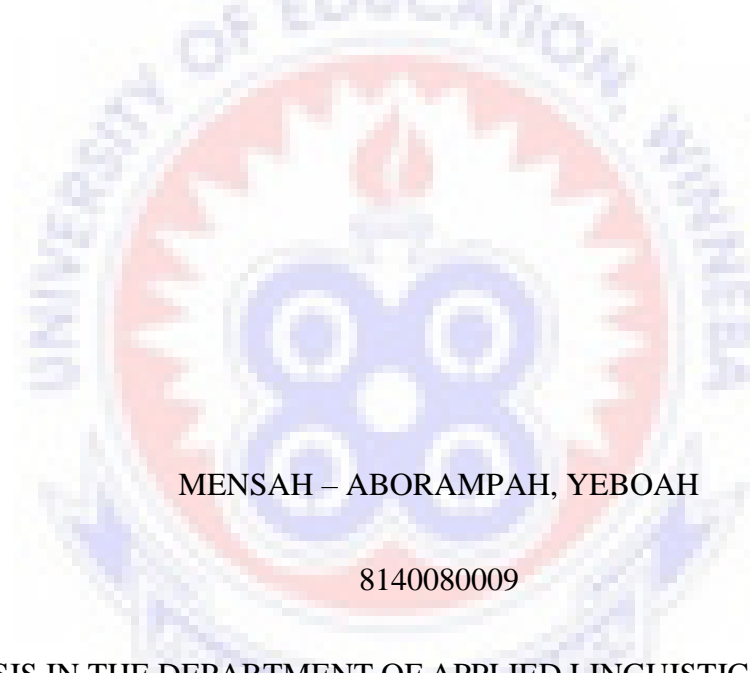UNIVERSITY OF EDUCATION, WINNEBA

A SOCIOLINGUISTIC ANALYSIS OF LEXICAL VARIATIONS AND

PRONUNCIATION VARIATIONS AMONG NATIVE KOLANGƐ SPEAKERS.

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8140080009

A THESIS IN THE DEPARTMENT OF APPLIED LINGUISTICS, FACULTY OF
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IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE AWARD OF THE
MASTER OF PHILOSOPHY APPLIED LINGUISTICS DEGREE.

SEPTEMBER, 2016

DECLARATION.

STUDENT'S DECLARATION

I, Yeboah, Mensah-Aborampah, declare that this thesis, with the exception of quotations and references contained in published works which have all been identified and duly acknowledged is entirely my own original work, and it has not been submitted, either in part or whole, for another degree elsewhere.

SIGNATURE: …………………………………………………………………………..

DATE: …………………………………………………………………………..

SUPERVISOR'S DECLARATION.

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

NAME OF SUPERVISOR…………………………………………………………….

SIGNATURE…………………………………………………………………………..

DATE……………………………………………………………………………………

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Finally, I say to you all, 'ɛ̃ gyasoo baakɛ'.

DEDICATION

I dedicate this work to my family: My lovely wife, Felicia Mensah-Aborampah and my
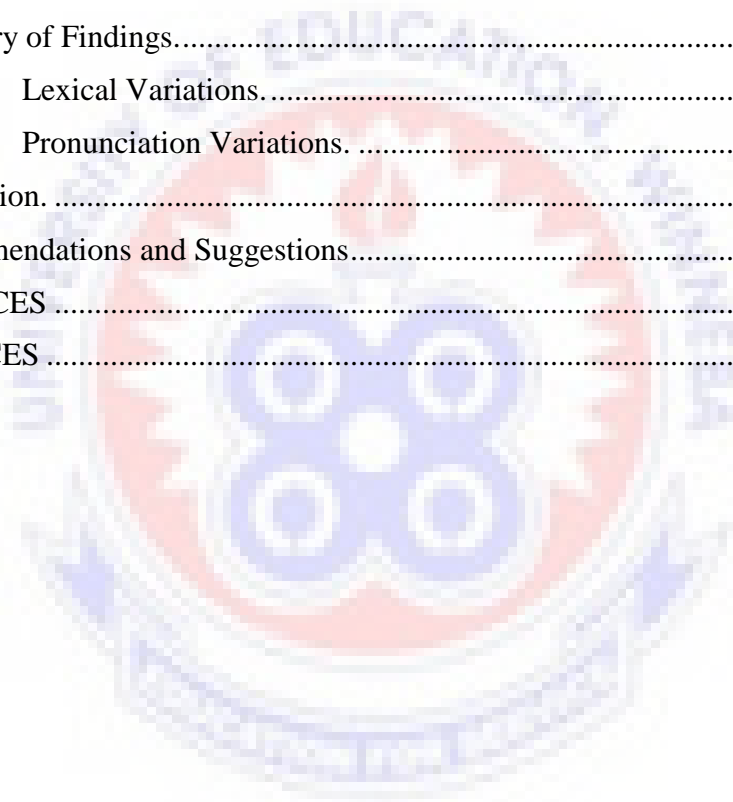
four daughters; Melody, Belinda, Mabel and Rosemary.

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ABSTRACT.

This study is a sociolinguistic analysis of lexical and pronunciation variations among native speakers of Kolangɛ in the Seikwa Township located in the Bono-Ahafo region of Ghana. Kolangɛ exhibits important social variations which need to be described by linguists. The aim of the study was to examine the speech forms of the older generation and the younger generation and to establish any differences there may be. The study design was qualitative. The main instruments used were interview and conversation. The target population was native speakers of Kolangɛ and the sample size used for the study was sixty (60) native speakers. Speakers spoke spontaneously on such topics as lexical and pronunciation forms found in the home environment, the field of play and in the farm. The study revealed that lexical variations exist among speakers. The older generation speech forms were identified as original Kolangɛ forms whereas the variants that the youth speakers frequently use are identified as Asante Twi and English lexical items. Pronunciation variations were seen to occur in consonant deletion in the younger generation speaker forms. The younger generation's deletion involves the approximants /r/ and /l/ in the same environments where the older generation speakers retain them. These variations, it was noted, do not impair intelligibility. The findings of the study established that social dialects are prevalent in the study area. This contributes to and strengthens the Labovian Resesacrh Paradigm. It adds to the discussions on social dialects in the literature. The study recommended that the youth speakers especially, should emulate the older generation forms of speech in order to maintain the original form of their endowed language.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

Generally, this study examines social dialects within the purview of sociolinguistics. With language use, one feature that distinguishes a speaker when s/he speaks within a speech community is social dialects. The most significant variations or differences within languages occur at the level of the lexicon (vocabulary), phonology (pronunciation), grammar (morphology and syntax) and usage (Holmes, 2001). This study mainly attempts a sociolinguistic analysis of lexical variations and pronunciation variations among native Kolangɛ speakers in relation to the social variable of age, specifically between the older generation and the younger generation speakers.

Gumprez (1971:223) sees "sociolinguistics as an attempt to find correlations between social structure and language structure and to observe the changes that occur". To Holmes (2001), the sociolinguist's aim "is to move towards a theory which provides a motivating account of the way language is used in a community and of the choices people make when they use language". It is against this premise that this study examines lexical and pronunciation variations of native Kolangɛ speakers. The various lexical and pronunciation variations identified will be outlined and analysed in chapter four.

1.1 Study Area

The study area discusses the background information on the language and its speakers especially in Ghana. It covers the origin and history, sociolinguistic status, population, location, genetic affiliation, occupation, vegetation, authority, education and health and the Kolangɛ sounds system.

1.2 Origin and History

The Kolangɛ community in Ghana originated from the larger Kulangho (Kolangɛ in Ghana) community in north-eastern Cote d' Ivoire, where the people can be described as a large sociological powerful group. They stretched from the southern fringes of Bouna in the north-east to Tanda through to Bondoukou in the south. Kulangho (Kolangɛ) is a Voltaique language family and it is classified among the Lobi group (Louis Tauxier, 1921) cited in Elders (2008). In Ghana prominent Kolangɛ towns are Seikwa and Badu in the Tain district.

There are various different traditions of origin. However, this study goes by one of such sources for the sake of brevity to provide the background information about a people and their language which has not seen much publicity and development. One source has it that, the Bouna people in La Cote d' Ivoire regard the Kolangɛ people in Ghana, as "Angayisɔɔ" that is, after a place where the ancestors came from, a fact corroborated by Kolangɛ oral traditions. There are three main divisions among the Kolamɔ in Ghana. However, on arrival in Ghana from Bouna, they did not settle at one place.

The Kolamɔ people left "Angaayi", near Bouna, now Côte d'Ivoire, in the early 1700s. One group left because the chief insisted they must use metal stakes to support their sprouting yams. Another group precisely, (the Seikwa group) were led by Nana Kaka, the first chief they remember. He died later and could not take them to their destination. The various settlements made since they left Bouna were listed as: "Angɛayi". "Angɛ" (town), "ay-i", (has not come or gathered). "Dafunpogyi", was the n in next place of settlement. The name is "Dafun"-po-gye-ga" (earthen hearths are in abundance). From "Dafunpogyi",

they trekked further afield and settled at "Yerekae". The place was so named, because a very old Amitra queenmother complained of tiredness and could no longer continue the journey: so she was left behind. The spot she settled has since been called "Yerekae" (woman declined.). "Yere" (woman), "kae" (declined). They settled at Nimpeneano, that is the banks of river Nyimpene. From there they arrived and settled at Akai (Kumasi), precisely at Ampabame. Akai is the corrupted form of Akan as narrated by one of the informants in the chief palace. This information was confirmed from the archives found in the registry of the Seikwa Traditional Council on the subject, "The story of Seikwa". They came back to Nimpeneano. During this period at Nyimpeneano, they experienced severe perennial water shortage at Domea, but a hunter by name Deberetia gave a report about a stream not far away whose water looked whitish (Nsufufuo). He spread the news about the stream which never dried up and was "going to waste" (Twi, *sei kwa*); they therefore moved and adopted the name Seikwa for the new settlement.

1.3 The Kolangɛ People

This research was conducted in the Kolangɛ speech community with specific reference to the Seikwa Township. The people who speak Kolangɛ in Ghana are mainly in Seikwa and Badu traditional areas. There is another minority Kolangɛ speakers found in a small settlement called Buni ("Bunn', by Kolangɛ speakers) located in the Jaman North district of Bono- Ahafo. Also there are small pockets of Kolangɛ speakers scattered around Wenchi in settlements such as Nkonsia, Akɛtɛ, Wurumpo and Subingya. The Kolangɛ speakers are one people who share one language and a common culture.

1.4 The Kolangɛ Language

Kolamɔ speak the Kolangɛ language. Kolangɛ is a corrupted compound word for Ko-langɔ (ku-laŋgɔ) literally, 'killer of Langɔ'. Langɔ was a great warrior and leader of the Lobi people who died at the hands of the Kolamɔs in a war between them and the Lobi people hence the name Kolamɔ.

Genetically, Kolangɛ forms part of a language of the Central Gur sub-group which belongs to the Niger-Congo languages (Dakubu 1988, Hall 2010). (Wikipedia, the free encyclopedia) mentioned other examples such as Lobi popularly Lobiri or Brefo as part of the Kolangɛ related languages.

According to Elders (2008), Kolangɛ, is mostly spoken in the middle and northern parts of La Cote d'Ivoire (where it is called Kulangou) in settlements notably, Bouna, Tanda, Nassian, Bondoukou and Soko. Bouna is believed to be the ancestral home of those who speak Kolangɛ in Ghana today. Olson (1996) also writes that Kolango (Kolangɛ) is a Niger-Congo language of Ivory Coast and across the border in Ghana.

Linguistically, Kolangɛ is a distinct mother tongue for its speakers in Ghana. Kolangɛ goes by different labels in Ghana. On one linguistic map of Ghana, Kolangɛ is labeled "Bondoukou Kulango" with a labeled figure 14. On another language map of Ghana, the language is identifed with figure 21 with the name Kulango/Nkurang. Variations of the name and spelling of Kolangɛ include *Kulango, Koulango, Kolango, Kulange, Nkorange, Nkoranfo, Nkuraeng and Kolamo*. Alternate names are *Lorhon, Ngwela* and *Babe*. These labels, notwithstanding, Kolangɛ speakers in Ghana call their

language Kolangɛ. It is pronounced [kulaŋgɛ]. The people are "Kolamɔ", the plural of "Kolau".

Hall (2010) states that the names that have been given to Ghanaian languages are often diverse and confused. Many of these derive from the mistaken labeling by explorers, administrators and missionaries. They can include the people's own name for their language, for themselves, for their territory, or for some section of their community, such as a particular clan, political area or town. The names used by outsiders for any of these languages are often different and tend to become the standard names of smaller communities. So there may be different forms of the same name recorded in English, French and Arabic. Such is the case with the Kolangɛ language hence the various labels ascribed to it.

1.5 Location

The name Kolangɛ as used in this study refers to an isolated Gur language of north-west Bono-Ahafo region of Ghana in the Tain district and La Cote d'Ivoire (Dakubu, 1988). The Kolangɛ speaking area is almost completely surrounded by Akan speaking people; precisely the Bono and the Nafaanra speaking people of Sampa and the Ligibi speaking people of Banda. Located precisely in the Tain district, the north and south borders of the Kolangɛ area are River Nimpene (GS Nimpeni) and River Tain respectively. Hani, 7-8 km NW of Degedege, is just outside the Kolamɔ area. It is famous as the site of Ancient Begho, a major centre of trade and industry in the eighteenth century.
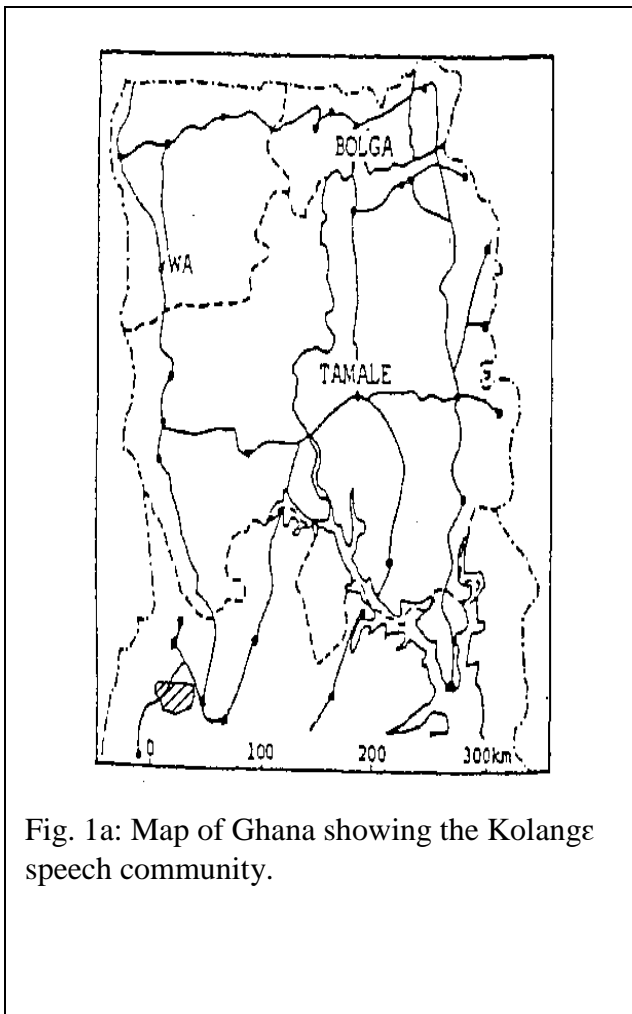
Fig. 1a: Map of Ghana showing the Kolangɛ speech community.
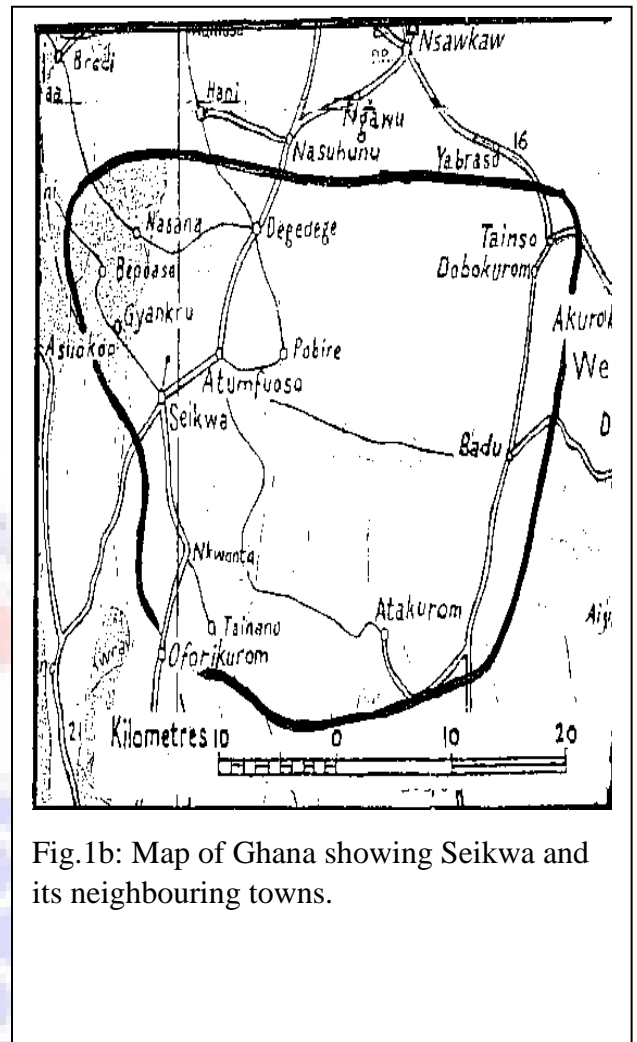
Fig.1b: Map of Ghana showing Seikwa and its neighbouring towns.

