UNIVERSITY OF EDUCATION, WINNEBA

THE EFFECT OF LANGUAGE CONTACT ON GBI- DZIGBE

DIALECT OF EWE

STELLA AKOSUA KAYI

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BY

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A THESIS IN THE DEPARTMENT OF APPLIED LINGUISTICS, FACULTY OF LANGUAGES EDUCATION, SUBMITTED TO THE SCHOOL OF GRADUATE STUDIES, UNIVERSITY OF EDUCATION, WINNEBA, IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR AWARD OF THE MASTER OF PHILOSOPHY (APPLIED LINGUISTIC) DEGREE

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Candidate's Declaration

I, Stella Akosua Kayi, declare that this Thesis with the exception of quotations and references contained in published works which have all been acknowledged, is entirely my own original work, and it has not been submitted, either in part or whole for another degree elsewhere.

Candidate's Name: Stella Akosua Kayi

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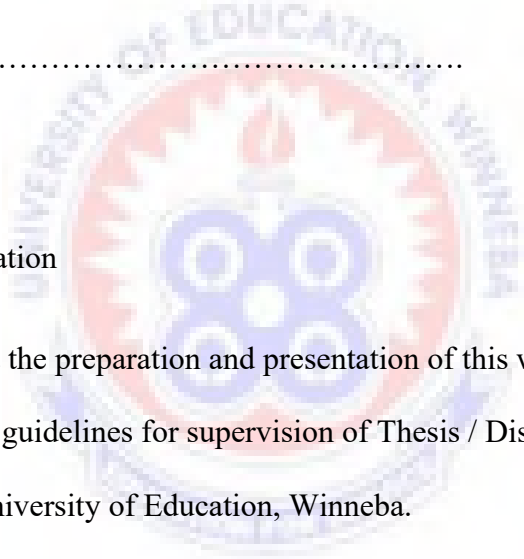
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I hereby declare that the preparation and presentation of this work was supervised in accordance with the guidelines for supervision of Thesis / Dissertation / Project Work as laid down for the University of Education, Winneba.

Supervisor's Name: DR. P. K. Agbedor

Supervisor's Signature: …………………….........................

Date: ……………………………………………….…

ACKNOWLEDGEMENT

DEDICATION

I dedicate this work to Sedem Kwasigah and Senanu Kwasigah, my children, for being

my source of inspiration; to Festus Kayi and John Kayi, my brothers for their support

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Abbreviations	Meanings
def	definite article
DFGDDE	Deviation From, Gbi Dzigbe Dialect of Eʋe
dim	diminutive marker
foc.	focus
fut.	future
GD	Gbi Dzigbe
GDDE	Gbi Dzigbe Dialect of Eʋe
GDTA	Gbi Dzigbe Traditional Area
obj.	object
poss.	possessive
progr.	progressive
prt.	addressive particle
ppt	perfect tense
pt	past tense
1pl.	1st person plural
2pl.	2nd person plural

3pl.   3rd person plural

1sg.   1st person singular

2sg.   2nd person singular

3sg.   3rd person singular

SVE   Standard Variety of Eʋe

wh   (wh) interrogative

ABSTRACT

This work seeks to find out the causes of language contact in the Gbi Dzigbe community. It is also to identify the languages that are in contact with Gbi Dzigbe Dialect of Eʋe (GDDE), and whether those languages have had any effect on the GDDE, if they have, what effects have they had the on the GDDE. Data was collected through observation and interview. The indigenous people of Gbi Dzigbe (GD) were used. The study showed that Gbi Dzi Traditional Area (GDTA) is a multilingual environment, and people with different language backgrounds have settled there for economic, social, and religious reasons. Languages in contact with GDDE have some effects on the GDDE. Among the effects are lexical and structural changes. Interestingly, the dominant language in GD is being influenced by the non-Eʋe languages spoken in GD. Moreover, when indigenous people speak their language variety in a multilingual environment, they would be able to maintain their language and pass it on to the younger generations. Traditional rulers should encourage their subjects to perform the necessary traditional rites when the need arises. This will help the younger generation to acquire and use appropriate vocabulary items and expressions. Besides, this work has other linguistic researches that are related to language contact.

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CHAPTER ONE

INTRODUCTION

1.0 Overview

This chapter introduces the project on. It discusses the background of the research, and the basis upon which the research is developed. The chapter also presents the use of different languages in the speech community that influence the native language of the people.

1.1 Background to the Study

According to Kuiper and Allan (1996:2) "language can be regarded as a code of conveying a great variety of information. The linguistic code uses symbols and signals." Pearson et al (2003) also define language as "a collection of symbols, letters, or words with arbitrary meanings that are governed by rules and used to communicate." They explain further that language consists of words or symbols that represent things without being those things. The word "bucket" represents the object but it is not the object itself. It is a symbol/word. The definition further explains the arbitrary nature of language, as the thought of a person who tries to assign meaning to someone"s speech is never the same as that of the speaker. The people involved in conversation, most of the time, normally depend upon the context of the conversation for meaning, for the same thing may mean different things in different contexts. In addition, symbols such as artifacts do communicate a lot to people. People with different ethnic backgrounds can read varied interpretations based on their language backgrounds.

Andoh-Kumi (1999:109) asserts that "language is one of man's major means of expression." It is apparent that human beings need language for communication in their daily lives. Language is needed for conversation on the streets, in work places, homes, and anywhere human beings can be found. Besides, human beings express themselves for the purpose of survival. Daily activities go on successfully because the people who live in a community can communicate in a common language. In families, a common language is used for communication, and each member is identified with that language. The common language which is spoken in a community may be the language of the natives. Such a language may remain the means of expression by the indigenous people of that community, since it is passed on from generation to generation.

1.1.1. The History of Gbi-Dzigbe

History has it that with all other Eʋe communities the *Gbis* migrated from Nigeria in a westerly direction to *Ketu*, a town lying west of the River Niger. It is not clearly stated whether the *Eves* met the *Yorubas* there, but the site is now the territory of the *Yorubas*, in the Republic of Nigeria. From *Ketu,* the pople of *Gbi* settled at *Atando* situated east of the River *Mono*. From there the *Gbis* settled in a walled city of *Notsie*, also known as *Glime*, now in the Republic of Togo. When they left *Notsie*, they settled in other places including *pel* before they got to *Agɔdzɔgbe* between the present site of Hohoe and *Fodome*. The people of *Gbi* split into two and one half decided to move further and settled somewhere else. They are the *Gbiyigbeawo*; the people of *Peki*. The other half which remained at *Agodzogbe* is the *Gbidzigbeawo i.e.* (Hohoe Traditional Area). *Gbidzigbeawo* later discovered the River *Danyi,* drew closer to it and decided to settle

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permanently there, and that is where they are now. The River *Danyi* is the main source of water for the people in the GDTA till date.

The people of *Gbi* travelled in seven divisions from *Glime*, and these seven divisions became their original seven towns of *Gbi-Dzigbeawo* and *Gbi-Yigbeawo* as stated below:

Gbi-Dzigbe   Gbi-Yigbe

Gbi-Hohoe   -   Peki *Afeviwofe*

Gbi-Atabu   -   Peki Blengo

Gbi-Bla   -   Peki Avetile

Gbi-Wegbe   -   Peki Wudome

Gbi-Kpeme   -   Peki Tsame

Gbi-Kledzo   -   Peki Dzogbati

Gbi-Kpoeta   -   Peki Dzake

Two other divisions sprang up with time, resulting in nine divisions each in both Gbi-Dzigbe and Gbi-Yigbe. They are Gbi-Goɖeŋu which sprang up from Gbi Wegbe, and Gbi-Abansi also sprang up from Kpeme.

Gbi Abansi   -   Peki Adzokoe (Old Town)

Gbi-Goɖeŋu   -   Peki Adzokoe (New Town)

In Gbi Dzigbe, the name of a clan in each town is the name of a town in Gbiyigbe (Peki); hence, the pairing above.

1.1.2. The Nature of the People of Gbi-Dzigbe

The occupation of the people of GD is basically farming, but with the advent of formal education, many people among them have excelled academically, and are found in lot of high positions and professions in and outside the country Ghana. They are very hospitable and so have the biggest zongo community in the Volta region. Apart from the zongo community which serves as an evidence of their friendliness, two villages also sprang up as farming communities, and are occupied basically by people with different ethnic backgrounds. As farming communities, very insignificant number of natives (*Gbis*) lives in those two communities, i.e. a family or two. They are *Gbi Akplamafu* and *Gbi Avegã*. These two villages are small farming communities, and are quite far away from the original Gbi Dzigbe Community. Since they are not in direct contact with the indigenous people for their daily activities, they were not included this study.

1.1.3. The Neighboring Towns of Gbi Dzigbe

The Gbi Dzigbe Traditional Area (G.D.T.A.) has neighboring towns and villages that have different language backgrounds. Some of the neighboring towns and villages are: *Likpe, Lolobi, Akpafu, Ayoma, Jasikan, Okagyakrom*, and *Santrokofi*. There are also some Eʋe speaking towns and villages in the western part of G.D. They are *Alavanyo*, *Fodome*, *Liate*, *Ve*, *Wli*, *Kpando*, *Gbefi*, and *Leklebi*. The Eʋe speaking people villages also have different varieties of the *Uedome* dialect. Moreover, there is a very big Zongo community in Hohoe, which is occupied by people who speak distinct languages that are

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not related to Eʋe. Those languages are; *Kotokoli, Dagbani, Hausa, Guruni, Zamarama, Chamba, Zugu, Fufulde,* etc. as their first languages. For them, Eʋe is their second language and because they live in the environment where the Gbi variety of Eʋe is spoken, they learn to speak that variant of Eʋe.

1.1.4. The Main Function of Language

The primary aim of the existence of language is to communicate. According to Yule (2007), "the major functions of language use may be described as interactional … and transactional." The interactional function is the situation where people engage in communication for social and emotional reasons. Through language, people express closeness and friendliness to each other. It is only through communication that one can express a sense of agreement or disagreement to issues in family or society. "The transactional use of language has to do with the use of linguistic abilities to communicate knowledge, skills and information (Yule: ibid)." The teaching of skills and knowledge to people is done through the use of language. The same applies to sending and receiving information. One cannot communicate without the use of language. Through language, business transactions go on smoothly among the parties involved.

MacBride (1980) also identifies five functions of communication. They are; information, socialization, motivation, education, and entertainment. Comparatively, these functions are similar to those proposed by Yule. The only distinction between them is the further breakdown done by MacBride. Language plays an important role in communication. Communication is a two way process which involves two parties or more, depending upon the circumstances. It usually involves the speaker and the receiver/s, and they end

up exchanging information. The interlocutors do give and receive information from each other any time they engage in communication to fulfill their communicative goals.

Communication can take different forms; verbal and non-verbal. Verbal communication involves the use of words. It is either written or spoken. The non-verbal communication does not involve the use of words. The study is focused on the spoken language of the people, for the variety of Eʋe under study has not got the written version; besides, it can be described as a basic language since that is the spoken version. Lyons (2009) asserts that "one of the cardinal principles of modern linguistics is that spoken language is more basic than written language. … All the great literary languages of the world are derived, ultimately, from the spoken language of particular communities." This attests to the fact that spoken language existed long ago, and any form of analysis that can be made on any language must depend upon the spoken version of the language. Due to Lyon"s assertion about spoken language, the native speakers can be relied upon for sociolinguistic study of a language / languages. In this respect, the natives of a particular community usually are expected to produce/speak the variety of their language, and this does not depend upon the literacy of the indigenous people. Besides, oral languages / indigenous languages are passed on from one generation to another.

1.1.5. Language as an Identity

Speakers of native languages may have some link and may be identified with their languages. According to Seuren (1998), "our identity as individuals and as part of a larger group appears to be routed, at least in part, in our language and ability to communicate." Language is said to be a source of identifying people who belong to a particular ethnic

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group. The people who belong to a particular ethnic group can be identified through their use of language. For that reason, the indigenous people of Gbi Dzigbe can also be easily identified with their spoken variety of Eʋe. Therefore, anyone who knows the Gbi Dzigbe variety of Eʋe can link it with the people of Gbi Dzigbe.

"Language movements … are tied to a desire to maintain cultural identity and integrity at the local level, and diversity within the world on a broader level (Krauss, 1996)." In almost every community, the indigenous people would like to stand out among the other people, and they do so in the community, through the use of their indigenous language. This usually helps them to show and maintain their cultural identity within and outside their communities

A language can easily be identified by those who share a common code. They are the people who speak and understand a language, and can communicate effectively in that language. Such people do sometimes learn a language as an environmental language, which they need for communication in order to fulfill some obligations. The Gbi Dzigbe Dialect of Eʋe is also learned by people with different ethnic backgrounds, who for one or more reasons live in the Gbi Dzigbe Traditional Area; go there frequently to fulfill some social obligations. Since those people need to communicate with the people in that community, they learn the environmental language (Gbi-Dzigbe Dialect of Eʋe) and use it for survival in that community.

Language serves as a tool. Sekyi-Baidoo (2000) is of the view that, "communication is a process of sending and receiving information, and it is important to understand that communication is basically for the sake of survival." Human beings need language to

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communicate in order to survive, and it is through giving and receiving information that this purpose can be achieved.

Verges (1992) assert that, "information is the basic resource for today"s human survival." There is the need for the learning of an additional language for the purpose of communication, in an environment where ones" native language is not spoken as an environmental language. Everybody, in one way or the other, needs information in a community to survive. No matter how highly educated a person is, s/he would still need to source information from people in order to survive in a community. A professor who needs to carry out an educational research in a remote village will have to rely on information from the people who live there, and who may even not have any kind of formal education. This will help the researcher get first hand information, which is more reliable and undiluted. The researcher will also depend upon his/her ability to communicate with the people in that environment in their language. In spite of the researcher's level of education, his/her educational investigation will materialise if s/he is able to communicate with the people in that remote village. It does not matter how fluent s/he is able to speak that language, but rather, s/he will use all available strategies to communicate with the people, just to gather the needed information. To achieve this, some researchers do engage in closer relationship with some of the indigenous people resulting in a more natural exchange of information.

The language the professor in this illustration acquires may have some peculiarities. S/he will engage in code mixing and code switching when conversing with the people in that environment because s/he may not have acquired enough vocabulary in the target

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language, so there will be the need for substitution for appropriate vocabulary. This substitution may go a long way to affect the language of the indigenous people who are closer to this professor. The longer s/he lives there, the higher the effect of his language on the indigenous language of the people closer to him/her. This can happen anywhere in the world.

Those who speak other varieties of Eʋe in that environment as their home language also use them to communicate since the dialects of Eʋe are mutually intelligible in most cases. As different varieties of Eʋe are used in the same environment, they may go a long way to affect the existing dialect of Eʋe, as time goes on.

Almost all Ghanaians in Ghanaian communities are bilinguals and sometimes multilingual. Formal education has given room to some Ghanaians to communicate with their children at home in English. Some educated Ghanaian parents think their wards should be introduced to English language at birth instead of their indigenous Ghanaian languages.

If three or more languages are spoken in the same community, that community is regarded as a multilingual community. The people in such communities are exposed to more than two languages, so the languages spoken by the people come into contact with one another. In a multilingual environment, languages in contact do interfere with one another, and this goes a long way to affect the indigenous language of the area. This is because the indigenous people of that area in question tend to accommodate the speech of their interlocutors during their interactions. The indigenous language of the speech

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community may therefore be affected, when in contact with other languages. Similarly, the Gbi Dzigbe Dialect of Eʋe is being affected by the other languages and dialects of Eʋe that are used in that speech community.

1.2 Statement of the Problem

The Gbi Dzigbe Dialect of Eʋe coexists with many dialects of Eʋe and many other languages in Gbi Dzigbe (Hohoe traditional area). In the Gbi Dzigbe community, the variety of Eʋe spoken by the indigenous people is used for communication to perform their communicative functions. Within the same community, different varieties of Eʋe are spoken in addition to the Gbi Dzigbe variety of Eʋe. In effect, almost all the varieties of Eʋe are used for communication in that environment. Besides, some other languages are used for communication in that same community, therefore dialects and languages are in contact with the indigenous dialect of Eʋe.

The Gbi Dzigbe Dialect of Eʋe, being the indigenous dialect of the people of Gbi Dzigbe, is used as the medium of communication / expression. This medium of expression is identified with the indigenous people of Gbi Dzigbe, for they are able to speak this variety of Eʋe more clearly and can be relied upon for linguistic study and analysis.

Other people with different ethnic backgrounds live there, and do manage to communicate in the Gbi Dzigbe Dialect of Eʋe (GDDE). Their languages (*Hausa*, *Dagbani*, *Kotokoli*, *Gurunni*, *Zamrama*, *Lelemi*, *Nkonya*, etc.) and Eʋe as a language are not mutually intelligible. Some of them; however, do transfer structures from their languages into Eʋe as a language, in order to enable them communicate with the people in that community. The literates depend on English language for vocabulary and do code

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mixing; thus mix the English and Eʋe. Since those people co-exist with the indigenous people, their languages may influence the language of the people in that community, and the varieties of Eʋe spoken there may have some influence on the GDDE. Focus is however on the languages but not the dialects of Eʋe that are in contact with the Gbi Dzigbe Dialect of Eʋe.

Due to the language situation in the researcher‟s hometown, as explained above, one can say that the GDDE is in contact with some languages in the same environment, and face the consequences that languages in contact do experience, Phence this research. The focus of this research is the extent of influence of other languages and dialects that are in contact with the GDDE.

1.3 Purpose of the Study

The study seeks to find out the causes of language contact, in the Gbi Dzigbe community. It also wants to identify the languages that are in contact with the GDDE. In addition, the study tries to find out what influence those languages have on the native dialect GDDE of the people of Gbi Dzigbe, and identify some areas of the GDDE that are being affected.

1.4 Significance of the Study

The significance of the study refers to the usefulness of the study to people who are likely to benefit from this research and if possible, use it as the basis of other research. The research will also be useful to students in the area of applied linguistics. They can fall on this work to do a sociolinguistic study in the area of language contact, in any other community of their choice. Students can also use some parts of this study as an already

existing literature in the Eʋe Language. In addition to the above, this work can be beneficial to researchers in applied linguistics. This work can be replicated in the form of sociolinguistic study in dialectology.

Apart from students and researchers, lecturers will find this research very useful. It can help them to up-date their knowledge with the findings of this research. Besides, both lecturers and students in applied linguistics can conduct further research in the same area in order to discover other areas of the Gbi dialect of Eʋe that are affected by the contact with those languages and dialects.

1.5 Research questions

A research worth doing should be guided by research questions which will guide the flow of the research work. These questions also guide the way the research analysis is done. Research questions, according to Creswell (2005, p. 62), "narrow the purpose into specific questions that the researcher would like answered or addressed in the study." Through the research questions, the researcher focuses on specific things to deal with in the research work. Below are the questions that guided the conduct of the research.

What factors contributed to the language contact situation in GD?

Which languages are in contact with the Gbi dialect of Eʋe?

What are the effects of the language contact situation on the GDDE?

1.6 Limitation

The limitations of the study are the problems that were encountered by the researcher during the period of the research. First, getting responses from the indigenous people from whom information was gathered and used as the basis of the research was quite difficult. The indigenous people are mixed up with some of the settlers in the same houses. Most of the settlers were not ready to disclose their identities in terms of their ethnicity, and first language background.

Another problem encounted was the difficulties associated with getting the vocabulary equivalence of Eʋe morphemes in English was very challenging. This is because some of the Eʋe vocabulary items do not exist in English.

A research of this nature needs financial support for gathering information. Unfortunately, the little amount of money (bursary) for students does not reach them on time. Besides, the bursary cannot cater for even 10% of their expenditure for their project work. Financial matters may be associated with doing an effective research work, and this one is no exception.

1.7 Delimitation

Delimitation has to do with setting boundaries for a research work, and narrowing the scope to specific area of the research. The various groups that are Eʋe speaking communities in the Volta Region could have been used for this research; however, there would be difficulty in getting it done effectively in the whole region. Therefore, the focus is rather on one of the Eʋe speaking communities in the Hohoe Municipality. This community has only one indigenous dialect of Eʋe, even though many other languages

and dialects of Eʋe are spoken by some people there. The study will not include Gbi-Akplamafu and Gbi-Avega; because, very insignificant number of the indigenous people of Gbi Dzigbe live there. Those two communities are made up of settlers who speak different dialects of Ewe. Besides, some other people who live there speak other languages that are not mutually intelligible with the Eʋe language. Looking at the scope of the study, the effect of language contact on the Gbi Dzigbe Dialect of Eʋe can be studied easily.

1.8 Organization of the Study

The work is organized into five chapters. The first chapter presents the general introduction of the work, and tries to make a case, in connection with the topic. It presents the statement of the problem, the purpose of the study, significance of the study and the research questions. It goes on to present the delimitation and limitation of the study.

The second chapter discusses the literature of previous sociolinguistic researches in relation to the topic. In addition, literature was reviewed on language contact situations, with their consequences on the indigenous languages of the people who live there.

The third chapter discusses the methodology used for the study. It presents the research design, research population, sampling technique, and data collection techniques used for the study.

Chapter four deals with data presentation and the analysis of data collected. The last chapter, that is, chapter five came out with the summary of the research. It also presents findings of the research, and suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

This chapter reviews the related literature of the earlier researchers of language contact. It also discusses literature in relation to the topic language contact and the consequences of language contact on the indigenous languages.

2.1 Importance of Language to Mankind

2.1.1 Language for communication

In every society, there is a common language used by the people within that community. A community binds its people with the language that they use as a medium of communication. According to Hudson (1996:5) "everybody in this society has exactly the same language – they know the same constructions and the same words, with the same pronunciation and the same range of meanings for every single word in the language." This is an indication that people who belong to the same community do have at least one language in common. Any stranger(s) who joins that community also goes there with his or her home language. However, the strangers may find it difficult to communicate with the people in that community, if they cannot speak the same language as the people in that new community.

2.1.2 Language and Identity

The identity of an individual, as part of a larger group, appears to be rooted at least in part, in our language and ability to communicate (Seuren: 1998). Apart from its use as a

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means of communication, language serves as a way of identifying an individual as a member of a group. This identification is a result of the individual‟s ability to interact with other members of the group that share a common code, and probably belong to the same ethnic group. It could be a group of people who belong to an academic set up and may need to share ideas. People who communicate may be compelled to use certain registers, because of where they belong professionally. When it comes to social communication that does not concern their work place, they use different registers that have nothing to do with their job.

Legal language is identified with those who belong to the legal profession, while pedagogical language is linked to teachers / educators. However, when legal practitioners and teachers from the same ancestral home meet as a family, they engage in discussions that have nothing to do with their work place jargons. Even though language use can be related to certain professions, appropriate language use must be respected.

