
<td>70</td>
<td>64-73</td>
<td>4.55</td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>76</td>
<td>45-95</td>
<td>13.20</td>
</tr>
</tbody>
</table>

The average score of 76% is rather low, indicating low levels of comprehension for this text. Half of the subjects (8/16 – 50%), seven of them females, scored less than 75%, and 5/16 subjects (31%), four of them males, scored between 80% and 90%. Only 3/16 subjects (19%), all males, scored >90%: either 91% or 95%. The high standard deviation of 13.20 indicates that comprehension levels across subjects vary extensively: the range is 45–95%.

Across gender, male subjects scored marginally significantly higher than females, while there is no significant difference across location, age, language contact or education.\(^{27}\)

Also, following this Bible passage, subjects were asked how well they understood the text: “tout” (all), “la plupart” (most), “un peu” (a little), “très peu” (very little), or “rien” (nothing). The comparison of the self-reported comprehension performance with the actual comprehension scores indicates that subjects overestimated their own test performance:

<table>
<thead>
<tr>
<th>Response</th>
<th>n</th>
<th>Average test scores</th>
</tr>
</thead>
<tbody>
<tr>
<td>“all:”</td>
<td>6/16 (38%)</td>
<td>83%</td>
</tr>
<tr>
<td>“most:”</td>
<td>10/16 (63%)</td>
<td>71%</td>
</tr>
</tbody>
</table>

\(^{27}\) Average scores across gender, age, language contact and education are as follows:

- men versus women: 82% vs 71%, STD: 15.56 vs 8.04, Sign.: 95% < – <98%;
- young versus old: 74% vs 79%, STD: 16.07 vs 10.00, Sign.: <95%;
- res. contact versus no res. contact: 77% vs 76%, STD: 12.31 vs 13.99, Sign.: <95%;
- rare travel versus no travel: 84% vs 73%, STD: 10.46 vs 13.40, Sign.: <95%;
- educated versus uneducated subjects: 68% vs 89%, STD: 15.75 vs 10.62, Sign.: <95%. 
5.1.3.2 Reported proficiency

With regard to reported proficiency of Yoruba, subjects were asked if they understand and speak Yoruba, and more specifically about higher-level language functions.

The vast majority of subjects reported passive abilities in Yoruba. General understanding ability was reported by all 40 subjects, and 37/40 (93%) reported the ability to always understand everything when they hear Yoruba people speaking. In addition, ISQ subjects were asked if they listen to radio broadcasts in Yoruba, and if so, whether they understand everything they hear. Most subjects (22/25 – 88%) who reported listening to radio broadcasts in Yoruba stated that they understand everything.

A considerably lower percentage of subjects reported productive abilities in Yoruba. General speaking ability was reported by 28/40 subjects (70%), and 20/39 (51%) reported ability to always say everything they want to say in Yoruba.

Compared across location, the data do not indicate any link between geographical location, i.e. accessibility, and reported proficiency in Yoruba. Across social group, there is generally no considerable difference in regard to passive abilities, while higher percentages of male versus female subjects, and of older versus younger subjects, reported productive abilities. As far as language contact due to residence in a Yoruba-speaking area is concerned, the data indicate that higher percentages of subjects with such contact versus those without reported proficiency in Yoruba. However, in regard to contact through travel or in regard to education, the data do not indicate a clear link between these factors and proficiency of Yoruba. (See Appendix D for details.)

Subjects were also asked about second language (L2) abilities of children. When asked about the age at which children in their villages are able to understand Yoruba, about half of the subjects (10/18 – 56%) stated that children of 8 years and younger are able to understand Yoruba, while 7/18 subjects (39%) gave 9–12 years of age, and one subject stated that children must be older than 12 years. Productive abilities of their own children were only reported by 2/15 subjects, both from Koko: their children learned Yoruba at the age of 7 and 10 years, respectively.

In regard to comprehension of Yoruba in the church context, the representatives of the Methodist and the Catholic churches stated that their congregations do not understand well the Bible readings in Yoruba from the 1960 translation.28 The representatives of the Methodist church of Atokoligbé specified that it is the older generation who has difficulties with comprehension while, according to the representatives of the other two churches, all social groups in their churches have difficulties with comprehension. In addition, the same representatives stated that they themselves have difficulties in expressing biblical doctrines or concepts in Yoruba.

As far as comprehension of Yoruba in the mosque is concerned, a Muslim RTT subject from Lougba gave the following information: preaching is done in Yoruba and translation into Ica is regarded as unnecessary, since everybody understands Yoruba.

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28 The pastor of the AOG church reported that the Yoruba Bible is not used at all in their church.
5.1.3.3 Summary

In regard to tested comprehension of spoken Yoruba, the average score of 100% for the narrative is high, indicating high levels of comprehension for the whole text. Thus, it can be concluded that the average level of comprehension of Yoruba among the Ica people is also high, if the subjects are representative of the community.

As far as tested comprehension of both Bible passages is concerned, the average scores differ considerably between the 1987 translation passage (Acts 10:1–23) and the 1960 translation passage (Luke 19:11–27): the high average score of 95% and moderate standard deviation of 5.04 indicate that comprehension of the 1987 translation passage is high, and that comprehension levels across subjects do not vary extensively, while the low average of 76% and high standard deviation of 13.20 indicate that comprehension of the 1960 translation passage is low with extensive variation across subjects. It is assumed that this difference is due to the different language registers employed in the two translations. The 1960 translation is, according to B. Elegbe (1993, personal communication), former member of the Alliance Biblique au Bénin (Bible Society of Benin) in Cotonou, marked by a rather antiquated register of language. The 1987 translation is close to Yoruba as spoken in Nigeria today and, therefore, easier to understand.  