Figures 1a / 1b. Kolangɛ Speech Community and the Neighbouring Towns of Seikwa.

1.6 Sociolinguistic Status

The native speakers of Kolangɛ in Ghana also speak Asante Twi as a second language. Their trade language is Twi which is also taught in school. Kolangɛ is used in church. Kolangɛ is one of the many languages in the mid north-western part of Ghana that are not yet adequately developed. It is not taught in primary, secondary and tertiary institutions. It is not used in adult literacy programmes. It is not used for broadcasting. But in recent times, an FM station located in Nsawkaw, the district capital of the area, runs a 30- minute programme on Kolangɛ to promote the language. In La Cote d'Ivoire, Kolangɛ

has been declared one of the important languages being promoted for mass media communication. Kolangɛ is thus an important and recognized language in the region of West Africa, however, there are few published works on the language of Kolangɛ in Ghana.

1.7 Population

Ghana Institute of Languages and Bible Translators, GILLBT (2003) put the population of Kolangɛ speakers in Ghana at 27,000. The two main settlements of Kolangɛ speakers are located in Seikwa and Badu. The population figures for these settlements are quoted below from 1970-2010.

Table 1.1. Population Figures for Seikwa and Badu from 1970-2010.

Settlement	1970	1984	2000	Male	Female	Total
Badu	4, 025	6, 274	9, 302	6, 185	6, 836	13, 021
Seikwa	2, 768	3, 402	7, 481	4, 931	5, 540	10, 471

Source: Population and Housing Census (2000) and district projection by DPCU. Tain district.

The Kolangɛ speech community in general spans the most semi-deciduous forest and Guinea Savannah woodland vegetation zones. The Guinea Savannah woodland represents an eco-climatic zone which has evolved in response to climatic and edaphic limiting factors and has been modified substantially by human activity.

The original forest vegetation has been subjected to degradation caused mainly by indiscriminate bushfires, slash and burnt agriculture, logging and felling of trees for fuel over the years. The people of Seikwa are predominantly farmers. They clear the land to start their farming activities during the December –February draught. The staple crops cultivated mostly for local consumption are yam, plantain, banana, cocoyam, cassava,

maize, pepper and tomatoes, beans of all kinds, garden eggs, onion, avocado pears, oranges, pineapple, mangoes, pawpaw and guavas.

In recent times, the cashew industry has gained grounds in the entire Tain district with many large scale farms scattered around in the Seikwa area. Animal husbandry practices include the rearing of domestic animals such as fowls, goats, sheep, cattle and pigs. Dogs and cats are raised as pets and also as protective animals.

Since rejecting Ashanti rule Seikwa has owed no allegiance to any other chief. Seikwa has a traditional ruler (leader), the Omanhene who holds power over all people who occupy the area. In the 1960s the stool of Seikwa was elevated to paramountcy status by the Brong-Ahafo Regional House of Chiefs.

The current statistics for education and health facilities in the Seikwa area stand as shown in the table below.

Table 1.2. Education and Health Institutions in the Seikwa Area.

Facility	Quantity
Primary school	22
Junior High school	12
Health centre	1
Maternity home	1
Rural clinics/ CHPS	1

Source: Tain district database. Information on Seikwa.

The District Assembly offices are in Nsawkaw, outside the Kolangɛ area. There is a police station at Seikwa and a postal agency. The nearest post offices are in Berekum and Sunyani a number of kilometres away.

1.8 Kolangɛ Sound System

The alphabet and sound systems of the Kolangɛ language identified by the researcher are not much different from that of Asante or Akuapim Twi and in some cases the Ga language with reference to Dolphyne (1988). Kolangɛ is represented by all the 22 letters of the alphabet of Asante Twi with two additional letters of 'v' and 'z' making it 24 letters in all, in the language.

1.8.1 The Vowels

Kolangɛ language has seven oral vowels namely: |a|, |e|, |ɛ|, |i|, |o|, |ɔ|, |u| as found in Asante Twi. Besides the oral vowels of Kolangɛ, there are also five (5) nasal vowels. Which include |ĩ|, |ẽ|, |ã|, |õ| and |ũ|. Nasality of vowels in Kolangɛ plays a principal role by assigning different meanings to words that are otherwise identical. In Kolangɛ, 'gb77' is guinea worm but 'gbaa' is water yam.

1.8.2   Vowel Harmony

Vowel harmony rule operates in Kolangɛ language. In the language, sounds from one set of Advanced Tongue Root (ATR); (+ ATR) do not overlap with sounds from other group of ATR (- ATR). The following are the set of vowels in the language.

+ ATR: [i, u, e, o, æ]

- ATR: [ɪ, ʊ, ɛ, ɔ, a]

The following examples illustrate the operation of the ATR rule in the language under study.

+ATR   **-ATR**

tui	[tui]	gun	abɔrɔbɛ	[abɔrɔbɛ]	pineapple
govu	[govu]	eagle	dereɛ	[dɪrɪɛ]	night
hiibidige	[hiibidige]	boil	dadua	[dadʊa]	nail
kukuzulie	[kukuzulie]	owl			

It is seen from the above illustration that in Kolangɛ, the rule of ATR applies in such words listed under +ATR and –ATR with their English interpretation.

1.8.3   Vowel Sequence

Vowel combinations occur in Kolangɛ words. The sequence of vowels that operates in Kolangɛ language is not different from that of Akan (Asante Twi). In the language three groups of vowel sequences are identified.

Close to open

ʊɔ: poɔ   [pʊɔ]   -   full piece of cloth

uɔ: puo   [puo]   -   dregs of palm wine

ua: kua   [kʊa]   -   farming

Open to close

ai: pae   [pai]   -   sweep

ao: nyao   [ɲæo]   -   sick

ɛi: k7kɛi   [k7kɛi]   -   farm boundary

Same vowel sound (Vowel repetition)

aa: daa   [daa]   -   everyday

oo: apoo   [apoo]   -   cheating

oo: gboo   [gboo]   -   push

1.8.4   Tone

Kolangɛ is identified as a tone language. Tone refers to the way in which pitch is used in language – the configuration of pitch. The use of tone therefore brings out the difference between words and syllables which otherwise have the same structure or form. There are two major tones in Kolangɛ. These are high and low tones. The examples below are used to demonstrate the use of tone; high and low to illustrate the meaning of words. The word "nyàm" pronounced on a relatively low pitch means **beard,** but if pronounced on a relatively high pitch, nyám, it means, **give.**

The counter tone (low high or high low) and level tone markings in Kolangɛ are also used to bring out difference in meaning. This is demonstrated in the words below.

gòkó said on a low and high pitch means   **"to peel"**

gōkō said on a relatively level pitch means **"gourd.**

The above illustration of tone demonstrates the fact that in Kolangɛ tone is a remarkable feature that can determine meanings of words of the same structure or form.

1.8.5 Syllable Structure

Three different structures of syllables can be identified in Kolangɛ. They are the V-Structure (vowel), CV-Structure (consonant and vowel), and C-Stucture (consonant). All consonants in Kolangɛ can occur at the 'C' position of 'CV' type syllable. In a 'C' type syllable only the nasals [m], [n] and [ŋ] can occur. The following is a survey of these structures. In the V-structure, the vowel alone forms the nucleus. In the CV-structure, the consonant and the vowel together forms the nucleus.

V-Structure: ako /a.ko/ parrot

 asa /a.sa/ hall/living room

CV-Structure: sa /sa/ score

 do /dʊ/ score

C-Structure:

In Kolangɛ, it is possible for a consonant to occupy the nucleus position of a syllable. This is where a nasal sound is mostly used at the initial position of the syllable. The following are examples for illustration.

 m.paou (bed)

 m.poma (window)

 n.go (head)

1.8.6 The Consonants:

The consonant sounds identified in Kolangɛ are illustrated in table below.

Table 1.3. Consonant Sounds of Kolangɛ.

Sound	Word	Pronunciation	Gloss
/b/	barana	[barana]	plantain
/d/	dado	[dædʊ]	black cobra
/f/	fafii	[fæfii]	that place
/g/	govu	[govʊ]	eagle
/h/	heebidige	[hiibidige]	boil
/k/	kagamgbɔ	[kægæŋgbɔ	tooth
/l/	lom	[lom]	rabbit
/m/	mamanyenao	[mæmæninaeu]	wasps
/n/	nabidiu	[næbidiu]	toes
/p/	panko	[pæŋko]	cassava
/r/	hare	[hæri]	pick
/s/	somalɛgɛ	[sumælɛgɛ](noun)	the art of weeding
/t/	dɛtansinge	[dɛtænsiŋge]	rag
/v/	vungo	[vuŋgo]	white
/w/	wakpɔ	[wækpɔ]	sexual intercourse/ sexing a woman
/y/	yo	[jo]	pound
/z/	zikudie	[zikudie]	dwarf
/hw/	hwɔi	[hwɔi]	beat
/h/	hem	[hɪm]	snakes
[ç]	kyen	[çen]	palm trees
[j]	gyereke	[jereke]	tie it
[ɲ]	nyangɛ	[næŋgɛ]	Sickness

Source: Field Survey, 2016.

The survey of consonants in the study further discovered the following double articulation of sounds in the Kolangɛ language:

/gb/ as in gbaa [gbaa] (water yam), dɔmgbɔ [dɔŋgbɔ] (yam).

/kp/ as kpafɔ̀ɔ̀ [kpæfʊʊ] tough or very strong.

From these categories of sounds identified in the language, native Kolangɛ speakers select their productive systems. The analysis of lexical and pronunciation variations in

chapter 4 was based on these categories of sounds from the linguistic repertoire of Kolangɛ in this study.

1.9 Background to the Study.

From the sociolinguistic point of view, language consists of all that one has to know to be able to communicate effectively. Communication in language goes with its speakers as adequately as they do. This goes on with one another and in a manner they will accept as corresponding to their own (Goodenough 1963).

Examining the way people use language in different settings provides a good deal of insight into how language works. Also the nature of social relationships in a community and the manner in which people signal aspects of their social identity is realised through the use of language. Our speech gives clues to others as to who we are, where we come from, and possibly what kind of social experiences we had (Holmes 2001).

Yule (2007:239) asserts that, "two people growing up in the same geographical area, at the same time may speak differently because of a number of social factors". To this, Yule notes that, it is important not to overlook this social aspect of language because, in many ways, speech is a form of social identity and used, consciously or unconsciously, to indicate membership of different social groups or different speech communities.

In this regard a sociolinguistic study that analyses lexical and pronunciation variations in the Kolangɛ speech community in relation to any defined group of language speakers has a potential of bringing up important revelations about the general linguistic patterns of such a people especially the sociolinguistic perceptions. This study sets out to

examine and analyse lexical and pronunciation variations among native Kolangε speakers with regard to the age variable.

1.10 Statement of the Problem

In the use of language, there are varieties according to the language user (speaker) such as idiolect, topolect and ethnolect. A social dialect is another such variety. The term social dialect is used to describe differences in speech associated with various social groups or classes (Wardhaugh 1996).

Variations in language among social groups have been studied extensively in languages around the world (Labov 1966, Trudgill 1974, Romaine 2000, Brown & Attardo 2005, Evita 2013 and Deklu 2014). These studies are very important as they reveal the changes that the language is likely to undergo. But not much has been done in Kolangε. Moreover, studies on social dialects done outside the Kolangε speech community may not be applicable to the Kolangε speakers since the socio-cultural environments are not the same. Kolangε as a language exhibits important social variations which need to be described by linguists. But not much systematic investigation on social dialects through research has been carried out in the Kolangε speech community. The gap created in literature cannot be left unresolved. It needs to be filled in this current study. What youngsters speak is of paramount interest because it is an indication of the direction in which the language is changing. If the speech of the older generation and the youth have variations then we may ask in what ways are they different and document our answers.

The case of investigating linguistic variations of vocabulary and pronunciation is worthwhile. These issues of researching in a minority language like Kolangε and the

upsurge of imminent trend that may pose a danger of language change, shift and assimilation are the sources of motivation for this study. This present study therefore seeks to do a sociolinguistic analysis of lexical and pronunciation variations between the aged (older generation) and the youth (younger generation) of native Kolangɛ speakers.

1.11 Objectives of the Study

The study seeks to:

i. identify the type of lexical variations in everyday discourse of Native Kolangɛ speakers.

ii. identify the type of pronunciation variants of lexical items in everyday discourse of the older generation as against the youth.

iii. examine the extent of variation and change in lexical and pronunciation forms among the older generation and the youth in everyday discourse.

1.12 Research Questions.

This study seeks to answer the following questions derived from the objectives of the study.

i. What type of lexical variations are identified in everyday discourse of native Kolangɛ speakers?

ii. What type of pronunciation variants are identified on lexical items between the older generation and the youth speakers?

iii. What specific process (es) is/are involved in pronunciation variations of lexical items between the older generation and the youth speakers of Kolangɛ?

1.13 Significance of the Study

The study finds out the type of lexical items and pronunciation variations there are in the study area and what accounts for such variations. The essence of this study is thus to create awareness of the existence and use of social dialects in relation to lexical items and pronunciation variations among native Kolangɛ speakers.

The study among other things will inform linguists and non-linguists that knowledge about the use of social dialects within the speech community is an index to the status of the language in use. Significantly, this study shall pave way for other researchers on social dialect studies in the Kolangɛ and other speech communities. It will in this way serve as a reference source. The findings will also contribute relevant literature in the field of sociolinguistics.

In sum, the study and its findings may also be of invaluable help to researchers who have the opportunity of reading it. Researchers would always like to know what has been done on a subject they choose to research into, to find out what has been done about it and what is left to be done. This is to avoid unnecessary repetition and to give them proper insight into the issue at stake for a more comprehensive work to be done. There is no doubt that one would work better when one has something to work with than when one has nothing to start with.

1.14 Limitations

This research has not been without constraints. One obvious limitation of the study is economic constraint. The current economic situation in the country is unfriendly. This

indeed affected my frequent visits to and from the study area due to the fact that I do not get it easy to find ends meet.

More so, co-operation on the part of my informants was not easy. Some informants would not volunteer information willingly. Others who willingly provided information demanded some amount of money in return to grease their palms. The elderly in particular asked for bottles of the local gin (akpeteshie) to make libation before any interaction and others, bottles of beer for their enjoyment.

Another big challenge I faced, was regard for time on the part of my cherished informants. Most of the times, precious time would be wasted when appointed times booked to meet informants would not be honoured. This resulted in precious time lost.

1.15 Delimitation

The research has a focus boundary. It limits itself to some selected native speakers of Seikwa in the Tain district of Bono-Ahafo. The researcher realized that the entire Kolangɛ speech community in Ghana for now, could not be covered in this initial study of social dialects of the people.

It also looks into sociolinguistic issues concerning social dialects of Kolangɛ. This is in relation to the social variable of age. The focus is on the older generation speakers and the youth speakers only. This is just to satisfy the topic chosen for the study.

The study is delimited to only social dialects and their correlation to lexical and pronunciation variants. It closely examines the type of lexical items and pronunciation forms the older generation and the youth speakers choose and use in their daily discourse. This will reveal the extent of variation and change that are likely to emerge.

Other domains of linguistic study such as syntax, morphology and semantics were not investigated. This is the scope of work the researcher aimed at. This is done in order that he does not bite more than he can chew.

1.16 Theoritical Framework.

This sub-section discusses the theoretical framework of the study. According to Leedy and Ormrod (2005), a theory is an organized body of concepts and principles intended to explain a particular phenomenon. Thus a theory explains "how" and "why" phenomena occur as they do. Different linguistic theories are applicable in the analysis of this topic. However, the study adopts as a theoretical framework the Labovian Sociolinguistics Approach/Labovian Research Paradigm (Hudson, 2003 and Kauhanen, 2006).

The idea of paradigm was mainly drawn from Kuhn's (1970) influential book. He described paradigm as the entire constellation of beliefs, values and techniques and so on. These are shared by members of a community.

The Labovian Sociolinguistic Approach/Paradigm is a research tradition. It originates from Labov's (1966) study, "*The Social Stratification of English in* New *York City"*. It is called by various names: Labovian Sociolinguistics, Empirical Sociolinguistics, Variationist Research, Social Dialectology and Correlational Paradigm (Kauhanen 2006). Kauhanen added that the paradigm is a methodologically and topic wise diverse. However, it is unified by the common focus on understanding the mechanism of variation and change.