2.1.3 Language as inheritance

Taft and Cahill (1989) observed that "parents who are literates and who care about the quality of their children‟s language are more likely to have children who are competent speakers of the home language." The daily expressions used in the environment are what the younger people acquire. If the older people in the children‟s environment use some language varieties or decide to vary their expressions to communicate with the young ones, they would also grow to acquire that language. Language is therefore passed on from one generation to another. If one generation decides to break the process of

continuing the trend, that language will give way to another language or language variety considered as a better choice for that generation.

The change in language learners may be a result of their parent"s / caretake r"s mode of speaking the language used for communicating with the child from infancy. Lyons (2007: 190) states that "it is quite possible that all languages go back in the far distant past- perhaps half a million years ago – to a single ancestral language … members of the same language family." Lyons' assertion that the source of a language can be traced shows that language is inherited from one generation to another. Parents or caretakers of children do communicate with children in their own languages or in the language they are able to speak better. Those children also grow to speak the language spoken to them by their parents or caretakers. Moreover, it is through language that one can communicate his/ her ideas to other people. The idea of language inheritance is crucial to this work, for this study seeks to find out the language of the younger generations in the research setting.

According to Lyons (1981:211) "generativists are not the first to have sought an explanation of language inheritance from one generation to another." This is quite clear in the sense that children inherit language from their parents or care takers, for they develop / acquire their first language from their environment, as they grow the language remains their first language. Besides, children do not have any choice when it comes to the acquisition of language at birth. Some parents do impose certain languages that are not their indigenous languages on their children, especially if they want the children to learn some particular languages as their first languages. They do so for varied seasons,

because some languages are regarded as more prestigious or superior to others. Some other parents abandon their native languages and encourage their children to speak the dominant languages of their new environment for various reasons imcluding the perceived prestige status of these new languages.

 2.2 Speech Community

Lyons (1970 & 2003) define speech community as "all the people who use a given language or dialect." Mesthrie et al (2000) contend that, "a speech community comprises people who are in habitual contact with each other by means of speech which involves either a shared language variety or shared ways of interpreting the different language varieties commonly used in the area." A speech community can also be defined as a group of people speaking the same dialect usually defined by factors such as geographical distribution, age, gender, and socioeconomic class. Yule (2007) sees a speech community as a group of people who share a set of norms, rules and expectations regarding the use of language. In view of the definitions discussed above, a speech community is a community of speakers of a common language / dialect.

Further information about a speech community is related to geographical factors; thus location of a speech community reffers to the people who speak a language or dialect in a community. In addition, a group of people who belong to an age group or gender and speak a language or dialect can be referred to as a speech community, e.g. adolescents, boys, girls, women. The socioeconomic status of people can bring about a peculiar use of language among them; hence, referred to as a speech community. In each of the situations, there is the use of language or dialect. Gbi-Dzigbe is a speech community

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where Eʋe and many other languages are spoken. Every speech community uses language for communication, and this makes language very important among humans.

2.3 Language contact and some of its effects

In multilingual environments, languages come into contact. The issue of language contact is basically the use of different languages in the same speech community by people who live in that community. It is a situation in which groups of speakers of different languages come into contact with one another and it can occur whenever and wherever two or more human groups with different languages and in most cases different cultures and worldviews as well, encounter one another and attempt to engage in linguistic communication (Garrett, 2004).

Language contact occurs when there is an increase in social interaction between / among people from neighboring territories who traditionally speak different languages and it has implications for speakers and their languages. Among its consequences are bilingualism, code mixing, code shifting, pidgin, language shift, language change and language death (Hudson, 1996; Yule, 2007; Myers-Scotton, 2006; Vanderpuije, 2010; Campbell and Muntzel, 1989; Mesthrie et al, 2006; Fishman, 1964)

When we consider the role of language in our communities, and the rate at which children develop language, children from families and communities where different languages are spoken, are likely to learn other languages from the community in which they live. When people, including children, are exposed to different languages in the same environment, they are likely to become bilinguals or multilinguals. This would make them competent enough to interact with people in their communities.

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2.4 Language shift and change in multilingual Ghana

Language shift according to Fishman (1964) denotes the replacement of one language by another as a primary means of communication and socialization within a community. The situation on ground is not a complete shift from one language to another. Rather, it is some languages/dialects of Ewe influencing the Gbi dialect of Ewe in diverse ways. This is as a result of those languages/dialects coming into contact with the Gbi dialect of Ewe.

Language shift may occur as a result of migration of participants that have different first language background. Kerswill (2006) confirms that migration leads to language or dialect contact, and is, indeed, the prime cause of such contact even though there is the fact that migration varies greatly in time, distance and motivation.

Ghana is a multilingual state, for a lot of indigenous languages are spoken by the people in the country. Most of the indigenous languages are not mutually intelligible. That is most of the languages are distinct. About eighty languages and dialects are identified. Bellow is a chart showing language distribution according to the regions in Ghana (Bodomo *et al.,* 2009).

Table: 1   Language Distribution According to Regions in Ghana

Regions	Languages/ Dialects
Ashante Region	Asante Twi
Brong-Ahafo Region	Bron, Nafaanra, Ntrubo-Chala, Nkuraeng, & Mo-Deg
Central Region	Agona, Awutu-Afutu, & Fante.
Eastern Region	Akwapem Twi, Akyem, Anum-Boso, Dangme, Kwahu, Kyerepong, & Larteh.
Greater Accra Region	Dangme & Ga Dangme
Northern Region	Anofo, Basari, Birifor, Dagbane, Gonja, Likpakpaln, Mampruli, Moba, Nanuni, Nawuri, Nchumburu, Tampulma, & Vagla.
Upper East	Buli, Chakali, Gurunne, Kasem, Konni, Kusaal,
Upper-West Region	Chakali, Dagaare, Isaaleng & Wale
Volta Region	Ikpana, Eʋe, Gichode, Krachi, Lelemi, Nkonya, Liwuli Sedere, Sekpele, Sele, Siwu, Siya, Tegbo, & Tutrugbu
Western Region	Ahanta, Anyi, Nzema, Sehwi, & Wasa.

Akpanglo-Nartey and Akpanglo-Nartey (2012) researched into some endangered languages in Ghana, and identified some Ghanaian languages that are now spoken by a few indigenous people in their communities. The young ones however, who are expected to inherit the language of their parents, and pass it on to their generations in future speak

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different languages described as languages of assimilation. They mentioned some Ghanaian languages that are shifting to Akan, Eʋe, Hausa and English, even though Hausa is a foreign language. English however is now regarded as most prestigious by most Ghanaians because it is the language of education. Akpanglo-Nartey and Akpanglo-Nartey therefore termed those languages that are losing grounds to others as "endangered languages" in their study.

Bodomo *et al.* (2009) mentioned in their study the sources of all the indigenous Ghanaian languages as the Niger-Kordofanian language family, specifically Gur and Kwa sub-families. Their study shows that language shift evolves as a result of multilingualism, where speakers are faced with making language choices. They introduced the term trilingual shift as a process: a shift from minor indigenous Ghanaian languages, to major indigenous Ghanaian languages, and to English language.

According to Bodomo *et al.* (2009), Volta Region has the highest number of native languages. These are *Ikpana, Eʋe, Gichode, Krachi, Lelemi, Liwuli, Nkonya, Sedere, Sekpele, Sele, Siwu, Siya, Tegbo*, and *Tutrugbu*. This list by Bodomo et al. overlooked Twi and Dangbe as native to some groups in the Volta Region. The Twi language is a native language in the Akan community around Kadjebi while Dangbe is an indigeneous language for the people of Agortime Afegame. Significantly, not only does the list provide a broader picture of the multilingual nature of Ghana but also, it provides evidence to jettison the general misconception that *Eʋe* is the only indigenious language of the Volta Region.

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2.5 Speech Accommodation

The communication accommodation theory was developed by Howard (1991). This evolved from the speech accommodation theory. The speech accommodation theory was developed to demonstrate the value of psycho-social concepts in the dynamics of speech. It explains the motivations underlying certain shifts in people"s speech styles. Communication accommodation theory relies heavily on social interactions. People try to maintain a positive social identity by either joining groups where they feel more comfortable or make more positive experience of belonging to the groups to which they already belong.

Speech accommodation according to Trudgil (2008) is "a deeply automatic process." The mechanistic theory of dialogue by (Pickering and Garrod 2004) stipulates that, "automatic alignment processes could account for convergence in linguistic behavior, as a possible alternative." Spolsky (2010) sees accommodation as "the way that a person who moves to a new part of the country gradually modifies his or her speech in the direction of the new norm…" In fact, speakers may use similar linguistic forms as their interlocutors. Also, Spolsky goes on to explain that it is common to find that one's speech-choice of vocabulary , grammatical forms and even pronunciation moves towards that of one's interlocutor.

The language of a particular community may experience a lot of changes in their indigenous language, as a result of availability of many language choices in the community; hence, language contact.

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2.6.4. Language Change

According to Fromkin and Rodman (1983:279)," All languages change with time. It is fortunate for us that though languages change, they do so rather slowly compared to the human life span." Languages do change. Jack (1998) also asserts that "All languages change. People make up new words and often „borrow" foreign words." As languages are passed on from generation to generation, there is the possibility that changes will occur in the language of the new generations. Changes do occur in indigenous languages, according to Fromkin and Rodman. It is these changes that are under study in the Gbi dialect of Ewe.

According to Tallerman (1998:8) "The grammar of all languages changes over time." Languages change from time to time in communities as new generations evolve. New vocabularies are accepted into some languages as a result of borrowing from other languages. Some changes are as a result of nativisation of some vocabularies. For instance when a vocabulary from one language is used for expression in another language for a long time, it gets transformed to suit the environment of the new language that borrows it. As a result it is said that the borrowed word or expression is nativised. The grammars also do change depending on the mode of expressions by the people who use the language.

E. g. Atadi „pepper" is now taking the place of „kukurɛ" in Gbi-Dzigbe.

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2.7 The *Eʋe* language in contact with others

According to Duthie (1996), "Eʋe for that matter, Gbe belongs to the Kwa family. The Eʋe language in Ghana is spoken by the Eʋes who escaped from Notsie in Togo, under the Kingship of the wicked King, Agorkoli. They are the Eʋe speaking groups in the Volta Region accoding to the narration done by Dotse (2011). Three main dialects of Eʋe were identified according to Duthie (1996) are Aŋlɔ, Tɔŋu and Uedome.

Further classifications of the Eʋe dialect can be identified on the basis of the geographical locations of the speakers. Thus some earlier works categorized the language into the coastal dialects and the inland dialects of Eʋe. All the Eʋe dialects are mutually intelligible. Besides, each dialect has further sub-divisions which are also mutually intelligible. Among the sub-divisions of Uedome are Ve, Kpando, Gbi, Peki, Ho, Anfɔe.

The multiplicity of languages in the Volta Region sets the stage for various language contact situations. *Eʋe* remains the dominant language of the region and it enjoys the prestige associated with dominant languages.

Contact between the Eʋe language and others has received attention of scholars over the years. A particular language contact phenomenon that received such attention is code switching (Asilevi, 1990; Dzameshie, 1994; Amuzu, 1998, 2010, 2012; Essizewa, 2007). The first five of these works identified the motivations for code mixing and described patterns by which elements of the two languages in each case combine in the processing of mixed sentences between Eʋe the native tongue and English a language of higher prestige. Essizewaʻs study observes that the Eʋe language enjoys higher prestigious status in Kabiye- Eʋe code switching in Lome.

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CHAPTER THREE

METHODOLOGY

3.0 Introduction

This chapter discusses the methodology used for the research. The research design, sampling technique, and data collection measures are all discussed in this chapter.

According to Duthie, (1988) "The Eʋe Language is of the Kwa family of languages spoken in some regions of Ghana, Togo and Nigeria in West Africa…. The language consists of many dialects, which are distinct in terms of accent. Some of the dialects of Eʋe in Ghana are Aŋlɔ, Tɔŋu, Ʋedome and Avenɔ." All the Eʋe dialects are mutually intelligible. Besides, each dialect has further sub-divisions which are also mutually intelligible. Among the sub-divisions of Ʋedome are Ve, Kpando, Gbi, Peki, Ho, Anfɔe among others. In effect, Gbi falls within the Ʋedome varieties of Eʋe and is spoken by the people of Gbi-Dzigbe (GD).

Gbi-Dzigbe Traditional Area is the busiest area in terms of commercial activities in that part of Volta region. With a little observation by the researcher, it was realized that the people in those communities and beyond usually visit Gbi Dzigbe to engage in economic and social activities. Economic activities such as white collar jobs and business activities engage some of those people. Social activities such as religious activities, fulfillment of marital obligations, formal education, just to mention a few make some people live in the GDTA. Because people settled in GDTA for different reasons, they are compelled to learn to speak Eʋe, which is the language of the people.

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As usual, economic and social activities go with language, for it is through the use of language that those activities can successfully go on in a community. Those people, who have different language backgrounds other than Eʋe try to learn some form of Eʋe, the GD variety to enable them engage in their economic and social activities. They manage to communicate in the Eʋe language, with several peculiarities in any particular variety.

In addition, the indigenous people of the area do interact with those people who settle there or travel there for economic and social reasons. In conversation/ communication the interlocutors try to adjust their speech to sound like their recipients, due to the purpose of solidarity, and the achievement of their communicative purpose. This is known as speech accommodation. This happens in most communication situations unless the speaker decides to stick to his/her language variety without diverging. In most cases however, speakers are tempted to draw closer to each other in terms of speech variation in the same communication.

The medium of communication in GD that is GDDE is gradually being interfered with by the numerous languages that coexist within the same speech community. The indigenous people are therefore confronted with the challenge of those numerous languages that coexist with the GDDE, hence this research.

3.1. Research Design

This portion deals with the discussion of the type of approach used in this research. It also discusses the selection of the population and sampling technique used for the

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conduct of the research. Besides, there is a discussion of the research instruments used for collecting data.

This research is a qualitative research. A qualitative research will involve verbal descriptions of characteristics. Hollow and Wheeler (1985) claim that, "qualitative research involves deriving information from observation, interview, or verbal interactions of the participants." The researcher therefore, collected data through observation and interview for the research. She depended on the people who live in Gbi Dzigbe for information, irrespective of their ethnic backgrounds.

3.1.1. Population

Population of a research, according to Best & Kahn, (2006) is "a group of individuals that have one or more characteristics in common, and of an interest to the researcher." The population of this research is the Hohoe Municipality. The Hohoe Municipality includes Likpe, Akpafu, Lolobi, Santrokofi, Wli, Fodome, Gbledi, Gbi Traditional Area, and Alavanyo. The people within the municipality speak four different languages. The people of Likpe and Santrokofi speak two distinct languages, *Sekpele* and *Sele* respectively. Akpafu and Lolobi speak *Siwu*. Wli, Fodome, Gbledi, Gbi and Alavanyo speak different varieties of Eʋe. They are varieties of Eʋe because the varieties they speak are mutually intelligible. In addition to those languages, many other languages are spoken within the Hohoe Municipality because the settlers have different first language backgrounds, and have settled there for some reasons. Some of the settlers are there for economic reasons such as: to engage in white colour jobs, trading and commercial farming. Others are there for social reasons such as: marriage, education, and religious reasons.

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3.1.2. Target Population

The target population was Gbi Dzigbe Traditional Area which comprises Gbi Aveɣ , Gbi Goɖeŋu, Gbi Uegbe, Gbi Kledzo, Gbi Atabu, Gbi Kpoeta, Gbi Hohoe, Gbi Abansi, Gbi Kpeme and Gbi-Bla. The capital town of Gbi Dzigbe is Gbi-Hohoe, and because of infrastructural development, the towns are joined with one another except Gbi Aveɣ which is about three kilometers from Gbi Goɖeŋu, and Gbi Akplamafu also about four kilometers from Gbi Uegbe. These two villages were not included in the study because almost all the people who live there are not natives of Gbi, but settlers. The data needed for the study can therefore not be collected from those two villages.

Apart from the above, the area is a fertile ground for agricultural, social, and commercial activities. In addition, some other people who live there engage in white collar jobs in that community. Besides, the social activities such as religious activities and fulfillment of marriage obligations make some people find themselves there. Speakers of other languages who find themselves there are compelled to learn and use that variant of Eʋe for interaction with the people and use their own languages among themselves. Those who have difficulty in learning other languages manage to use other means for communication. Much attention; however, was not paid to such people in this research.

The population of the Hohoe Municipality, according to the 2010 housing and population census, is 262,046, out of this figure, 135,807 were females while 126,239 were males, and samples were taken out of it.

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3.1.3. Accessible Population

The accessible population for this research is the actual number of people who were used for the research. The accessible population therefore is the indigenous people of GD who live in the Gbi Traditional Area, in a language contact situation. In order to find out if a speaker of a language can have his or her indigenous language influenced by any other language that s/he is exposed to, the indigenous people of Gbi were used.

3.2. Sampling Techniques

Tuckman (1999) asserts that, "sampling is the process or technique of selecting a suitable sample or a representative part of a population for the purpose of determining parameters or characteristics of the whole population." Some reasons can be assigned for selecting a sample population for a research, since the entire population cannot be used because of time constraints. In addition, sampling is done for economic reasons. If a number of people are sampled for a research, the researcher will be able to have access to all the respondents. Selection of a sample size enables the researcher to concentrate on a smaller group of people in order to ensure accuracy in the conclusions drawn in a research work.

In view of the importance of selecting a sample size, the purposive sampling technique was used for selecting the population of the research. This type of sampling is focused on selecting the group of people who can provide the exact information needed for the research. Samples were taken from the indigenes, who lived in GD within the language contact situation. Concentration was on the youth and adolescents.

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3.3. Research Instruments

Research instruments are the strategies used for collecting data in a research of this nature. There is the need for using different means to collect data for it will not be ideal to depend solely on one source of information. Interview and observation were used for gathering information.

3.3.1. Observation

Observation was one of the instruments used for collecting data. Observation is a means of collecting data on verbal behavior from the target population. In observational studies, according to Amedahe and Asamoah Gyimah (2001), "researchers collect data on the current status of subjects by watching them and listening and recording what they observe rather than asking questions about them." According to Reay and Butler (1998) "observation studies involve the collection of data without manipulating it. The researcher simply observes ongoing activities, without making any attempt to control or determine them."   The target population was observed closely based on their use of language in the Gbi Traditional Area, in order to find out what language is used for communication in that environment. It was also to find out whether the people who live there have been using only the GDDE in that environment or they use other languages, and if so, what the consequences of the languages in contact with the GDDE are.

The observation was carried out in some social centres and gatherings where language was used in different contexts. The people in churches, funerals, homes, and children's play grounds were closely observed. The observation was carried out in the churches that

were densely populated in each community (Gbi Dzigbe). Such churches were likely to contain a majority of the population of each community in the research environment.

3.3.1.1. Observation in Churches

In the churches, observations were carried out in order to find out whether the GDDE was used for communication during church services. If so, who led the service and what was the language background of the people who usually led the church services, preached the sermon, and made announcements. The observation was also to find out if any other language was spoken in the churches, and whether the speakers did any kind of code switching or code alternation/mixing. And if code-switching took place, which languages or dialects of Eʋe were used. Apart from the spoken language(s), songs and prayers were also observed. The observation was to find out if songs were sung in the GDDE or in any other language. If songs were sung in any other language(s), would it have any effect on the GDDE? If yes, then the effect can either be negative or positive, in other words, it may either enrich the vocabulary of children‟s indigenous dialect of Eʋe, or make them have their indigenous language destroyed.

The observation began from Gbi-Godeŋu which is the smallest community in the GDTA. In that community, about seven main churches were found. They were the White Cross, Evangelical Presbyterian Church, Roman Catholic Church, Christ Apostolic Faith Mission. The churches that had the high population in the village were selected for the observation. They were the Evangelical Presbyterian Church and Roman Catholic

Church. The next community in which the observation was carried out was Gbi-Wegbe. There, the observation was carried out in three churches; Roman Catholic Church, Church of Pentecost and Evangelical Presbyterian Church, for they had highest population of the village. In Gbi-Kledzo, Roman Catholic Church, Church of Pentecost and Evangelical Presbyterian Church were observed, on two Sundays. The dominant church in Gbi-Atabu is the Roman Catholic Church, so that was where the observation was carried out. In Gbi-Kpoeta, Evangelical Presbyterian Church was observed.

The biggest community in the GDTA is Gbi-Hohoe. The town is densely populated, with several people who belong to different ethnic groups, and for that matter speak different languages as their first language. Besides, some others speak other varieties of Eʋe in that same community. The churches in that community are many, and are densely populated. Five churches were therefore selected for observation during the research. Those churches were, Holy Rosary Roman Catholic Church, Evangelical Presbyterian Church Hohoe, Assemblies of God Church Hohoe, Church of Pentecost Hohoe, and Apostolic Church of Ghana Hohoe.

Gbi-Abansi, Gbi-Bla, and Gbi-Kpeme used to be three distinct communities, but have now merged as a result of development. Even though these three communities have merged, each of the communities is ruled by a chief and do perform their traditional rites distinctly. When it comes to Christian worship, some of the people attend churches in the same environment while others move to other places of worship within the three divisions. The observation was carried out in St. Augustine‟s Roman Catholic Church

and Evangelical Presbyterian Church where majority of the people from those three towns worship.

3.3.1.2. Observation in the Homes

Some observation was carried out in some homes within the Gbi Dzigbe community. In each community five homes were observed except in Gbi-Hohoe, where the area is densely populated. In effect, ten homes were selected. The selection was based on the following: more than two families should live within the house; at least one family among them should be a native of Gbi Dzigbe. There should be at least children in each of the families. Someone / some people in some of the houses should be speaker/s of other language(s) other than Eʋe.

The observation was to find out a number of things on the use of language among the people of Gbi Dzigbe in the midst of other languages. The observation was to find out the language(s) that the parents spoke to their children in their homes. It was also to find out the languages spoken in the homes in the GDTA, and whether all the people living in the same house spoke the same language / dialect of Eʋe. It was also to find out if speakers did accommodate one another"s speech in the homes, especially in the situations where the speakers had different language backgrounds and one had to learn to speak Eʋe. If there exist any form of accommodation, is it divergent or convergent accommodation, and how does it influence the GDDE. In addition, the observation was to find out if the people in that community practice any form of code switching or code mixing. The

researcher went on to observe the areas of the GDDE which were affected as a result of their contact with different languages in the same environment. Those areas were further analysed in the fourth chapter of this work.