Overall, there are no significant differences across either location, gender, age, language contact or education for any one of the tested texts.

The high average scores for the narrative and the passage from the 1987 New Testament translation are paralleled by the results for reported dialect intercomprehension, with high percentages of subjects reporting passive abilities including higher-level language functions; percentages for productive abilities are considerably lower. When compared across language contact categories, the reported data appear to indicate a link between temporary residence in the Yoruba language area and proficiency.

Regarding reported proficiency for children, about half of the subjects stated that children of 8 years and younger are able to understand Yoruba while the remaining subjects thought that children must be older. Very few subjects reported that their children speak Yoruba.

In regard to comprehension of Yoruba in the religious context, the representatives of three surveyed churches stated that their congregations do not understand well the Bible readings in Yoruba from the 1960 translation. In addition, the same representatives stated that they themselves have difficulties in expressing biblical doctrines or concepts in Yoruba. For the mosque of Lougba it was reported that preaching is done in Yoruba and that translation into Ica is regarded as unnecessary, since everybody understands Yoruba.

5.1.4 Comprehension of Ife

The level of dialect comprehension of Ife throughout the Ica communities will be discussed both from tested and reported data.

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29 For more details regarding both translations see Volume 1, Section 1.7.1.
30 For the Bible passage from Luke 19, the higher average score of male versus that of female subjects is marginally significant.
5.1.4.1 Tested comprehension

Testing of an Ife narrative was conducted to ascertain the level of comprehension. The following section refers to the RTT results and relevant answers to the accompanying questionnaire. The results listed below show the percentage of correct responses to the comprehension questions. (See Appendix C for a complete listing of raw scores.)

Table 5: RTT scores for Ife narrative

<table>
<thead>
<tr>
<th>Town</th>
<th>n</th>
<th>%corr</th>
<th>Range</th>
<th>STD</th>
<th>Sign.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lougba</td>
<td>8</td>
<td>95</td>
<td>88-100</td>
<td>4.85</td>
<td></td>
</tr>
<tr>
<td>Pira</td>
<td>8</td>
<td>95</td>
<td>83-100</td>
<td>5.79</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>95</td>
<td>83-100</td>
<td>5.16</td>
<td>&lt;95%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>SoGrp</th>
<th>n</th>
<th>%corr</th>
<th>Range</th>
<th>STD</th>
</tr>
</thead>
<tbody>
<tr>
<td>MY</td>
<td>4</td>
<td>96</td>
<td>92-100</td>
<td>4.81</td>
</tr>
<tr>
<td>MO</td>
<td>4</td>
<td>99</td>
<td>96-100</td>
<td>2.08</td>
</tr>
<tr>
<td>FY</td>
<td>4</td>
<td>92</td>
<td>83-100</td>
<td>6.80</td>
</tr>
<tr>
<td>FO</td>
<td>4</td>
<td>93</td>
<td>88-96</td>
<td>3.99</td>
</tr>
<tr>
<td>TOTAL</td>
<td>16</td>
<td>95</td>
<td>83-100</td>
<td>5.16</td>
</tr>
</tbody>
</table>

The average score of 95% indicates high levels of comprehension with most subjects (14/16 – 88%) scoring at least 92%. Only two female subjects obtained less than 90%, scoring 83% and 88%. The moderate standard deviation of 5.16 indicates that comprehension levels across subjects do not vary extensively: the range is 83–100%.

Across gender, male subjects scored marginally significantly higher than females, while there is no significant difference across location or age.\(^{31}\)

Following the RTT, subjects were asked to identify the origin of the narrator of the story. Three-quarters of the subjects (12/16 – 75%) identified the narrator correctly as an Ife speaker: ten subjects stated he was from Tchetti while two thought he was from Atakpamé. Among the remaining subjects, 3/16 (19%), all from Pira, thought he was an Ica-Ilodji speaker while one subject was not able to identify the narrator’s origin. When asked whether his manner of speaking was “très” (very) or “un peu” (a little) different from their own, most subjects (14/16 – 88%) reported that the narrator’s speaking manner was “a little” different while the remaining two subjects, both from Pira, thought that his speaking manner was “very” different.

Also following this narrative, subjects were asked to evaluate their level of comprehension: “tout” (all), “la plupart” (most), “un peu” (a little), “très peu” (very little), or “rien” (nothing). Almost all subjects (14/16 – 88%) reported having understood “all,” while among the remaining two subjects one understood “most” and one “a little.” Overall, the data seem to indicate that

\(^{31}\) The average scores across gender and age are as follows:
- men versus women: 97% vs 92%, STD: 3.82 vs 5.19, Sign.: 95%< – <98%;
- young versus old: 94% vs 96%, STD: 5.89 vs 4.45, Sign.: <95%. 
subjects estimated their own high level of tested comprehension quite accurately. However, it is noted that among those subjects who understood “all,” two female subjects scored below 90% (83% and 88%), while the subject who understood only “a little,” scored 92%.

When asked if the various social groups in the village would understand the story, all 16 subjects anticipated comprehension.

5.1.4.2 Reported proficiency

With regard to reported proficiency of Ife, subjects were asked if they understand and speak Ife. As regards passive abilities, ISQ subjects were asked if they understand Ife, while RTT subjects were asked how well they understand Ife speakers when talking to them: “tout” (all), “la plupart” (most), “un peu” (a little), “très peu” (very little), or “rien” (nothing). All 41 subjects, both ISQ and RTT subjects, reported ability to understand Ife. Among RTT subjects, the majority (14/16 – 88%) reported that they understand “all,” while the remaining two subjects understand “most.” In addition, 7/41 ISQ and RTT subjects (17%), five of them from Koko and five of them younger subjects, reported ability to speak Ife.