The principal focus of the approach is on understanding the mechanism of variation and change among speakers. It examines the relationship between speakers' grammar in

order to obtain a systematic description of linguistic variations and their significance on language structure and for language change. For instance, differences in morphology, syntax, phonology, vocabulary and semantics forms of speakers are examined. This is the kind of model in which I situate this study for the analysis of social dialects of Kolaŋɛ in relation to lexical variation and pronunciation variation.

The Labovian Sociolinguistics Approach or theory (so named after William Labov) basically relates to the "nature of language", for Labov is a linguist whose main interest is in the nature of language. 'Labov prefers to describe his work not as sociolinguist but just as a plain linguist' (Labov 1972:183-4 cited in Hudson 2003). Labov sees language as a complex system (with grammar and a lexicon whose structures can be investigated). Labov believes that linguistics is a search for the theoretical explanations rather than mere facts and expects theories to be used to apply to all languages.

Labov's main focus of interest is in how languages change that is, historical linguistics and especially those parts which never change because they are universal. Labov claims that "we cannot understand how languages change unless we have an accurate view of what language systems are like" (Hudson 2003:145). Most of Labov's work, Hudson added, "has actually been devoted to the study of living languages and especially to the study of ordinary colloquial English. This kind of work is what we mean by Labovian sociolinguistics".

The methodology of the "Labovian Sociolinguistics" considers the kind of data to be used as evidence and the kind of patterns attention should be paid to. For most purposes native speakers' judgments should be trusted (Labov 1975) cited in Hudson (2003).

Research tools such as questionnaire, conversation, interview and observation are prerequisite tools for this orientation. Labov's questionnaire comprised traditional lexical questions, conversation of both folklore material and free narratives of experiences (danger of death) and reading formal lists and questions on subjective reactions to various types of speech. This is a requisite linguistic knowledge which will be applicable in the analysis, description and explanation of social dialects of Kolangɛ, specifically lexical and pronunciation variations in this study. The current research prefers this theory due to its relevance and relatedness to the topic. In the analysis of data in chapter 4, the study examines social dialects (lexical and pronunciation variants) from this purview of sociolinguistics.

In this regard, the study supports the sociolinguistic assertion put forward by Gumprez (1971:223) that "sociolinguistics is an attempt to find correlations between the social structure and linguistic structure and to observe any changes that occur". This is again in support of what Holmes (1992:16) says that, "the sociolinguist's aim is to move towards a theory which provides a motivated account of the way language is used in a community, and of the choices people make when they use language". The theory gained so much popularity and was applied to the explanation of most lexical and pronunciation variations in sociolinguistic studies, (Labov 1966; Trudgill 1974; Evita 2013 and Deklu 2014).

1.17 Organisation of the Study.

The study is divided into five chapters. Chapter one deals with the introduction which comprises; the background, the study area and the statement of the problem of the

study, objectives, research questions and significance of the study. Other areas are limitation and delimitation of the study. The chapter also discusses theoretical framework upon which the study was situated. It also highlights Kolangɛ sounds system and related literature to the study. In chapter two, detailed empirical data on social dialects related to the study were reviewed.

In chapter three, I discuss the methodology adopted for the study. Chapter four considers analysis of data and discussion of findings of the various social dialects of Native Kolangɛ speakers gathered from the fieldwork. Chapter five focuses on summary of findings, conclusions/ implications and recommendations of the study.

1.18 Summary of Chapter.

Areas discussed in this chapter include; the introduction and background to the study. The chapter also outlined the problem of the study, objectives of the study, organization of the study and significance of the study. The research questions, theoretical framework, limitation and delimitations of study were also discussed.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.0 Introduction

This chapter reviews relevant literature on social dialects. According to Polit and Hungler (1997), a literature review involves the systematic identification, location, scrutiny and summary of written material that contains information on a research problem. Fink (1998) shares a similar view with Polit and Hungler to further indicate that a literature review refers to an extensive and systematic examination of books, publications and articles relevant to the research being undertaken. The purpose is to explore theory and research that have developed about the topic being studied, identify the definition of concepts and variables already established, and examines elements of research used by others, such as: design, methods, instruments and techniques of data analysis that may prove useful in the proposed project.

The purpose of literature review in this study was to obtain information on social dialects. This would familiarize the researcher with the topic and help to identify the gaps and weaknesses in Literature in order to justify the new investigation. The researcher discovered what was known and what remained to be done in the field of study, what could be replicated and which findings might be compared and contrasted in the proposed study. According to Uys and Basson (1991) the researcher should see the problem within a broader perspective and evaluate findings and their significance more effectively. The study in general shall examine relevant literature on social dialects. But special focus will be based on empirical research on the social variable of age to analyse data collected.

2.1 Some Empirical Studies on Patterns of Pronunciation and Vocabulary and Gender.

One of the early social dialect studies was by Mulcaster (1582) cited in Kay (1975:14). The study was on gender variations in language use, that is, male and female language. It commented on the disparities in the pronunciation of women and men in the English society. He described the pronunciation of women as vulgar and that of men as refined. In Mulcaster's view, lack of education on the part of women was responsible for the differences, and he recommended that education can be made accessible to them. Though this evaluation could be objective, it indicates the long history of the deeply rooted assumption that the language of education, that is, the variety fostered through school system and acquired by those who have access to it, is better than other varieties.

The method of comparing and commenting on speaker disparities in sociolinguistic analysis is commendable. The present study which seeks to investigate similar variations in pronunciation and choice of words among the youth and the older generation speakers is relevant to Mulcaster's study.

Another early study on gender variations in language use was done by Fischer (1958). In a systematic investigation of language variation, Fischer noticed that the two variants of a morpheme, *-ing* and *-in* co-existed in a semi-rural New England village. Fischer wanted to find out who used which variant and in which contexts. At the time, the co-existence of different phonological patterns was simply called "free variation". However, Fischer argued that the term was only a label and not an explanation. Not being satisfied, either, with the traditional dialectologist's position that one of the variants spread

into the village through migration, he set out to find out why a given individual in a given situation would produce one variant rather than the other.

Faced with this question, Fischer set out to study child-rearing practices in a New England community. He used the narrative elicitation technique as well as informal and formal questionnaires to obtain data from 24 school children, 12 boys and 12 girls between the ages of 3-10 years. Having used statistical techniques to analyse data, Fischer found among other things that boys used more [in] than girls, that the use of [in] increases with the formality of situations. The use of [in] increased when relaxed. Also [in] is used more with verbs that describe everyday activities. The study showed that such usage was associated with specific verbs like; hit, chew, swim and punch. These are verbs that describe everyday activities and were more likely to be given [in] endings than more formal verbs like criticize, correct, read and visit. Fischer noted that, "the choice between the *–ing* and *–in* variants appears to be related to sex, class, personality (aggressive/ cooperative), and mood (tense/relax) of the speaker" (pg.51).

Xia (2013) also commented that women's pronunciation is better than men's, such as the pronunciation of [ing] in words. He cited Shuy (1969) who made a study in this field and reported that 62.2% of men pronounce [ing] in a wrong way, only 28% of women did not pronounce [ing] right. This he claims can also be shown in the learning of the second language. The study reported that, "usually female students have better pronunciation than male students" and that can explain the reason why more girls choose to learn language as their major than boys. He concluded that, "generally speaking, girls exhibit a better ability in language."

Both study reports by Fischer (1958) and Shuy (1969) cited in Xia (2013) give a picture of pronunciation variants between males and females in the English and Chinese societies. These study reports could serve as a sound footing for further research on male and female language studies elsewhere. The present study builds on the kind of work by Fischer. But the methodology, especially, the narrative elicitation technique he used to gather data was varied slightly. Instead, the current researcher went by interview and conversation procedures to obtain data. This was a situation where the researcher had a direct interaction with the speakers in order to note and record their responses on tape for analysis. The current study went beyond merely identifying pronunciation variants of speakers. It specifically examined and analysed lexical and pronunciation variants between the older generation and the youth in the study area.

Stanhope-Essamuah (2005) conducted a case study on the University of Ghana Campus between males and females to find out if there are truly some distinctive features that mark women's speech. Sixty (60) students made up of 30 males and 30 females were selected using stratified random sampling technique. Questionnaires were used to derive all the necessary information. Respondents were given a set of open ended and close ended questions and they were required to fill and write down answers. The data was hand coded and processed using tables, percentages and graphs. The study revealed that there were certain characteristic behaviourial patterns of women's speech that could not be found in the speech of men. Men and women were both found to have different communication styles and women's speech was obviously considered more polite than men's speech because of their frequent use of politeness markers, avoidance of swear words and waiting their turn to speak in conversations.

Women's speech was also found to be less aggressive but more on the emotional and sensitive side. This conclusion was based on the fact of the findings that suggested that in conversations women talked more about issues that dealt with their emotions, whereas men talked about things that involved physical strength. All these, differences could in a way lead to misconception and miscommunication between men and women.

The research finding revealed that in everyday speech utterances people are more likely to associate pleasant and kinder words with the softer gender. In the current study, older generation and youth speakers were considered. In lieu of questionnaire, the current study used interview and conversation schedules which were found to be more relevant and reliable to gather data for analysis. However, data was hand coded and processed using tables and percentages as used by previous researchers.

In some societies and cultures, around the world, different lexical items are used by males and females to express the same meaning Lakoff (1974). One such society is Japan. Most of the words used by the Japanese women are known to have the prefix /o/ which is considered to be polite in this culture. An illustration is given below of variation forms of words used by men and women in the Japanese society.

Examples: **Men's form**   **Women's form**   **Gloss**

            hasi   ohasi   chopsticks

            kane   okane   money

Again, in the Japanese society (Hudson 2003) reports that the word for *you* varies with the sex of the speaker with relevance to formality; only males use *kimi anta* or *omae* and only females, *anta*. In another instance, there is a rule which allows females in Japan to omit the word *da*, "is/are" in certain (common) types of sentences. For example, *kirei da yo*, "it is pretty", is the only form available for males whereas females normally say "*kirei yo*", and are said to sound "blunt and masculine" if they use the other.

Hudson's general comment on the variant linguistic uses in the Japanese society so far studied has been made clear. He stated that, all these distinctions (and others) are tied down specifically to the speaker's sex and must be signaled in some way in every Japanese speaker's internal grammar. Commenting on speech as a symbol of social identity, (Hudson ibid) again states that, every language seems to have linguistic items that reflect social characteristics of the speaker, of the addressee or the relationship between them. Hudson contends that, the commonest characteristic to be reflected by specific linguistic item is sex as far as speakers are concerned.

Haas (1994) in an earlier study investigated Men's and Women's speech in the Koasati language which is a Muskogan language spoken in Louisiana in the southwest. The researcher noticed speech differences between men and women. He then set out to investigate the occurrence.

Data for the study was material gathered from a collection on Koasati language which comprised part of the researcher's own work done on the history of the town of the Creek Confederacy. The study identified the basic differences between men and female forms. Typically, it was noticed that regular morphological differences occur between male and female forms. This was identified with the different forms of the verb in usage. Fairly

set out rules were designed to explain such differences. The study revealed that women forms are the basic from which men forms are derived. The men were noticed to typically add –s to the female forms. To buttress this observation, Hudson (2001) cites (Trudgill 1974/ 79ff, Graddol & Swam (1989); 42ff. McCormic (1994b) who together noticed this and reported the differences in their various study reports. The study listed among other examples, the following differences between men and women speech forms in Koasati. We have the following female and male forms.

Women	Men	Gloss
lákaw	lákaws	'he is lifting'
lákawwitak	lákawwitaks	'let me lift it'
mól	móls	'he is peeling it'

Undoubtedly, this earlier study report by Haas could form the basis of later similar studies on male and female speech elsewhere. What Hudson (2001) reports from the Japanese speech community reflects Haas' study report from the Koasati study so far as men and women speech is concerned. This could not be taken as a unique phenomenon to only Japanese and Koasati speech communities. Instances of male-female speaker variants are prevalent in other languages. In the Kolangɛ speech community, such occurrences are prevalent among speakers. However, this study sets out to examine the variation forms of lexical items and pronunciation variants among the older generation and the youth speakers.

Japanese is found to have much clearer evidence of men and women needing to use different lexical items to achieve the same results. For example, Japanese men and women use different sets of pronouns when they refer to the same individuals because of the social norms that structure their communicative interactive processes. This is captured in the following table, taken from Brown and Attardo (2005). The difference lies in which pronouns men and women may use in formal situations.

Only men are allowed to use certain pronouns in informal situations, and women have to regularly use pronouns that are considered formal forms with respect to men. This information is presented in table 2.1 below.

Table 2.1. Formal and Informal use of Pronouns by Japanese Men and Women.

	Men	Women
Formal 1st person	Watakushi/watashi	Watakushi/atakushi
Informal 1st person	Boku	Watashi/atashi
Very informal first person	Ore	—
Formal second person	Anata	Anata/anta
Informal second person	Kimi/omae	Anta

The findings of the aforementioned Japanese gender studies talk of variations in speech characteristics of Japanese men and women in relation to the choice of lexical items. Different vocabulary items are used for the same item and/or different pronunciations are given to the same item. Apart from variant forms in pronunciation, lexical variations are noticeably prevalent among native speakers in the current study. This study will similarly investigate the case of lexical and pronunciation variations in relation to the social variable of age in the study area.

Hidayah (2013) noted that, "Gender differences are often one aspect of more pervasive linguistic differences in the society reflecting social status or power differences". The fact that there are clearly identifiable differences between women and men speeches in some communities reflects the clearly demarcated gender roles in these communities. Hadayah goes ahead to add that, in Yana, a North American Indian Language, "some of the words used between men are longer than the equivalent words used by women and to women, because the men's forms sometimes add a suffix", as illustrated in table 2.2 below.

Table 2.2. Variations of Words in use between Men and Women in Yana.

Women's form	Men's form	English Gloss
Ba	Ba-na	'deer'
Yaa	Yaa-na	'person'
Nisaaklu	Nisaaklu?	'He might go away'

Gender exclusive speech forms (that is some forms are used only by women and others are used only by men) reflect gender exclusive roles. Across all social groups women generally use more standard forms than men and so corresponding men use more vernacular forms than women. In Detriot, for instance, multiple negations (example, I don't know nothing about it) a vernacular feature is more frequent in men's speech than in women.

The information gathered from the foregoing study report is clear and the current study falls in line with it because apparently the older generation speakers frequently tend to maintain and use lexical items that are considered original in usage in the speech

community whereas the youth speakers tend to bring about change by adopting or using different lexical items to express similar situations. The current study will investigate such occurrences particularly based on the social variable of age in the study area by comparing speaker variants. This could reveal who uses which variant and in which context.

Wardhaugh (2006) reports a number of phonological differences in the speeches of men and women who speak the same languages. For instance, he cites the case of Gross Ventre which is an Amerindian language of northeast America. In this language, the words that women pronounce with palatalized velar stops (as in *kjatsa bread*) are pronounced by men with palatalized dental stops (as in *djatsa bread*). In other words, no man would pronounce the word for bread a *kjatsa*. Wardhaugh again notes that in Bengali, while women pronounce some words with /n/ at word initial position, their male counterparts often substitute that sound with the lateral / l /.

This research report has outlined the speech forms of men and women in the study areas. Though the study was based on pronunciation differences in relation to gender, the findings reported are relevant and the present study falls in line with that. There is apparent deletion and/or retention of the lateral /l/ and the trill /r/ among the older generation and youth speakers. The current study also sets out to examine the /l/ and /r/ pronunciation variants as well as the patterns involved based on the social factor of age.

Yule (2007) gave a report on a survey which was conducted to ascertain the variations in the speeches of males and females. His focus was on which of the sexes use more prestigious or standard forms. The end results were that females tend to use more standard register than males. For example, whereas males find it easy to use expressions like "I done it", "it growed" and "he an't", their female counterparts of the same social standing prefer

to use expressions like "I did it", "it grew", and "he isn't". This means the speeches of males and females vary in the study community.

The study is gender based and the result is clear. The current study falls in line with it. However, in this current study, an investigation will be conducted to ascertain the extent of lexical variation and pronunciation variants as well as formal or informal usages in speech forms among the older generation and the youth in the study area with a balanced number of speakers.

Montgomery (1986) investigated the differences between women and men in a way they use language. He found out that these differences arise as a result of differences in anatomy and physiology. The view that was taken in the research was that the more significant differences are socially constructed. For that reason the term 'gender' rather than 'sex' has been adopted to discuss the linguistic differences between men and women.

He found out that one of the most obvious differences between the speech of women and men mainly was that they have distinctly different voice qualities. In the majority of cases most people can easily tell whether a voice belongs to a man or a woman: men's voices are commonly thought to be low pitched and more resonant than women's voice. The obvious explanations for this usually draw upon the evident differences of physiology.

In fact, when a comparison is made of the average range of women's voices with the average range of men's voices, a considerable degree of overlap is discovered, which leads Graddol and Swan (1989) to remark that, "men and women could, if they wished, use similar pitch ranges and hence adopt a similar average speaking pitch". To do this, they

add that, "men would have to restrict themselves to the upper part of their ranges, while women would have to avoid their upper ranges".

Reporting on an earlier study Graddol and Swam (1989), noticed that, "Men's voices reflected their physical size because they used the lower limit of their pitch range and adopted intonation patterns which were more monotonous than women's. Women by contrast, were more variable in their use of voice, both in the sense of using more expressive intonation and in differences between individual women". Such differences seem to indicate that pitch of voice carries social meanings and that men and women try to communicate different social images.