3.3.1.3. Observations in the Market

This observation was carried out in the main market in the GDTA, specifically Hohoe market. The market serves several communities in and around the GDTA. In addition, many people come from different parts of the country, and even outside the country Ghana to sell their wares. The observation was to find out the languages used for communication in the market, and whether these languages or varieties have had any influence on the GDDE.

The main language used for communication was *Eve*. So many varieties were used for transactions in the market for communication. Besides, speakers of different languages also communicate among themselves with their native languages. Some of those languages other than *Eve* are; *Kotokoli, Hausa, Twi*, among others. Those other languages were not given much recognition in this research because they were spoken by a very small number of people. One can say within Hohoe market, many languages were used for making transactions.

3.3.1.4. Observation at Funerals

Observtion was carried out at ten funerals. Those funerals were the funerals of the natives of GD celebrated in GD community. Nomally the funeral celebrations of Ghanaians do reveal and display the rich culture of the people. During funerals, performance of traditional rites and singing of traditional songs depict the culture of the indigenous people. They also dress during funerals to depict the culture and the mood in which they are. The use of certain registers is seen in the expressions of the people. The observation was to find out if the people of Gbi still perform some traditions that show the richness of their variety of Eʋe. Traditional songs such as dirges - *avihawo*, war songs - *ampototi*, folksongs - *agblehawo*, and others are sung, to show the true tradition of the people. The observation was to find out if the elders in the GDTA still perform those customs, and if they do, do they maintain their use of the GDDE to perform those traditional rites. The funerals observed revealed a number of things that were given attention. The observation may reveal some expressions and vocabulary items that are found in GDDE, and noted for further analysis. That is data was gathered by taking field notes.

3.3.1.5. Traditional Marriage Ceremonies and Naming Ceremonies

The traditional ceremonies such as marriage and naming ceremonies are presumed to be a forum for speaking the indigenous language of the people. These ceremonies were observed to find out whether the people of GDTA use their indigenous language during those ceremonies. It was also to find out if they did introduce any lexical and syntactic structures that do not conform to the GDDE, for further analysis. The information was gathered through field notes.

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3.3.1.6. Observation of Children on Play Grounds

Children display their knowledge and skills when they are in the midst of their peers. They speak freely without being influenced. They hardly pretend, unless they notice the presence of someone else who is not of their age. Their conversations were closely observed and recorded for analysis. In addition, some field notes were taken.

3.3.2. Interview

An interview is a conversation between the interviewer and the interviewee. This kind of conversation is purposeful and focused on sourcing information from the respondents who will be used for the research. Kvale (1996) regarded interviews as "… an interchange of views between two or more people on a topic of mutual interest, sees the centrality of human interaction for knowledge production, and emphasizes the social situation of research data." Interviews make it possible for   participants and researchers to get involved in a purposeful interaction, which will enable the researchers to get first hand information from their respondents. For a researcher to use interview as a research instrument, will depend upon the research topic, questions, and goals of the research. Generally, interviews can be structured, unstructured, semi-structured, or non-directive. The researcher‟s choice largely depended upon the age and responsibility of the people i.e. 12-17, 20-30, and 60 and above. The next criterion is the respondents should be indigenous people of Gbi Dzigbe.

3.3.2.1. The structured Interview

Structured interview, according to Bryman (2001), is the administration of an interview schedule by the interviewer. … Each respondent receives exactly the same interview stimulus as any other. … The goal of this style is to ensure that interviewees" replies can be aggregated." In this type of interview, the questions used by the researcher are very specific. Besides, the same questions are asked all the respondents, and none of the questions differs from one respondent"s to another.

Hoyle, Harris and Judith (2002) agree that "proper training and proper interviewer behavior can help greatly in achieving the goals." The interviewer needs to display maturity and a sense of responsibility when conducting the interview, so as to enable the interviewee to freely produce the appropriate responses.

With regard to the structured interview, a list of vocabulary items selected from the GDDE was used. Forty (40) people were interviewed. They include; twenty children (junior high school children) and twenty SSCE / WACE graduates. The respondents were selected from all the GD community except in Gbi-Akplamafu and Gbi-Aveg . Each person interviewed was an indigenous GD citizen. Another set of daily used idioms were used. That was to find out whether the respondents knew the vocabulary items, and whether they could interprete those idioms.

3.3.2.2. The Unstructured Interview

In addition to the structured interview, unstructured interview was used. The unstructured type of interview has no predetermined questions, but the questions emerged from the

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immediate context, and were asked as the interview evolved (Patton 2002). The researcher therefore used the unstructured interview for collecting data. This was carried out to find out whether the respondents use the GDDE exclusively. The unstructured interview was to find out why some traditional rites have been taken over by the churches. Besides, it was to find out the variety of Eʋe, that the indigenous people who are church leaders use during their church programmes, and why. It was also to identity some of the changes that have occurred in the GDDE for further attention. Attention was paid to their vocabulary items and the structures of their expressions. Some of the interview questions can be found in the appendix. Field notes were taken together with the interview guides in order to keep record of the information gathered.

3.4. Summary

The data collected through observation documents, and interview, are the basis upon which the next chapter was developed. The data presentation and analysis plan is in the next chapter.

CHAPTER FOUR

DATA PRESENTATION / ANALYSIS

4.0 Introduction

This chapter presents the record of the data collected and the analysis. These are presented systematically according to how they were collected. That is, from the observation in the churches, homes, market, to children's playing grounds. Finally, the record of the unstructured interview conducted in the research setting follows. After the data presentation, the data are analyzed in descriptive language, in relation to the research questions.

4.1.0. Results of Observations

The observations carried out in churches in the GDTA revealed the languages spoken during the order of service, the language background of those who led the church services, preached the sermon, and those who made the announcements. In addition, it revealed the languages in which songs were sung in church. The observation also discovered linguistic situations such as code switching / code alternations, and bilingual and multilingual nature of some people. The data are presented in tables, followed by detailed explanations and analyses.

Table 2   List of Communities and Number of Churches Observed

Communities	Number of Churches
Gbi Goɖeŋu	2
Gbi Ʋegbe	3
Gbi Kledzo	3
Gbi Atabu	1
Gbi Kpoeta	1
Gbi Hohoe	5
Gbi Bla, Gbi Abansi, and Gbi Kpeme (Three Town)	2
Total	17

The details of table one (1) above are discussed one after the other.

4.1.1. Observation in Gbi Goɖeŋu Churches

Gbi Goɖeŋu is one of the smallest communities in Gbi Dzigbe that had many churches. In spite of the many churches only two were observed. They were the E. P. Church, Ghana and Roman Catholic Church. In the E. P. Church, Eʋe was spoken throughout the service. The person who conducted the service was a local catechist from that village. He did not mix codes or switch from one language to another, but spoke the written form of Eʋe, which is quite different from the GDDE. There were expressions such as;

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1. (a) *Ame - ka - e   a- teŋu   a-wɔ   avu   kple Mawu mahã?* DFGDDE (SVE)

   Person-wh-3sg fut-be able fut-make struggle with God wh.

   Who can fight with God?

   (b) *Me-e   na   teŋu   wɔ   vu   kpli Mawu naa?* GDDE

   Person.wh-foc fut-be able make struggle with God   wh.

   "Who can fight with God?"

   The main differences between the appropriate and inappropriate expressions are captured in brackets.

   (amekae / mee, kple/ kpli & mahã / naa)

2. (a) *Nu-ka-e le dzɔdzɔ-m   le du   sia me?* DFGDDE (SVE)

   Thing-wh-3sg be happen-progr. in town this in?

   What is happening in this town/village?

   (b) *Tsani-e le   dzɔdzɔ   le du xe me?* GDDE

   What-foc be happen-progr. in town this in?

   "What is happening in this town/village?"

   (fika/ fine, sia/xe)

3. (a) *Fi-ka yi-m   m e l   le anyigba ya dzi?* DFGDDE (SVE)

   Place-wh go-progr. 1pl-be loc   earth   this on

   Where are we going on this earth?

   (b) *Fi-ne   yi-i   m   l   le   ay gba xe dzi?* GDDE

   Place-wh   go-progr. 1pl be   loc   earth this on

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Where are we going on this earth?

(fika/ fine, yim/yii & ya/xe)

All the examples labeled „1.a., 2.a. and 3.a.,‟ are the utterances of the speakers /preachers in churches observed. Those utterances do not correspond with the typical GDDE. The supposed utterances in GDDE are labeled *1b., 2.b.* and *3.b.* above, and the English Language versions of those utterances follow respectively. The preacher in the Gbi Goɖeŋu Roman Catholic Church used similar expressions as used in the E. P. Church. The only thing that differed in the Roman Catholic Church, in connection with the use of language is the Latin language spoken only by the Reverend Father, during a special period of the Mass. During that period, the Reverend Father evoked blessings onto the communion using Latin. Some of the same things that were said strictly in the Latin language were translated into the local languages. One can say that there is an evidence of code switching between Eʋe and Latin.

The songs sang were mostly in Eʋe; however, none of the songs was in the GDDE, but were songs from the church hymnal, which was the written form of Eʋe. The written form of Eʋe does not belong to any particular variety of Eʋe. Some of the songs were in English, which were not in the church hymnals. Some of the songs were translations from English, and may encourage direct transfer of vocabulary / expressions from one language to another.

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Interestingly, some of the words of the English songs were not clearly pronounced, and the researcher wondered whether the purpose of singing those songs could be fulfilled.

The announcements were made in standard written Eʋe, but not in any other variety of Eʋe. The announcements were sort of the week‟s programme for the churches. There were expressions such as;

4.   a. *Egbe-e nye dzinu atɔ-lia ƒe   kɔsi a g b -tɔ le   ƒe-ɛ   me. DFGDDE*

       Today-foc be month five-th it poss Sunday one-st in year def in.

       "Today is the first Sunday of the fifth month in the year."

       b. *Egbe-e nye ɣleti atɔ-lia   be   kɔs a gb -tɔ le ƒe-ɛ me. GDDE*

       Today-foc is month five-th it (poss.) Sunday one- in year in.

       "Today is the first week of the fifth month in the year."

               (dzinu/ ɣleti)

5.   a. *d sɔlime a-nɔ   dzi le ga atɔ kple aƒ le kɔsi a bliboa me.* DFGDDE (SVE)

       Morning church fut-be on in time five and half loc. week whole in.

       There will be morning devotion throughout the week.

        b. *d sɔlime naa-nɔ dzi le ga atɔ kpli aƒ   kɔs a bliboa me.*   GDDE

       Morning church fut-be on at time five and half week whole in.

       "There will be morning devotion at five o‟clock throughout the week."

               (anɔ ∕ n anɔ, kple/kpli)

6. a. *Mawutsideta a-nɔ dzi le   ɔsi a   si   gbɔ-na   la gbe*. DFGDDE (SVE)

God-baptism fut-on top in-loc Sunday that come-progr the day

"Baptism will be performed next week Sunday."

b. *Mawutsideta na-nɔ dzi le   kɔs a x x gbuɔ   gbe*. GDDE

God-baptism fut-on top in-loc Sunday come-progr.   day

Baptism will be performed next week Sunday.

(si gbɔ-na /   x x   gbuɔ)

7. .a. *Dzila si-wo di be ye-wo-ade Mawutsita na yewoviwo la, nava ŋlɔ ŋkɔ le Katekisi gbɔ*. (SVE)

Parent this-pl want to they baptize   give their-child-pl fut-come write name at-loc Katekisi with.

b. *Dzila x wo x di be yiwode tsita na yiwoviwo niba ŋlɔ ŋkɔ le katekisi gbɔ*. GDDE

Parent this-pl want to they baptize give their-child-pl fut-come write name at-loc Katekisi with.

Parents who would like to have their children baptised should register with the Catekist

(siwo/ *x w yewoviwo / yiwoviwo*)

8. a. *Mia-ƒe egbe nudzɔdzɔ-wo kat e-nye si i alafa   ev blaetɔ vɔ atɔ*. DFGDDE (SVE)

Our-poss. today offering-pl all 3sg-be cedi hundred two fifty and five.

Today's offering is two hundred and thirty five cedis.

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b. Egbᴐ-be   *nudzᴐdzᴐ-wo fᴐtᴐ-e enye siᴐ alafa   eve blaetᴐ vo atᴐ*. GDDE

Today-poss. offering-pl all-3sg be   cedi hundred two fifty and five.

"Today"s offering is two hundred and thirty five cedis."

(fᴐ / bᴐ , kat / fᴐt)

These expressions labeled DFGDDE were used in the churches by the indigenous people of GDTA except that those expressions were used in their church premises. The fact that they are labeled as deviations does not mean they are not correct expressions in Eʋe. They may belong to the standard variety of Eʋe but are deviations as far as the GDDE is concerned. Besides, the standard variety is not associated with any particular Eʋe tribe / group and it is the written form of Eʋe.

The few expressions captured from the announcer revealed that there were some indigenous people of Gbi Dzigbe who would not engage in convergent accommodation. They would always like to stick to their home language without deviating.

4.1.2. Observation in Gbi Uegbe Churches

The observation was carried out in three churches. They were Roman Catholic Church, Evangelical Presbyterian Church, and Church of Pentecost. In the first two churches observed the preachers preached in Eʋe. In the E. P. Church, the Pastor who preached that day was a young man who seemed to be newly ordained. He alternated a lot between English and Eʋe throughout his preaching. The version of Eʋe he used was completely the standard written type. He did not use any example from the GDDE in his preaching. Their songs were from the Eʋe Hymnal and other Eʋe songs. The announcer presented

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the announcements in Eʋe but tried to use the written standard form which is not the GDDE. Since he was not reading all that he presented, there were some features of the GDDE in his language and the mixture brought about the deviation from the GDDE.

In Gbi Ʋegbe R. C. Church, Eʋe was used for almost all the church proceedings. The Roman Catholic Priest preached in standard Eʋe, but during the Holy Eucharist, he spoke Latin. The GDDE never featured in his speech since he never attempted using it. They sang songs in English, Eʋe and Twi languages and even the Eʋe songs were in the standard written form so the variety of Eʋe spoken by the Gbi Ʋegbe people did not feature at all in the church proceedings. The speech of the announcer showed some features of the GDDE, and one could say that the announcer wanted to use the written form of the language for making the announcement.

However, in the third church observed, i.e. The Church of Pentecost, two languages were used for preaching. The preacher spoke Eʋe and the interpreter translated it into Twi. The observation made revealed that there were a few Twi speakers in that church, who probably lived in that village or close to that village, hence the interpretation from Eʋe to Twi. During the church proceedings, the preacher occasionally alternated between two different codes – Eʋe and English. The following are some examples.

9. *Mi le mia- ok ui punish, ke-boŋu me-nye Mawu punish mi le o*. DFGDDE

    2pl be you-self punish, but-rather be-neg God punish you be-neg.

    You are punishing yourselves but not God.

    b. *Mi le fu   fia   mia- ok oe; menye Mawu fia   fui   mi le o*. (GDDE)

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2pl be pain infringe 2pl-self;   be-neg God   infringe pain 2pl be-neg.

"You are punishing yourselves but not God."

In example 9a. the speaker mixed code. That is Engish and Eʋe as a feature of language contact. This sows that the speaker has a choice to make within that communication period, hence; the use of *punish* instead of *fia fu.*

10. a. *Dada gbɔgbɔ m -wo kat nye ŋuyɔ-nu   na   Yehowa Mawu*. DFGDDE (SVE)

Pride spirit that-pl   all   be filth-thing give Jehova God.

"Those spirits of pride are filthy in the presence of God."

b. *Dada gbɔgbɔ mi-wo ʃete yɔŋu na   awu*. (GDDE)

Pride spirit   that-pl all filth give God.

"Those spirits of pride are filthy in the presence of God."

(m wo/ m wo, *kat   / ʃete)*

That is the confirmation that code alternation / code switching occurs in language contact communities. Thus language choice is a probable condition for people who live in an environment where many languages are spoken. Whenever the preacher switched to Twi, the interpreter switched to Eʋe accordingly.

A careful attention was paid to the version of Eʋe spoken by the preachers in all the three churches. Their version of Eʋe did not sound like the GDDE, but rather the written standard version. The preacher in the Gbi-Uegbe E. P. Church mixed up the GDDE with written form of Eʋe. His accent revealed that he belonged to one of the non-Eʋe speaking towns within the Hohoe Municipality, (Lolobi, Akpafu, Santrokofi, or Likpe) which can easily influence the speaking of Eʋe. Apart from his accent, some of the structures /

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constructions used by the preacher did not conform to the GDDE; neither did they conform to the standard written form of Eʋe. They could be identified as deviations from Eʋe because such expressions do not exist in Eʋe. Below are some examples.

11. a. *Ne e-l   is to e asi   la,   e-dze be   w ŋutigbal na kɔ*. DFGDDE

   If you-2sg.hold Christ on hand prt 3sg.must that 2sg body be clean.

  "If you are in Christ, you need to be holy."

12. a. *Aleke woa-wɔ   afi   na   wɔ nene-ma?* DFGDDE

      How 2sg-will-be able   2sg do like-that?

   "How will you be able to do that?"

 b. *Lema na-wɔ   i fe   a-nɔ sigbe?* (GDDE)

  How 2sg.fut be-able before to-be like-that?

  "How will you be able to be like that?"

      (alek /lem , nen ma/ sigb)

13. a. *Nɔvi   nye   istotɔ lɔlɔtɔwo, da ŋku e awu   fe se ewo lawo dzi.* DFGDDE

   Sibling 1sg-poss Christian love.pl put eye on God-poss commandments ten def.pl on.

  "My dear brothers and sisters in Christ, remember the Ten Commandments."

 b. *Nɔvi nye lɔlɔtɔwo le   isto me, m o ŋk u a wu be se ewo-a-wo dzi.* GDDE

     Sibling 1sg-poss love-pl loc. Christ in, 2pl put eye God (poss) rule ten-def-pl on.

   "My dear brothers and sisters in Christ, remember the Ten Commandments."

All the examples labeled are „*11. a,*" „*12. a,* and „*13. a.*" are the speakers / preachers" version of Ewe which did not in any way conform to the GDDE nor the written standard form of Eʋe. All the examples labeled *11.b. 12.b.* and *13.b.* are translations into GDDE version of the preacher"s speech. Those expressions would have been used by a pure speaker of the GDDE, without alterations.

Apart from the preacher"s speech, songs were sung in languages such as; *English, Eʋe,* and occasionally, *Twi*. Most of the songs sung in E. P. Churches and Roman Catholic churches were in Eʋe and English. Some of those songs were songs from their church hymnals.

When the people were fraternizing with one another after church service, they expressed themselves freely in the GDDE with several peculiarities. Some used expressions that did not conform to the GDDE. Some examples captured are listed below.

14a. *Al -k   nye   vi-w -a   ʄe   al -me?* DFGDDE

   State-wh-foc be child-2sg-poss-foc flesh-in?

  "How is the health of your child?"

b. *Lema-e   nye vi-w -a   be al -m* GDDE

 State-wh-foc be child-2sg-poss-foc flesh-in?

 "How is the health of your child?"

(Al -k / Lema-e, ʄe / b)

15a. *Fifia m l   bl   e -m   ta mi-m v   tso agble kaba o   . DFGDDE*

Now 1pl be maize harvest-prog so 1pl-neg come from farm time neg.

"Now, we are havesting maize, so we don"t return from farm early."

b. *Fitse mi le ekplee ƒee   ta,   m-m gbɔ-ɔ   tso bⱷ ƒoo kaba-o.* GDDE

Time 1pl be maize harvest so 1pl-neg return.progr from farm early-neg.

"Now, we are havesting maize, so we don"t return from farm early."

(fifia/ fitse, ebli/ ekplee, ɖem/ ƒee)

16. a. *, wⱷ hⱷ e-gⱷ   li-a?   DFGDDE*

    2psg too 2sg-rep loc-wh

"Eh, are you also around?"

b. *, wⱷ tse e-gⱷ   le-ɛ GDDE*

  hⱷ *2psg too 2sg-rep loc-wh.*

"Eh, are you also around?"

(hⱷ / tse, lia / leɛ)

17.a.   *vⱷa wo-a   ƒeme gake wⱷ mⱷ -le-o.   DFGDDE*

   1sg come 2sg-poss house but 2sg neg-loc-neg.

"I was in your house but you were not around."

b. *eⱷ vⱷ   aa-ƒe-me   gake me nɔ   ayⱷ -o. GDDE*

1sg come 2sg-poss.house in but 2sg be(pt) neg-loc-neg.

"I was in your house but you were not around."

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(me le o/ me *nɔ ay o)*

In 17a. a present tence is used instead of a past tense structure. This is a common structure used among the youth. Some hardly pay attention to tense in the GDDE, and it is possible, that this would have some adverse effect on their language use in their academic work.

18.a. *Sista, Efo*   yaa   ?   DFGDDE

    Sister, elder.brother be   place-wh?

   "Sister, where is Brother?"

b. *Sista, Efoo*   *yɛ   e ?*   GDDE

  Sister, elder.brother be place-wh?

 "Sister, where is Brother?"

   (yaa / *yɛ*)

19.a. *W ŋutɔ e-nya-ɛ*   *xoxo e*   DFGDDE

   2sg self   2sg.know-3sg(obj) adv wh?

   "You know him already?"

b.   *ŋtɔ e-nyɛ-ɛ*   *ts* . GDDE

  2sg self   2sg.know-3sg(obj) adv.

  "You know her already."

(xoxo / ts)

Most of the deviations in GDDE are transfers from other languages, and are phonological and lexical. Others are transfers from other dilects of Eʋe.

In The Church of Pentecost, most of the songs sung were in Twi and English. Very few songs were sung in Eʋe. This is because of the places where the Pentecostal churches were first established in the country. The Pentecostal churches used to be very common in the Akan and Ga speaking areas in Ghana, than the Eʋe speaking communities. When those churches were introduced in the Eʋe speaking communities, they were introduced with their Twi songs, so most of the Eʋe songs sung in the Church of Pentecost were translated versions from Twi and English. With the advent of gospel music, a lot of gospel songs are sung in English today in churches irrespective of the educational background of the people who constitute the congregations. Some of the words are not clearly pronounced, it may not be supprising to know that the purpose for which the songs were sung may not be achieved by some of the members.