Regarding L2 abilities of children, ISQ subjects were asked about the age at which children in their villages are able to understand Ife speakers. About half of the subjects (12/23 – 52%), eight of them from Atokoligbé, gave ages of 8 years and younger, while the other half (11/23 – 48%) stated that children must be at least 9 years old. None of the 16 subjects with children reported that their children speak Ife.

5.1.4.3 Summary

The RTT results for the Ife narrative show a high average score of 95% indicating high levels of tested comprehension. At the same time, the moderate standard deviation of 5.16 indicates that comprehension levels across subjects do not vary extensively. There is no significant difference across location, gender or age.

The high average score appears to be paralleled by the results for reported dialect comprehension, with all subjects reporting ability to understand Ife. Speaking ability in Ife was reported by less than one-quarter of the subjects.

Regarding reported proficiency for children, about half of the subjects stated that children of 8 years and younger are able to understand Ife while, according to the other half, children must be at least 9 years old. None of the interviewed subjects reported that their children speak Ife.

5.1.5 Summary of dialect intercomprehension

To investigate dialect intercomprehension, three factors were examined: (1) the degree of internal comprehension within the Ica speech community, (2) the degree of lexical similarity between Ica and both Yoruba and Ife, and (3) the level of comprehension of both Yoruba and Ife throughout the Ica communities.
With regard to internal comprehension, community elders reported the existence of two varieties: Ica and Ilodji (also referred to as Ife); however, both varieties are, according to Aguidi, a Beninese linguist and L1 Ica speaker, linguistically homogenous.

As far as the lexical similarity to Yoruba and to Ife is concerned, the results show a lexical similarity of >80% at the upper confidence limit between Ica and both Yoruba and Ife, indicating that Ica speakers may be able to understand Yoruba and Ife. However, it was necessary to verify the lexico-statistical results through further comprehension testing.

Concerning levels of comprehension of Yoruba and Ife, the tested data show high average scores and low or moderate standard deviations for the Yoruba narrative (100%; STD of 1.14), the passage from the 1987 Yoruba New Testament (95%; STD of 5.04) and for the Ife narrative (95%; STD of 5.16) indicating that the general level of comprehension of Yoruba and Ife among the Ica people is high. In regard to the considerably lower average score of 76% (STD of 13.20) for the passage from the 1960 Yoruba Bible translation, it is assumed that this result is due to the antiquated language of this translation. Overall, there are no significant differences across either location, gender\(^{32}\) or age for any one of the tested texts.

The high RTT results are paralleled by reported data with rather high percentages of subjects reporting passive language abilities both in Yoruba and in Ife. Lower percentages reported productive abilities. In regard to L2 abilities of children, about half of the subjects stated that children of 8 years and younger are able to understand Yoruba and Ife, while the other half thought that children must be older.

Concerning comprehension of Yoruba in the religious context, the representatives of three surveyed churches stated that their congregations do not understand well the Bible readings in Yoruba from the 1960 translation. In addition, the same representatives stated that they have difficulties in expressing biblical doctrines or concepts in Yoruba. For the mosque in Lougba it was reported that preaching is done in Yoruba and that translation into Ica is regarded as unnecessary, since everybody understands Yoruba.

### 5.2 Language vitality

Language vitality of Ica was investigated through reported data with regard to language use patterns in various social domains, both public and private, as well as with regard to intergenerational shift.

#### 5.2.1 Language use in private domains

Interviewed subjects were asked which language(s) they use with various interlocutors in private domains.

All subjects reported use of Ica with their parents (25/25) and children (15/15). With their spouses all but two subjects (31/33 – 94%) use Ica, while the remaining two subjects reported use of Fon with their Fon L1 spouses.

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32 For the Bible passage from Luke 19, the higher average score of male versus that of female subjects is marginally significant.
In regard to language use outside the home domain, ISQ subjects reported almost exclusive use of Ica with Ica friends and neighbors (24/25 – 96%), with Ica elders (25/25), and at work or on the farm (24/25 – 96%). Only a few subjects reported use of Yoruba (2/25 with friends, 1/25 each with neighbors, and at work or on the farm), or French (1/25 each with friends, neighbors, and at work or on the farm) in addition to or instead of Ica. When RTT subjects were asked whether they ever use Yoruba with their Ica friends, the majority of subjects (9/15 – 60%) reported exclusive use of Ica. However, a considerable percentage reported use of Yoruba (6/15 – 40%), among them a higher percentage of male versus female subjects (4/8 – 50% vs 2/7 – 29%).

As regards language use by children, all interviewed ISQ subjects (18/18) reported that in their villages children use Ica while playing with other children.

Concerning language use by the youth, interviewed subjects were asked how well, in their opinion, the youth speak Ica. The majority of ISQ subjects (18/21 – 86%) thought that the young people speak Ica correctly. In Atokoligbé subjects were asked whether young people still speak Ica “comme il faut” (as they should), while in Koko subjects were asked if the young people speak Ica “de moins en moins” (less and less). In Atokoligbé, all but one subject (12/13 – 92%) reported that the young people speak Ica “as they should.” The remaining subject stated that the young people mix Ica with Fon and French which he considered a negative development. In Koko, only 2/8 subjects (22%) reported that the young people speak Ica “less and less,” stating that this development is negative since it diminishes the value of their language and that, therefore, literacy in Ica is necessary.