Some general factors that determine social dialects along gender lines mentioned in the study report have bearing in Kolangɛ. Though the present study mainly focuses on the age variable, a speaker identified by age could either be male or female. To serve as a springboard, the current study investigates pronunciation differences among the older generation and the youth in the Kolangɛ speech community.

Agata (2010) investigated the effect of gender on /t/ and /d/ deletion in Bequia. She looks at the degree of influence that the linguistic and the social variables have on the deletion of /t/ and /d/ as final stops using interview and conversation. Approximately 2000 tokens of word final /t/ and /d/ were extracted from linguistic interviews and casual conversations with male and female Bequia adolescents and their grandparents. This was done with three distinct villages namely; Mount Pleasant, Hamilton and Paget. She sampled 6 male and 6 female adolescents; and 6 males and 6 female adults in each village. She found out that in Hamilton and Paget Farm the females were responsible for the

majority of /t/ and /d/ deletion in the two villages. Contrarily, females in Mount Pleasant are least likely to delete the final stop.

The research was clearly focused on only one linguistic domain of phonology based on gender. However, the sample size for the research was small because she wanted to cover three villages. Following this in a related study, the current research, focuses on one speech community and also selects a wider range of speakers based on the age variable to investigate the type of lexical and pronunciation variations as well as the patterns involved.

Gxilishe and Villiers (2007) studied the syntax of spoken Xhoza in relation to gender. Unlike Agata (2010), they focus on Xhoza in just one community that is Lesotho. They specifically looked at pro-drop and extra-position. They sampled 20 females, who were taken through a conversational session in groups of five and the conversations were recorded. 20 males were also sampled, taken through a conversational session and recorded. The conversations were analyzed in terms of pro-drop and extra-positioning of nouns. The researchers found out that there was a balance on the use of pro-drop. Both sexes used the normal forms more as in *U-m-fundi u-funai-moto* meaning "the student wants the car". There was also the use of pro-drop of the nouns but it was in relatively fewer instances as in *U-funai-moto* meaning "wants the car", this was used where the noun was already known.

However, the extra-positioning of nouns was found to be a feature of females though it also reflected in some male speech. Females are more likely to depart from the standard (first example cited), and instead use *U-funai-moto u-m-fundi* meaning "wants the car the student". The study focuses on one speech area but the problem of a small sample

size is made evident since the 40 people sampled cannot sufficiently represent the over 8 million speakers of Xhoza.

In the two researches above, one noticeable thing is the small sample size indicated in each case. This implies that the issue of a small sample size seems recurrent and inevitable. The present study considers a relatively bigger sample size than the previous works. However, it will sound feasible that a theory accounting for the general trends of social variation studies be established in the literature of social dialects to serve as a standard system that other researches can be compared to. This will help emphasize or deemphasize the generalizability of researches on social dialects whether a large or a small sample size is involved. The present study is an attempt to investigate the variations that exist between two linguistic features of vocabulary and pronunciation in relation to the social variable of age.

2.2 Patterns of Pronunciation and Vocabulary on Social class/status.

When factors such as educational background, occupation or professional training, economic worth, race and residential location are used as basis for stratifying a population, the stratification is known as **social class.** Quite a number of studies have been carried out to show how the social class of people affects their linguistic choices.

Notable among them is Labov's New York study of the influence of social class on the choice of some phonetic variants. Labov (1966) cited in Hudson (2003) observed that New Yorkers pronounce the consonantal /r/ sound in words like *fourth* and *floor* differently. Some realize this r- variable while others do not; that is, the variable /r/ has two variants, [r] and zero [Ø]. Labov wanted to test this hypothesis he formulated about the use of a single linguistic variable (r). His method was; he walked round three New York

Departmental Stores asking shop assistants where some goods were that he in fact knew to be "on the fourth floor". Predictably every assistant would answer "fourth floor" or "on the fourth floor". He would then lean forward and pretend not to have heard the first answer – thus making the assistant say it again. Selecting the words "fourth' and "floor"- he was able to test the hypothesis about the influence of linguistic context – because the (r) is followed by a consonant in fourth but not in floor. It was realised that those who pronounce the r- sound in such words are mostly high-status people while those who do not are mostly lower-status people. Labov selected the words *fourth* and *floor* and chose to observe how they are pronounced by shop assistants in three departmental stores across New York City. One was patronized mostly by high-class people, one by middle –class people and last by lower-class people. Labov observed that the assistants would try to speak like their regular clients do.

This result is in line with the notion that the affluent choice of words and pronunciation is different from the lower-class people. Labov's technique of engaging the participants individually is suitable where the correspondents cannot be brought together easily. With the current research, the informants cannot be brought together easily and Labov's method will be adopted. It is apparently going to be reliable because no informant will be influenced by another one's response. However, since the social class system is not well defined in the current study area pronunciation variation will be measured on the basis of the social variable of age. From another perspective, the problem with the research is that it is one of the researches that skewed the study of language variation more to pronunciation differences than the others such as syntax and vocabulary. The research

cannot also provide first hand evidence of the phenomenon that the researcher claims because everything was based on his personal hearing and writing.

In North Carolina Levine & Crocket (1966) conducted a study on pronunciation variation. The study was focused on a single linguistic variable on the presence or absence of [r] in words like "car" and "card". The researchers specifically worked to establish the variation between (r) realized as (r) and (r) realized as (θ). The research focused on the status of the participants for the analysis of data. The study participants were set out to read a list of words and their pronunciation patterns were noted based on what the researcher heard.

The results of the study turned out to be that "most people sometimes pronounce the [r] and sometimes did not, but more interestingly, they showed that the effect of social class was clear, but complicated". The High social class status was found to be associated with both the use of [r] and its non-use and this suggests the co-existence in this community of two competing standards. Specifically, the study result clearly indicate the use and non-use of [r] and its double usage in the speech community. However, participants' variations on pronunciation were analysed based on only what the (they) participants said to the hearing of the researcher. The responses of participants were not recorded but hearing the participants for once is not a strong guarantee that that is the only way they ever pronounce the words (Hudson 2003) commented. In speech variation studies, one sure way to test for reliable speech patterns could have been by tape recordings. The previous study could have used a tape recorder for that purpose.

The relationship between the previous study and the current study lies on the similar focus on investigating the pronunciation variation of the linguistic variable (r). Noticeable

(r) deletions are prevalent in the speech of some younger generation speakers in the study area. The previous study thus provides a guide to the present study. In this current study, the researcher similarly investigates an instance of pronunciation variations between the older generation and the youth speakers by recording the information they provide for analysis.

Trudgill (1974) carried out a social dialect research in England. The town he selected was Norwich. The method he used was the Classical Labovian Approach/Paradigm using structured interview. He selected and interviewed 60 interviewees who represented three working class groups. The linguistic variable he tested was (ng), that is, the two pronunciations of the –ing suffix which seem to apply throughout the English speaking world. The variants of (ng) realized as [n] and (ng) realized as [ŋ] were investigated. The latter one is generally considered to represent English and Received Pronunciation (RP). The hypothesis was that (ng) realized as [ŋ] will be used more often by high-status speakers than by low-status speakers.

The findings clearly confirmed the two hypothesis that (ng) realized as [ŋ] is used more often by high-status people. More precisely the use of (ng) realized as [ŋ] in casual speech is below 20% for members in the three "working-class" groups of speakers, and above 60% for members of the two "middle class" groups. Trudgill himself is a native and the relevant knowledge he has of the Norwich accent and social structure highly facilitates the study.

However, looking at a whole city of Norwich, the 60 interviewees looks so small a sample size on which to base generalized patterns of the inhabitants' speech. In spite of this, the findings have given an indication of the variant uses of the (ng) linguistic variable

in Norwich. The classical Labovian Approach and the structured interview method the researcher used are commendable sociolinguistic study approaches. These together set the basis for the current study intended for Kolangɛ speakers to investigate lexical and pronunciation variations between the older generation and the youth.

Myers-Scotton (1993) conducted another social dialect research on two youth groups in Nairobi, Kenya who distinguish themselves by their in-group code. The researcher's focus was based on the social variable of status and on that she compared the in-group code of participants. One group comprises youths from affluent families around the city. They speak a mixed English Swahili code, *Engsh* that is based on the grammar of English, the official language. Youths from the other group come from poorer families. They use as their in-group code a mixed Swahili English code, *Sheng* that is based on the grammar of Swahili, the dominant local lingua franca.

This clear dichotomy of language use in the same speech community is based on social status which primarily sets the two in-group speakers apart indicating that there is the existence of social dialects in use in that speech community. The researcher described the chosen sample clearly. The study result was also explicit on the linguistic variations between the two youth groups.

Myers-Scotton's study is relevant to the linguistic behaviour of native Kolangɛ speakers. The youth speakers in particular are perceived with the frequent use of loan words from English and variant Asante Twi words to express similar situations as their older generation speakers. The older generation speakers on the other hand are perceived to be inclined to the use of original Kolangɛ words distinguishing their speech from that of the youth. The previous study thus formed the basis for the current study to investigate the

speech pattern of the youth in Kolangɛ replacing English vocabulary items for those used by the older generation speakers.

Holmes (2001) cites Usha Pragji, a New Zealand student's study report on a speech variable popularly called the [h] droppings. Usha tested this on two speakers to find out the [h] droppings in speeches of the individuals due to their social backgrounds. The [h] dropping is a speech variable that reflects the views of the standard (Holmes ibid). The study was carried out in Edwardian Wellington, the capital city of New Zealand. Usha uses two individual speakers for his study. Marjore Lee and George Davies were recorded for the research. Marjore comes from a rich and educated background and George comes from a very poor and uneducated background.

The data was collected through the use of interview to find out the [h] droppings in a word like "house". What the researcher did was that he recorded a radio broadcast of the two elderly people's accounts of their childhood. The result was that there was not even a single omission of [h] in the speech of Marjore whilst George recorded 83% of [h] droppings which occurred in his interview which is an indication that social status clearly reflected in this form of their speech. Holmes observed that, "a clear manifestation of this study results is certainly the influence of social backgrounds of the subjects in question". I am in firm support of Holmes' observation on the previous study results, for in the determination of speech variations in a speech community, social classification no doubt plays a remarkable role.

The interview method the researcher used is commendable in sociolinguistic research relating to social dialect studies. The method was used by Labov (1966), Trudgill (1974) and Evita (2013) in their various social dialect studies. The current study relates to

the previous ones in that some occurrences in pronunciation variation are noticed among native Kolangɛ speakers in terms of consonant deletions between the older generation and the youth speakers.

The current study will similarly adopt the interview method as the previous study. However, only two speakers for such a study in the previous study appear too small considering the whole city as a study area. Also, the authenticity and clarity of the tape recordings remain personal to only the researcher. No one could tell of any objectivity or otherwise of the researcher's recordings and analysis of data.

In this current study, the social parameter of age was a factor used to analyse available data to ascertain the real situation of the use of social dialects in the study area. However, this current study did not rely on only two elderly speakers as was the case in the previous study. It involved more informants to cover older generation speakers and youth speakers. Moreover, informants' responses were recorded both on tape and verbatim in a note book for any possible cross-checks by the researcher and anybody else to facilitate better analysis of data.

To be able to provide first hand evidence of any phenomenon, Barbour (1990) uses recordings which can be listened to by another party. Barbour's (1990) research is in line with the view that sociolinguistics need to look at other aspects of language variation other than the pronunciation. His research on status and language variations looked at syntax. He looks at the choices of subject-verb-object (SVO) and object-verb-subject (OVS) in relation to the "international" high class and the ordinary class of Tiergarten (area in Berlin). German is case marked in both the subjective and objective.

The study sampled only adults: 10 males and 10 females of an educated German class and a similar sample of uneducated Germans. They were put in groups of 5 for conversations which in each case lasted for 20 minutes. He occasionally started a sentence in either the SVO or OVS format in a way that suggested to the participants to complete the sentence. These conversations were recorded and analyzed.

The results revealed that high class German preferred the SVO perhaps due to the English background, whilst the uneducated class kept a balance use of the two forms. Where the researcher started sentences for participants to complete, in the case of OVS the high class German sometimes (though not in all instances) started the sentence again and changed it to an SVO. The researcher alluded to the fact that the high class were mostly "international" people and as such had English as a foreign language.

The researcher's strategy of starting sentences for participants to complete really emphasized his results. The technique worked because he had something specific to look for which is sentence structure. This present research will adopt a similar method. A word list in English will be provided by the researcher. He will specifically identify and record lexical and pronunciation variations of individual older generation and youth speakers with a balanced number in a natural setting.

However, the problem with the previous research is that it did not keep an age balance in the sample for status. Following this, the research was limited to some particular age within a given status. The study did not take into consideration educated adolescents who are not within the working ages. The current study will try to safeguard all these anomalies identified.

Gao (2013) was much more critical in keeping other factors balanced within the social classes in his research which investigated the choice of words and how they signal social class of Xiamen. In his sample within each social class there is gender balance such that within each gender grouping there will be two members from the age below 20, 21-40 and 41-70. Following this he had 12 males of the high class, four within the range below 20 years, four within 21-40 years and four within 41-70 years. Similar samples were taken for the middle and the low class making a total of 36 males. He also sampled females using the same distributional method.

In all 72 participants were used. He used a similar topic (transport) for all groups to converse with. He analysed the recordings made. His results showed that the low class had almost all its words from the native language. The middle class showed a great deal of evidence in code switching and code mixing though most of the lexemes were those of the local language. The high class members had relatively more words from the local language. They had a series of foreign substitutions because of their merchant background. There was also a frequent use of words that denote comparison such as as*tóng* (which is '同' in Chinese writing) meaning *same as* or *like* among others.

The distribution in the sampling process is laudable in that it was effective in covering all age groups which make it better generalizable than Barbour's (1990) study which considered only adults. The current research is based on the age variable and also have a balanced number of speakers from each age group to determine the type of lexical and pronunciation variants in their everyday discourse.

However, the problem with the research was acknowledged by the author that the use of transport as topic for discussion limited the low class since relatively they were the least travelled as compared to the other participants.

The current study would like to guard against such instances by selecting a topic from more natural situations that are less dependent on personal experiences. In this study, a choice of such a topic is "Rural Life Issues", specifically on discussions in the home, the farm and in the field of play within the speech community.

Brown and Attardo (2005) studied an Indian community. Their study was mainly based on class distinction. The study focused on the class system based on the Brahmins and Non-Brahmins and specifically examined some linguistic differences between them (Brahmins and the non-Brahmins) in an Indian community. From their study, they outlined in a table of lexical items that showed some linguistic differences between the Brahmins and Non-Brahmins.

Table 2.3. Some Linguistic Differences between Brahmins and Non-Brahmins in the Indian community.

	English gloss	Brahmin	Non-Brahmin
Vocabulary	Sheep	Tungu	Orange
	Water	Jalu	Tanni
Phonology	Haircut	Krafu	karappu
	Sugar	Jinni	Cini
Grammar	It	-du	-ccu
	it came	Vandudu	vanduccu

The linguistic variations depicted from Brown and Attardo's study show a similar picture revealing variation of lexical items prevalent in everyday use of the Kolangɛ language. Different lexical items are used for the same item and/or different pronunciations

are given to the same item. The finding of the study relates to the present study. A similar investigation as conducted by Brown & Attardo (2005) in the Indian community would be carried out in this present study. But the main focus will be to investigate the linguistic variables of vocabulary and pronunciation which would be related to the age variable for the analysis of data.

Aldaghi & Tavakoli (2011) investigated the most prominent phonetic processes of Sabzevari dialect – one of the Western New Iranian dialects. Their study also looked at the vocal changes of this dialect compared with Standard Persian. Their findings indicated that in Sabzevari dialect, 'mutation' (where in a speech chain a segment turns into another segment with no justification within assimilation, dissimilation, vowel-consonant harmony or other process) is "the main phonetic process" and 'metathesis' (situation where sometimes two consonants in a combination change their place by syntagmatic in a way that the first consonant takes the place of the second consonant and vice versa) "is of the lowest frequency". However, the mutation seen in the dialect they worked on was mostly of consonant type.

Just as the language this present study is considering, Kolangɛ, is apparently being influenced by Asante Twi, in both the choice of lexical items and pronunciation forms so is the Sabzevari dialect seen moving backward being affected by Standard Persian from the study report. The present study is related to the previous one in this dimension of language use. Though the study settings are wide apart, the present study could draw a study cue from the previous one and in this way Kolangɛ social dialects could be compared

and analysed between the older generation and youth speakers because it is not really the meaning of what you say that counts socially but who you are when you say it.

Ahmed (2011) studied the differences between the dialects of Hausa and explained the differences between them in general taking into consideration the high prestigeous dialect and the low prestigeous dialect. The study compared features of speakers at the level of pronunciation, grammar and vocabulary. The differences Ahmed identified for the two main dialects: Kananchi and Kabanchi were based on geographical factors, social factors as well as linguistic factors. According to him, the geographical distribution of the different linguistic groups accounted for one of the distinctions. The dialects were also associated with a particular social class (sociolect). For instance, Kananchi speakers consider their dialect as the standard variety (used in media, education, etc.); in contrast to Kabanchi dialect used in informal situations.