4.1.3. Oservation in Gbi Kledzo Churches

With the advent of development in the municipality, a lot of people from other ethnic groups have settled in Gbi Kledzo, so they attend churches with the indigenous people. Three churches were observed in Gbi Kledzo. They were R. C. Church, E. P. Churches, and Church of Pentecost. In the first two churches, only Eʋe was used for preaching. The person who preached in the Catholic Church was a Catholic Priest, and he spoke the *Aŋlɔ* variety of Eʋe. He was not a native of Gbi Dzigbe so could not speak the Gbi variety of Eʋe. He hardly switched from Eʋe to English. The announcer seemed to be a native of that village but did not use the GDDE distinctly in making the announcements. She used the standard Eʋe which is the written form of Eʋe, in making all the announcements. However, this very woman was followed after the church service in order to find out if

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she would continue to use the same standard Eʋe for conversation with the members of the church outside the church premises. When this same woman was conversing with her church members outside the church, she spoke her native variety of Eʋe with some peculiarities. She could not speak the GDDE distinctly, but mixed it with the so called standard Eʋe (the written form of Eʋe). Conversation among the members after close of service also revealed that almost all the members were speakers of Eʋe.

20a. A-a-va   *sra nyɔnu la kpɔ-a?*   DFGDDE

    2sg-fut-come visit woman def see-wh?

    "Would you go and visit the woman?"

b. *Naa   ba kpɔ lɔl -a   a*   GDDE

   2sg-fut go see woman.def at-wh?

 "Would you visit the woman?"

(aava/ n a ba, sra/kpɔ & nyɔnu/ lɔl)

21a. *-f al -m m -ka e m kpɔ-a?* DFGDDE

   3sg.poss body-in neg-heal(pt) yet wh?

   "Is she not heald yet?"

b.   *al -a   m   m -ka e me kpɔ woa?* GDDE

   3sg.poss body-def neg-heal(pt)   yet wh?

   "Is she not heald yet?"

    (*f* / b)

22a.   *fi-k na?*   DFGDDE

Loc   place wh?

"At where?"

b.   *fi-n*   GDDE

 Loc place-wh?

 "At where?"

   (fik /f n)

23a. *Evi-w , mi   fɔ   nyuie-a?* DFGDDE

    Child-pl 2pl wake well-wh?

    Children, how are you?

b. *Evi-w ,   m le nyuie   e-a?* GDDE

  Child-pl 2pl be well wh?

  "Children, how are you?"

   (fɔ / le)

24a. M do-gb na   m a   nɔ   na-m   sia. DFGDDE

    2pl great   give   2pl(poss) mother for-1sg hear.

   "Extend my greetings to your mother."

b.   *n   aye   m a   nɔ   siɛ.*   GDDE

  1sg give greet 2pl(poss) mother hear.

  "Extend my greetings to your mother."

   (do-gb na / n   aye)

The songs sung in the church proceedings were all in Eʋe, except that during that special period of blessing of the communion, some songs were sung in Latin. All the songs sung in Eʋe were not in the GDDE but in the written form of Eʋe. Some of the songs were selected from Dziƒomɔ, a book designed for the celebration of Mass in the Catholic Church. It contains the order of Mass as well as a hymns.

In the E. P. Church of Gbi Kledzo, the person who preached was a pastor of the church, and a native, born and bred in that village. He spoke the standard Eʋe language, throughout the service. All their songs were Eʋe songs selected from their Church Hymnal. The announcer on that day used the GDDE in making the announcements. He did not do anything like code alternation or code switching throughout the period of announcement.

The third church observed in Gbi Kledzo was the Church of Pentecost. That church was sited just by the Elder's house. They started the church proceedings with testimonies from members. Four testimonies were given. Out of the four people who gave their testimonies, two of them were indigenes from Gbi Kledzo and two others were not indigenes of Gbi Kledzo. Those two indigenous people of Gbi Kledzo used *Eʋe* for giving their testimonies, and they both were able to speak the GDDE distinctly. One of the other two People who were not natives of Gbi Dzigbe used Eʋe for giving her testimonies, but the variety of *Eʋe* she used was not the GDDE. Only one person out of the three people used *Twi* for giving her testimony. As the testimonies were being given, interpretations were given as well.

Two languages were used in that church. *Eve* and *Twi* were used for communication in that church. The message was delivered in *Eve* and the interpretation in *Twi*. The one who delivered the message was one of the elders in the church, and a native of Gbi Kledzo. During his delivery of the message, he used some sort of the standard form of the *Eve* language, which is neither the GDDE. There were some elements of the GDDE in the preacher"s language.

A majority of the songs sung in the church were in *Twi*, whilst others were in English and *Eve*. Most of the Eʋe songs seem to be translations from *Twi* and English. None of the words of the songs sung in the church was in the GDDE because they were in the written form of the *Eve* language.

The announcements were made in *Eve* and translated into *Twi* as usual in that church. The announcer"s version of *Eve* was a mixture of the dialects of *Eve*. The announcer sounded like someone who learned *Eve* as a second language in the language environment, so he spoke the *Eve* with several peculiarities.

4.1.4. Observation in Gbi Atabu Churches

Only one church was observed in Gbi Atabu, for it was the main church in that village, where almost all the people from that village worshiped. Some residents in Gbi Kpoeta also worshiped in that church. That was the St. Aloysius Roman Catholic Church. The *Eve* language was used for communication in the church proceedings. The Catechist who led the proceedings used GDDE throughout but the Priest used the standard wrteitten Eʋe for preaching. The songs were sung in the *Eve* except a few that were in English. Since the songs were written, the standard written form was used in singing them. The one who

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made the announcement also used the GDDE throughout, which suggested that the people would always like to hook on to their variety of *Eve* almost all the time. Even though announcements and church proceedings were normally written, those two people did not stick to the book language.

4.1.5. Observation in Gbi Kpoeta Churches

A lot of people have settled in this area permanently and perform all economic activities here. The observation was carried out in only one church, and that was Kpoeta E. P. Church because it used to be a small community and the majority of the indigenous people are Evangelical Presbyterians. In that church the proceedings, preaching, songs and announcements were in *Eve*. The one who led the proceedings relied on the written standard form most of the time, for he read from a script. The instances where he did not rely on the written form, he used the GDDE. The Preacher was a local Catechist but relied so much on the written form of the *Eve* language for all his presentations even though he seems not to have read from a script. All the songs were in the written form in their hymnal and other songs from their church choir. The announcer did not sound like someone who has *Eve* as his first language. He seems to have one of the languages that are not mutually intelligible with the *Eve* language, so he spoke the *Eve* with several peculiarities.

4.1.6. Observation in Gbi Hohoe Churches

The observation in Gbi Hohoe in the following churches: the Holy Rosary Catholic Church, Assemblies of God Church, Church of Pentecost, Hohoe, Hohoe E. P. Church,

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and Apostolic Church of Ghana Hohoe. The churches involved are in two categories: Orthodox churches and the Pentecostal churches.

The Holy Rosary Catholic Church was one of the churches in Hohoe churches with large congregation. The church proceedings followed the normal process not different from the other Catholic churches already observed. The congregation was a heterogeneous one because it was made up of people who belonged to different ethnic groups, and have different language backgrounds. Two main languages (English and Eʋe) were used for church proceedings throughout. The additional language used briefly was Latin which almost all the people in the church could not speak, except the Priests and probably, a few other people. The form of Eʋe used was the standard written form. Songs sung in the church were in both Eʋe and English languages.

When the members were exchanging pleasantries after the church service, they spoke different languages. Languages such as; *Eʋe Sele, Lelemi, Siwu, Sekpele*, among others, were spoken.

E. P. Church Ghana is one of the churches observed. The church is sited near Hohoe Zongo, where a number of Northern languages are spoken, but as much as possible; the proceedings went on in Eʋe. The only challenge was that there were people within the church who had languages other than Eʋe as their first language. One of such people was the Pastor who delivered the sermon with his own peculiarities. The standard written Eʋe was used for all the activities in the church. The activities include; the delivery of the sermon, harvest, singing of songs and announcements. After the service, members

exchanged pleasantries with one another and that was when those who had languages other than *Eve* were exposed. Most of them engaged in conversation with their indigenous languages that are not mutually intelligible with *Eve* language. Those same people did exchange greetings with the *Eve* language, even though there were some peculiarities.

25a.　　*kpɔ wo-ƒe　ŋku-me　-didi.*　DFGDDE

1sg see(pt) 2sg-poss eyes-in 3sg-long

"It is a long time I saw your face."

　b.　　*kpɔ　w　e-didi.*　　GDDE

1sg see(pt) 2sg 3sg-long

"It is a long time I saw you."

Insertion of *ŋku-me.*

26 a.　　*m　　ka-va-na　　church le　afia　woa?* DFGDDE

2sg 2sg(neg) rep-come-prog church loc place neg-wh?

"Have you not been coming to church any more?"

　b.　　　*g　vaa　　sɔlime　wo-a?* GDDE

2sg(neg) rep come-(progr) church　neg-wh

"Have you not been coming to church any more?"

(K / g)

27 a. *Afi-y　e,　-i i　tso　m a gbɔ　ta e.* DFGDDE

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Place-this foc. 3sg-far from 1pl-poss so

"This place is far from our   place, so."

b. *fi-i   le   didi tso   m -a   gbɔ ta ye.* GDDE

   place-this loc far from 1pl.poss place so is

"This place is far from our place that is why."

ɖiɖi / didi

There is exchange of the phonemes /k/ /g/ and /ɖ/ /d/ in the changes that occurred in example 26 and 27.

28 a.*Dza-gbagba n -nɔ   v -v m.*   DFGDDE (SVE)

Do-manage 2sg-be come-progr

"Try to attend regularly."

b. *Dze-agbagba n -nɔ v -vaa.*   GDDE

Do-manage 2sg-be come-progr

"Try to attend regularly."

(Vavam / vavaa)

All the Pentecostal churches observed in Hohoe showed the similar features in terms of their activities. Those churches were the Assemblies of God Church, Church of Pentecost and the Apostolic Church of Ghana, all sited in Hohoe. They used three different languages. The Pastors alternated between two languages: *English and Eve / English and Twi* while the interpreter did the interpretation in *Twi / Eve*. The written form of *Eve* was

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used throughout the church proceedings in all the churches. Those who did the interpretation in those churches did not show any trace of the GDDE in their expressions.

Their songs were in four different languages, *English, Twi, Ga and Eve*. Since the *Eve* songs were written, they were sung as such, so there was no trace of the GDDE in any of the three Pentecostal churches observed. Most of the *Eve* songs were translated from other languages. Interestingly enough, some of the members with their children were indigenous people of Gbi Dzigbe. This was identified when members were exchanging pleasantries after church service.

4.1.7. Observation in Three Town Churches

The three town community is made up of *Gbi Bla, Gbi Kpeme* and *Abansi*. They seem to be one big community but are under the authority of different traditional leaders. Two main churches were observed. They were the *Kpeme* E. P. Church and the St. Augustine Catholic Church, Bla. The *Eve* language was used for the church proceedings but occasionally, the Priest used English. The songs were in *Eve* and English. The English language was occasionally used by the Preachers in both churches. In the Catholic Church, *Latin* was used during a special part of proceedings (the period of blessing the communion). Some of the songs sang in those churches were selected from their church hymnals (E. P. Church Hymnal and Catholic Church Hymnal - Dziƒomɔ). Announcements were made in *Eve* even though some letters were read in English and the information translated into the people‟s language. One other observation was that those who were not the indigenes seem to be found more in the Catholic Church than the E. P.

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Church, Ghana. The variety of *Eve* used was not the GDDE, and so there were a lot of peculiarities in relation to the GDDE.

4.1.8. Summary

In all the churches observed in Gbi Dzigbe, some similarities and differences were identified. All the churches, in one way or the other, used standard *Eve* in their church proceedings. Some other churches; however, used more than one language in their church proceedings, especially the Pentecostal churches. Languages such as the *Eve*, *Twi*, and *English* were used for communication. Most of the Pentecostal songs were in *Twi*, and translations from *Twi* or English to *Eve*. Further investigations revealed that the Pentecostal churches first sprang up in the *Twi* speaking areas. All the Roman Catholic Churches used *Latin* at certain stage of the Holy Eucharist. The Holy Eucharist is the period when the bread and wine used as communion are blessed to ostensibly turn into the supposed Body and Blood of Christ Jesus. In almost all the churches, more than one language was used for communication, except in the E. P. churches. In all the E. P. Churches observed, the members did not sing any song in any other Ghanaian language apart from *Eve* and not all the songs sang during their church proceedings were selected from their church hymnal.

It was also identified that most of the *Eve* expressions used in the Churches were some sort of standard *Eve*, the written form of *Eve*. Probably the preachers took into consideration the setting of the churches as a formal, where there is some level of distance between him/her. The participants of a speech act depend upon the distance or the relationship between them and the communication situation for formality. It was also

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identified that not all the people who preached in *Eʋe* were indigenous people of Gbi Dzigbe. Some of the preachers were from some of the non-Eʋe-speaking areas so they spoke *Eʋe* with several peculiarities. There were some deviations from GDDE, with regard to expressions and vocabulary.

4.2.0 Observation in Gbi Dzigbe Homes

The observation carried out in the Gbi Dzigbe homes was focused on finding out a number of things. It was also to find out the languages spoken in the various homes. It was to identify linguistic situations that exist in the G.D.T.A., especially the issue of language contact which was carefully examined in the homes with their linguistic effects on the environmental language. Linguistic effects such as code alternations, speech accommodation, on the indigenous language of the people of Gbi Dzigbe were identified. In the case of language change or otherwise, those areas of language change were identified for further discussion. In view of the above, Table two (2) below presents the list of communities with the number of homes observed in each community.

Table 3   **List of GD Communities Observed**

Community	Number of Homes
Gbi Goɖeŋu	5
Gbi Uegbe	5
Gbi Kledzo	5
Gbi Atabu	5
Gbi Kpoeta	5
Gbi Hohoe	10
Gbi Bla/Kpeme/Abansi	5
Total	40

The total number of homes observed was forty. Five homes in each community were observed in the Gbi Dzigbe community except in Hohoe, where population was so dense. Due to the high number of people who live in Gbi Hohoe, the observation was carried out in ten (10) homes.

4.2.1. Observation in Homes at Gbi Goɖeŋu

As mentioned earlier, Gbi Goɖeŋu is the smallest community among the communities in the GDTA, chosen for this research. The community is made up mostly with farmers. Some of those farmers who were from different Eʋe-speaking towns, settled there to engage in their farming expeditions. This was revealed through the varieties of Eʋe spoken in that environment. Other people in that environment were from those non-Eʋe-speaking towns within the Hohoe Traditional Area, and are mostly rice farmers from *Lolobi*, *Likpe*, *Akpafu*, among others.

Among all the five houses observed, three of the homes were made up of indigenous people of Gbi Goɖeŋu with their wives and children. The other two homes contained people with different language backgrounds and not all of them belonged to the Gbi Dzigbe ethnic group. There were *Aŋlɔ* speakers, Gbi speakers and speakers of languages other than Eʋe. There were speakers of the *Siwu*, spoken by the people of *Lolobi* and *Akpafu*, and *Sekpele* spoken by the people of Likpe. In spite of the different language backgrounds in the same house, they interacted with one another in the environmental language which is *Eʋe*, but not in any distinct variety. The indigenous people in those houses seemed to be practicing speech accommodation. It looked as if they wanted the non-native speakers of the GDDE to understand their message within the communication situation. In an attempt to draw closer to their guests, they tended to accommodate their guests" speech. That type of speech accommodation is known as convergent accommodation, which can gradually affect the native language of the people of Gbi Dzigbe. This change begins from those homes which experience such language

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situations, and may result in some variation in the structures of indigenous variety of Gbi Dzigbe. Some of examples gathered from there are listed.

29. a. *Ma   fle-e   va   na   wo-a?* DFGDDE

      1sg-fut buy-3sg come give 2sg-wh

    "Should I buy it and bring it to you?"

    b. *Ma   fle-e   vɛ   na   wo-a?* GDDE

     1sg-fut buy-3sg bring give 2sg-wh.

     "Should I buy it and bring it to you?"

     (Va/ vɛ*)*

30. a. *-gbɔ-n*   *lo.* DFGDDE

     3sg-come-progr prt.

     "He/She is coming."

    b. *-gbu-ɔ.*   GDDE

     3sg-come-progr.

    "He / She is coming."

    (gbɔn / gbuɔ)

31. a. *Nu-ka-e   le vidze-ɛ   wɔ-ɔ   DFGDDE*

   Thing-wh-3sg be child-def do-progr.

   "What is wrong with the child?"

    b. Tsa-ni-e   le vidze-ɛ   wɔ-ɔ   GDDE

Thing-wh-3sg be child.def do-progr

"What is wrong with the child?"

(Nuka/tsani)

32. a. *Ede-tsyɔ-nu-a   le   mi-a-gbɔ-a?   DFGDDE*

   Palmfruit-strain-thing-def be 2pl-poss-place-wh?

   "Is the palmfruit strainer with you?"

b. *Asuɛ la le   mi-a-gbɔ-ɔ?   GDDE*

   Asuɛ def be 2pl-poss-place-wh?

 "Is the strainer with you?"

(edetsyɔnu / asuɛ)

33. a. *Nye be yii me   le m -a gbɔ-a?   DFGDDE*

   1sg poss cutlass-neg be 2pl-poss-wh?

   "Is my cutlass with you?"

b. *Amu   krante le   m -a   gbɔ-ɔ?   GDDE*

   1sg-poss cutlass be 3pl-poss place-wh?

 "Is my cutlass with you?"

(Yii / krante)

34. a. *Fi-ka   yi-i   m l   i fe   dogo-e   le   fi-mi-i?   DFGDDE*

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Place-wh go-progr 2pl be before meet-3sg loc   place-that-wh?

"Where were you going when you met him?"

b. *Fi-n   yi-i   mi-nɔ i fe   kpɔ-e?*   GDDE

  place-wh go-progr 3pl-pt before see(pt).3sg

  "Where were you going when you met him?"

(Fika / Fin , dogo / kpɔ)

35.a.   *me e -ɛ   dzime daa e ay le ame-dome le du ya me-o lo.* DFGDDE

    3pl neg remove-hab back-in put down loc person-midst loc town this in-neg.prt

    "One doesn"t leave his/her chest bare in public, in this town."

b. *Wo me e -ɛ   dzime-kpo l ame-dome   l   du xe me-o.* GDDE

  3pl neg remove-hab back-bare loc person-midst loc town this in-neg.

  "One doesn"t leave his/her chest bare in public, in this town."

The above are examples of expressions found in that environment with their equivalent versions in the GDDE. Each example is followed by the English language versions. The deviations noted are becoming part of the daily expressions found in the indigenous Gbi Dzigbe people"s language.

All the people in each house interact with one another in the Eʋe language. However, in communication situations that engage only the families that speak distinct languages other than Eʋe as their first language, they use their native languages to interact with one

another/each other. Apart from that, those who do not speak *Eve* as their first language and also do not speak the same language as their first language, communicate in *Eve*, but not in any particular variety. That was what prevailed in the Gbi Goɖeŋu community. Similarly, when the communication involved natives and non-natives of Gbi Dzigbe, they interacted in the *Eve* language, and that brought about some level of speech accommodation on the part of the indigenous people in that community. The kind of speech accommodation which existed there was the convergent accommodation on the part of the indigenous people of Gbi Goɖeŋu, especially those who co-existed with the non-natives of Gbi Dzigbe. The elderly people in those houses did not show any sign of convergent accommodation but stuck to GDDE. In some communication situations, those elderly people tried to correct the non-natives when they speak the GDDE variety wrongly. The non-natives seemed to be creating their own version of the Eʋe language, by putting together the few vocabulary items they learn in *Eve*. They also seemed to be doing direct transfer of language structures from their languages to the Eʋe language, thereby influencing the GDDE. Some other examples of the deviations identified are stated below.

36. a. *Nye ma   fle   ami o   lo.   DFGDDE*

   1sg neg- fut   buy   oil   neg   prt

   "I won't buy oil."

b. *Nye ma-a dze ami-o.*   GDDE

   1sg neg-fut buy oil

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"I won't buy oil."

(ʄl / dz)

37.a. *Ku detsi-a dzi, e-sɔgbɔ.* DFGDDE

Fetch soup-def top 3sg-plenty

"Dish out some of the soup, it is too much."

b. *u le futsi-e ŋu, e-su gbɔ ŋunu.* GDDE

Fetch loc soup-def body 3sg-plenty too-much.

"Dish out some of the soup. It is too much."

Detsi / futsi

38.a. *Ku-i dzi, m sɔgbɔ-o lo.* DFGDDE

   Fetch-3sg on top, 3sg.neg plenty prt.

   "Add some. It is not enough."

b. *-i kpee, m sugbɔ-o.* GDDE

Fetch-3sg add 3sg.neg plenty-neg.

 "Add some, it is not enough."

ɖe dzi / kpee

39. a. *fufu-a dzi. DFGDDE*

   Break fufu.def top.

   "Reduce the size of the fufu."

b.   *le fufu-a   ŋu.   GDDE*

 Break loc fufu.def body.

 "Reduce the size of the fufu."

        Dzi / Ŋu

40. a.   *-sɔgbɔ   lo.   DFGDDE*

     3sg-plenty prt.

     "It is too much?"

b. *E-s gbɔ   ŋu n . GDDE*

   3sg-plenty too-much

   "It is too much."

The above wrong expressions from the GDDE are gradually taking root in almost all the Gbi Dzigbe communities, and Gbi Goɖeŋu is no exception. The entire language structures are affected. The situation affected the children"s language more than the adults" in that community, for the indigenous Gbi Goɖeŋu children interact with other children who have different languages other than Eʋe as their first language. It is obvious that those children meet in school and their playing grounds. This was confirmed when children were observed at their playing grounds.

4.2.2. Observations in Homes at Gbi Ʊegbe

Gbi Ʊegbe is a fairly big community, compared to Gbi Goɖeŋu. It is a community that contains people from different cultural and language backgrounds. Per the backgrounds

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of the people in the Gbi Uegbe community, different languages are spoken there, but the common medium of communication is Eʋe. The few homes observed showed the existence of the following languages: *Lelemi, Sele, Siwu, Sekpele, Bowiri, Sia, Kotokoli, Hausa, Kokonma*. All those languages are not mutually intelligible with the Eʋe language. Also, several varieties of *Eʋe* are spoken in the Gbi Uegbe community.

In almost all the homes observed, there were speakers of languages other than *Eʋe*. Only two of the homes sampled in Gbi-Uegbe were occupied by the indigenous people of Gbi-Uegbe only. The occupants of those two homes did communicate in the GDDE as usual, with a few peculiarities in the language of some of the members. The occupants of those three houses where the speakers of GDDE live together with non speakers of the GDDE also displayed some level of the effects of languages coming into contact with one another in the same environment. The peculiarities that featured in all the five homes were not different from one another. They included some vocabulary items and expressions that do not conform to the GDDE. Much attention was not paid to the form of Eʋe spoken by the non native speakers but rather the natives" adulterated language was the focus of the study. Some examples are as follows.

41.a. *Tsi-ɛ   ye le vidze-ɛ   wɔ-ɔ?*   DFGDDE

   Thing-foc wh be child-def do-progr.