5.2.2 Language use in public domains

During the administration of ISQs, subjects were also asked which language(s) they use with various interlocutors in more public domains.

With regard to language use in the markets, all subjects (25/25) reported use of Ica in the local market, with additional use of Yoruba reported by one subject, and use both of French and Fon by another subject. Also in the regional market, most subjects (23/25 – 92%) use Ica, while 3/25 subjects (12%) use Yoruba, 2/25 (8%) use French and 2/25 (8%) use Fon, in addition to or instead of Ica.

In offices of the sous-préfecture, the majority of subjects (20/25 – 80%) use Ica, while 3/25 (12%) use Yoruba, 4/25 (16%) use French and 1/25 (4%) uses Fon, in addition to or instead of Ica.

5.2.3 Language use with non-Ica speakers

During the individual interviews, subjects were also asked which language(s) they use in their interactions with non-Ica speakers.
With Yoruba speakers, more than half of the subjects use Yoruba (23/41 – 56%), among them a higher percentage of male versus female subjects (16/20 – 80 vs 8/21 – 38%). The other half reported using Ica (12/25 – 48%).

For interactions with speakers of other Ede varieties, the majority of subjects reportedly prefer Ica: 21/24 subjects (88%) with Cabe speakers; 13/13 subjects (100%) with Idaca speakers; 36/38 subjects (95%) with Ife speakers. Only a few subjects reported exclusive or additional use of other languages for the above mentioned interactions. With Cabe speakers, 3/24 subjects (13%) use Cabe and 3/40 (8%) use Yoruba, with Idaca speakers 1/16 subjects uses Yoruba, and with Ife speakers 1/24 subjects uses Yoruba and 1/24 uses Ica.

5.2.4 Language use in the religious context

5.2.4.1 Church

Representatives of four different churches were interviewed about language use in the church context.

During the service/mass, Bible passages are read in Yoruba in the Methodist church of Atokoligbé, while the French and the Yoruba Bibles are used both in the Catholic church of Atokoligbé and in the Methodist church of Bantè. Translation into Ica is regarded as necessary only by the Methodist church of Atokoligbé, while the representatives of the other two churches stated that translation is regarded as unnecessary since the congregations understand Yoruba well enough except for difficult words. However, as already stated in Section 5.1.3.2, the same representatives reported that their congregations have problems in comprehending the Bible readings in Yoruba. For preaching, the representatives of the Catholic church of Atokoligbé reported exclusive use of Ica, while the representatives of both Methodist churches reported use of both Yoruba and Ica.

For Communion/Eucharist, announcements, songs, prayers from the pulpit, baptisms, confirmations, weddings and funerals, both the Catholic and the Methodist churches prefer Yoruba, with use of French also reported by the Methodist church of Bantè. For counseling and church discipline, women’s and youth meetings, prayer meetings and testimonies during the service/mass, both the Catholic and the Methodist churches reported predominant use of Ica with additional use of Yoruba for prayer meetings. Supplementary use of French and Yoruba was reported for youth meetings of the Methodist church of Bantè. Regarding Sunday classes for children, representatives of the Methodist churches reported use of Ica, while the Catholic church reported using Yoruba and French.

In the AOG church of Bantè, French is used for all activities mentioned above with simultaneous translation into Ica, except for women’s meetings where Ica is used exclusively. According to the

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33 ISQ subjects were asked which language they use with Yoruba speakers: 13/25 subjects (52%) gave Yoruba; RTT subjects were asked whether they ever use Yoruba with Yoruba speakers: 10/16 (63%) responded affirmatively.
34 No information regarding language use with Idaca speakers was obtained in Koko.
35 RTT subjects were not asked directly which language they use for interactions with Ife speakers: after the administration of the Ife narrative they were asked which language they use when talking to speakers from “là-bas” (over there), i.e. with people who speak the language of the narrator.
36 In addition, one subject stated that he never communicates with Ife speakers, explaining that they do not come to the Ica area.
pastor, this situation is due to the language policy of the AOG mission. Use of French is promoted in order to enable the mission to send pastors to language areas other than their own. Given this policy, the pastor would continue to use French for the Bible readings and preaching even if materials in Ica were available. At the same time, however, the pastor reported that the AOG authorities encourage the use of local languages by the congregations. Thus, translation may be made into the L1 of the people.

Regarding available Bible translations and other Yoruba materials, the representatives of all four churches stated that they were unaware of the existence of the 1987 Yoruba New Testament translation. The representatives of the Methodist and Catholic churches further reported that in their churches the 1960 translation of the Yoruba Bible is used. When asked approximately how many of their members own a private Bible in Yoruba, the representatives of the Methodist churches reported that a considerable percentage of their church members own Bibles (about 50% in Atokoligbé and about 70% (of 40–60 members) in Bantè); in the Catholic and AOG churches reportedly only few members (≤10%) own a private Bible. In addition, the representatives of all churches except the AOG church reported the use of song, prayer and religious children’s books in Yoruba without specifying to what extent these materials are used.

When asked the location of the nearest place to buy Yoruba Bibles and other materials, the representatives of the Catholic and Methodist churches of Atokoligbé mentioned Gouka in the south of the language area, while the representatives of the Methodist church of Bantè named Cotonou. The AOG pastor did not know where Yoruba materials could be purchased.

5.2.4.2 Mosque

According to a Muslim RTT subject in Lougba, Yoruba and Arabic are used in the mosque; the Koran is read in Arabic and Yoruba, and preaching is done in Yoruba.

5.2.5 Summary of language vitality

Ica is the preferred language of the Ica people and is being used in all domains. There are no indications of occurring or impending language shift.