With pronunciation, the study revealed that Kananchi speakers do not pronounce /b/, /f/ or /m/ sounds when they appear before another consonant in their words whiles the Kabanchi dialect speakers pronounce these sounds when they come before other consonants. This revelation has been made evident when the author used the examples shown in the table below for both dialects:

Table 2.4. Pronunciation Variations between Kananchi and Kabanchi Dialects of Hausa.

KANANCHI DIALECT	KABANCHI DIALECT	MEANING
Sauka	Sa**b**aka	Descend
Zauna	Za**m**ana	sit down

Pronunciation differences are prevalent in the Kolangɛ language just as it is noticed in the Kananchi and Kabanchi dialects study. Instances of consonant retention or deletion are

specifically noticed among native speakers in the study area. The previous study focus and its consequent result could form the basis for the current one due to their relatedness. This current study will similarly investigate the Kolangɛ language by comparing the variant forms of speakers to reveal the processes involved in pronunciation and the choice of lexical items.

Benheddi (2012) took the concept of dialect to a level of literary analysis. The central point of her research work was to identify how dialect was used in literary works using the Algerian novel Rih El Djnoub by Abd Elhamid Banhadouga as a field of study.

The researcher was able to analyse and interpret the available cultural and linguistic data in the novel with an aim of raising dialect awareness among readers of literary works. This was done by analyzing the different dialectal elements at mainly two levels; phonological and syntactical. At the phonological level, the researcher came by the issue of drop of the glottal stop /ʔ/ in some words in the novel for the sake of rapidity and facilitating the speech which is a feature of dialect.

Though the current study is not based on a literary work, the phonological and syntactical areas that the researcher delved into are of great interest to the current study which focuses on lexical and pronunciation variants between the older generation and the youth.

2.3 Some Patterns of Pronunciation and Age

Age may be presented as a multifaceted variable of major significance for the study of language use. So far sociolinguistics has mostly referred to age "as a relatively simple dimension describing speaker's life stages as number of years from birth". "Pitch,

vocabulary, pronunciation and grammar can differentiate age groups'. These differences include the use of swear words and slang.

Some sociolinguistic research reports suggest that as people get older their speech becomes gradually more standard and then later becomes less standard and is once again characterized by vernacular forms. Generally, in the middle years (30-55) people are most likely to respond to the wider society's speech norms using fewer vernacular forms. These are the peak years of maximum societal pressure to conformity.

Hofwegen and Wolfram (2010) made a longitudinal study on age correlation with language usage of African American English. The study examines trajectories of development in the use of African American English (AAE) for 32 speakers through the first 17 years of their lives based on a unique, longitudinal database. Temporal data points in the analysis include 48 months, Grade 1 (about age 6), Grade 4 (about age 9), Grade 6 (about age 11),Grade 8 (about age 13), and Grade 10 (about age 15). Complementary methods of analysis for assessing AAE include a token based Dialect Density Measure (DDM), a type-based vernacular diversity index, and frequency-based variation analysis.

The study reveals different trajectories and peak periods for the use of AAE, including a 'roller coaster' and a curvilinear trajectory; at the same time, there is a common dip among speakers in the overall use of vernacular AAE from Grade 1 through Grade 4. The study further reveals that Examination of a selective set of demographic and self-regard measures shows no significant differences for gender but does show a significant correlation with age/grade.

The longitudinal nature of the study enables Hofwegen and Wolfram (2010) to take large amounts of data thereby making their research more generalizable but the longitudinal method is not favoured by most researchers (Dendane, 2013; Adli, 2003 among others) including the current study. This is due to the time factor raised above.

The focus then shifts to non-longitudinal researches. Dendane (2013) studied the linguistic variation and the age variable in an urban Tlemcen speech community. The purpose was to reveal the extent to which linguistic variation correlates with the age variable. He used only males and grouped them three each into six age ranges as follows 'a', aged 8 to 17, then in 'b', aged 18 to 21, then 'c', aged 22 to30, and 'd', aged 31 to 40; 'e' 41 to 50, then 'f', aged 51 to 70 . He used conversation which was recorded and analyzed based on the frequency of the usage of [ʔ], [g] and [q]. He found out that the use of [ʔ] was increasing with age, the use of [g] was decreasing with age and the use of [q] was basically lower with other age groups as compared to group 'c', 22-30 years which was relatively higher.

Dendane concluded that the lower usage of the glottal [ʔ] among younger generation signals that it can be abandoned in some years to come. However its alternative variant [g] which is more preferred to by the younger generation also envisages that [g] will replace [ʔ] in the future. The criticism here is similar to that given to Agata (2010) and Gxilishe et al. (2007) that the sample size is small and that it has been over restricted to the use of just three sounds though there could be other phonological processes.

Also Dendane did not consider gender balance so we cannot state that his results hold for all ages including girls. This will not auger well for any cross linguistic study. But the data collection tool used was found to be relevant to the current study. This heightens the need

for the current research to look out for more variations at two levels of grammar specifically lexical and pronunciation variants among native Kolangɛ speakers using conversation and interview as data collection tools. The speakers will be recorded based on the social variable of age. The older generation and the youth speech forms would be considered for analysis.

Adli (2013) veers from the phonological analyses of variations and looks at the issue of social variation at the syntax level and also considers females in his samples. She investigates WH-movement and stylistic-inversion. Adli's main focus was lifestyle and linguistic variations but he also looked at age, gender, educational level and high school orientation. He sampled 195 French Native speakers from the University of Toulouse which is larger than the sample size of Dendane (2013). The mean age was 25 years. 95% of the participants fell into the age range between 19 and 30 years, the remaining 5% were between 30 and 40 years. Several social variables had to be recorded. These social variables were recorded for the entire sample.

The analyses revealed that participants within 19-30 years preferred the stylistic inversion form of interrogation to the WH-movement. For example, they preferred *Quelleest l' armoire querefontles employés de la scierie* (which is the cabinet that restore the employees of the workshop "which cabinet do the workshop's employees restore?") to *Dites-moi: A quielleprêtesa carte bancaire?* (Tell me: to whom she lends her credit card "Tell me: Whom does she lend her credit card?").

Adli (2013) acknowledges that such age variance could change the function of stylistic inversion. Despite sealing lapses like those in Dendane (2013), Adli (2013) failed to balance his sample. Participants from 19-30 years were 95% whilst participants from

30-40 years constitute just 5%. This adversely affects the reliability of his results. The current study will fill the gap by ensuring the age balance in sampling participants who are native speakers. The social variable of age will be used to measure the extent of lexical and pronunciation variations among the sample selected for the study.

One thing that runs through Adli (2013) and Dendane (2013) is that they both accept that language variations based on the age factor can be a signal of language change (this is not to say all age variations are signals of language change). Following this it is important to establish rich literature on age variations such that it will be possible to envisage language change and therefore take necessary steps towards language maintenance and preservation. This present research on Kolangɛ therefore will be adding to the literature of social dialects to this effect and also stands as the starting point for such researches in the language.

According to Eckert (1997) adolescents lead the entire age of spectrum in sound change and in the general use of vernacular variables. This is as a result of the fact that this is the period when they construct their own identities and so may use features that are very peculiar to them. Slang terms and coded forms of language are often realized at this period of human development. This scenario is very vibrant in the adolescent use of language and when unchecked, goes on to influence the language of a given community. Eckert's observation on adolescent use of language at that stage is a general phenomenon in sociolinguistics and this is noticed among native speakers of Kolangɛ. This study will specifically examine the extent of variation between the older generation and youth speakers' lexical and pronunciation patterns in the Kolangɛ speech community.

Downes (1984) conducted a social dialect research on patterns of pronunciation and grammar for different age groups. A common pattern for stable vernacular forms, such as the use of [in] for standard [iŋ], in *walking*, or [d] for [ð] in *then* or multiple negation was analysed.

The study realized a relative frequency of vernacular forms in different age groups. The results indicated that, "they are high in childhood and adolescence and then steadily reduce as people approach middle age when societal pressures to conform are greatest". "Vernacular usage gradually increases again in old age as social pressures reduce with people moving out of work force and into a more relaxed phase of their lives".

The finding of the study reflects a similar situation between the older generation and the younger generaton speakers of Kolangɛ in relation to pronunciation in that speech community. Both group speakers are noticed with remarkable differences in their speaking. What accounts for this difference in pronunciation will be investigated in this present study with the previous study serving as basis or source of reference.

At the University of Otago, Bartlett (2003) carried out a linguistic study, specifically on the variant pronunciation of *"r"* on the language of Southland in New Zealand. He considered the older speakers, middle-aged speakers and younger speakers for the study. He found out that older speakers pronounced their *r's* in all appropriate environments: in *horse, cart, letter, nurse*. The middle-aged speakers were however, varied. Sometimes they pronounced the *"r"* and sometimes they did not. The younger speakers retained *"r"* only on the NURSE vowel. They said *horse* and *cart* without *"r"* but *purple shirt, third term, fern birds* with *"r"*. However, he found that in Invercargill

the *"r"* seemed to be coming back in the speech of young people, especially young women and not just on the NURSE vowel.

The study was based on the social variable of age for data analysis. The speakers were put into three age categories; old age, middle age and younger age. Though this current study focuses on only the older generation and youth speakers, it has a relationship with the previous study. The current study sets out to investigate lexical and pronunciation variations between the older generation and the youth. The previous study would serve as guide. One relevant and important thing I identified with the previous study result is that some category of female speakers in the current study are noticed to vary in their pronunciation forms just like the middle-aged speakers found in the previous study in relation to the retention and/or deletion of 'l' in their speech patterns. This is an interesting thing to be investigated in the current study.

Ewa Jacewicz, Robert A. Fox, Caitlin O' Neil and Joseph Salmons (2009) carried out studies on "Articulation rate across dialects, age and gender" in American varieties of English. In the opening, Ewa J. et al. (2009) stated that, "the understanding of sociolinguistics variation is growing rapidly, but basic gaps still remain". Whether some languages or dialects are spoken faster or slower than others constitutes such a gap". But in this research whether social dialects exist in every community is paramount especially in the Kolangɛ language.

The study by Ewa J. et al. examined regional variations in articulation rate and its manifestation across speaker age, gender and speaking situations (reading vs. free conversation). The study examined a group of speakers from Wisconsin representing the north and another group of speakers from North Carolina representing the south. The

results proved that there is a significant difference between two regional varieties of American English examined. A group of Northern speakers from Wisconsin spoke far faster than a group of Southern speakers from North Carolina. Concerning age and gender, young adults read faster than old adults in both regions while in free speech, only Northern young adults spoke faster than the old adults. Further effects of gender were smaller and less consistent in which men generally spoke slightly faster than women.

The study found out that regional varieties of the same language play a key part in the resulting differences. To be brief, the study was limited to the rate of speaking…… faster or slower…… among and across the participants in America. The previous study is mainly on regiolects which I deem closely related to social dialect studies especially in matters of pronunciation and which could serve as a good background to study social dialects.

In this current research, the aim is to establish the type of social dialect variations in the Kolangɛ speaking community involving lexical and pronunciation variants and to provide evidence of the patterns involved between the older generation and the youth speakers. According to Yule (1985: 240), "social dialects are varieties of language used by groups defined according to class, education, age, sex and a number of other social parameters." In every social dialect, there is a kind of prestige that is attached to identify or mark such a class from others.

Safire (1995) has observed that, "If your kids are unable to differentiate among a *nerd* ("social outcast"), a *dork* ("clumsy oaf") and a *geek* ("a real slimeball"), you might want to establish your expertise by trying these more recent (and in the process of being

replaced) examples of kidusage: *thicko* (nice play on *sicko*), *knob*, *spasmo* (playground life is cruel), *burgerbraian* and *dappo*."

Safire notes that, "Professor Danesi, treats kids' slang as a **social dialect** that he calls "pubilect". He reports that one 13-year-old informed him about "a particular kind of *geek* known specifically as *leem* in her school who was to be viewed as particularly odious". He was someone "who just wastes oxygen." (Source: William Safire, "On Language: Kiduage." *The New York Times Magazine*, Oct. 8, 1995).

Upon these revelations on Kidusage (a form of kid slang) of language use, the form is gradually gaining grounds as a social dialect. This trend of language use needs investigation in other linguistic communities. The current one I set out to do has a similar focus but based on older generation and the youth speech forms rather than kidusage.

Britt Peterson (2014) noted that two friends created a site which they called, "I Can Has Cheezburger" in 2007. Their motive was to share, cat photos with funny misspelled captions. They did this just to have fun to amuse themselves. At the time they did not have in mind any sociolinguist implication. However, years later, they observed that the 'Cheezpeep' community remains active online, "chattering away in LOL speak with its own distinctive variety of English.

Britt Peterson explains that, "LOL speak was meant to sound like the twisted language inside a cat's brain, and has ended up resembling a down-South baby talk with some very strange characteristics, including deliberate misspellings (*teh, ennyfing*), unique verb forms (*gotted, can haz*), and word reduplication (*fastfastfast*)". He adds that,

"It can be difficult to master. One user writes that it is used to take at least 10 minutes "to read adn unnerstand" a paragraph. ("Nao, it'z almost like a sekund lanjuaje.)".

Britt Peterson (ibid) observed that, "To a <u>linguist</u>, all of this sounds a lot like a **sociolect**: a language variety that's spoken within a social group, like Valley Girl-influenced ValTalk or <u>African American Vernacular English</u>. (The Appalachian or Lumbee)." Over the past 20 years, he added that, "online sociolects have been springing up around the world, from Jejenese in the Philippines to Ali G Language, a British <u>lingo</u> inspired by the Sacha Baron Cohen character." (Source: Britt Peterson, "The Linguistics of LOL." *The Atlantic*, October 2014).

This is an interesting revelation on language use in recent times. Since language by nature is dynamic and as such keeps on growing in variant forms, this study will investigate the dynamism of Kolangɛ social dialects specifically in relation to variations based on age.

Schneidmester (2006) conducted a linguistic survey; a study on the use of the term *pop* or *soda* to describe carbonated beverage. This was also reported in Evita's (2013) study reports from United States on the name given to a carbonated beverage. The researcher selected 313 people for the survey study. Participants' ages ranged between 16 and 35 years. They were drawn from 35 states in the United States.

The data collection method was questionnaire and the participants were expected to answer the questionnaire. They were expected to provide answers as to how they call carbonated beverages, *pop* or *soda* or any other term. The report from the study stated that the carbonated beverage was called pop.

Heidi & Thiel (2007) did a similar linguistic study on the variation of terms used to describe soft drinks. The study was carried out at the University of Wisconsin Stout. Students at the university are mostly from Midwestern States. The hypothesis formulated was that "Minnesota individuals used the term pop whereas Wisconsin individuals used *soda* and *pop*". The researchers selected seven speakers from different campuses from several cities.

The method used for data collection was Guided Conversation. The topics required participants to use the terms pop or soda to describe soft drinks. The results obtained were that students from Wisconsin used the term *soda* and those from Minnesota said *pop*.

Brice (2012) of Ohio State University broadened the research on the terms used to describe soft drinks in United States. He investigated the differences in regional dialect on Twitter. Out of 2,952 tweets from 1,118 locations across US, *pop* is mostly used in Midwest, soda in Northeast and Southwest while *coke* is to the South.

All these studies were focused on regional dialects investigation in the United States. The studies in general examined the participants' choice of words (lexical variations) to name soft drinks or carbonated beverages. The methods used were Questionnaire, Interview and Guided Conversation which are equally applicable to social dialect studies. The previous studies and findings are seen to form study basis to which the present study relates. The present study focuses on social dialects investigation which specifically examines lexical and pronunciation variations with the older genration and the youth speakers in focus.

The present study will thus use similar research methodologies as the previous ones like interview and conversation. The researcher believes that the correlation between regional dialect studies and social dialect studies is not all that diversified and that the regional dialect study findings could serve as guide for social dialect studies.

Evita (2013) investigated the various descriptions of carbonated beverages in relation to different age groups. She stated that multiple studies exist on carbonated beverages in relation to regional dialects but an official research with social dialects such as age group is sparse. She wanted to establish the various terms that the different age groups used to name carbonated beverages. The study was carried out in Ohio, USA concentrating on Ohio population only to explore social and regional dialects within the city. Evita ventured to discover whether or not the older folks called a beverage something different and also if where an individual resides in various regions in the city could make a person more likely to use a certain term over one in another part of the state.

A total of 300 people were surveyed from three main regions of Ohio belonging to the age groups: 18-26, 27-35, 36-44, 45-53, 54-62 and 63+

For the sake of consistency, she interviewed 50 people each from the age groupings. She also observed the effects of social dialects on how the terms were used to describe soft drinks. The sample was made up of people who live in three unique groups in Ohio-Inland North (Cleveland and northern Ohio areas), Midland (Columbus and Central Ohio area) and Appalachian (Cincinnati and Southern Ohio area). Face- to- Face interview was used. The questions bothered on the ages, city of origin and they were each asked these

specific questions: 1.What do you call a dark-coloured carbonated beverage? 2. What do you call a clear carbonated beverage?