  "What is wrong with the child?"

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b. *Tsa-ni-e le vidze-ε   wɔ-ɔ?*   GDDE

  Thing-foc be child-def do-progr.

 "What is wrong with the child?"

(Tsiε / tsani)

42. a. *Na- e ke me le   e-wɔ-ɔ   o.* DFGDDE

     Thing-neg not be 3sg-do-progr neg.

    "Nothing is wrong with him."

b. *Nu- e ke   me   le   e-wɔ-ɔ o.*   GDDE

  Thing-neg not be 3sg-do-progr.

  "Nothing is wrong with her/him."

      (Na / nu)

43. a. *Vidze ya-wo le fu- e   na-m   ŋunu.*   DFGDDE

     Child this.pl be trouble-progr give-1sg(obj) too much.

    "These children are disturbing me too much."

 b. *Vidze xe-wo   le   fu- e   na-m   wunu.*   GDDE

   Child this-pl   be trouble give-1sg(obj) too much.

   "These children are disturbing me too much."

(Xe / ya)

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44. a. *Fifilaa ko me gbɔ tso agbl i fe le y a se-e.* DFGDDE

    Now just 1sg return from farm before be news hear-progr.

    "I just returned from farm before receiving the information."

  b. *Fifits ko me gbɔ tso bofoo i fe le y a se-e.* GDDE

    Now just 1sg return(pt) from farm before be news hear-progr.

    "I just returned from farm before receiving the information."

 (Fifilaa / fifits , a gbl / bofoo)

45. a. *Đe-ko ma-va dz a o a-ti w yo-me.* DFGDDE

    Foc-just 1sg-come prepare fut-follow 3pl path-loc.

    "Then, I have to prepare and and follow them up."

  b. *Đe-ko ma-a ba dz a o a-ti w yo-me.* GDDE

    Foc-just 1sg-fut to prepare fut-follow 3pl path-loc.

    "I have to prepare and make a follow up."

     (va / ba)

The following are examples of vocabulary items that featured as they do not conform to GDDE, with their appropriate expressions in the GDDE. The first list shows the deviations from GDDE, while the second list shows the correct versions in GDDE. The list of words and expressions was captured from the speech environment in the Gbi

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Uegbe homes, where the observations took place. A further breakdown shows the list of words that indicate the change from the GDDE to newly created version of language.

DFGDDE	GDDE
Tsiɛ ye	Tsani ye
naɖeke	nuɖeke
fifilaa	fifits
agbl	boƒoo
ya	xe
m v	b
f k	n
n kae	ts nie
m kae	m e ye

The table shows a gradual change from the GDDE to other varieties of the Eʋe language. Some other vocabulary items do not exist in the Eʋe language. They seem to be creations by those non-native speakers of *Eve*, or transfer from those other languages that are in contact with the GDDE. These words are just very minimal with regard to the daily expressions used in the homes. Most of these deviations were used by the middle aged, the youth and children in the homes.

4.2.3. Observation in Homes at Gbi Kledzo

The observation revealed that the Eʋe language is used for communication in the community as well as the homes. In the individual homes observed, not all the occupants spoke Eʋe as their first language, but they used the Eʋe language as a common means of communication within that environment. There were people living in Gbi Kledzo who had different first language backgrounds. There were speakers of languages such as *Siwu* of Lolobi / Akpafu, *Sekpele* spoken by the people of Likpe, *Sele* by the Santrokofis. Some speakers of Northern languages lived there too; *Kokomba*, *Basare*, *Kotokoli*, and *Hausa*. Apart from those languages spoken in the Gbi Kledzo community, some other varieties of the *Eʋe* language including the GDDE are spoken there too, but focus was not on those other varieties of Eʋe but on GDDE.

Three out of the five homes observed were occupied by people with different language backgrounds, including the Eʋe. All those people within those homes did communicate in Eʋe since that was the environmental language; besides, the languages in contact in those homes are not mutually intelligible with one another. Some of the *Eʋes* in those houses were indigenous people of Gbi Kledzo. In those communication environments, the non-natives struggle to speak the Eʋe language, so they speak with several peculiarities. Probably out of sympathy, some of the natives in those houses also tried to adjust their speech to the level of the people they lived with, resulting in several deviations in the language of the natives.

The deviations featured as a result of their adjustment to the version of Eʋe spoken by the people they lived with, in their homes. The ‚adulterated" language of the middle aged,

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youth and children in those homes seems to be normal to them. However, the old men and women"s language was not affected in those houses, because they were not ready to compromise their native tongue for those deviations.

The two other homes were occupied by the natives only. Those houses occupied by the natives of Gbi Kledzo used their native variety, GDDE as their medium of communication. Even though they tried to use their native dialect as their medium of communication, a lot of peculiarities were identified in their language. There were some similarities in the peculiarities identified in both environments, that is, where the natives co-exist with the non-natives and where the natives do not co-exist with the non-native speakers of the GDDE in the same homes. The deviations were found in both environments. Some examples are stated below.

46. a. *Fi-ka eg   la   le? DFGDDE*

    "Place-wh money def loc?"

    Where is the money?

b. *F -n   eg -a   le?*   GDDE

   Place-wh money-def loc?

  "Where is the money?"

(Fin / Fin)

47. a.   *-a   ga   le gbɔ-nye. DFGDDE*

   2sg-poss money loc with-1sg

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"Your money is with me."

b.　*a-g　　　　　le gbɔ-nye.*　　GDDE

　2sg-poss-money def with-1sg

　"Your money is with me."

48. a.　　*-a　　nu-e　　xe lo*.　DFGDDE

　　2sg-poss thing-foc this prt.

　　"This is your thing."

b.　*a-nu-e　　　　xe.* GDDE

　2sg-poss-thing-foc this.

　"This is your thing."

　　　　　(w a ／ a)

49. a.　　*kɔ　nu-a　　na-m*.　　　GDDE

　Come take thing-def　give-1sg(obj).

　"Come and take the　thing for me."

b.　　*tsɔ　　nu-a　　na-m*.　　　GDDE

　Come take　thing-def give-1sg(obj).

　"Come and take the thing for me."

(Va / ba)

50. a. *N -k　　mi　a*　　　　DFGDDE

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Thing-wh 2pl cook(pt)?

"What have you cooked."

b. *Tsɔ -n   m   a   GDDE*

Thing-wh 2pl cook(pt).

"What have you cooked?"

(Nɔ -kɔ / Tsɔ -n)

51.a. *Nyɔ   nu-a.   DFGDDE*

Wash thing-def.

"Wash the thing."

b.   *nu-a.   GDDE*

Wash   thing-def.

"Wash the thing."

(ny / y)

All the deviations looked like transfers from other languages into the GDDE, and it runs

through the homes observed in the Gbi Kledzo community. The observation continued to

the Gbi Atabu community.

4.2.4 Observation in Homes at Gbi Atabu

Gbi Atabu is a community that has local orthopaedic centers in some homes. These

centers were inherited from their ancestors who had set up those centers in some families

within the community. Because of the presence of those centers people from all walks of

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life travel to Gbi Atabu for treatment. Some of those people who seek treatment live in that community with the indigenous people and with their different language backgrounds. In addition, some of the indigenous people engaged in inter-marriages with people who had different language backgrounds; e.g. Varieties of *Eʋe*, *Hausa, Dagbani, Sele, Siwu*, *Sekpele*, among others. There are therefore speakers of other languages other than Eʋe, and GDDE. Even though the people of Gbi Atabu interact with those non-natives of Gbi Dzigbe, they stick to their native variety of Eʋe, (GDDE). Deviations were hardly heard from the Gbi Atabu homes.

4.2.5. Observation in Gbi Kpoeta Homes

Gbi Kpoeta used to be one of the smallest communities in Gbi Dzigbe, but it is now densely populated. The entire community is full of non-natives and it is as a result of selling all their land to people who needed it. Today, more than half of the people in the community are made up of the settlers. The settlers are not speakers of GDDE, for they had their various languages, which are not mutually intelligible with the GDDE. The Gbi Kpoeta is also merged with Gbi Hohoe and Gbi Atabu. The homes observed were occupied by the natives of Gbi Kpoeta but did not show many deviations from the GDDE.

The only thing which featured in that environment was the use of *nuka* instead of *tsɔ nie* and this was heard in all the homes observed in Kpoeta. Another vocabulary item was *fɔkɔ* instead of *finɔ*, but those items of vocabulary did not occur in adults" language in that community. The aged were able to stick to their indigenous variety of Eʋe. Even though the indigenous people of Kpoeta interact with all other people in their community,

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including those who have other language backgrounds and tried to speak the Eʋe language with a lot of peculiarities, they still stick to their indigenous variety. It looked as if they wanted to show and maintain their identity as the true owners of that land. With all their efforts to stick to their indigenous varieties of Eʋe, there was the use of a few words that did not exist in the indigenous GDDE. From Gbi Kpoeta, Gbi Hohoe was the next community observed.

4.2.6. Observation in Homes at Gbi Hohoe

Hohoe is the biggest community in the GDTA and that is where the paramount chief of the Gbi Dzigbe lives. Almost all Ghanaian languages are spoken there. There is a very big Zongo community in Hohoe and several languages that are not mutually intelligible with the Eʋe language are spoken by the people in that community. Languages such as; *Hausa, Kotokoli, Guruma, Dagbani, Zamrama* are spoken by people from the Zongo community. In addition to those languages, many other languages such as; *Twi, Sele, Sekpele, Sia, Lelemi, Nkonya, Siwu, Nyangbo*, among others are spoken in the Hohoe community. Besides, there are speakers of other varieties of the Eʋe language apart from the GDDE; however, focus was not on the other varieties of Eʋe. All those languages were spoken within Gbi Hohoe community.

The observation was carried out in ten homes of the indigenous people of Gbi Hohoe. In almost all the homes observed, there were people with distinct languages that do not have mutual intelligibility with the GDDE. Some of the natives were engaged in inter marriages with the non-natives who had distinct languages. Some speakers of those distinct languages were living in the same homes with the indigenous people as tenants.

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As a result, most of the homes in Hohoe were heterogeneous homes in terms of language use. Since all those people were living in an Eʋe speaking environment they all used Eʋe as their common medium of communication.

The language environment affected the language of the indigenous people very much. The youth and children were the most affected people in the Hohoe community. The natives who were adults were not too much affected by the multiple language environment but some level of speech accommodation featured in their language. The type of accommodation which featured in the homes in Hohoe was the convergent type. The young ones" language was full of adulterations from the non-native speakers of the Eʋe language. The children growing up in the Gbi Hohoe homes speak the GDDE with several peculiarities. During a careful observation of the language environment in the Hohoe homes, some abnormal structures in the GDDE were identified. E.g.

52. a. *-gblɔ   n   xoxo.   DFGDDE*

     3sg-tell(ppt) 3sg(obj) already.

"He / She had told him / her already."

b. *-ts   nɛ   xoxo.   GDDE*

   3sg-tell(ppt) 3sg(obj) already.

   "He / She had told him / her already."

     (gblɔ / tsi)

53. a.   *e d g   s a.*   DFGDDE

     1pl meet(pt), right.

"We met."

b.   *kp   s ɛ.*   GDDE

1pl meet(pt), right.

"We met."

(d g / kp)

54. a. *Eh k   dzi-i   w -l ? DFGDDE*

Song-wh sing-progr 2-sg-be.

Which song are you singing?

b. *Eh x ema dzi-i   l   GDDE*

Song-wh   sing-progr 2sg-be

"*Which song are you singing?*"

(K / x m)

55. a. *Ek   dzɔ   e e-dzi.   DFGDDE*

Death happen(pt) on 3sg-top.

"*He /she is bereaved.*"

b. *Ek   y   dzɔ   e   e-dzi.   GDDE*

Death news happen(pt) on 3sg.top.

"*He / She is bereaved.*"

56. a.   *ny   n n ye-o   lo. DFGDDE*

3sg(neg) be like that-neg prt.

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"it is not so."

b.   *ny   sigb y e-o   lo.* GDDE

   3sg(neg) be like-that-neg   prt.

   "It is not so."

      (N n / sigb)

57. a.   *-y   g t   dzi.   DFGDDE*

   3sg-go(ppt) cornmill top.

   "He/she has gone to cornmill."

b. *-y   g t   m . GDDE*

   3sg-go(ppt) cornmill in.

   "She / He has gone to corn mill."

      (dzi / me)

58. a.   *-z   m .   DFGDDE*

   3sg-walk road.

"He/she has travelled."

b. *-yi   m -dzi. GDDE*

  3sg-go.(ppt) road-top.

  "He /She had travelled."

59. a. *Ak tsa -go-e*   *e*   DFGDDE

    Sponge-container-def place-wh?

"Where is the spongedish?"

 b. *Ekɔe-gbɛ-ɛ*   *e*   GDDE

  Soap-bowl-def place-wh?

 "Where is the soap dish?"

(Ak t sago / Ekɔegbɛ)

60. a.   *-klɔ*   *a u*   *ŋu-a?*   DFGDDE

    3sg-wash(ppt) tooth body-wh?

    "Have you brushed your teeth?"

 b.   *-titi*   *a u*   *ŋu-a?*   GDDE

   3sg-clean(ppt) tooth body-wh?

 "Have you brushed your teeth?"

      (klɔ aɖ / t t aɖ)

 lɔ does not collocate with *a*   in GDDE, but rather t t .

61. a*.*   *tsɛ*   *wo-a- a*   *sugbɔ lo*. DFGDDE

    2sg too 2sg-poss-hair plenty prt

    "You too have plenty hair."

b.   *ts ɛ a-a*   *sugbɔ ŋtɔ.* GDDE

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2sg too 2sg(poss)-hair plenty much.

"You also have much plenty hair."

62. a. *wɔ-kple   a -a   mie le-a?   DFGDDE*

   Flour-akple cook.progr 2pl be-wh?

   "Are you cooking ewɔkple "

 b. *Akple a -a   mi le-a? GDDE*

   Akple cook.progr 2pl be-wh?

   "Are you cooking akple?"

  wɔ-kple is not GDDE. It is rather akple.   wɔ-kple is aŋlɔ va iety of Eve.

63. a. *Fetri-tsii b b u   fo gbe   mie gbu-ɔ-ɔ?   DFGDDE*

   Okro-soup another prepare fut 2pl come.progr.wh?

   "Will you be preparing another okro soup?"

 b. *Atisɛ-tsii   t t ɔ   fo   gbe mi   gbuɔ-ɔ?   GDDE*

   Okro-soup another prepare fut. 2pl come-progr. wh.

   "Would you be preparing another okro soup?"

          (Fetri / atisɛ)

64. a. *N -ka   y   gblɔ-ɔ   mi l   DFGDDE*

   Thing-wh word say.progr 2pl be(wh)?

    "What are you saying?"

 b. *Ts ni   y   nu-u   m l   GDDE*

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Thing-wh word say-progr. 2pl be-wh?

"*What are you saying?*"

(N ka / ts ni)

65. a. *Tati-e   kpeɛ ŋtɔ.* DFGDDE

   Pestle-foc heavy very.

   "*The pestle is very heavy.*"

 b. *Tomati-e kpeɛ ŋtɔ.*   GDDE

   Pestle-def heavy very

   "*The pestle is very heavy.*"

(Tati / tomato)

66. a. *Tsɔ gb   vɛ   na-m.*   DFGDDE

   Take bowl bring give-1sg(obj).

   "*Bring me a bowl / plate.*"

 b. *Tsɔ agbɛ   vɛ   na-m.*   GDDE

   Take bowl bring give-1sg.

   "*Bring me a bowl / plate.*"

   (agba/ agbɛ)

67. a. *Atadi vi e k o dii me le.* DFGDDE

 Pepper little just search-progr 1sg be.

 "*I am looking for just a little pepper.*"

b.   *uku ɛ   vre   ko   di-i   me le.* GDDE

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Pepper little just search-progr 1sg be.

"I am looking for just a little pepper."

(Atadi / Kukurɛ)

68. a.   *ga   xɔ-e   de me o.*   DFGDDE

2sg.neg repp receive.3sg put in wh.

"Do not agree."

   b.   *g   lɔ   e   dzi-o.*   GDDE

2sg.neg repp agree on top-neg.

"Donˮt agree with it."

   (xɔ / lɔ)

69. a.   *fl ami galɔni e ka.*   DFGDDE

1sg buy oil gallon one.

"I bought one gallon of oil."

b.   *dz   ami galɔni ek a.*   GDDE

 1sg buy(pt) oil   gallon   one.

 "I bought one gallon of oil."

   (dz / fl)

70. a. *-yi   a   e   fe.* DFGDDE

3sg-go(ppt) hair remove to.

"Heˮs goneto have his hai cut. "

b.   *-yi   ta   pe   fe.*   GDDE

   3sg-go(ppt) head clear to.

   "He"s goneto have his hai cut. "

      (d /p)

The inappropriate expressions labled (a) and are followed by the supposed GDDE equivalent, labeled (b) and the English language gloss. Some of the inappropriate expressions do not belong to any variety of Eʋe, due to the different language backgrounds of the people in that town, no distinct variety of the Eʋe language is spoken by the non-natives. Some of the expressions captured do not belong to any variety of the Eʋe language, but sound like coinages from different language(s) or transfers from other languages into the variety of Eʋe spoken by some indigenous people of Gbi Dzigbe. Bellow is examples of the transferred structures from other languages to GDDE.

71. a.   *-fl   ah   vɛɛ   na-m   bliny me.*   DFGDDE

     3sg-buy(pt) drink bring give-1sg (obj) Christmas in.

"He / She bought me drink during Christmas."

b.   *-dze   ah   vɛ   na-m   bliny   me.*   GDDE

3sg-buy(pt) drink bring give-1sg(obj) Christmas in.

"He / She bought me drink during Christmas."

In Hausa, and some other languages that are spoken within the Hohoe Municipality, it is appropriate to use the same vocabulary item as *buy* when purchasing both liquids and solids. Here are some examples.

72.a. Na-a   sei   wuruwaa. (Hausa)

   1sg-fut.   Buy   water.

  "I'will buy wate ."

b. Na-a   sei gudiya. (Hausa)

  1sg-fut buy groundnut.

"I will   buy groundnut."

c. Nɔ-ɔ   hɔ nts .   (Nkonya)

1sg-fut buy   water.

"I will buy water."

d. Nɔ-ɔ   hɔ   kitiba.

  1sg-fut buy groundnut

  "I will buy groundnut."

e. ɛ   tɔ   nsuo.   (Twi)

  1sg(fut) buy water.

  "I will buy water."

Where *sei*, *hɔ* and *tɔ* mean *buy* in English and so far as exchange of goods for money is involved, these items of vocabulary are used. The vocabulary equivalence for „buy" in

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Eʋe is *fl* ; however, *fl* does not collocate with liquids but rather solids in Eʋe. *Dze* is used istead. As in;

73.   *dz   ah* .

  1sg(fut) buy drink.

"I will buy d ink ."

The illustrations from those three languages are examples of languages that created room for generalizations in GDDE. Below are some other transfers from languages other than Eʋe that are used in GDTA.

Do atisɛ.   DGDDE

"Plant okro."

Ƒa atisɛ.   GDDE

"Sow okro."

This structure in GDDE is the same as the English language structure. In GDDE, seeds are sown but not planted; however, in some other languages that are spoken within GD the same vocabulary item is used in all situations. It does not matter whether it is the stem or the seed that is put in the soil for the purpose of cultivation.

 E.g.

*a. Ma **dua** bayi ɛ . (Twi)*

  1sg plant(pt) yam.

  "I planted yam."

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b. *Ma **dua** bankye.* (Twi)

  1sg plant(pt) cassava.

 "I planted cassava."

*Le **tsa** lilu. (Lelemi)*

1sg plant(pt) yam.

I planted yam.

*Le **tsa** obankye. (Lelemi)*

1sg plant(pt) cassava.

"I planed cassava."

Me agbe . GDDE

1sg plant(pt) cassava.

"I planted cassava."

*Me **f** et . GDDE*

1sg plant yam.

"I planted yam."

The structure is the same in many other languages such as Siwu, Sekpele, Hausa, and

Nkonya.

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Below are some other additional structures that look like transfers from other languages other than Eʋe.

72. a. *Mi   xɔ-e   de me-a?*   DFGDDE

      2pl receive-3sg put in-wh?

      "Do you agree?"

 b.   *i lɔ   e dzi-ɛ*   GDDE

    2pl agree on top-wh.

   "Do you agree?"

(xɔ / lɔ)

73. a. *i   n   m   i   bu-i   kpe.*   DFGDDE

      2pl let 1pl calculate.3sg   add.

      "Let us put them together."

b. *Mi n   mi   foƒu-i.*   GDDE

   3pl let 1pl.   put together.3sg

  "Let us put them together."

(Bui kpe/ ʃoʃui)

74. a. *-b   nu-ka?*   DFGDDE

    2sg.say thing-wh?

    "You say what?"

b. *-b   l m*   GDDE

  2sg.say   thing-wh

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"You say what?"

(Nkͻ/lͻmͻ)

75. a.   bͻe afͻ-kpa   ye   mi nya-kpͻ sigbe-a. DFGDDE

   2sg pos foot-wear   be that nice-look like-wh?

   "Is that your nice looking footware?"

b. A-afͻ-kpa-e   dziani sigbe-a?   GDDE

  2sg.poss-foot-ware-foc nice   like-that-wh?

"Is that your beautiful footwear?"

nyakpͻ / dziani

76.a.   *-ʋ   dzi   xoxo.*   DFGDDE

   3sg.open top already.

   "He/she has opened it already."

b. *-ʋ   nu   le-nu   xoxo.* GDDE

  3sg.open thing loc-mouth already.

"He / She has opened it already."

(Dzi / nu le nu)

77. a.   bͻ   ga   ye. DFGDDE

   2sg poss money be.

   "It is your money."

b. *A-a-gͻ   yͻ.*   GDDE

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2sg-poss-money be.

"It is your money."

The use of *b* within a noun phrase (NP) to express possession is limited in GDDE as explained earlier which does not occure after the second person singular subjective pronoun.