With regard to private domains, Ica is used almost exclusively within and without the home domain. Also in more public domains and in interactions with non-Ica speakers, Ica is widely used; however, Yoruba is also used in addition to or instead of Ica. Use of Fon or French is rare.

With regard to intergenerational change, the reported data indicate that Ica is also the preferred language of children. Concerning the youth, several interviewees maintained that the young people are not speaking Ica well and that they are mixing in French vocabulary.

In the church context, Ica, Yoruba and French are used to varying degrees by the various churches. In the two surveyed Methodist churches and the Catholic church, Yoruba seems to be the preferred language for most activities during the service/mass, while use of Ica appears to be predominant for meetings outside the service/mass. In contrast, in the AOG church use of French, with simultaneous translation into Ica, is predominant. In regard to available Bible
translations, all representatives stated that they were unaware of the existence of the 1987 Yoruba New Testament translation.

In regard to language use in the mosque, it was reported for Lougba that preaching is done in Yoruba.

5.3 Language attitudes

During both community and individual interviews, language attitudes toward Ica and its potential development were investigated, as well as attitudes toward the oral and written forms of both Yoruba and Ife.

5.3.1 Attitudes toward Ica and its development

Literacy coordinators from Akpassi and Lougba were interviewed about Ica development and asked if any attempts had been undertaken thus far. Both coordinators responded negatively, expressing, however, that the development and use of Ica for written purposes was desirable and necessary, since the Ica people would like to have their own primer.

To the same end, ISQ subjects in Atokoligbé and Koko were asked if they thought it would be a “good thing” for the Ica people to be literate in Ica. All but one subject (23/24 – 96%) responded affirmatively stating that Ica is the first language of the Ica people and that literacy in Ica would encourage the development of their language. Only one younger male from Koko responded negatively stating that there are too few Ica speakers. Subjects in Atokoligbé were also asked if they would want to enroll in an Ica literacy class if one were established in their village. All eight subjects responded affirmatively, expressing their desire to be literate in their language.

In regard to the choice of a potential reference dialect, elders in Atokoligbé stated that Ica is spoken well all over and no one variety is deemed pure. They stated further that Ilodji should be recommended for development since the Ile-Ife community in Nigeria is an important one. However, given that the Ica dialect speakers outnumber the Ilodji speakers, the elders would also accept the Ica dialect as the written form.

To probe more indirectly with regard to the choice of a reference dialect, ISQ subjects were asked where the best place was to learn Ica. All subjects (25/25) named their own villages.

5.3.2 Attitudes toward Yoruba and Ife

During individual interviews, subjects were asked questions about their attitudes toward spoken Yoruba and Ife. All interviewed subjects professed positive attitudes toward the ability to speak and understand Yoruba (25 ISQ subjects) and Ife (28 ISQ and RTT subjects37), since both languages are important for communication, work and travel. In addition, it was stated that the Ica and Yoruba languages are the same, and that Ife is like Ica. At the same time, however, it was also claimed that the Ica, Yoruba and Ife people belong to ethnically distinct groups and that their speech forms differ.

37 This issue was not raised in Koko.
When subjects in Atokoligbé were asked if they would like to be literate in Yoruba or Ife, the majority of subjects responded affirmatively both to Yoruba (9/11 – 82%) and to Ife (12/13 – 92%). When those subjects responding negatively were asked to explain why they think this way, subjects stated that they do not speak these Ede varieties well.

### 5.3.3 Attitudes in the church context

In the following sections, attitudes toward Ica and Yoruba in the church context are examined.

#### 5.3.3.1 Ica

During interviews with church representatives, several questions were asked to explore attitudes toward Ica and its development.

When asked whether the use of Ica in the church context is appropriate, all representatives responded affirmatively, explaining that the use of Ica is encouraged in order to facilitate comprehension in the church context for those members who do not understand Yoruba well enough. When asked which language they thought their congregations would prefer, representatives of the Methodist and Catholic churches of Atokoligbé mentioned Ica, while the representatives of the Methodist church of Bantè thought that Yoruba would be preferred, since, according to the president of the church, it is impossible to conduct church activities without Yoruba.

Concerning Ica language development, all interviewed representatives thought that Ica development, especially Bible translation, would be useful to their congregations, and that their congregations also would be interested in the development of religious materials in Ica, given that it is the language they understand best. When asked if their church had ever made any attempts at Ica development, the representatives of the Methodist church of Bantè stated that they had never discussed this issue. In contrast, the representatives of the Methodist church of Atokoligbé and the AOG church of Bantè stated that their congregations had expressed interest in the development of religious materials and Bible translation in Ica. However, none of the churches had ever undertaken any efforts to start Ica Bible translation or an Ica literacy program.

In regard to the production of religious materials on a local level, the representatives of the Methodist church of Atokoligbé stated that their congregations had already produced some materials without specifying which kind of materials, while the representatives of the Catholic church reported that some church members had composed songs in Ica, however without transcribing them. In addition, the Catholic curate of Sokponta, H. Seglo (1993, personal communication), reported that even though thus far the Catholic church had undertaken no official efforts at Ica development, two Ica priests had started with the translation of some songs into Ica. However, the curate could not give more precise information, and it was not possible to locate these priests during the actual survey.

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38 The majority stated that they would also like to be literate in Cabe (7/8 – 88%) or Idaca (9/9 – 100%).
39 This issue was not raised with the AOG church of Bantè.
40 This issue was not raised with the Catholic church of Atokoligbé.
Concerning the potential involvement of their churches in a multi-denominational translation project, all representatives thought that they would receive permission to be involved in such a project.