Many people surveyed gave the names they use for their favourite carbonated drink. The results were inaccurate because respondents gave the real names of the drinks- "sprite and the real name of their favourite dark-coloured drink. The method was revised.

This time around, the question was; how do you call a carbonated beverage? Now, individuals used the names they call the drink indicating patterns of social dialects. The assumption now is that pop and soda are the most common names. A pie chart was created after the data collection showing clearly the correlation between the ages of a person and what names they used for carbonated beverage. They indicated how dialects vary even within a certain state.
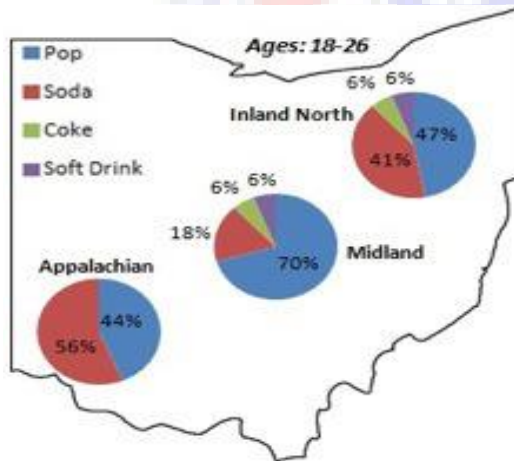
Figure 1: People from the Inland North and Appalachian regions say *soda* and *pop*, while those from the Midland region say *pop*.
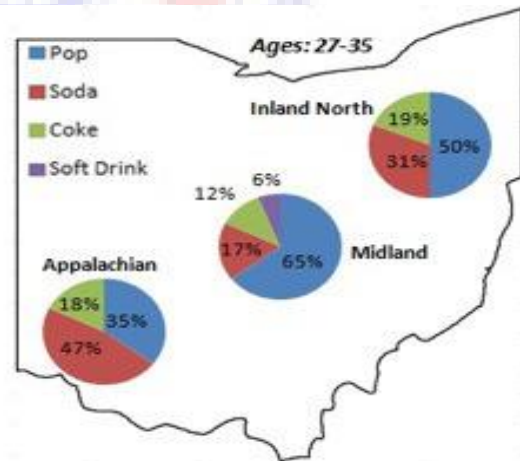
Figure 2: People from the Inland North and Midland regions say *pop*, while those from the Appalachian region say *coke*.

Figure 2. Dialect Variations in some US States.
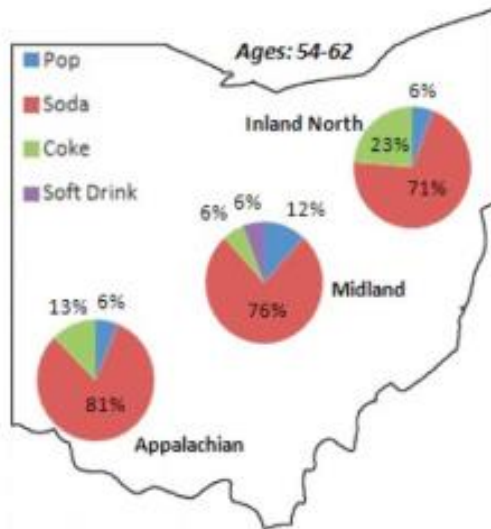
Figure 5: People from all three regions tend to say *soda* more, and *coke* seems to be used more in the Appalachian and Inland North
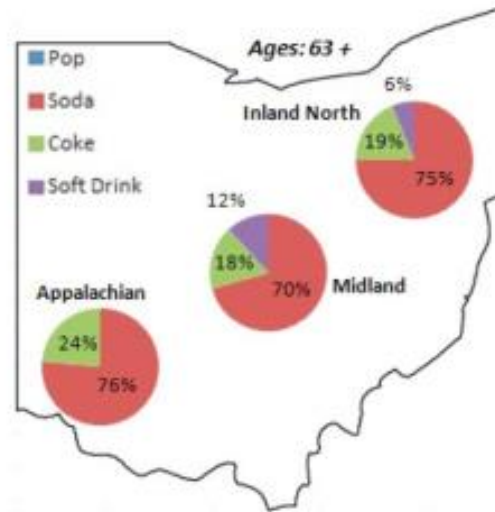
Figure 6: People from all three regions tend to say *soda* more, and *coke* is the second most common term used.

Figure 3. Graphs Adapted from Evita's Record from USA.

For the results, there was a clear a relationship between the age of an individual and the term they use to describe a carbonated beverage. The results showed that at least 50% of the people surveyed say pop, and about 30-40% say soda making these the most common terms used by the population between the ages 18-35.

Also, about three fourths of the people 36 years old and above use soda to describe a soft drink. The older age group mostly use soda and the second most common term used by that age group is coke. As the age group gets older, the percentage of people who say pop decreases significantly and people 63 years and above do not use the term pop. Generally, the relationship between a person's age and the term they use for carbonated beverage is that, younger people between the ages of 19 and 35 tend to use pop mostly and people of ages 35 and over use soda. Thus, the social dialects within Ohio vary with age.

The conclusion is that, there are clear social dialects within Ohio. The study revealed variations in language and how speech patterns continue to change. It is also evident that Evita's study and that of the other researchers on lexical variations on the name given to carbonated beverages were confined to the United States or some parts of the United States. While Evita's study focused on both regional and social dialects studies, the others were centred on only regional dialect studies. Evita's criteria is seen as laudable with the combined approach she adopted in her study, since she will be able to control regional dialect boundary and identify exactly what pertains in Ohio state as social dialects.

Evita's study however, could form the basis for this current research. This current study worked on similar lines to find out what the situation is in the Kolangε linguistic setup in relation to lexical and pronunciation variations as they pertain to the social variable of age. In this research, I try to replicate what has been done in the US only on social dialects within a small speech community in the Bono-Ahafo Region of Ghana. My focus is specifically on native Kolangε speakers located in the Tain district; thus the study deals exclusively with population from Seikwa Township.

2.4 Summary of Chapter.

In this chapter, I reviewed various related works on the study. The topics dilated on include early comments on female and male language and quantitative sociolinguistics based on female and male language. Specific areas of concentration were studies on gender, age, social class and social status. The main focus of literature review outlined in this chapter was on the linguistic variables of lexical items and pronunciation in relation to the social variable of age. The various methodologies adopted by the researchers concerned

and the outcome of their studies were critically examined and appraised. These were linked

to the study topic to form the required literature for the study.

CHAPTER THREE

METHODOLOGY

3.0 Introduction

Methodology, in every research work is essential. Without it researchers cannot achieve their goals. This chapter discusses the methods used in the study. It highlights the particular research methodology adopted for the study, that is, the procedure that the researcher goes through to gather data for analysis and the rationale behind any choice. It includes research design, selection of study area, population, selection and description of speakers, sample and sampling technique, data collection instrument, data collection procedure and data analysis plan.

3.1 Research Design

The study adopted a qualitative case study design employing a survey methodology. Bodgan & Biklen (1992) noticed that, "qualitative data are considered to be the rough materials researchers collect to solve a research problem". "They are the particulars that form the basis of analysis." A research is qualitative if it describes events and persons scientifically without making use of numerical data (Best and Khan, 2006). However, data for this study will be hand coded and processed using either raw figures or tables, percentages and graphs or a combination of some or all of these. With raw figures, each and every informant is presented individually. The qualitative approach was used given the exploratory nature of the study because the study is concerned with the opinions, experiences and feelings of individuals producing subjective data. A qualitative research is the best approach to describe social phenomena because they occur naturally as no attempt

is made to manipulate the situation under study which is the case with experimental research.

3.2 Selection of the Study Area

The study was carried out in the Kolangε speech community in Ghana, specifically in the Seikwa Township, one of the major towns in the speech community. Social dialect studies need to be investigated in this speech community in view of the variations that are prevalent in everyday discourse of native speakers. The researcher is a native speaker born and bred in the Kolangε language and culture of the study area. My intuitive knowledge and interest in the development of the language will facilitate the study.

3.3 Population

In research, a population is viewed as any group of individuals who share one or more characteristics and are of interest to the researcher. In other words, a population is a defined group of persons with at least a common feature which distinguishes them from other individuals (Best & Khan 2006) and (Ohaja 2003). The population used for the study comprised only native speakers in the Seikwa Township in relation to the social variable of age.

3.4 Sampling Technique and Description of Speakers (Informants).

According to Patton (1990) the quality of the sample affects the quality of the research generalization. A sample is that small proportion of the population that is selected for observation or interview and analysis. The informants selected in this study are native Kolangε speakers who have lived in the area almost all their lifetime. They are people identified with no speech defects. They are bi-lingual speakers, scarcely are there any monolinguals in the speech community. The classification of informants was done

according to the social parameter of age. Informants should fall within the older generation group or the younger generation group with equal number of representation. This was done to ensure equity and balanced representation of individuals within that social brackets.

The study employs purposive sampling technique. Purposive sampling technique is a strategy in which particular settings, persons or events are deliberately selected for important information they can provide that cannot be gotten as well from other choices.

The researcher uses the purposive sampling technique in selecting native speakers of Kolangɛ because according to Paradis (2001) reliable features of speech exist only in native competence. Wardhaugh (1992) has stated that anyone who knows a language knows much more about that language than is contained in any grammar book that attempts to describe the language. This falls in line with what Tsimpli (2007) explains about speaker proficiency. He states that, "a speaker can lose L1 proficiency due to migration".

3.5 Sample Size

For any research, it is not generally feasible to interview the entire population (Wimmer & Dominick 2006 and Ogbuoshi 2006). A manageable sample needs to be selected. In all, 60 informants were selected comprising 30 males and 30 females representing the older generation and the younger generation group. Informants were classified into only two age brackets because it is only the social variable of age that was used to analyse data for this study. The researcher carefully asked to confirm informants' ages and homes in the study area. The classification of ages is done into a younger group, 18-39 years, described as the viable force of language users and an older group, 40-70 years, who are also described as old-fashioned, the group, believed to maintain the standard, original or ancient form of language.

However, it should be noted that no matter how carefully a sample is chosen, it could not be an exact representation of the population from which it is drawn. It would therefore be appreciated that no matter the shortcomings of the sampling technique used in this study, the results revealed would be the exact position of the speakers at the time of the research. I provide information on the informants recorded in the sociolinguistic interview.

The informants and their respective recording situations for sociolinguistic interviews are presented in Table 3.1 and Table 3.2. The informants' names are pseudonyms.

Table 3.1: The Older Generation Informants: their Gender, Age, Educational Level and Interview Location

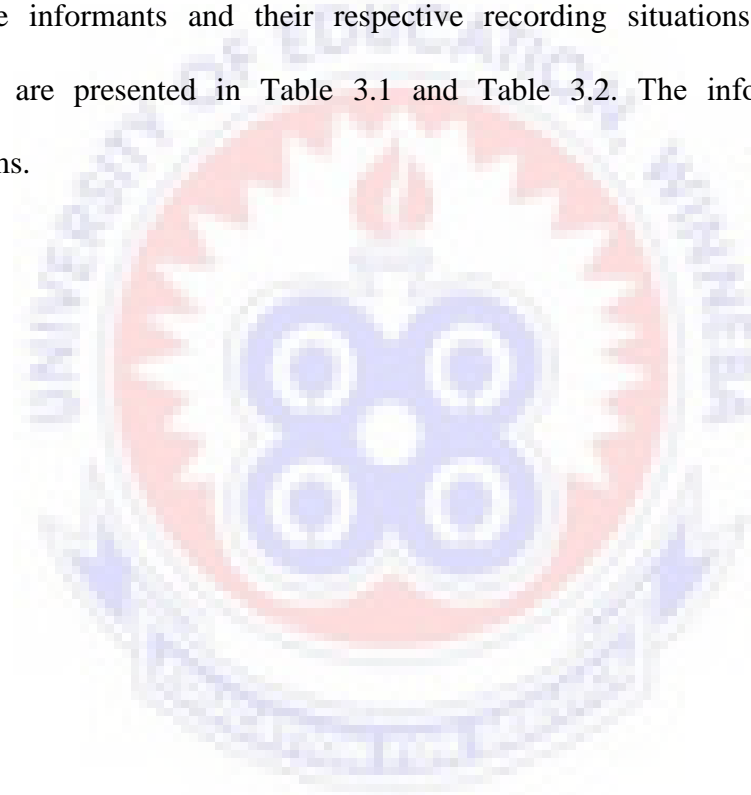| Informant	Gender	Age	Education	Interview location
Bom	M	62	None	Home
Sonu	M	60	None	Home
Bud	M	70	None	Home
Dom	M	40	Polytechnic Graduate	Home
Maw	F	52	None	Home
Kos	F	65	None	Home
Sina	M	70	None	Home
Kwa	M	63	None	Home
Maa	F	55	Vocational	Home
Siri	M	44	Polytechnic Graduate	Home
Gbod	F	50	None	Home
Bos	F	60	None	Home
Kan	M	67	Middle School Leaving Certificate	Home
Bar	M	70	None	Home
Gyem	F	70	None	Home
Gyeg	F	57	None	Home
Bod	F	69	None	Home
Sene	F	60	None	Home
Nan	F	47	None	Home
Baad	F	70	Vocational	Home
Yeg	M	51	None	Home
Yomi	M	70	None	Home
Yab	M	40	University Graduate	Home
Zam	F	66	None	Home
Kra	F	45	Vocational	Home
Sem	F	70	None	Home
Gbetu	M	54	SC/ GCE "A"/ Level	Home
Futu	M	48	University Graduate	Home
Kro	M	70	None	Home
Gbon	F	69	None	Home

Table 3.2: The Youth Informants: their Gender, Age, Educational Level and Interview Location.

Informant	Gender	Age	Education	Interview location
Foa	M	35	University graduate	Home
Dɛɛ	F	37	None	Home
Aki	M	25	University student	Home
Aby	M	27	SHS graduate	Home
Tine	F	19	Polytechnic student	Researcher's Residence
Duao	F	30	GCE/O'Level	Home
Gye	M	24	Teacher trainee	Home
Nagy	F	18	SHS student	Home
Fam	F	34	Vocational	Home
Sab	M	21	Nursing Tr. Student	Researcher's Residence
Ham	F	26	Teacher trainee	Home
Kari	M	33	Polytechnic graduate	Home
Tob	M	35	University graduate	Home
Dadia	F	22	Nursing Tr. student	Home
Con	F	20	SHS student	Home
Ada	M	38	Polytechnic graduate	Home
Bom	F	39	University graduate	Home
Ala	F	18	SHS student	Home
Anso	F	39	None	Home
Bos	F	36	SHS student	Home
Dod	M	19	Polytechnic student	Home
Sap	M	18	SHS student	Researcher's Residence
Aom	M	39	University student	Home
Soa	M	19	Polytechnic student	Home
Fre	F	32	None	Home
Haw	F	18	Polytechnic student	Home
Lopo	M	23	University student	Home
Kwee	M	30	Polytechnic graduate	Home
Zik	M	29	None	Home
Sem	F	28	Polytechnic graduate	Home

Table 3.3: Summary of Informants for the Age Groups used in the Study

Age classification	Age	Male	Female	Total
Youth	18-39	15	15	30
Aged	40-70	15	15	30
				60

3.6 Data Collection Instruments

The data for this study was collected mainly through unstructured interviews in which the speaker was expected to speak spontaneously on a chosen topic by mentioning some lexical items to demonstrate how s/he pronounces them. Again, data was gathered through inter-personal conversation involving the informants and the researcher. This is done under a specific linguistic domain. Domain talks about the specific area of concern in the social context of language use. It concerns an area of activity, interest, or knowledge especially one that a particular person or organization deals with.

The topic chosen was from a more natural situation that is less dependent on personal experience. The central domain/topic was focused on "Life in the Rural Community". This was discussed under sub-domains such as: family life, farming, field of play and counting system. This does not mean the study is topic-based, rather it is speaker-based because the researcher's interest was on speakers and their linguistic abilities and choices they make in the language they use in daily discourse to ascertain any variations in usage. Therefore, the focus of the study according to (Francis 1983) shifts from the language itself to the people who use the language, their social orientation and contrasts. The reason for a choice of topic is to get an organised data that can be managed easily. This will regularise and direct my focus in the study rather than embracing all other everyday

activities in the speech community. The rationale behind the choice of this domain in particular is that the researcher presupposes that all selected informants in the Kolangɛ speaking community would be able to communicate naturally on the topic and also that the study area is predominantly rural.

3.7 Data Collection Procedure

The study used mainly primary source of information to obtain data. The primary data provided practical usage of social dialects among native Kolangɛ speakers. This was a natural and unobtrusive way of learning from informants and collecting data from them. The researcher's interest in the issue of social dialects dates back to the beginning of January, 2015 when he began collecting texts and information about dialectal variations for this intended study. Data collected during the fieldwork were therefore supplemented with material gathered prior to that period to constitute available data for analysis. As a native speaker, much of my understanding and knowledge about social dialects variations is based on life experience. Data from informants were collected from August, 2015 - January, 2016.