As in;

78.a. Amu g ,

    1sg money

     "My money"

  b. *A-a-g*

    2sg.poss.money

    "Your money"

c.   *g*

  3sg.poss money

 "His / her money"

d.. *M a be   g*

   1pl. poss money

    "Our money"

e. *M a be   g*

   2 pl. poss money

"Your money"

f. W   be   g

   3pl. poss money

   "Their money"

BUT NOT;

   be   . It is rather;

A-a-g

2sg.poss.money

"Your money"

4.2.7. Observation in Homes at Three Town (Gbi-Bla, Gbi-Kpeme, and Gbi-Abansi)

The Gbi Bla, Gbi Kpeme and Gbi Abansi constitute the *Three Town* community. Most of the indigenous people within that community seem not to mingle with other people who belong to other tribes in their homes, except those who are married to speakers of other languages, and live under the same roof with their spouses. In one of the homes observed in that community, two families that lived there were indigenous people of Gbi, that is the men together with their wives. Unfortunately the parents speak both English and Eʋe alternatively with their children. One can say that there is the existence of code alternation as well as code switching in that community. Just the next house after that was a house with about five families including those of Gbi origin. Within that house, about three different languages were spoken, apart from Eʋe. The people who were tenants in

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that house could not communicate in any other language than the Eʋe, so they communicate with one another in Eʋe. Within that same house the people of Gbi Dzigbe in that house manage to speak the GDDE distinctly.

Generally, the indigenous people who live in that community stick to the use of the GDDE in all communication situations. Those Gbi Dzigbe people in Bla, Kpeme and Abansi do not actually co-exist with other people who are not natives of Gbi Dzigbe, and speak languages that are not mutually intelligible with the Eʋe language. Those non-natives speak languages such as; *Siwu, Sele, Sekpele, Twi, Kabie, and Zamrama.* Even though these people live in the Three Town community, they do not live with the natives in their homes, except those who are engaged in inter marriage with the indigenes. They do not mingle with them in their homes as such. Those non-native speakers who live in the Three Town community communicate with the indigenes in the Eʋe language with several peculiarities. Those non-natives that were married to the indigenous people of Three Town communicated with their spouses, but managed to speak the GDDE little deviations. In that environment there was some level of speech accommodation and that kind of accommodation is the divergent accommodation. That type of accommodation made them stick to the GDDE without shifting from their own languages to the adulterated version of the GDDE.

4.2.8. Summary

The people within every community do interact with one another in that same environment, so there is the possibility that the language structures of the non-natives featured a lot in the Eʋe spoken by the indigenous people. Moreover, those non-natives

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depend a lot on the standard written version of the Eʋe language for vocabulary. Below

are some deviated versions of GDDE gathered from the homes within those communities.

DFGDDE	GDDE	English Gloss
tati,	tomati	pestle
gatsi	gɔtsitsi/ tsitsi	ladle / spoon
akpleḍatsi	akpleḍatsitsi	spatula/paddle
atadi	dzetutui	stew
atadi	kukurɛ	pepper
ademɛ / singli	aḍimɛ	a type of green leaf
numeklɔkutsa/ akutsa	agbeklɔ	kitchen sponge
akutsa	kuɛsa	sponge for bathing
pant	egɔ / agbotɛ	pant
detsi	etsii (edetsii)	soup
sabala	abrɔɔ	shallots
fetri	atisɛ	okro
kpeli / eblii	eŋkplœ	maize
koko	dzo ɖɔɔ	poriddge
papransa	akpledz	Ghanaian Meal
banku	mawɔɛ	Ghanaian Meal
avɔ	eḍ	cloth
agba	agbɛ	plate / bowl
avadze	dzigo	water yam
agble	boʄo	farm
abɔbl	blende	pineapple
atike	amatsii	medicine
adzal	ekɔɛ	soap
fonfoŋ	abosrɛ	sugar cane
ny	y	wash

The list of vocabulary items above is in three columns. The first column consists of the

deviated versions of vocabulary that are gradually replacing the vocabulary items of the

indigenous variety – GDDE. The second column consists of the supposed vocabulary

items that are being replaced by those in the first column. The third list consists of the

English gloss of the words. The words were gathered from the Gbi Dzigbe homes.

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Within the homes, some of the linguistic features did not occur as a result of their living together but as a kind of with with other languages. Some expressions that run through all the examples given, featured in almost all the Gbi Dzigbe homes sampled and observed. Things such as greetings are no longer in line with the indigenous variety of the people of Gbi Dzigbe. Some simple proverbs that are supposed to form part of everyday language use in the homes and communities were no more in existence. Below are some examples.

79a. *Ma dogbe na tɔgbe / mama.*

   1sg great give grandpa/grandma.

I'm g e eting the old man/woman. (Literal meaning)

 "I'm going to lavato y."

 b. *Me yi mɔ-kpoe dzi ma-va.*

  1sg go road-shot on 1sg-fut-come.

  I'm emba king on a shot jou ne y. (Literal meaning)

  "I'm going to lavato y."

c. *Tɔgbe yi kɔfe.*

 Grandpa go(ppt) village.

The king has gone to village. (Literal meaning)

"The King is dead."

d. *Ðe gbɔ le e-ŋu.*

 Remove bitterleaf from 3sg-body.

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Remove bitterleaf from him/her. (Literal meaning)

"Joke with him/her."

e. *Đe   uʄɛ   si   le   nu-me.*

Remove ghost   hand from mouth.in. (Literal meaning)

"Eat something small in the morning before going out of the house."

f. *Me-ga   de asi   be   dze me o.*

2sg-ng-rep put hand 3sg   salt in neg.

Don"t put you hand i n his/he sal t. (Literal meaning)

"Don"t eat his / her food."

g. *Me   ga   tɔ   ati   y   o.*

2sg-neg rep pierce stick issue neg.

Don"t pie c e the issue. (Literal meaning)

"Don"t int od uce that mate . "

h. *-ho   ze-dz .*

3sg-uproot pot-red.

He / She has uprooted the red pot. (Literal meaning)

"He / She revealed a top secret."

I.   *ga   p   i -i o.*

1sg-neg rep paddle-3sg neg.

Don"t paddle it. (Literal meaning)

"Ignore it."

j. *-do   g   e   e-ŋ .*

   3sg-wear(ppt) pant against 3sg-body.

   He /She has worn pant for him/her. (Literal meaning)

   "He / She is well armed for him / her."

k. *Akpal gbe fu-i.*

   Shin   pregnancy-Dim.

Pregnancy on the shin (Literal meaning)

"Teenage pregnancy"

i.   *ma   dɔ   w   e   asime o.*

   3pl neg-fut-send 2sg to market neg.

   ou won"t besent to the ma ket. (Literal meaning)

"You cannot make good choices."

m. *Na-a   xl   kpaliti   z me .*

   2sg-fut count ceiling buttons night.

   You will count ceiling buttons at night. (Literal meaning)

   "You will be hungry at night."

n.   *e   ga   kpaŋdza-m o.*

   2sg-neg rep cross-1sg neg.

   Don"t cross me. (Literal meaning)

   "Don"t distu b me "

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o. *Ɖe   kɔ   le   e-ŋu.*

  Remove neck from 3sg-body.

  Turn your neck from him / her. (Leteral meaning)

  "Ignore him / her."

p. *ɔ   ata   le   nɔɛ   ŋu.*

  Raise thigh from   each-other body.

 Move your thigh from each other. (Literal meaning)

  "Double up."

q. *Me y   ma   de   asi   g me .*

  1sg go   1sg-to put hand pant in.

I am going to put my hand in my pant. (Literal meaning)

"I am going to urinate."

The above idioms, which used to be everyday expressions, were hardly heard in the homes of the people of Gbi Dzigbe during the observation. Besides, the youth hardly use idiomatic expressions in their everyday language.

Another area of concern is how greetings exchanged among the people of Gbi Dzigbe community have taken a different shape. When the elderly indigenous people engage in exchange of greetings, they sound unique because such greetings are very rare. Some examples of greetings captured in during the observation are stated below.

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80. Adzonɔ: " dee na mi." (Good morning.)

Abrɔnɔ: " dee, afeme tɔwo e ?" (Good morning, how is the family?)

Adzonɔ: " dɔ." (They are fine.)

Abrɔnɔ: " idzeɛ wo dɔ nyue e a?" (Are the children well?)

Adzonɔ: "E ." (Yes)

Adzonɔ: "Tɔw tɔwo e ?" (What about your people?)

Abrɔnɔ: "Wo le nyue e ." (They are fine.)

Adzonɔ: " awoe l dɔ wɔɔ." (Well done.)

The above example of greeting is the way the people in Gbi Dzigbe exchange greetings among themselves usually in the mornings. They take their time to ask of almost all the people in the houses. They actually had time for each other when exchanging greetings. But this type of greetings is no more common among the people of Gbi Dzigbe. Throughout the observation, only four old ladies were seen exchanging such greetings; two pairs of old ladies. The most common form of greetings witnessed during the observation was captured as follows;

81. Esi: " de loo." (Good morning.)

Atsu: " dee, feme tɔwo. (Morning, how are the people in your house?)

Esi: " o dɔ." (Fine)

The above type of greeting among the people of Gbi Dzigbe is a hybrid of what existed long ago. This is the kind of greetings found among the people of Gbi Dzigbe, even the older folks who are the indigenes of Gbi Dzigbe.

Apart from the greetings which have been adulterated among the people of Gbi Dzigbe, idioms which were expected to be found in the daily expressions of people were hardly found. For that reason a set of idioms which were supposed to be daily use of language were constructed and used for interviewing the youth and children within the Gbi Dzigbe community.

4.3.1. Observation at Market

The Hohoe market is the main market within the Hohoe Municipality. It has two market days within the week - Mondays and Fridays. People come from all walks of life, and from different parts of the country to sell their wares on these market days. Items sold in that market range from food stuffs, clothing, toiletries and anything one can think about. People sometimes come from Togo to buy and sell, since Hohoe is not far from Togo. The observation in the Hohoe market was focused on identifying the languages spoken in the market, and which of the languages dominates. Several languages such as *Hausa*, *Kotokoli*, *Zamrama*, *Lelemi*, *Siwu*, *Sele*, *Sekpele*, *Twi*, among others, and different varieties of Eʋe were spoken in that market. In spite of the numerous languages spoken there, Eʋe was the main medium of communication.

Those who were not the indigenous people of Gbi Dzigbe were exposed through their versions of Eʋe. They spoke the Eʋe with their peculiarities. Their versions do not actually conform to any particular variety of Eʋe, but rather a mixture of the varieties. Some of the structures they used looked like direct transfers from their languages to the Eʋe language. It looked like some of them had difficulty in producing some sounds of the

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Eʋe language, and tended to mention things other than what they intended to mention. For example.

82. a ive　　　　　　*aduve*

　fl　　　　　　　　*ʃl*

　evu　　　　　　　*evu*

　ef　　　　　　　　*ef*

　a　me　　　　　　*a imɛ*

　agbeli / agbli　　　*agbe i*

　a iba　　　　　　*a baa*

　al t ɔ　　　　　　*al dz ala*

　ŋk asa　　　　　　*ŋk aw usa*

Most of the market women who were the indigenous people, (natives of Gbi Dzigbe) spent almost every day in the market with other market women who were not indigenous people of Gbi Dzigbe, but do speak Eʋe. Some of them speak different varieties of Eʋe other than the GDDE as their first languages, while others had first languages that are not mutually intelligible with the Eʋe language. Even though the market women had different frst language backgrounds, they all communicate in the Eʋe language when transacting their businesses. They, the market women themselves communicate among themselves with the Eʋe language without paying attention to any particular variety.

Apart from language used as the medium of communication in the Hohoe market; those who speak languages other than Eʋe have so many peculiarities which have affected the variety of Eʋe they speak. It was noticed that speakers of languages other than Eʋe do transfer structures from their languages into the Eʋe language. The following are some examples.

	DFGDDE	GDDE
83.	ademɛ	a imɛ
	atadi	kuku ɛ
	agbeli	agbe i
	ebli / kpeli	e kplee
	fetri	atisɛ
	s bala	ab ɔɔ
	avɔɔ	e
	taaku	k uu
	awutewui	awu ome wui
	agbelimawɔe	agbe imaw ɔe
	sɔkɔ ɔ	fufu a flee
	adzalɛ	ekɔɛ
	abolo	bolobolo
	ab a	tsitsɛ

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The above are the list of some items of vocabulary that are used in the market by non-natives with their equivalents in GDDE. Some indigenous people of Gbi Dzigbe also use those items, but a few natives of the Gbi Dzigbe do not substitute the GDDE with any other vocabulary. The substitution may be as a result of the frequent interaction among the people from different language backgrounds. It is also possible that their interlocutors make them use those items, because they may try to adjust their speech closer to their speakers" version or otherwise. Apart from those few vocabulary items listed above, a lot of expressions that do not conform to GDDE were used in the Hohoe market. Some of those expressions were identified as follows.

84.a. *W   b   k si   la   le   fi-k   DFGDDE*

   2sg   poss basket def be place-wh?

   " *he e is you b asket* "

b. *A-ab k -a   e ?   GDDE*

  2sg-poss-basket-def place.wh?

  "Where is your basket?"

85.a. W   b   w a   *f*le   ami lo. DFGDDE

   3pl   say 3pl-fut buy oil   prt.

  "They say they will buy oil."

b.   b   yi-woa dze ami. GDDE

  3pl say 3pl-fut buy oil.

  "They say they will buy oil."

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86.a.   g   v   la.

   2sg-ng rep come prt.

  "Don't come."

b.   *g   v   o.*

   2sg-neg rep come neg.

   "Don't come."

4.4.0. Observation of Some Traditional Ceremonies

Traditional ceremonies do expose the rich culture of the people within a particular traditional area. Each ceremony goes with its own costume, activities and duration. The costume has to do with their dressing; that is the kind of clothes worn for a ceremony, and even the color of the clothes. This is because the kind and color of clothes worn by people depict the ceremony they attend. Some of these traditional ceremonies include funerals, traditional marriages, naming ceremonies, and festivals.

4.4.1. Funerals

The purpose of observing funerals in this research was to find out if the use of language during those events could enrich the language of the younger generations in that environment. Usually the use of language during funerals is displayed through the singing of dirges, libation, and some traditional drumming and dancing. They also tell stories in the indigenous languages of the people during wake-keeping. Inspirational songs are sung, and talks are given at wake-keeping in the normal Gbi Dzigbe funeral environment. The observation was done in all the communities in order to find out

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whether those activities were still being performed during funerals, and also to establish whether the expressions and vocabularies used could enrich and maintain the indigenous language of the younger generation in Gbi Dzigbe.

Twenty funerals were observed in the Gbi Dzigbe community. Out of the twenty, wake was kept at twelve funerals. Those twelve funerals were organized by Pentecostal churches. Those Pentecostal churches did not allow anything traditional to take place. Their use of language at those funerals did not enhance the promotion of the GDDE in any way. Twi, Eʋe and English were used in almost all those funerals. There was no distinct use of the GDDE in the various funerals observed. The rest of the funerals that did not keep wake followed the proceedings of the orthodox churches, so the written form of Eʋe was used throughout. There was no use of the GDDE, and so there was no promotion of the GDDE through the funerals in the Gbi Traditional Area.

4.4.2. Traditional Marriage Ceremonies

Traditional marriages in the Gbi Dzigbe communities were held in high esteem. Today, marriage ceremonies have taken a different shape in Gbi Dzigbe. Most of the traditional marriages no longer follow the tradition of the Gbis. They rather follow the Christian religion. There was no pouring of libation in almost all the marriage ceremonies observed; instead, the elders of the churches were made to pray. The performance of tradition did not feature. The performance of tradition would have triggered the use of the GDDE; since there was nothing like that one could say there would not be any opportunity to experience the rich culture and language use of the people of Gbi Dzigbe. The only traditional marriage ceremony at which a libation was poured was full of

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arguments. Some of the parties involved were not in agreement with the pouring of libation because they felt it was satanic. The man who was paying the dowry was seriously against it but the woman's father thought it was necessary. Because of the disagreement, the greater part of the ceremony was church based. These and many other negative attitudes of people towards their own traditional rites do not give the young ones in our society the opportunity to develop new vocabulary items especially in GDTA. It is therefore clear, that the young people in our society could not boast of any new vocabulary in the GDDE, in any of our traditional marriage ceremonies.

4.4.3. Naming Ceremonies

Naming ceremonies existed long ago in the culture of Africans and for that matter Ghanaians. The Eʋes who are also Ghanaians do perform naming ceremonies, and it is usually done on the eighth day of the delivery of the child. The family heads used to take charge of those ceremonies in our communities, but the observation based on this research revealed something else. All the naming ceremonies observed were controlled by leaders of churches into which the babies were born. Since the churches took over the naming ceremonies, the so called standard Eʋe was used by all the church leaders on the programmes. Even though some of the church leaders were natives of Gbi Dzigbe, they did not make any proper use of the GDDE during the naming ceremonies observed. There was no traditional performance that could elicit the use of certain registers that would enable the young people who were present at those naming ceremonies to learn some of those functional expressions in their language. Apart from the biblical texts that were read, issues concerning pregnancy with its challenges were not raised. And those

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issues were the reasons why the birth of babies used to be celebrated in Ghanaian communities. The songs they sung were just as those they sang during their church proceedings. In fact, performance of traditional rites is gradually being taken over by Christianity. Traditional rites are being relegated to the background through the practices of Christian religious activities. All those traditional ceremonies including naming ceremonies that are being taken over by Christian religions are hampering the development of the GDDE, the tradition and other local languages. This is because the SVE is used at such ceremonies. Also, some vocabulary items expressions which should have been used at traditional ceremoni are hardly used, so the young people in GDTA do not get the opportunity to hear expressions in relation to such programmes.

4.5. Observation of Children on Play Ground

Only five groups of children were observed in the Gbi Dzigbe community. Almost all of them showed similar characteristics in their use of language. Those children were using some kind of expressions in the Eʋe language. Some of the expressions are listed below with their correct versions (supposed GDDE), and their English language versions. E.g.

87a. *E-n -m   nu-a   e lo*. DFGDDE

   3sg-give-1sg thing.the some prt.

"He /She gave me some of the thing."

b. *E-n   nu-a   e -m*.   GDDE
3sg.give thing-the some 1sg.

"He /She gave some of the thing to me."

There is a change in the position of *m* 1sg objective pronoun in 87a. and 87b.

88a. *Mi n mi   b -i   kp   i fe   mɛ.*   DFGDDE

    3pl let 1pl add-3sg together before share.

  "Let us put all together before sharing."

b. *Mi n   m   fɔfu-i   i fe   mɛ.* GDDE

   3pl-let 1pl together-3sg before share.

   "Let us put all together before sharing."

    (B i kp / ʃ ʄui)

89a.   *xɔ-e   de   me-a?*   DFGDDE

    2pl receive.3sg put in-wh.

    "Do you agree?"

 b. *Mi   lɔ   e   dzi-ɛ*   GDDE

   2pl agree on   top.3sg-wh?

  "Do you agree to/with it?"

   xɔe de me */ lɔ e dzi*

90a. *Nu-ka ye*?   DFGDDE

   Thing-wh is.

" hat is it "

b. *Tsani   ye?*   GDDE

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wh-thing is

"What is it?"

Nuka / tsani

91a.   *d   goal lo*. DFGDDE

   1sg score goal prt.

"I have scored a goal."

b.   *d   k* . GDDE

   1sg score(pt) goal.

"I have scored a goal."

Goal / k

92a. *-dz   ay   lo*.   DFGDDE

   3sg.(ppt)fall   down prt.

"He/She has fallen down"

b. *E-dz   ay* .   GDDE

   3sg.(ppt).fall down.

"He/She has fallen."

   Lo is used as an alertive particle, used in 92.a, but largely depends on the mood of the speaker.

93a.   ɔ va   na-m   la.   DFGDDE

   Take come give.1sg(obj) prt

  " ing   it to me."

The examples of the deviations captured above were true reflections of those deviations observed earlier, in the churches, homes, and traditional ceremonies. Children displayed a great deal of the deviations that feature in the GDDE.

4.6. Summary

The observations made revealed a number of things. They confirmed the kinds of languages that were spoken there. It also revealed that the languages that are in contact tend to affect one another. It seemed that the GDDE experiences the outcome of language contact with other languages, and selection of the language to be used when it comes to communication. This seems to result in the loss of some language elements and a shift to other language structures. Due to the things identified during the observation, an interview was conducted in order to authenticate the data collected from the observations made.

4.7.0. Interview

It was upon the basis of the observations carried out, that interviews were conducted for a group of people within the Gbi Dzigbe community. One of the reasons was to find out why the written form of the Eʋe language was used for church programmes. Apart from that, the interview was to confirm some of the things observed about the use of language among the people of Gbi Dzigbe.

4.7.1. The Result of the Unstructured Interview

Five church elders and five pastors who were natives of Gbi Dzigbe were asked why they did not use the GDDE for any of their programmes, but rather the written standard form of Eʋe for church proceedings. All the pastors and church elders interviewed gave similar responses. They said they the pastors and church elders were advised to use the standard Eʋe or the written form of Eʋe for all their church proceedings, because they may not be talking to people who speak their variety of Eʋe language only. It would also enable speakers of all other varieties of Eʋe, to understand which ever message was presented to the congregation. In addition to the above, they are usually moved by what they read. The language they read from the Bible influences their presentations.

They also explained that they are likely to have people in their congregation, who speak Eʋe as their second language. Such people may be more conversant with the written standard form of Eʋe, especially those who learnt Eʋe at school. They normally learn to speak the standard Eʋe. The „book language" used by pastors and church elders is to make everyone understand their message and all church proceedings.

Five traditional linguists from *Gbi Ʋegbe, Gbi ledzo, Gbi Kpoeta, Gbi Hohoe* and *Gbi Kpeme* respectively were interviewed in order to find out why traditional ceremonies have been taken over by the churches in the Gbi Dzigbe community of late. They all gave similar reasons, even though they were interviewed individually on different days.

First, they said majority of the indigenes claimed they had repented and have become Christians, so anything related to tradition is satanic, unclean and, for that matter, it is sinful to be associated with it as a Christian. In addition, they said some people gave

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excuses that traditional practices are against their church doctrines and they may be ostracized when their church members find them engaging in any form of traditional practices. Apart from the above, some other people think traditional practices are out-of-date, and should not be practiced in this modern world. The youth prefer churches to take over their ceremonies to traditional practices at these ceremonies. They think their friends would look down on them when they allow some of their programmes to be organized traditionally. A lot of people therefore shy away from traditions and even their languages.

Two of the linguists added that some natives even refuse to speak their own language to their children, so there are some natives of Gbi Dzigbe who cannot speak the GDDE, not even any form of Eʋe but English. Deliberately, people ignore their own language and culture for others. All these practices affect their indigenous languages.

4.7.2. Results of Structured Interview

A list of vocabulary items were selected based on observations made during data collection. The indigenous people of Gbi Dzigbe were substituting non-natives vocabulary for others; therefore, the interview was to find out if the youth and children who are the future generations of Gbi Dzigbe society could identify those vocabulary items in GDDE. Secondly, idioms that were used as daily expressions were compiled from the GDDE and used as interview for the youth and children. The purpose of the interview was to find out if the interviewees would understand those idioms which existed as daily expressions. Twenty youth and twenty children were engaged in the interview. Basic school pupils were considered as children, whiles those between the ages

of fifteen and thirty were referred to as the youth. They were engaged in structured interview and were made to answer the same set of questions.