5.3.3.2 Yoruba

The church representatives were also interviewed about their attitudes toward oral and written Yoruba in the church context.

Overall, attitudes toward written Yoruba appear to be positive with all interviewed representatives reporting that their congregations had already expressed interest in becoming literate in Yoruba. The representatives of the Catholic church further stated that even if Ica materials were available literacy in Yoruba would still remain necessary.

However, even though attitudes appear to be positive, it is noted that literacy efforts within the church context seem to be rather limited. In the Catholic and AOG churches no literacy programs had been organized up to the time of the third stage of the survey in early summer 1993, though the AOG church reported that their congregation understands Yoruba and is interested in a literacy program. The Catholic church explained that neither teachers nor materials are available in order to organize Yoruba literacy classes. Only the representatives of the Methodist churches reported that their churches organize Yoruba literacy classes, though poorly attended: ten students had registered for the 1993 literacy class in Atokoligbé.

The church representatives were also questioned about the 1987 Yoruba New Testament translation. As previously mentioned, the representatives stated that this translation was unknown to them. When copies of passages from the letter of Jude and from the book of Luke were distributed in the Catholic church of Atokoligbé and in the AOG church of Bantè, the representatives of the Catholic church expressed interest in using the New Testament in their church, assuming it would be better understood than the 1960 translation. The pastor of the AOG church stated that he felt unable to make a spontaneous comparison of both translations because he neither speaks nor understands Yoruba. Therefore, he wanted to consult with his elders before passing any judgment. The representatives of the Methodist church of Bantè were not given copies of Bible passages; however, they also expressed interest in using the 1987 translation.

The AOG pastor also reported that members of his congregation had expressed interest in obtaining Yoruba Bibles; however, the pastor said he had never considered ordering any.

5.3.4 Summary of language attitudes

Overall, attitudes toward Ica and its development, as well as toward the oral and written forms of Yoruba and Ife appear to be positive.

Regarding Ica, interviewed literacy coordinators and subjects expressed interest in Ica development, as well as in Ica literacy classes. However, no official efforts had been yet undertaken. As for the choice of a potential reference dialect for language development, community elders stated that Ica is spoken well all over and no one variety is deemed pure.
However, because of the greater number of speakers, Ica rather than Ilodji seems to be the preferable variety.

Also in the church context, attitudes toward Ica language development and Bible translation appear to be positive with representatives stating that their congregations would prefer the use of Ica in church over the use of Yoruba or French. Concerning the potential involvement of their churches in a multi-denominational translation project, all representatives thought that they would receive permission to be involved in such a project. However, so far none of the congregations had undertaken any efforts at Ica Bible translation.

Attitudes toward both the oral and written forms of Yoruba and Ife appear to be positive with subjects stating that the Ica and Yoruba languages are the same, and that Ife is like Ica. However, subjects also claimed that the Ica, Yoruba and Ife people belong to ethnically distinct groups and that their speech forms differ.

Also, within the church context, attitudes toward written Yoruba appear to be positive. At the same time, however, efforts at Yoruba literacy within the church context seem to be rather limited. As far as the 1987 Yoruba New Testament translation is concerned, all representatives, except for the pastor of the AOG church, expressed interest, assuming it would be better understood by their congregations than the 1960 translation.

5.4 Bilingualism and attitudes regarding French

As previously stated, the investigation of bilingualism and attitudes regarding French was not a primary concern of this survey and questions concerning French only appeared on the individual sociolinguistic questionnaire.

Less than half of the subjects reported ability to speak (9/24 – 38%) and understand (11/24 – 46%) French, among them higher percentages of educated versus uneducated subjects. In addition, all subjects (25/25) professed positive attitudes regarding the ability to speak and understand French, explaining that French, as an international language and language of formal education, is important for communication, work and travel.

Subjects with children were also asked about the L2 abilities of their children. Of those subjects who reported having children, only 2/15 (13%) reported that their children speak French, explaining that they started learning it when they enrolled in school.

5.5 Literacy

Both RTT and ISQ subjects were asked if they were able to read and write in Yoruba, while only ISQ subjects were asked about their reading and writing abilities in French.

<table>
<thead>
<tr>
<th>Ability to understand French:</th>
<th>Educated: 7/7 – 100% vs Uneducated: 4/11 – 36%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ability to speak French:</td>
<td>Educated: 6/7 – 86% vs Uneducated: 3/6 – 50%</td>
</tr>
</tbody>
</table>
Less than half of the subjects reported being literate, with considerably higher percentages of male versus females subjects. With regard to education, it is noted that among uneducated subjects a considerable percentage reported being literate in Yoruba (reading: 6/17 – 35%; writing: 3/17 -18%).

ISQ subjects were also asked whether they had ever tried to write Ica. One-third of the subjects (8/23 – 35%) answered affirmatively, among them a higher percentage of male versus female subjects (6/12 – 50% vs 2/11 – 18%).

6. Conclusions

The purpose of this survey was to assess whether and to what extent existing literature and literacy efforts in Yoruba and Ife could extend to the Ica communities, or whether an additional language-based development program in Ica would be beneficial, and to gather data that would help determine the nature and extent of SIL’s possible involvement among these communities. The following areas were investigated:

1. Level of dialect intercomprehension;
2. Language vitality of Ica;
3. Language attitudes toward Ica, Yoruba and Ife.

In addition, there are the peripheral factors about which data were gathered during the survey: reported proficiency and attitudes regarding French, as well as education and literacy levels. These data have been previously presented and will not be discussed in further detail.