The interview and conversation sessions were conducted in a relaxed atmosphere though at different periods. The older generation were engaged for original use of lexical items and pronunciation, the youth were targeted for information on the innovative forms of language. During the interview and conversation sessions the speakers spoke spontaneously on a chosen topic by providing detailed list of some lexical items, terminologies and expressions in everyday discourse to demonstrate how s/he pronounces them. However, if the informant was not heard clearly first time on what s/he said, s/he was asked to say it more carefully again to ensure exactness in line with Labov's (1966)

study of /r/ realisations of speakers in the New York City. The information received was audio-recorded using an **Itel phone (it1503).** The data were transcribed in compliance with the standard practice in research. Transcription was done in broad transcription. The recording which was played several times over was analysed later to ascertain especially, the differences in lexical items and pronunciation variants, thus avoiding the risk of inaccurate translation and personal interpretation. Detailed account of the analysis is provided in chapter 4, the next chapter, of this study.

3.7.1 Primary Source.

Interview: An interview provides a primary source of information for the researcher to note the opinions, views and feelings of informants. All the interviews granted, though unstructured, were planned and key questions asked to meet the objectives of the study. An unstructured interview is one in which the questions are planned but the researcher can deviate from the plan giving him freedom to relate to the respondents (Ackroyd & Hughes 1981).

The interviews were held at convenient and popular venues determined by the informants. These venues were their various homes or home areas and the researcher's own residence. Home interviews are a bit more casual and the informant has the distinct advantage of familiar surroundings. These venues were devoid of any kind of interference. However, three students had the belief that the home would be too noisy and therefore desired that the interview be conducted in my own residence. Because to them, the home setting might unduly skew the informant's speech to a more home type variety.

Interview sessions lasted for approximately between 35 and 45 minutes each. Before each interview and conversation session was conducted, the researcher had explained the

purpose of the study for informants to willingly agree to participate in the study. In course of the study, informants reserved the right either to continue or decline to participate in the study. No informant was coerced to participate in the study. Informants were made aware that the interview would be tape recorded and also, that informants' names would be represented in pseudonyms. The researcher made no effort to disguise the tape recordings nor played any tricks on the informants and no pretentions were made about the researcher being anything but a linguist (researcher).

With the consent of informants, the responses were audio-recorded which were transcribed later to complement written notes by the interviewer. The written notes included observations of both verbal and non-verbal conducts as they occur and immediate personal reflections about the interview. Written notes contained information about the interview content, participants, context and the starting and ending times. The interview content was centred on social dialects in relation to lexical and pronunciation variations. The researcher was interested mainly in lexical and pronunciation variations among the selected speakers. Therefore, all those words that were found to be the same in form and pronunciation were discarded. The researcher gathered and compiled only those lexical items that showed remarkable variations in form and pronunciation for the purpose of analysis.

The responses obtained from this source, to a large extent, enabled me to avoid an intuitive analysis of the issues. The claims made are therefore based on the data collected and this could be described as what actually prevails in the community.

The other primary source of information the study used was inter-personal conversation involving the researcher and the informants. The researcher got himself

directly involved in the topics for discussion. However, the researcher introduced the topic and allowed them to do most of the talking and then followed up on what they were talking about. The face- to –face interaction brought about cordiality and hopefully the informants did not hide any useful information they had. The researcher asked specific questions for clarification and also provided the needed information for a fruitful interaction. This approach proved very useful. It afforded me the opportunity to mingle with my informants. Any envisaged artificial barriers were removed to pave way for me to witness and take part in real situations to reveal the use of a wide range of social dialect forms between the older generation and the youth.

Speakers spoke spontaneously by describing real life situations or name and describe objects in pictures, give free narratives of events and to converse on topics relating to the homestead, the farm and in the field of play. Speakers again read words from a list provided by the resesrcher. The aim was to note their variations in form and pronunciation in Kolangε. Speakers' impression about the use of social dialects in the speech community was also sought. All these attempts were guided by interview and conversation questions. From the detailed list of lexical items and how they are realized in different pronunciation in everyday discourse, data were obtained for analysis.

3.7.2 Interview/Conversation Questions and Guide

Holmes (2001) states that in sociolinguistics studies, we need information on how different codes are used, in which situations, to whom and when and what degrees of proficiency individuals attain in different codes. In view of this, I provide some task items and general questions that could guide the interview and conversation sessions for informants to respond to. This is envisaged to reveal important information about their

speech codes used in different social contexts. The questions and the guide are listed below.

1. Do you speak Kolangε as a mother tongue?

2. What other language(s) do you speak besides Kolangε?

3. Say in Kolangε all the words from this wordlist written in English (Literate speakers).

4. Say in Kolangε all the names of these items I show to you and also those in the pictures. (Non-literate speakers).

5. Mention other items in Kolangε found in the immediate environment besides those that are shown to you.

6. Give a personal narration/description about events at home, the farm, on the field of play and on the street.

7. Comment on the different choices of forms in general by the older generation and the youth in similar context and situation.

The interview and conversation guide enabled the researcher to discover accurate and distinct patterns of usage by informants. This enabled the researcher to measure the extent of social variations that came up and the consequences thereof. Speakers' responses from the interview and conversation sessions were categorized under older generation forms and younger generation forms and presented in tables for analysis in chapter four. The wordlist intended for literate native speakers and a pictorial chart for non-literate native speakers have been attached as appendices A and B.

3.8 Data Analysis

The study employs Qualitative data analysis plan. Qualitative data analysis is concerned with the development and manipulation of concepts into analysis of underlying patterns (Fitzpatrick & Boulton 1994). The procedure for data analysis was based on the information gathered for the study. The study provides understanding (description) and provides meaning (interpretation) to data. The data obtained was checked, compared and clarifications sought where contradictions were found. It was then edited to ensure consistency, accuracy and authenticity so that it could be analysed and discussed. The data so obtained was analysed using the qualitative data analysis plan. Analysis of data was based on the research orientation of Labovian Sociolinguistic Paradigm, the theory in which the study is situated.

Data obtained from the interview and conversation responses for analysis were heterogeneous in nature. This was systematically categorised and put under suitable headings for easy analysis. These lexical items and pronunciation variants were then presented in table form with their phonetic transcription forms and their English gloss in order to obtain a systematic description of linguistic variations and their significance in language use.

The analysis was done by describing, explaining and interpreting these forms of the lexical and pronunciation tokens. The aim was to bring out the extent of social variation and change especially in meaning and pronunciation and the consequences thereof. This is done using raw figures, tables and percentages to represent each and individual speaker.

The analysis procedure used is envisaged to help bring out the specific choice and use of vocabulary (lexical) and pronunciation forms by different social groups based on the

age variable (the older generation and the younger generation) in the study area to show their variants.

The summary of findings from the analysis were presented in chapter 4. The discussion on the findings was done in chapter 5. This is in line with the research questions designed for the study.

3.9 Summary of Chapter

This chapter was devoted to methodology. It outlined the particular research methodology adopted to collect data for the study. It included research design, selection of study area, population and description of speakers. Other areas were sample and sampling technique, data collection instruments and procedure used in data collection and finally the data analysis plan.
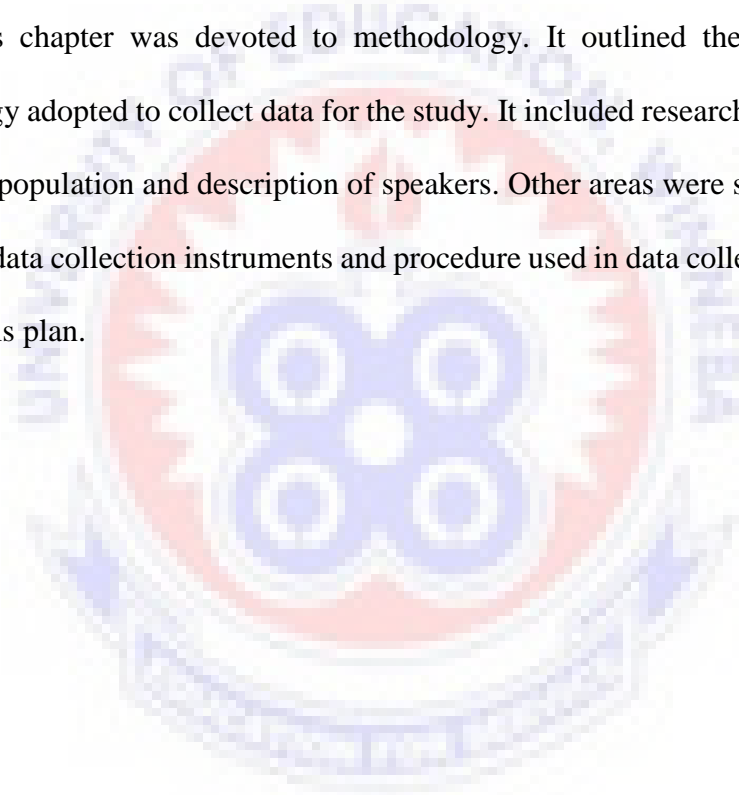
CHAPTER FOUR

DATA ANALYSIS AND DISCUSSION OF FINDINGS.

4.0 Introduction

In this chapter, the researcher provides an overview of the information gathered from the study through interview and conversation schedules (in relation to social dialects of lexical and pronunciation variations). The data so far obtained were carefully scrutinized for the purpose of analysis and discussion.

The chapter presents the analysis and discussion of results from the data collected for the research. The research was investigative. It focused on the research topic that is, "A Sociolinguistic Analysis of Lexical Variations and Pronunciation Variations among Native Speakers of Kolangɛ". This is in relation to the social variable of age in the Kolangɛ speech community of Seikwa in the Tain District of Bono-Ahafo region of Ghana.

A total of sixty (60) informants (speakers) who have lived in the speech community for quite a considerable extent of time in their active and normal lives participated in the study. The participants provided the requisite information and this was analysed and the findings discussed. The analysis of data is basically qualitative; purely descriptive using raw data and/or figures, tables and percentages for easy reference and interpretation and reflects the position of facts revealed on social dialects.

To facilitate better clarification and ease of understanding of the analysis, the chapter has been divided into two main headings namely; Lexical Variations and Pronunciation Variations.

For further clarity of understanding, the analyses were categorized into two sub-divisions thus;

i. Data Analysis

ii. Discussion of findings

4.1 Data Analysis

This provides the analysis of data obtained for the study and it is conveniently done under lexical variation and pronunciation variation. The responses and views of the 60 speakers from the interview and conversation sessions were summarized and presented in general under lexical variation and pronunciation variation for analysis. It was seen that 21 out of the 30 informants have no formal education, only 9 of them had formal education. For the younger generation speakers, majority of them 26 out of 30 had formal education while only 4 had no formal education. It was observed that the speakers differ in choice of words and this was realized in the lexical and pronunciation variants they choose in everyday discourse. All the 60 speakers, comfirmed that Kolangɛ is their mother tongue and Asante Twi is used as a second language. This implies that all the 60 speakers, representing a figure of 100% could be described as bilingual speakers.

4.1.1 Analysis of Lexical Variations

This provides information on the type of lexical variations between the older generation and the youth speakers in everyday discourse. The principal aim of examining lexical variations is to establish the extent of variation and change there may be between older generation forms and the younger generation forms. One other aim was to establish whether any difference was held in social meaning between the two different forms of the

older generation and the youth speakers. The information gathered for lexical data here is a qualitative one and it is not quantified statistically. Altogether, the lexical items obtained from the 60 speakers and from the researcher constitute data for the study. Because of the heterogeneous nature of the general data gathered under this section, it has been categorized under three headings and discussed, each in turn. The analysis were made by comparing the form of lexical items in tables with English gloss and the findings presented.

4.1.2 Variation of Lexical Items: Kolangɛ and Non-Kolangɛ Forms.

The lexical items gathered here were analysed under the broad heading; "The Home Environment" and classified according to specific sub-headings for easy analysis and to facilitate easy understanding and stream of thought. The information was presented in a table form.
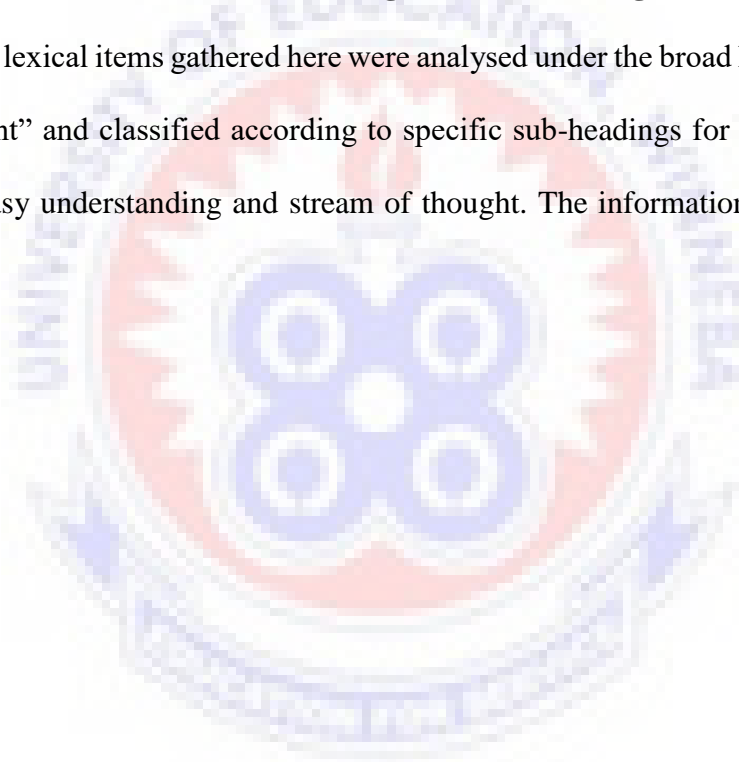
Table 4.1: Household Items, Terminologies and Expressions (General)

Aged forms	Youth form	English gloss
gbangɛ́	bakɛté	bucket
kangabésé	kaantɛ́	cutlass / matchet
gbāān	pató	an open apartment
nyiribiiké	sum	darkness
gowirá	toworo	towel
kukuzulié	patuo	owl
doolié	sunsum	shadow
fùfù	bààgé	bag / suitcase
biligébiligé	káá	vehicle
dayɛsóó	basikéé	bicycle
de-pono	didi-pono	dining table
alakaradíí	kaasúú	cashew
boronibɔbooligé	paanoo	bread
piefiri	mpomá	window
kulekulekɔkɔ	krokrokɔkɔ	turkey
kampɛ́rɛ́	plɔtó	plot

Source: Field survey 2016

The sociolinguistic analysis of the lexical variations between the older generation and the youth is done based on two parameters. The lexical items are presented in a table with their English gloss. All these attempts aim at comparing and contrasting the form of the lexical items to find out who uses which variant and in which context and to document the variations that exist in the items.

As depicted from table 4.1 above, the older generation and the youth forms are presented in a table. Clearly all these forms are identified as showing variations. The table above shows that lexical items like **"kangabese", "kukuzulie", 'nyiribiike"** and "**doolie"** were in the older generation informants' language but not found in the youth language

rather words like **"kaantɛ", "patuo", "sum"** and "**sumsum"** are chosen by the youth speakers. The variations observed depict Kolangɛ words mostly used by the older generation and non- Kolangɛ words, mostly Asante Twi which is found in the speech of the younger generation. A sharp contrast or difference is evident because the older generation forms are examples of original Kolangɛ words which they use in a more relaxed, casual or informal situations. The older generation alongside these original forms, use typical forms associated with the youth in formal situations. Other variation forms such as "**gbangɛ", "goriwa", "dayɛsoo"** used by the older generation and "**bakɛte", "toworo"** and "**basikee"** for the youth are corrupt forms of **bucket**, **towel** and **bicycle** derived from English vocabulary. The youth tend to be consistent with the forms they use. Scarcely were they noticed using the older generation forms.

The analysis of the above data indicates that two lexical items, one rooted in the original Kolangɛ linguistic repertoire and the other non-Kolangɛ form are both used to express the same item when it comes to household items, terminologies and expressions in everyday discourse.

From the analysis of the lexical items, the inclination of the older generation forms towards original Kolangɛ forms seem to be based on solidarity, status, formality and function (Holmes 2001). Other factors are apparently maturity and experience of the language user. All the 30 older generation informants in more relaxed, casual or informal situations tend to frequently use lexical items from Kolangɛ which are the indigenous forms. However, the youth speakers quite frequently favour the use of lexical items from sources other than Kolangɛ. They tend to use Asante Twi and sometimes English lexical items. This speech behaviour of the youth is attributable to the level of education and status

(Holmes ibid). But the level of education is arguably not the strongest point in this study because native Kolangɛ speakers are bilinguals (Kolangɛ and Asante Twi). Other possible factors could be prestige, modernity and innovation for change. All the 30 youth informants tend to display consistency in their choice and use of lexical items.

It remains a clear fact that the use of social dialects are essential to native speakers of Kolangɛ. With this, it stands to reason to say that there is evidence of language contact in the study area which may lead to language shift. So linguists and non-native speakers of Kolangɛ who recognise this fact will understand the speech forms of the speakers of that language.