The respondents were asked to identify those vocabulary items by describing or explaining them. If they were able to, „yes" was written against the word; if they were not, „no" was indicated. The purpose was to find out if the youth and children still have those vocabulary items of their indigenous language. The following are the vocabulary items in the mental lexicon which were used for the interview.

GDDE	Eglish Gloss
s masee	melon seeds (agushie)
dz k bɔɔ	a variety of pepper
gb dr lo	a variety of okro
dz t tui	stew
bl nd	pineapple
bosrɛ	sugarcane
dz goo	water yam
s kle	boiled corn wrapped in corn husk
brɔɔ	shallots
ekɔɛsa	sponge

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This above list can also be found as appendix one.

Table 4   Interview Result of GDDE Vocabulary Items

GDDE	Total Number of Respondents	Number of Respondents	Percentages (%)
masee (agushie/ mellon seeds)	40	00	00%
d k bɔɔ (a variety of pepper)	40	25	62.5%
b d lo (a variety of okro)	40	06	15%
tui (stew)	40	31	77.5%
lend (pineapple)	40	5	12.5%
b (sugarcane)	40	5	12.5%
goo (water-yam)	40	12	30%
kl (boiled dry maize)	40	18	45%
b ɔɔ (shallots)	40	21	52%
ekɔ sa (sponge)	40	6	15%

Table 4 above represents the interview results of ten GDDE vocabulary items. The first column contains the vocabulary items with their English versions are in the brakets by them. The second column represents the number of people who were able to interpret the vocabulary items. The third column has the percentages of the respondents who were able to interpret the vocabulary items used for the interview.

Out of the forty people sampled for the interview, none of them was able to identify the vocabulary item *s masee* (agushi / melon seeds). All they knew was *agushi*, the name

used by the zongo community and others who sell it. *Agushi* dominated and has become the environmental vocabulary. In the near future, there would be a total shift from the vocabulary *semasee.* Twenty-five people (62.5%) out of forty identified the vocabulary *dzakubɔɔ* as pepper but not a variety of pepper. In Gbi Dzigbe, *dzakubɔɔ* is a variety of pepper but in the Gbi-Yigbe community it is pepper. In Gbi Dzigbe it is a variety of pepper but this is not known to the respondents who are the future generations of that community.

Gbedrolo (a variety of okro) is the next word used. Only six (15%) of the respondents knew it was a variety of okro. Eighty five percent of the sampled population had no idea about the vocabulary, *gbedrolo* and this is an indication that so many indigenous people do not use the vocabulary any more in their daily expressions, and can definitely not pass it on to their future generations. In addition to *gbɛdᴐlo, dzetᴐtui* was also used as one of the vocabulary items used for the interview. Out of the forty respondents, thirty-one (77.5%) of the respondents gave positive responses. However, they quickly gave the substitute used in the environment as (stew or atadi). In the case of *dzetutui,* majority of the people still identify that vocabulary but use some substitutes in their daily expressions. It is likely that this vocabulary would gradually die out since the people tend to substitute it with another word.

Blende is the indigenous Gbi Dzigbe name for „pineapple.‟ According to the interview, only five people (12.5%) out of the forty interviewees knew what the indigenous Gbi Dzigbe name for pineapple was. Almost all the respondents used the vocabulary *abᴐbl* (pineapple) which is a substitute for the indigenous name. The source of this may be

those languages that coexist with the GDDE, because *ab bl* is not a standard variety. It may also be due to the kind of speech accommodation that the indigenous people practiced there since time immemorial. The few people who still used the indigenous name belong to those communities that do not conform to the language changes in their environment.

Another word used for the interview is *abos ɛ* (sugarcane). As in the case of the indigenous name for pineapple, a majority of the respondents have no idea about it. Only those same five people (12.5%) knew that vocabulary. The people rather use *fonfon* as a substitute for sugarcane.

Dzigo (water yam) is also a vocabulary which is not known to most of the respondents. Only twelve people, representing thirty percent (30%) of the respondents were able to identify the vocabulary *dzigo;* most of them used *avadze* instead. The people who were able to identify the vocabulary were from those Gbi Dzigbe communities that do not practice convergent speech accommodation. They, no matter the situation, stick to their variety of Eʋe.

kl (boiled dry maize) is another word used for the interview. It is eaten with groundnut as a delicacy in Ghana. Eighteen respondents (45%) were able to identify the vocabulary. Most people have shifted from the GDDE to *abu a, from* another dialect of Eʋe.

Ab ɔɔ, (shallots) formed part of the interview list. Twenty one (52.5%) respondents gave positive responses. The twenty one people were able to identify the vocabulary "abrɔɔ" in

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GDDE, which is known by the majority as *sabala*. The vocabulary *sabala* is used by almost all the people within the Gbi Dzigbe Traditional Area (GDTA) but not *ab ɔɔ* .

Kɔɛsa (sponge), the sponge used for bathing, is the next item. Unfortunately, children and the youth who are the future generation have lost this vocabulary. Only six people (15%) out of the forty respondents knew the name in their indigenous dialect. The name which has now taken root is *akutsa* from a different vaiety of Eʋe. The vocabulary which has taken the place of this vocabulary is *kɔɛgoe*. The indigenous vocabulary used for sponge dish is fading out of the GDDE.

Apart from the lexical items used for the interview, some idioms that are supposed to be used as daily expressions were also tested, in order to find out whether those same responders could identify / understand their meanings. As in the case of the lexical items, „yes‟ was marked against those idioms that the respondents were able to interpret and „no‟ against those that they were not able to interpret. The idioms used for the interview, are captured on pages 94 to 97, and can also be found in the appendix.

4.7.3. Results of the interview based on the idioms

The idioms used were arranged such that the idiom was placed first, followed by the literal meaning in some examples, before the actual meaning. In some other examples, the Eʋe idiom is followed by the actual meanings in the round brackets. Details are given below. The set of idioms can be found in the appendix. In addition, the results are presented on the table 5 below.

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Table 5   Interview Result of GDDE Idioms Items

Idioms in Gbi-ŋigbeŋilecŋ Eʋe	Total No of Respondents	Number of Respondents	Percentage (%)
ᵭ gb n ɔgbe/m m . (I'm going o lavatory.)	40	15	37.5%
i mɔkpoe d i. (I'm going o l v o .)	40	12	30%
ɔgbe kɔfe. (The King is dead.)	40	21	52.5%
g ᵭ gbɔ l ŋu o. (on' joke wi h him/her.)	40	7	17.5%
Ð ᵭuƒi i l nume. (To taste/eat in the morning.)	40	5	12.5%
g de i b d me o. (on' e hi / he food).	40	4	10%
g ɔ i o. (o n' in oduce h m e .)	40	3	7.5%
h ed . (e/She has revealed a top secret.)	40	1	2.5%
a. (There are okro mouths areas.)	40	10	25%
g ᵭ d k ɔ ni v w o. (on' wo yourself.)	40	6	15%

Table 5 above represents the results of the interview conducted based on the idioms. The

table has three colomns. The first colomn contains the list of idioms used for the

interview. The second colomn contains the number of respondents who were able to give

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positive responses based on the idioms, and the third colomn contains the percentages based on the respondents who were able to interprete the idioms.

The first idiom on the list is *d gb na tɔgbe / mama*, which means; Let me greet the old man / woman. (I'm going to lavatory.) This idiom, according to the interview records, was understood by only fifteen of the respondents represented by thirty seven point five percent (37.5%) of the population used. *e yi mɔkpoe dzi,* is the next idiom used. Its literal meaning is; *I'm emba king on a sho t jou ney*. The actual meaning in GDDE is (I'm going to lavatory,). The second idiom used has the same meaning as the first one, but the respondents seem to understand it better than the first one. There is therefore an increase in the percentage of the number of people who were able to interpret it. That is twelve (30%) of the respondents were able to interpret the second idiom.

The third idiom used was *Tɔgbe yi kɔfe.* This means (The King is dead.) This idiom is normally used for secretly sharing the news about a chief's death, since the death of a chief is kept as a secret for a long time. Twenty-one respondents, representing 52.5% of the people used for the interview were able to interpret the idiom. More than half of the population was able to interpret this idiom and this may be as result of the content of the Eʋe language those people learnt in school.

The next idiom was *g egbɔ le ŋu o.* Do not remove bitter leave from him/her, is the literal meaning, and the actual meaning is (Don't joke with him/her.) It is a quick way of advising a person not to Joke with someone. However, only a few respondents were able

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to interpret this idiom, and they were only seven out of forty which constitutes 17.5% of the total population.

Ɖe uƒiɛ si le nume is the next idiom. Take the hand of a ghost out of your mouth, is the literal meaning. The actual meaning is to taste or eat something small in the morning before going out of the house. Most caring women insist that their husbands eat something before going out of the house, especially in farming communities, and that is how they express their concern. Only five respondents were able to interpret this idiom in a way. The five people represent only 12.5%.

ga de asi bɔ dzɔ me o, literally means „don‟t put your hand in his / her salt,‟‟ the actual interpretation is (Don‟t eat his/her food). This idiom is used when some people think it is not safe to eat at a place or from someone‟s house. It is used to sound a word of caution. Only four respondents were able to give the right interpretation to this idiom. This represents only 10% of the respondents.

Me ga tɔ ati y o , literally means do not pierce the issue, (Don‟t introduce that mater.) is used when one thinks it is not healthy to introduce a topic for discussion. Interestingly, the majority could not interpret this idiom. Only three people were able to interpret it somehow, and the three represents only 7.5% of the entire population.

To say, *Eho zedzɔ* , literally means; *one has uprooted a red pot,* means *one has revealed a top secret.* Almost all the respondents could not interpret this idiom except only one (2.5%), who was able to interpret it.

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Amu sɔɛ u ua.   That is *my strainer leaks*, (There are okro mouths around.) in a communication situation where a secret had to be shared but the environment is not favorable, one can prompt his / interlocutor(s) through the use of that idiom. Ten respondents (25%) were able to identify the idiom.

g   dz akɔ ni v w   o, „don‟t eat salt in order to have chest pain,‟‟ could be interpreted as (don‟t worry yourself). This idiom is normally used to console people when wrongly accused. Those who could interpret this idiom were very few. They were just six (15%) of the respondents.

4.7.4. Summary of the Interview Result Based on the Idioms

The results of the interview show that some of the respondents could not interpret any of the idioms. This basically means those people cannot make use of any idiom in their own language even if the need arises. In other words, when any of those idioms are used somewhere in order to save their lives or to help them to reorganize themselves quickly, they would not be able to understand. There is clear evidence that language /dialect change is taking place among the indigenous people of the Gbi Dzigbe community.

For all of the idioms sampled, there was no respondent who was able to interpret all the idioms. It was noted that the youth and children of the GDTA are gradually loosing their language because hey do not have nativelike competence. They cannot use their own language variety as native speakers, so they cannot pass on the right language variety to the future generations.

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4.8.0. Discussions Based on the Research Questions

4.8.1. Factors Contributing to language contact

Several factors contribute to language contact situation, specifically in GDTA. Since the world is a social environment, people from different social settings do move, with different languge backgrounds engage in social activities and may want their children to speak their languages. In such a situation, the languages of both parents would be in contact with each other / one another.

Languanges come into contact in a multilingual and bilingual environment. In a multilingual environment, many languages are spoken within the same environment. Some of the languages may have mutual intelligibility with the language of the indigenous people of that environment, while others may not. All the languages spoken in the same environment bring about language contact. One can say that the Gbi Traditional Area is a multilingual environment, because several languages in addition to the GDDE are spoken there. All the languages spoken are in contact with one another, so the GDDE is in contact with some languages that are spoken in GDDE. Since focus is on the GDDE, the consequences of those languages in contact with the GDDE were discovered.

4.8.2. Languages in contact with GDDE

Language contact occurs when different languages interact. The same Languages that are in contact with one another the GDTA are *Kotokoli, Dagbani, Hausa, Guruni, Zamarama, Chamba, Zugu, Fufulde,* among others are spoken by the people from the Zongo community in Hohoe. Some other languages spoken there are; Sele, spoken by the people of Santrokofi; Siwu, by the people of Lolobi and Akpafu; Sekpele, spoken by the

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people of Likpe; Lelemi, spoken by the people of Jasikan, Ayoma, Kute, Budada, and Tetema (the Buems). Other languages that are in contact with the GDDE are Twi spoken by Akans, Nkonya language which belong to the the Guan language group. All these languages are spoken in the GDTA and are in contact with the GDDE.

4.8.3. Effects of the Language Contact Situation on the GDDE

Spolsky (2010) makes it clear that in a language contact environment, "languages conflict by producing pressure from one language on the speakers of other languages to adopt it." With regard to the effects of the language contact on GDDE, it is evident that the language contact situation had had and continues to have effect on GDDE. In this work, a cautious look was taken at how those languages had affected the GDDE spoken by the indigenous people of Gbi Dzigbe. The major areas such as lexical items, structural items and grammatical deviations in GDDE were discovered and analysed.

4.8.3.1. Lexical Changes

The language contact situation in Gbi Dzigbe has brought about the introduction of some new vocabulary items into the GDDE. Those items of vocabulary are replacing the already existing vocabularies of the GDDE. Some of the new vocabularies look like hybrids of the original GDDE. Those items of vocabulary referred to as hybribs are some sort of blended. One part is from another variety of they are thers are some sort of the written form of the Eʋe language.

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Changes	GDDE	English Gloss
nyɔl	lɔl	woman
agbeli	agbeḓi	cassava
tomeses tɔ	toses tɔ	disobedient person
ebli / kp l i	kplee	maize
ḓevi	vidze	child
agbl	b ʄo	agble
agbeligblee	agbeḓiboʄo	cassava farm
ak ts	agb klɔ	sponge (kitchen)
ab bl	bl nd	pineapple
ak ts	kɔɛs	sponge (bathing)
ag zi	s mase	melon seeds
av dze	dz goo	water yam
fofoŋ	bosrɛ	sugarcane
s bala	brɔɔ	charlotte
at di	dz tutui	stew
at di	k kurɛ	pepper
koko	dz gbɔɔ	porridge
ab ḓ a	s kl	boiled maize wrapped in leaves
ŋɔl	ḓuʄiɛ	ghost
eʋ	dz sii	blood
afɔdzi	kpɔxa	toilet
f tri	atisɛ	okro
bl ma /titi	gb ḓe	olden days
an kɔre	yaŋgb	truth
yii	kr nte	cutlass
avɔɔ	ḓ	cloth
kɔm nu	kɔwla	necklace
maa	ḓimɛɛ	green leafy vegetable
agbl	b ʄoo	farm
ey / ke	ex	this
al tɔ	al dz rala	meat seller
k ni	k ḓi	lamp/lantern
t ti	t mati	pestel
gba	gbɛ	dish
akpleḓatsi	akpleḓatsitsi	paddle / spatula
g tsi	g tsitsi	spoon
b a	tsitsɛ	mat
n k	ts ni	what
f k	f n	where

The lexical item *nyɔl* has replaced the indigenous word *lɔl* . Both words are made up

with two syllables. The initial syllables of both words are the (cv) structure;

[nyɔ and [lɔ

But the [ɔ in the first syllable is not nasalized whereas the vowel sound [ɔ in the initial syllable which is the indigenous language is nasalized. This change is a phonological change.

Another phonological change is occurred in *agbeli* instead of *agbe i* (cassava). The phonological change is in the final syllable [li instead of [ɖi. The sound [ɖ in the indigenous GDDE is replaced with [l].

The lexical item, „kɖi" changed to „kni" (lamp). The change is as a result of the replacement of consonant sound [ɖ with [n. Other examples of phonological changes are; „agbɛ" changed to „agba," where [ɛ changes to [a].

In addition to the phonological changes, there are some morphological changes too. The indigenous dialect refers to spoon as „gatsitsi" but with the pressure from the other languages, it has changed to „gatsi". The final syllable in the indigenous language is omitted, so all we hear this time is „g tsi" instead of „g tsitsi." This has affected lexical items such as; „akpleɖatsitsi," (a stick for stiring banku); „gatsitsivi", (tea spoon); „futsikugatsitsi,"(ladle).

The next group of changes is lexical changes that cannot be attributed to sound or morphological changes. They are as follows;

GDDE	The Changes	English Gloss
Ekplee	ebl / kpelii	maize
V dz	ḍevi	child
dz tutui	at di	stew
k kurɛ	at di	pepper
dz g bɔɔ	koko	porridge
s kl	abuḍa	dried boiled maize
blende	ab bl	pineapple
y ngba	anikɔre	truth
ŋtɔŋtɔ	p p	so much

Some of the above lexical items which are the changes are completely different languages that are not mutually intelligible the Eʋe language. *Koko* (poridge) and *agushi* (mellon seeds) for example are borrowed from the Zongo community, the word *anikɔ e* (truth) is also borrowed from *Twi, Nkonya, and Lelemi*. The language contact situation has also brought about the emergence of some phrases that are gradually replacing some phrasal verbs. Few examples are listed below.

Phrasal verbs;

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95.a. *bui kpe*   *DFGDDE*

  "Calculate add"

b. *t e kpe/ ʄoʄui*   *GDDE*

 "put together/ reconcile"

c. *tee ʄ ʄ*   *GDDE*

  "gathe "

d. *b w ʄetee*   *GDDE*

  "add all"

96.a. *ɔ e se*   *DFGDDE*

 b. *ɔ e kpɔ*   *GDDE*

 "taste it"

4.8.3.2. Structural Changes

There are some strange structures that are not found in any variety of the Eʋe language but have featured in the GDDE. The structures labeled with asterisks are abnormal structures featuring in the GDDE.

97. a. *Nye be nu*   DFGDDE

1sg poss thing

My thing

 b. *Amu nu*   GDDE

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1sg-poss thing

  My thing

98. a. *Wo-a nu*   DFGDDE

b. *A-a-nu*   GDDE

2sg-poss. thing

Your thing

 99a.   *-ts ɔf t .*   DFGDDE

3sg-cut(pt) photo.

He/she snapped photograph.

 b.   -   *ɔf t .*   GDDE

3sg-snap(pt.) photograph.

He had snapped photograph.

100. a.   *-kp .*   DFGDDE

3sg-trim(pt) hair.

He/She trimmed his/her hair.

b.   *p*   . GDDE

3sg-cut(pt) hair.

"He had his hair cut."

101. a.   *-d   t .*   DFGDDE

     3sg-plant(pt) yam.

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"He/she planted yam."

b. *-f   t .*   GDDE

   3sg-sow(pt) yam.

"He/she sowed yam."

102. a. *Mi xɔ-e   de me-a?*   DFGDDE

        2pl receive.3sg put in-wh?

"Do you accept it?"

b. *Mi   lɔ   e dziɛ*   GDDE

     2pl agree on it-wh

"Do you agree with it?"

103. a. *Ma   fl   ah .*   DFGDDE

        1sg-fut buy drink.

        "I will buy drink."

b. *Ma-a   dz ah .* GDDE

   lsg-fut buy drink.

"I will buy drink."

104. a. *-d   afa   e e-dzi.*   DFGDDE

        3sg-do shout(pt) on 3sg.top.

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"He/she shouted on him/her."

b.   *-d   aʄa   e   eta.*   GDDE

   3sg-do shout(pt) on 3sg-head.

"He / She shouted at him / her."

105. a. *Ma   ʄonu na   nɔ-nye.*   DFGDDE

        1sl-fut talk give mother-1sg(poss)

"I will talk to my mother."

 b. *Ma   ʄonu kpli nɔ-nye.*   GDDE

   1sg-fut talk with mother-1sg(poss)

"I want to speak with my mother."

In the GDDE, there are some fixed expressions, but some of the fixed expressions are being replaced by different vocabulary items within Eʋe. Those items of vocabulary are intrusions from some other sources into the GDDE. In the first place, sample number ninety-seven (97a.) contains the possessor *nye be* in the noun phrase *nye be nu* where *nu* is the head word. This is not correct in the GDDE. Originally, that noun phrase (NP) is rather *amu nu* (my thing) in the GDDE, but the adulterated form of expression is now used all over the community. It is now being used by some native speakers of GDDE. It also featured in the second person singular form of that personal pronoun in sample number ninety-eight (98a.) as the possessor *woa* in the NP, *woa nu* (your thing).

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The appropriate NP in the GDDE is *aanu* (your thing). A similar example is the NP *w b nu* (your thing), which is developing very fast within the Gbi Dzigbe community. In this example there is the insertion of the element *b* between the personal pronoun *w* and the head *nu* Such structures may be developed as a result of transfer from other languages that are in contact with the GDDE, and do not have mutual intelligibility with Eʋe.

In sample ninety-nine (99a.), the fixed expression which featured is *ts ƒt* . The issue of collocation comes in here again. The *ts* collocates with words such as; *, g , dɔ, afia, af* , but not *ƒt* , in GDDE. It may be appropriate in other varieties of Eʋe and other languages but not in GDDE, the correct expression is *ƒt* .

Another form of the fixed expressions in the GDDE is *p* (cut/trim hair) in sample number hundred (100a.) above. *P* collocates with , but *kp* does not collocate with in GDDE, but a probable in some other dialects of Eʋe. Since this is one the fixed expressions in the GDDE, one cannot change it. It however would not be appropriate to say "*kpa* " in the GDDE, even if it is appropriate in other varieties of Eʋe.

In sample number one hundred and one (101a.) above, *d* means *plant*, whiles *f* means *sow*, however, it is inappropriate to say *d t* in GDDE, because *d* does not collocate with *t* . The appropriate expression to use is *f t* . The sampled structure is the intrusion of languages that coexist with the GDDE. It may also be wrong to use the verb *d* with *ekplee* (maize) if reference is being made to the *planting* because it does not exist in GDDE. This structure featured a lot in Gbi Hohoe, where the impact of the language contact situation is so heavy. *F ekplee* is the appropriate expression to use.

The expression, "*xɔe de emea*" labeled one hundred and two (102a) is an intrusion from another language into the GDDE, which is gradually becoming a normal expression among the indigenous people, even adults in the Gbi Dzigbe. It features in some gatherings of the indigenous people of Gbi. The correct structure in GDDE is *i lɔ e dziɛ*

The sentence labeled one hundred and three (103a.) does not feature in any variety of Eʋe. The use of the vocabulary, *ƒ*le (buy) is not fixed in Eʋe whenever buying takes place. But the non-native speakers of GDDE use it wherever the vocabulary „buy‟ is supposed to be used and this has extended to even the natives of Gbi Dzigbe but it does not work like that. It does not work for liquids. The word *dz* (buy) is used instead of *ƒle.* This looks like a direct transfer from languages that are not mutually intelligible with the Eʋe language, let alone GDDE. The use of this structure is now common among children and the youth in the Gbi Dzigbe community.