6.1 Dialect intercomprehension

With regard to dialect intercomprehension, three factors were examined: (1) the degree of internal comprehension within the Ica speech community, (2) the degree of lexical similarity between Ica and both Yoruba and Ife, and (3) the level of comprehension of both Yoruba and Ife throughout the Ica communities.

First, with regard to the degree of internal comprehension within the Ica speech community, community elders reported the existence of two varieties: Ica and Ilodji (also referred to as Ife). However, both varieties are, according to Aguidi, a Beninese linguist and L1 Ica speaker, linguistically homogenous.

The second factor to be considered is the degree of lexical similarity between Ica and both Yoruba and Ife. The results show a lexical similarity of >80% at the upper confidence limit

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42 Male versus female subjects:

<table>
<thead>
<tr>
<th>Language</th>
<th>Reading</th>
<th>Writing</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yoruba</td>
<td>14/20 (70%) vs 2/21 (10%)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>13/20 (65%) vs 0/21 (0%)</td>
<td></td>
</tr>
<tr>
<td>French</td>
<td>8/12 (67%) vs 2/12 (17%)</td>
<td></td>
</tr>
</tbody>
</table>
between Ica and both Yoruba and Ife, indicating that, in accordance with previously established guidelines for wordlist analysis, Ica speakers may be able to understand Yoruba and Ife.

The third factor concerns comprehension of Yoruba and Ife. Applying Marmor’s (1997:2f) previously mentioned guidelines by which to draw conclusions from comprehension testing results, the average scores of 100% for the tested Yoruba narrative (STD of 1.14), of 95% for the Bible passage in modern Yoruba (STD of 5.04), and of 95% for the Ife narrative (STD of 5.16) can be defined as “high” dialect comprehension. Marmor specifies further that this classification refers to all segments of the population. In the current analysis there are no significant differences across either location, gender or age.

Given these findings, it appears that the Ica communities could benefit from existing literature and literacy efforts in Yoruba and Ife, and that there is no need for SIL to be involved in a language development effort for Ica.

6.2 Language vitality

Based on reported data gathered during community and individual interviews, it appears that Ica continues to be used in all public and private domains across social groupings. With regard to the youth, however, several interviewees evaluated that some young people are not speaking Ica well and that they are mixing in French vocabulary. Given the overall rather low levels of formal education and, thus, presumably rather low levels of French proficiency, it does not appear likely that the reported mixing of Ica with French should be taken as an indication of possible language shift and endangerment. Rather, these expressions could be taken as revealing positive attitudes toward Ica in that interviewees feel that there is a right way to speak Ica and that their language should be valued. Thus, in the opinion of the author it can be concluded that, overall, there are no indications of occurring or impending language shift toward any of the local L2s or French.

In the church context, Ica, Yoruba and French are used to varying degrees by the various churches. Depending on the language policy of the denomination, Yoruba or French are used for most activities during the service/mass, including Bible readings; for activities outside the service/mass, use of Ica appears to be predominant. As far as Yoruba Bible translations are concerned, it was reported that the 1960 translation of the Bible is used while the 1987 Yoruba New Testament translation is unknown.

6.3 Language attitudes

Overall, the attitudes of the Ica communities toward their language and its development appear to be positive. Concerning the choice of a reference dialect for language development, the Ica dialect seems to be preferable. Positive attitudes toward Ica language development and especially Bible translation were also expressed by interviewed church representatives who thought that

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43 For more details, see Footnote 10 in Section 3.
44 As far as the lower average score of 74% (STD of 13.20) for the Bible passage from the 1960 translation is concerned, it is assumed that this rather low average score is due to the antiquated language of this translation. For the Bible passage from Luke 19, the higher average score of male versus that of female subjects is marginally significant.
45 “Need refers here to the point of view of SIL vis-a-vis the allocation of its resources” (Marmor 1997:2).
they would receive permission to be involved in a multi-denominational translation project. However, community-initiated attempts both within and without the church context toward Ica language development seem to be very limited.

Attitudes toward Yoruba and Ife also appear to be positive, with subjects stating that the Ica and Yoruba languages are the same and that Ife is like Ica. However, subjects also claimed that the Ica, Yoruba and Ife people belong to ethnically distinct groups and that their speech forms differ.

Also within the church domain, attitudes toward written Yoruba appear to be positive. At the same time, however, Yoruba literacy efforts seem to be rather limited. As far as the 1987 Yoruba New Testament translation is concerned, most representatives expressed interest in its use, assuming it would be better understood by their congregations than the 1960 translation.

6.4 Summary

To restate the final conclusions, the results regarding dialect intercomprehension and language attitudes indicate that the Ica communities could be linked to existing literature and literacy efforts in either Yoruba or Ife, and that, therefore, there is no need for SIL to pursue a language development program in Ica.

It should be noted though that existing regional literacy efforts throughout the sous-préfecture, as well as within the church, appear to be limited to Yoruba, while no literacy efforts were reported for Ife. This situation corresponds with the objectives of the national literacy strategy for Benin, which chose Yoruba, but not Ife, as one of six national languages for non-formal adult education.

Therefore, given the governmental language policies, it would appear that the Ica communities should be linked to existing literature and literacy efforts in Yoruba rather than in Ife. However, due to positive attitudes toward Ica language development and Bible translation, it would also be possible for the community to undertake development on its own should they desire to do so.
Appendices

Appendix A. Map of the Ica language area

This map is based on the information given by chiefs and elders in the Ica language area:
Appendix B. Lexical similarity

For this computation, morphemes that are apparently affixed to the form used in another variety are included in the analysis. 46

Table 6: Lexical similarity between Ede varieties

<table>
<thead>
<tr>
<th>Percent matrix</th>
<th>Variance matrix</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ica</td>
<td>Ica</td>
</tr>
<tr>
<td>71 Yoruba (Porto-Novo)</td>
<td>6.4 Yoruba (Porto-Novo)</td>
</tr>
<tr>
<td>77 62 Ife (Tchetti)</td>
<td>5.9 6.3 Ife (Tchetti)</td>
</tr>
</tbody>
</table>

46 See Volume 1, Appendix K for further details regarding the criteria applied for similarity groupings, Appendix L for a complete listing of elicited data sorted by gloss and Appendix M for computed percent and variance matrices for lexical similarity for all elicited Ede wordlists.
Appendix C.  RTT results: Raw scores

C.1. Yoruba narrative

<table>
<thead>
<tr>
<th></th>
<th>SUBJ#</th>
<th>#CORR</th>
<th>#TOT</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pira:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>MY</td>
<td>1</td>
<td>11.0</td>
<td>11.0</td>
<td>100</td>
</tr>
<tr>
<td>MY</td>
<td>8</td>
<td>10.5</td>
<td>11.0</td>
<td>95</td>
</tr>
<tr>
<td>MO</td>
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</tr>
<tr>
<td>MO</td>
<td>6</td>
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<td>11.0</td>
<td>100</td>
</tr>
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<td>11.0</td>
<td>11.0</td>
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<td>4</td>
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<tr>
<td>FO</td>
<td>5</td>
<td>11.0</td>
<td>11.0</td>
<td>100</td>
</tr>
</tbody>
</table>

| Lougba: |           |       |      |    |
|         | SUBJ#     | #CORR | #TOT | %  |
| MY      | 14        | 11.0  | 11.0 | 100|
| MY      | 16        | 11.0  | 11.0 | 100|
| MO      | 13        | 11.0  | 11.0 | 100|
| MO      | 15        | 11.0  | 11.0 | 100|
| FY      | 11        | 11.0  | 11.0 | 100|
| FY      | 12        | 11.0  | 11.0 | 100|
| FO      | 9         | 11.0  | 11.0 | 100|
| FO      | 10        | 11.0  | 11.0 | 100|

Abbreviations:

SUBJ# = subject number, #CORR = number of correct answers, #TOT = number of total possible correct answers.
C.2. Yoruba Bible passages

<table>
<thead>
<tr>
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</thead>
<tbody>
<tr>
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C.3. Ife narrative

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Appendix D. Proficiency in Yoruba: Reported data in detail

D.1. Comparison across location

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<thead>
<tr>
<th>Location</th>
<th>HghCmp:</th>
<th>RBrCmp:</th>
<th>GenPrf:</th>
<th>HghPrf:</th>
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<tbody>
<tr>
<td>Atokoligbé</td>
<td>11/13 – 85%</td>
<td>10/13 – 77%</td>
<td>9/13 – 69%</td>
<td>7/13 – 54%</td>
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<tr>
<td>Koko</td>
<td>10/11 – 91%</td>
<td>12/12 – 100%</td>
<td>7/11 – 64%</td>
<td>6/10 – 60%</td>
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<tr>
<td>Lougba</td>
<td>8/8 – 100%</td>
<td>6/8 – 75%</td>
<td>3/8 – 38%</td>
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<tr>
<td>Pira</td>
<td>8/8 – 100%</td>
<td>6/8 – 75%</td>
<td>4/8 – 50%</td>
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</table>

D.2. Comparison across social group

1. Gender: Male versus female subjects
   - HghCmp: 18/20 – 90% vs 19/20 – 95%
   - RBrCmp: 12/12 – 100% vs 10/13 – 77%
   - GenPrf: 17/20 – 85% vs 11/20 – 55%
   - HghPrf: 11/19 – 58% vs 9/20 – 45%

2. Age: Younger versus older subjects
   - HghCmp: 19/21 – 90% vs 18/19 – 95%
   - RBrCmp: 11/13 – 85% vs 11/12 – 92%
   - GenPrf: 12/20 – 60% vs 16/20 – 80%
   - HghPrf: 9/20 – 45% vs 11/19 – 58%

D.3. Comparison across language contact

1. Residence patterns: Subjects reporting temporary residence versus those with no residence in the Yoruba language area
   - HghCmp: 14/14 – 100% vs 23/25 – 92%
   - RBrCmp: 10/11 – 91% vs 12/14 – 86%
   - GenPrf: 14/14 – 100% vs 14/26 – 54%
   - HghPrf: 11/14 – 79% vs 9/25 – 36%

2. Travel patterns: Subjects rarely traveling versus not traveling to the Yoruba language area
   - HghCmp: 6/7 – 86% vs 11/11 – 100%
   - RBrCmp: 2/2 – 0% vs 0/11
   - GenPrf: 6/7 – 86% vs 7/11 – 64%
   - HghPrf: 4/7 – 57% vs 3/11 – 27%

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47 Ability to always understand everything when the subject hears Yoruba people speaking.
48 Ability to fully understand Yoruba broadcasting on the radio.
49 General speaking ability.
50 Ability to always say everything the subject wants to say in Yoruba.
D.4. Comparison across education

1. Educated versus non-educated subjects

  - HghCmp: 10/12 – 83% vs 17/17 – 100%
  - RBrCmp: 5/7 – 71% vs 5/6 – 83%
  - GenPrf: 9/12 – 75% vs 14/17 – 82%
  - HghPrf: 4/12 – 33% vs 10/17 – 59%
References