The next sample labeled, one hundred and four (104a) is *d aƒa e dzi*, instead of *d aƒa e eta* is also one of the common expressions developing very fast in Gbi Dzigbe. There is the introduction of *dzi* to replace *ta.* The observation carried out revealed that such structures developed from the non-Eʋe speaking people in the Gbi Dzigbe community.

Another element which is so common in GDDE is the use of *l* to end sentences in communication situation is inappropriate, unless it is used to alert, give caution or to lay emphasis. The use of *l* in GDDE . The insertion of *l* in some expressions makes them

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impolite, especially when a youger person speaks with a grown up. It is usually found at the end of sentences. Below are some examples.

106.a. Nye me kpɔ-e o l . DFGDDE

b. Nye me kpɔ-e-o. GDDE

Isg not see-foc-neg.

"I haven't seen he /him."

107a.   -gb -ɔ l .

    3sg-come-progr prt.

     "He/she is coming."

      -gb -ɔ.

    3sg come-prog

    "He / she is coming."

108.a.   -xɔ-ɛ l .

    3sg-collect(pt)-3sg

    "He/she collected it."

b.   -xɔ-ɛ.

  3sg-collect(pt)-3sg.

"He / she collected it."

The use of *l* as an insertion is from *Siwu* of Lolobi and Akpafu, *Sele* of Santrokofi, and *Sekpele* of Likpe. The people of the Hohoe Zongo community also make use of the element in question. If the above expressions ending with *l* are from a child to an adult,

then they are all impolite. They would be very perfect without *lo,* at the end of those sentences. In addition to *l ,* found at the end of sentences, *la* is equally taking root in the GDDE. There is the inappropriate use of the element *la* which features a lot in languages such as: Sekpele, *Siwu,* languages spoken in the Zongo community (*Hausa, Kotokoli,* and *Gruma*). It can also be attributed to the use of standard variety of Eʋe in schools by the people of GDTA. The following are examples of the the deviated version and their correct forms.

109.a. *-n   be la, yi maa   g   va   zɔ-o.*   DFGDDE

   3sg-say(pt) that prt 3sg fut.neg rep   come more-neg.

"He/ he said t hat he/she won"t ɷme again."

b. *-nu   be yi   ma-a   g   va   zɔ-o.*   GDDE

  3sg say(pt) that 3sg fut.neg rep come more-neg

"He/ he said t hat he/she won"t ɷme again."

110.a. *Fits la, nye b   agbl   k k -ta.*   DFGDDE

   Now prt 1sg poss farm expand-head.

"Now, my farm has expanded."

b. *Fifitsei, amu   boƒo kpe.*   GDDE

  Now,   1sg.poss farm big.

"Now, my farm is big."

111.a. *Egb   la, ma-a   dz dz ɔ.* DFGDDE (SVE)

   Today prt 1sg-fut rest.

   "Today, I will rest."

b. *Egb   ma-a   dz dz ɔ.*   GDDE

   Today, 1sg-fut. rest.

"Today, I will rest."

112.a. *Ezɔ la, me di   b ma   de   sukuu.* DFGDDE (SVE)

   Now prt, 1sg want to 1sg-fut attend school.

   "Now, I will want to attend school."

b. *Ezɔ me di   b ma   de   sukuu.*   GDDE

   Now 1sg want to 1sg-fut attend school.

"Now, I will want to attend school."

The insertion of *la* in some of the sentences above is an intrusion of the standard variety of Eʋe, and the other languages that are in contact with GDDE, into the GDDE. Those structures are not normal with the GDDE. The indigenous people resort to misusing the word *la* in their daily expressions. *La;* however, features sometimes in GDDE as an emphasis or reference points in exceptional cases. Such examples can be seen in the following sentences.

113.a. *Etaa l   ko-e   ga le ve-e.*   GDDE

   Head prt only.3sg rep be pain(progr)

"It is only his/her head that still aches."

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The *la* in the sentence above emphasizes the *only* part of the person‟s body which still aches. *La* in this context in GDDE; therefore, implies *only* in English. It streses the part left to be healed. In addition, the *la* makes reference to the part of the body that aches.

Another area of influence of language contact on GDDE is the placement of the object pronoun; especially, when it occurs with a ditransitive verb *na* (give). In Eʋe, ditransitive construction, the direct object occurs before the indirect object, which represents the beneficiary. For example:

114.a. Enyonam na   g   Koku.

Enyonam give money Koku.

"Enyonam gave Koku money."

In the above example, the beneficiary *Koku* comes after the direct object *g* . If the beneficiary is a pronoun, it occurs after the direct object. So, if we replace Koku with a pronoun, we shall have *Enyonam na g   e.*

Even if the direct object NP is complex, the beneficiary still occurs after it. Some of the respondents placed the beneficiary before the direct object just like in English Enyonam gave Koku money. One of the examples elicited during the study is;

En -m   nu-a   e .

3sg.give.1sg thing-foc some.

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He / She gave me some.

In this example, the beneficiary pronoun is placed before the direct object just like the English example. This is not normal in Eʋe, and for that matter, GDDE. The normal expression should be;

115a.   -na   nu-a e m.

  3sg.give thing. some.1sg (obj)

"He /She gave me some."

This is a direct transfer from the other languages that are in contact with the GDDE. Languages such as Sekpele, Siwu, Sele, Nkonya, Twi, Hausa, and Zamarama that are in contact with GDDE have the same structure as English. This structure does not feature in Eʋe, let alone GDDE. The following are some examples.

116a. Baa ni   siŋkafa. (Hausa)

 Give 1sg rice.

"Give me ice ."

b. T mɛ k mɔ. (Sekpele)

Give 1sg rice.

Give me rice.

Ha me omɔ. (Dangme)

 Give 1sg rice.

Give me rice.

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Mame emo. (Twi)

Give 1sg rice.

Give me rice.

Many of such direct transfers of structures from other languages into GDDE are common.

Apart from the deviations there were identified in the structures of GDDE. They are clear indications of transfers from those languages that are in contact with the GDDE.

117.a. Mi-na mi bu-i   kpe   i fe   mɛ.   DFGDDE

     2pl-let 1pl add-3sg together before share

  "Let us add all before we share."

b.   na m   fo fui   i fe   mɛ.   GDDE

  2pl let 1pl put together before share.

"Let us put all together before we share."

The main difference between the DFGDDE and GDDE is the use of *bui kpe* instead of *fofui,* which is inappropriate in GDDE.

Another example is;

118a.   *i xɔ-e   de me-a?* DFGDDE

3pl receive-foc put inside-wh?

b.   *i lɔ   e dzi-ɛ*   GDDE

   2pl agree on top.it.wh

   "Do you agree with it?"

The structure *xɔe de me,* which brought about the diviation from the GDDE is a drect transfer from *Twi* to *Eʋe*. This structure is not normal in Eʋe.

119a. Mogye   tu-m?   (Twi)

   2pl receive-foc put inside-wh

b.   *i xɔ-e de me-a?*   DFGDDE

2pl receive-foc put in.wh

Do you agree?

c.   *i lɔ   e dzi-ɛ?*   GDDE

  2pl agree on top.it.wh

Do you agree with it?

120a.   *-ts   ſt .*   DFGDDE

    3sg-cut photo

"He/She snapped photograph."

b. - *ʃt* . GDDE

3sg-snap(pt) photograph

"He/She snapped photograph."

The word   is replaced with *tso,* in the example given. This is from Twi to Eʋe.

121. a. *-kp* .   DFGDDE

     2sg-cut hair.

"He had his hair cut."

b. *-p*   .   GDDE

 3sg.trim/cut hair

 "He had his hair cut."

1n the above example, *kp* is used instead of *p* which is more appropriate in GDDE.

122. a. *-d*   *t* .   DFGDDE

     3sg-plant(pt) yam

 "She/He planted yam."

 b. *-f*   *t* .   GDDE

  3sg-plant(pt) yam

 " he /He planted yam."

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In this set, the deviation is as a result of direct transfer from some languages such as *Hausa* and *Lelemi* into GDDE. In *Hausa*, the vocabulary item *suuka* refers to *plant* and *sow*, but this is not so in Eʋe. A Hausa man would say:

123.a. Na suuk   un u .   (Hausa)

1sg plant

I planted yam.

123b. Na suuk   g .   (Hausa)

    1sg plant yam.

    "I planted cassava."

Similar thing occurs in *Lelemi. Examples are as follows:*

124a. *Le   ts   lil .*   (Lelemi)

    1sg plant(pt) yam.

"I planted yam."

124b. *e ts   ob nk y .*   (Lelemi)

    1sg plant(pt) cassava.

"I planted cassava."

In Eʋe, the vocabulary item (verb) used as *plant* in the case of yam, is *ɟa,* but in the case of plant cassava, is *d* . But speakers of Twi, *Hausa, Lelemi* and some other languages that are spoken in GDTA use the same vocabulary item in both cases.

125a. *-yi   gate   dzi*.   DFGDDE

     3sg-go(ppt) cornmill top.

"She/He has gone to mill corn."

b. *-yi   gate   m* .   GDDE

  3sg-go cornmill in.

"She/He has gone to mill corn."

The word *dzi* is used as subtittute for *m* , in the the deviation, and is as a result of the existence of those languages other than Eʋe.

4.9 Summary

This chapter systematically presented data collected from the observations carried out in GDD churches, homes, social gatherings, and the market. It added those collected based on the interview conducted in that same setting. The data were analysed cautiously. Based on the analysis, the research questions were answered, and the last research questions seem to be the root of the research, which brought out clearly the effects of the languages in contact with the GDDE.

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CHAPTER FIVE

SUMMARY, FINDINGS, RECOMMENDATIONS

5.0 Introduction

Chapter five is the concluding chapter of the research work. It presents the summary of the research. This chapter also presents the findings that were identified in the study. It presents the conclusions drawn together with the recommendations.

5.1 Summary

The focus of this work is the effect of language contact situation in the Gbi Dzigbe Community. Several languages are spoken in that community because people with different language backgrounds live there. Languages such as *Hausa*, *Kotokoli*, *Gruma*, *Dagomba, Muesi, Fufulde, Zamarama, Sekpele, Sele, Siwu, Nkonya*, are spoken there. In addition, varieties of Eʋe are also spoken in GDTA. All these languages are in contact with the GDDE which is the variety of Eʋe spoken by the people of GD. Speakers of languages other than Eʋe have learnt Eʋe as a medium of communication and so they speak Eʋe with several perculiarities. The objectives of the study are as follows; to find out the languages that are in contact with GDDE; what caused the existence of those languages coming into contact with the GDDE; changes that those languages have introduced into the GDDE.

The second chapter reviewed existing literature on language contact studies. It includes the study of dialects since there are some dialectal changes in the GDDE. The third

chapter contains the methodology of the research. The research design used was qualitative one, so observation and interview were used for collecting data. The researcher depended on the indigenous people of Gbi Dzigbe, who lived there for information. Data was therefore collected from nine communities in GDTA (Gbi Goɖeŋu, Gbi Ʋegbe, Gbi Kledzo, Gbi Atabu, Gbi Kpoeta, Gbi Hohoe, Gbi Abansi, Gbi Kpeme, and Gbi Bla,) in all; fifty people were used as the accessible population.

Some social gatherings within the GDTA such as church proceedings, naming ceremonies, marriage ceremonies, market, and funerals were observed. In addition, some selected homes were observed. The structured and unstructured interviews were used. The interview was conducted based on the data collected from the observation. Vocabulary items and some daily idioms were selected and used for the interview. The descriptive analysis was used for analyzing the data, and the rsearch questions were duely answered to show that the objectives of the research were achieved.

5.2.0. Research Findings

Every good research comes out with some findings that would enable the researcher to draw accurate conclusions. Research findings usually inform others in the same field of study to build their arguments on authentic references. In view of these, findings of the study are discussed in this section of the work.

The issue of language contact really exists in GDTA. Several languages are in contact with GDDE. Among the languages in contact with the GDDE are; *Sekpele, Siwu, Sele, Lelemi, Hausa, Kotokoli, Zamarama, Fufulde,* and other Northern languages spoken in

the Zongo community. Some other varieties of Eʋe are also spoken within the GDTA. The natives live in the midst of all those languages, and they communicate with speakers of those languages in the same environment. The GDDE remains in contact with all those languages. And some non-native speakers manage to speak Eʋe with several peculiarities that are sometimes compromised by some natives of Gbi Dzigbe.

There is the practice of speech accommodation in GDTA. Both convergent accommodation and divergence accommodation are practiced among the indigenous people of GDTA. Those who practice the convergence accommodation are from Three Town (Gbi Bla, Gbi Kpeme, and Gbi Abansi) Gbi Atabu, and Gbi Kpoeta. People from these groups try to mentain the indigenous language which they acquired. The other group of Gbi Dzigbe natives does practice divergence accommodation. They are the people who compromise with the peculiarities of the non-native speakers of GDDE, and sometimes speak like them, without thinking about the preservation of their native variety of Eʋe. Some of those native speakers of GDDE do accommodate towards the speech of their recipients, sometimes with the standard variety of Eʋe in mind. Some others do it just to make sure their recipients understand them. These activities go a long way to affect their native variety of Eʋe negatively.

5.2.1. Categories of Non-Native speakers of GDDE
Two categories of non-native speakers of GDDE were identified. There are people who learnt Eʋe from the language environment (GDTA) which does not consist of native speakers of GDDE only. It is possible that they also learnt it from those who spoke Eʋe

as a second language. By that, they learnt from people who already have their peculiarities in Eʋe, so those second language speakers are likely to transfer their peculiarities to the new learners. In addition, the second Eʋe language learners depend on the GDDE for their source. Another category is the people who learnt the Eʋe from school, and are the likely group of people who depend on the standard / written variety of Eʋe, for oral communication. These two categories of non-native speakers of Eʋe most of the time speak a version different from GDDE. Besides, they sometimes mix up the GDDE with the other varieties of Eʋe. They also try to impose their first language structures on the GDDE. In the area of imposition of one language on the other, they do transfer from English also to GDDE.

5.2.2.0. Changes in the GDDE

The language contact situation has brought about some changes in GDDE spoken by the indigenous people. The following types of changes were discovered in the GDDE spoken by the indigenous people of GDTA; lexical and structural changes.

5.2.2.1. Lexical changes

The examples are put in two rows. The first row constitutes DFGDDE, the second row the supposed GDDE, and the third row is the English gloss. Some of the lexical changes were intrusions from other dialects, some others are phonological changes, and very few of them are as a result of morphological changes. Few vocabulary items from distinct languages and some other varieties of Eʋe are used GDDE, and this is an evidence of lexical borrowing in a language contact environment.

DFGDDE	GDDE	ENGLISH GLOSS
ebli / kp li	kplee	maize
ɖ vi	vidze	child
agbl	boƒoo	farm
koko	dz gbɔɔ	porridge
ab ɖ a	s kl	boiled maize wrapped in leaves
ŋɔl	duƒiɛ	ghost

5.2.2.2. Structural Changes

Some of the structures are identified in some noun phrases used by the natives. Below are a few examples.

There is an insertion of *b* in the NP structure made up of personal pronoun and the headword, as in:

a. *Ny b nu*   DFGDDE

b. *Amu nu*   GDDE

a.   *b nu*   DFGDDE

b. *A-a*   *nu*   GDDE

2sg.poss thing

Your thing

This insertion would have been appropriate in the plural NPs with personal pronoun and a noun as a headword in GDDE, as in:

m a b   nu

1pl poss thing

our thing

m a b   nu

2pl poss. thing

your thing

w b   nu

3pl poss. thing

their thing

It would also be appropriate in an NP with a singular noun and a headword. For example:

Afua b   nu

Afua poss. thing

Afua's thing

OR in a third person singular pronoun and a headword, as in:

b   nu

3sg thing

His/Her thing

5.2.3. Transfer from Other Languages into Eʋe:

Some of the people who speak Eʋe in the GDTA as their second language tried to impose some structures from their languages on the GDDE. The structures imposed on the GDDE such as inappropriate collocations and the inappropriate position of indirect object in sentences. For example:

a.   *d m dzi o.*   DFGDDE

b.   *d dzi namuo.* GDDE

He/ he didn"t give me discount.

a. *ts f t .*   DFGDDE

b.   *foto.*   GDDE

He/She has snapped photo.

a. *nam nua e .*   DFGDDE

b. *na nua e m.*   GDDE

 He/She gave me some.

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None of the above changes is related to Eʋe. They are all inappropriate expressions in the Eʋe language, hence; GDDE, and also it looks like transliterations from other languages into GDDE. In addition, there are some grammatical implications in the Eʋe language as a result of the language contact situation in GD. The following can be seen as synonyms in Eʋe with their English Gloss:

Eʋe	English Gloss
Ts ni & n ka	what
asue & edetsyuɔnu	strainer
detsi, futsi & etsii	soup
kple, kpli & na	with
agbl & b ɸoo	farm
ya, sia & x	this
krante, eyii, & akp ts	cutlass
kusi & ab ka	basket
fifitse, fifilaa & fifiɛ	now
ny & y	wash
p , kp , fi & k	cut / trim
dziani & ny kpɔ	nice

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s mase & aguzi	mellon seeds
dz g & av dz	water yam
dz tutui & atadi	stew
k dzɛ, dz sii & eʋ	blood

One can also say that new vocabulary items are being accepted into the GDDE.

In addition to those changes in GDDE, there are some phonological changes as well, and this is as a result of the language contact situation in Gbi Dzigbe. Besides, there are morphological changes and inappropriate generalizations were discovered too.

5.3.0. Recommendations

The recommendations given in this research are those that are focused on revitalizing the GDDE and include measures that can be put in place in order to promote the language. They are also to help other local languages that are suffering from the consequences of language contact.

The researcher recommended that all parents who are natives of Gbi Dzigbe should speak the GDDE with their children right from birth. That would enable the young ones to acquire their native variety of Eʋe at birth, and also develop nativelike competence in their mother tongue. In addition, the young ones can pass on their native language to their children. The new generation would be exposed to their culture, and find it useful to promote the culture of their ancestors.

The local radio stations also promote the indigenous languages. There should be special programmes that are focused on using the correct version of the GDDE and correcting some adultrated version of GDDE. The host may be a speaker of pure GDDE, but not the adultrated form of GDDE. In view of this, those who have the ability to speak the GDDE correctly should be invited to be part of such programmes. For instance; the resource person could be asked to compile some wrong expressions in GDDE together with their correct versions and share with the general public.

The Gbi Dzigbe Traditional Council should encourage planners of their social gatherings and programmes such as funerals, naming and marriage ceremonies, within the GDTA to include traditional performances. With this, the indigenes would be able to pass on the rich vocabulary of the GDDE through the performance of traditional songs, for these traditional songs contain expressions that are not heard in everyday language within the GDTA.

The song bellow for example contains rich expressions.

" lokpatsɛe m ny

Azɔl ny b e al w o do m

Azɔli ny b e al w o do m

Azɔl ny b e al w o do m "

The song above simply means "I am a tortoise; my steps are missing in the midst of animals." Such a song is normally sung during funerals. The bereaved are likened to a

tortoise, which is hardly identified when in the presence of other animals. This is because they feel that all hope is lost, for their bread winner is dead, therefore they feel they may not be recognized among their peers or in society anymore.

The use of language in the song above goes beyond the ordinary use of language. At list a few children may try to find out the meaning of some of the expressions in the songs sung during funerals. They may decide to use some of these expressions in their conversations when the need arises for them to use some proverbs in their home language. Unfortunately, such songs which used to be heard mostly during funeral celebrations are no longer heard. Today, funerals are controlled by churches that would not allow any traditional performances, since they regard the traditional performances as satanic.

The next suggestion to be considered is that the scholars in the field of Eʋe should use the correct spellings of the all the Eʋe words, for this would enable speakers of other languages to produce the correct pronunciation of the Eʋe words. This will help avoid the adulteration some words / names in Eʋe.

Apart from the above suggestions, further researches may be conducted based on this research. The research areas are the following: the effect of dialect contact on GDDE, the phonological changes in GDDE, the effect of GDDE on any of the languages other than Eʋe, code switching between DGGE and English, and Grammatical changes in GDDE as a result of language contact.

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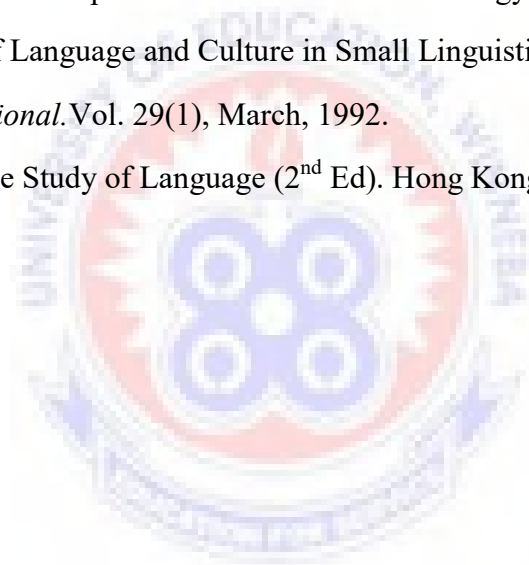
APPENDIX 1

Interview Guide for selected lexical items in Gbi-Dzigbe Dialect Eue

Instruction: identify the GDDE lexical items by responding yes or no

GDDE	No	Yes
sèmásee		
dzàkubɔɔ		
Gbèdròlo		
Dzètutui		
Blènde		
Abòsrɛ		
D goo		
Sèklè		
abrɔɔ		
ekɔ		

APPENDIX 2

Interview Guide based on selected proverbs in Gbi-Dzigbe Dialect of Eʋe

Instruction: identify the GDDE lexical item by responding yes or no

Idioms	Yes	No
Ma dogbe na tɔgbe.		
Eyi mɔkpoe dzi.		
Tɔgbe yi kɔƒe.		
Me g ɖegbɔ le ŋu o.		
Ɖe ɖuʃiɛ̃ si le nu me.		
e g de i be d me o.		
e g tɔ at ya o.		
h ze dz .		
Amu ɔ ɖuɖu .		
e g ɖu d k ɔ ni v w o.		

APPENDIX 3

List of Tables

Table One: List of Gbi-Dzigbe/ Ayigbe Towns

Table Two: List of Regions with Indigenous Language

Table Three: List of Communities with Number of Churches Observed

Table Four: Interview Results on Vocabulary Items

Table Five: Interview Result on Idioms