It should be pointed out, however, that this study was not an attempt to quantify data in relation to the older generation and the youth variation forms. It was rather a sociolinguistic analysis to ascertain how the use of social dialects operates in the study area and to explain how and why such variations occur and their implications in the speech community.

Table 4.2: Household Items: Kitchen

Aged forms	Youth forms	English gloss
Zú	kā	cook / prepare (food)
tukpu	tuku	soup without meat / fish
kyeligé	bóó	bowl for eating
tɔmɛ́	glasé	drinking glass
gborokyere - u	nkyeweɛ - u	popcorn/fried maize
kurúwá	kaapú	drinking cup
serébà	srèvá	saucepan
gboromkyeligé	apɔtɔyewá	earthenware bowl
bɔrɔfénà	bɔɔfèná	knife
kató	atérè	spoon
tokporogò	kawuró	hide /skin (edible)
afora	ntoosè	tomato
datugò	làdelé	ladle (for soup)

Source: Field survey 2011

It is clearly depicted from the above table that different words are used for items in the kitchen. Lexical forms like "**datugo", "sereba", "kuruwa"** and "**tɔmɛ"** are frequently used by the older generation. But the youth use forms such as "**làdele", "sreva", "kaapu", "glásé"** to express the same item. These forms are derived from English. The lexical items such as "**zu"** and "**kā"** and "**gboromkyelige'** and **"apɔtɔyewa"** are variations used by the older generation and the youth respectively to express the same thing either in isolation or in context. For these variations, the first items in each pair are from original Kolɑngɛ word forms which the older generation prefer in frequent usage but the other forms are Asante Twi words which the youth prefer in usage.

All the 30 speakers representing the older generation group tend to frequently use original Kolangɛ forms in more relaxed and casual situations in the homestead. The other 30 representing the youth group displayed characteristics of choices other than original Kolangɛ forms in similar situations to set them clearly apart.

It is a clear manifestation that the various forms of the lexical items as depicted from the table show differences but despite the differences, meaning is not affected in anyway. This means that the use of social dialects is prevalent among native speakers of Kolɑngɛ and that social dialects usage is mutually exclusive so far as household items in the kitchen are concerned. The older generation tend to use the original lexical items in their everyday discourse to maintain the expected standard whereas the youth sound modern or appear innovative by bringing novelty in their choice and use of words.

Table 4.3: Household Items: Clothing

Aged forms	Youth forms	English gloss
lemzingέ	kɔnmuadeέ	Necklace
zolongó	ataadeέ	shirt
tedayέ	asumadeέ	earring
darebakyɔ	twakotó	underwear
dùkú	abotiré	headgear
kìkí	sopεεsé	spectacles
fāɾānāā	singlεté	singlet
bìlá	amoaseέ	loin cloth esp. worm by women

Source: Field survey 2016

In naming household items relating to clothing, variations to the older generation and youth forms are made manifest from table 4.3. Typically, as found in the previous analysis, the older generation forms here are equally marked by original Kolangε forms. Lexical items such as **"lemzingε"**, **"zolongo"**, **"tedayε'** and "darebakyɔ" are pure Kolangε forms whereas their variation forms; **"konmuadeε"**, **"ataadeε"**, **"asumadeε"** and **"twakoto"** as Asante Twi lexical forms are used by youth speakers. All these variations express the same items which both speaker-groups understand. Other variants are **"kiki"** and **"fāɾānā"** which are typical in use by the older generation. The youth have **"sopεsse"** and **"singlεté"** as variations of the older generation. These forms are corrupted English vocabulary items.

A revelation in the use of lexical items that relate to clothing was that the older generation and the youth speakers of Kolangε are both inclined to use lexical variations consistently. The older generation forms are typical Kolangε whereas the youth forms are either Asante Twi or English forms. This is typical with the youth speakers who frequently use such variations when it comes to naming household items.

Table 4.4: Household Items: Bedroom

Aged forms	Youth forms	English gloss
dooᴣingɛ́	adasɔɔ	Blanket
yii-u-ɡókó	kuruwabá	chamber pot
piti-u	pá	mattress
yɔgɔn-detágá	dabuá	cloth for sleeping
hoohoowié	sonkrosuó	bed bug

Source: Field survey 2016

The lexical items and their variations as depicted from table 4.4 illustrate the choice of older generation forms and youth forms to name and express items in the bedroom. All the older generation forms are typical Kolangɛ lexical items whereas the youth forms are non–Kolangɛ words. Both age groups show consistency in their choice and use of such lexical items in their daily discourse. This was demonstrated in their utterances during the interview and conversation sessions with them.

Table 4.5: Household Terms: Diseases / Sickness / Ailments/ Deformities

Aged Form	Youth Form	English Gloss
gbolegèsɛ́ɛ́	akyakya(sɛɛ)	hunchback
nyamvaè(sɛɛ)	kwata(sɛɛ)	leprosy / leper
horigekpookɔ	kɔnkɔn	tuberculosis
bòlɔú	twakɛ́	epilepsy
gbèréú	fivá	malaria

Source: Field survey 2016

Diseases, sicknesses, deformities and ailments are part of the lives of human beings. Native speakers identify such ailments by describing them with lexical items giving them expressions to make distinctions about them. Table 4.5 above depicts the various names or expressions to describe some household diseases, sicknesses, ailments and deformities by the older generation and the youth speakers. The variation forms indicate the use of social dialects by the speakers concerned. In the table, lexical items such as

"**gbolegɛsɛɛ"**, "**nyamvae" (sɛɛ)**, "**horigekpooko"**, "**bolɔu"** and "**gbereu"** are typical

Kolangɛ lexical items used by the older generation speakers. The variation forms;

"**akyakya"(sɛɛ)**, "**kwata"(sɛɛ), "kɔnkɔn", "twakɛ"** and "**fiva"** respectively are typical in

use by the youth group. These youth forms are rooted in Asante Twi with the last item

rooted in English. Both the older generation forms and the youth forms share similar

meaning which both speakers understand.

It was also noticed that as bilinguals, the older generation speakers know and use

the Asante Twi forms, typical in use by the youth speakers, in formal situations at hospital.

But it is uncommon to find the youth speakers using the older generation forms.

This clearly testifies that in talking about diseases, sicknesses, deformities or

ailments the older generation speakers and the youth speakers choose different lexical

forms. The older generation forms are original Kolangɛ words but the youth forms are all

Asante Twi lexical items with the exception of "**fiva"** which is rooted in English as a non-

Kolangɛ word. All the 30 older generation speakers and the 30 youth speakers in their daily

discourse so far as diseases, sicknesses, ailments and deformities are concerned tend to be

consistent in their choice of lexical items.

Table 4.6: Household Terms: Naming/Nuclear Family Ties

Aged form	Youth form	English gloss
Dèdá	Dada / Daa / Pɔpii	Father
Nnà	Mama / Maa / Mɔmii	Mother
Haraou / Vɛɛlɛ	Bra / Sister	Elder sibling (male, female) younger sibling (male, female)

Source: Field survey 2016

Table 4.6 demonstrates the variant naming or address terms in the household. The older

generation forms are original Kolangɛ lexical items used to name father, mother and

siblings (old and young). The forms used by the youth speakers are non-Kolangɛ lexical items which are derived from English. The English gloss and the use of such lexical items by both groups of speakers show that clearly they are different in form but in context they are used in similar situations to express similar meanings.

The reason why the youth use lexical items derived from English may be attributable to their level of formal education, prestige and status to bring about linguistic innovation into their mother tongue. According to Eckert (2000) and Chambers (2003), this situation is not strange because the youth are seen as initiators of change in language use. Royneland (2005) added that the use of such innovations declines as the initiators themselves are caught up with age grading at later stages in life.

In the Kolangɛ households, different lexical items are used by the older generation and youth speakers to name or address members in the nuclear family. All the 60 speakers representing the older generation and the youth showed consistency in their choice of kinship terms to distinguish their age brackets. This is a manifestation of social dialects in use, one form original in Kolangɛ, the other non-Kolangɛ form.

Table 4.7: Counting System (Numeral Variation)

Aged form	Youth form	English gloss
Yipilesinúún	Aduasa	thirty
Yipuobèlá	aduanan	forty
Yipuobèlá lɛ nna	aduanannan	forty-four
Kyemkyɛ̀ngɛ́	aduonum	fifty
Yipuosàà	aduosia	sixty
Yipuosàà lɛ núún	aduoɔson	seventy
Yipuosàà lɛ́ núún lɛ̀sí tàà	aduoɔson baako	seventy-one
Yipuonà	aduoɔwɔtwe	eighty
Yipuonà lɛ núún	aduoɔkron	ninety
Yipuonà lɛ́ núún lɛ̀sítɔ	aduoɔkron num	ninety-five
Kyem	kyem / ɔha	hundred
Kyem lɛ́ yipuoná	ɔha ne aduoɔwɔtwe	one hundred and eighty

Wúlò	apem	thousand
Wúlò bèlá	mpem mienu	two thousand
Wúlòsààbé	mpem miensa	three thousand
Wúlòná	mpemnan	four thousand
Wúlòtɔ lɛ́ yipuotáá	mpemnum ne aduonu	five thousand and twenty
Wúlò wúlò	ɔpepe	one million
Wúlò wúlò bèlá	ɔpepe mienu	two million
Wúlò táá kyèm	apem baako ahenson aduonu	one thousand seven hundred and
tɔrɔfírínyùù lɛ́ yìpìlélèsítɔ	nnum	twenty five

Source: Field survey 2016

Sociolinguists agree that every group of people wherever they are located are well endowed with a means of communication, that is language. Dako et al. (2005) have stated that it is only human beings who communicate with language. The table above, depicting the counting system of Kolangɛ speakers indicate numeral variation between the older generation speakers and the youth speakers. The older generation use Kolangɛ lexical items in counting for multiples of ten from thirty (30) upwards, whereas the youth resort to Asante Twi variation forms instead of the Kolangɛ lexical forms. The study reveals that all the 30 youth speakers who participated in the study could count from one up to twenty-nine in Kolangɛ system but beyond that they are deficient in numerals for counting in multiples of ten from thirty upwards. In fact, they do not know the Kolangɛ words for such numerals. This fact was revealed through the interview and conversation sessions I had with them. However, they could count perfectly like their older generation counterparts from numeral one to twenty-nine in Kolangɛ after which they get stuck.

It came out in this study that Kolangɛ is not taught in school, it is not used on radio, it is not used in church. It is not a medium of communication in government offices in the study area. It is not a trade language. It is only heard mainly in the home setting, in the farms and in the street and so the youth do not care so much about what numeral to use in

counting when they can do so by using Asante Twi numerals. This is a clear instance of language contact and use in a diglossia community. This practice is likely to bring about language shift among native speakers in the speech community.

The study again revealed that among the older generation speakers in whom confidence is reposed as being those who are experienced and mature in the use of the language and who are keen on maintaining the original lexical items, a fraction of them, could not, like the youth group, count beyond twenty-nine. Out of the thirty (30) older generation speakers, a number which consists of 15 males and 15 females, only two-thirds of them numbering twenty (20) were able to count in Kolangɛ beyond 30. A third of them, that is, ten (10) older generation female speakers could not count accurately in Kolangɛ. They rather resorted to the Asante Twi counting system; fumbling here and there showing evidence of inconsistency and inaccuracy in their attempts. The background information of these speakers revealed that only three of them (Maa, Baad and Kra; names represented in pseudonyms) have formal education. Formal education could not have been the reason why their counting system is apparently different from the other older generation speakers. Xia (2013) observed that one possible social cause of difference in speech style is the level of education. Xia's observation about speech styles of various speakers could not reasonably account for these older generation female speakers' variation in this particular study.

The picture drawn from the analysis of the lexical items so far as counting is concerned in the study area is that both the older generation and the youth speakers could not do perfect counting in Kolangɛ. As many as forty (40) speakers out of 60 representing approximately 67% of the speakers could not do perfect counting in the language. Only

33% of the speakers could count well. This means that majority of the speakers are inclined to the use of Asante Twi lexical forms. This means that two lexical items are used at variance when it comes to counting among the older generation and the youth speakers.

Denham & Lobeck (2010) have stated that every language and every dialect is equally capable of expressing complex ideas. This claim is applicable in the counting system of the Kolangɛ language especially among the older generation and youth speakers. But thier speech behaviour is likely going to shift the counting system to Asante Twi.

4.1.3 Variations of Lexical items: Original Kolangɛ Forms.

The main settings here are the home environment and the farm. Due to the heterogeneous nature of data gathered for the home setting, it was classified under specific headings such as domestic pests/ insects/ animals, bedroom, sports (football game) and general terms/ expressions.

Table 4.8: Domestic Pests/ Insects/ Animals

Aged forms	Youth forms	English gloss4
àkàràtòtò	àkàrà	cat
bɔlèkɔkɔ	dábòdábó	duck
màyɛ̀	sàsàbɔrɔnsàm	a tall human-like creature in folktales
nòòsùùrɔ / nɔɔsùùrɔ /	m7r7	dog
pègèlèmpègiè	pègèléé	butterfly
làsàgbòlò	làsà	lizard
teu bɛrɛ yaa dealɛgɛ	teu bɛrɛ yaa degɛ	the goats have gone to graze/eat

Source: Field Survey 2016

The table above depicts lexical variations in use by the older generation and the youth speakers in naming domestic pets, animals and insects. Both lexical items are rooted in Kolangɛ. They are different in form but express similar meaning in context. Forms like "akaratoto", "bɔlekɔkɔ", "nuusoorɔ" and "lasagbolo" are typical in use by older generation

speakers. Their variations found in speech of the youth speakers are "akara", "dabodabo", "mārā" and "lasa". The older generation frequently use both forms in their daily discourse but the youth use the older generation forms sparingly.

The lexical items màyɛ̀ /sàsàbɔrɔnsàm used differently by the speakers appear to stand out. The creature, "mayɛ"/ "sasabɔrɔnsam" is a tall human-like entity that surfaces in Kolangɛ folktales. Its use in Kolangɛ folktales is apostrophic because it is often addressed or named in abstract, a situation in which it cannot be seen or touched physically like the other creatures in the home setting. It is mentioned often as a domestic creature because it is always mentioned when it comes to matters of folktales in the homes. The expression "teu bɛrɛ yaa dealɛgɛ" as depicted from the table is an expression typically used by the older generation speakers. Its different form in usage is "teu bɛrɛ yaa degɛ" by the youth speakers. In Kolangɛ the term for eating differs with who or what is doing the action. While "degɛ" is used for human eating, "dealɛgɛ" is for four legged animals. The data indicates that the youth use only one item "degɛ" to refer to eating for both humans and four legged animals.

Clipping seems to be a usual phenomenon with the youth forms of words such as "akara", "pegelee" and "lasa". But this result should be viewed as preliminary because there is not enough data from the table for analysis to establish the occurrence as a usual phenomenon.

A test of usage of both speaker forms revealed that 48 speakers out of the 60 which represents 80% tend to frequently use both the older generation and youth forms in their daily discourse. Only 12 speakers representing 20% tend to use both forms sparingly. The conclusion is that majority of speakers tend to use both forms frequently.

Table 4.9: Bedroom Items and Expressions.

Aged forms	Youth forms	English gloss
loa gbóróngò	bà gbóróngò	close door
dògyí - bɔtɔ	dògyí - nnurahóó	pillow case
hɛɛ́nbèn	gbàyɛ́	penis
yɛ́bèn	sràkɛ́	vagina
wàkpɔ (noun)	tɔɔlɛ̀gɛ́ (noun)	sexual intercourse
wá (verb)	tɔɔlɛ́ (verb)	to have sex
dòzìngɛ́	dògyí	pillow

Source: Field Survey 2016

Social dialects usage is identified in daily discourse between older generation and youth speakers when it comes to naming items and expressing ideas in the bedroom. Table 4.9 above shows the variations of lexical items and simple expressions by the older generation speakers and the youth speakers from the data gathered.

Simple expressions such as "loa gborongo" and "ba gborongo", "dogyi-bɔtɔ" and "dogyi nnurahóó" are variation forms of expression by the older generation and the youth respectively. "Hɛɛnben" or "gbaye" means penis and "yɛben" or "srakɛ" means vagina. These are lexical items used in variation between the older generation and the youth speakers. These various lexical items and expressions depicted from the table above illustrate examples rooted in the Kolangɛ language. Even though their forms are different, they express similar meanings in context.

The older generation forms are frequently used to sound euphemistic whereas their variation forms are just plain, blunt and sneering in use by the youth. The youth on their part use the older generation forms only in formal situations especially in the palace.

The information shown in the table and the English gloss of the different forms is an indication that social dialects are in use in the study area and that different forms both

rooted in Kolangɛ are used to express similar meaning in context. The analysis revealed an invariable use of lexical forms among the older generation and the youth speakers.

Table 4.10: Expressions and Lexical Items Related to Sports (the Game of Football)

Aged forms	Youth forms	English gloss
dó	hwɔi	play
sá	dé	score
dá góó	dòɔ góó	keep goal posts
góódàsɛɛ	góódòɔsɛɛ	goalkeeper

Source: Field Survey 2016

Lexical items and expressions commonly used by the older generation and the youth in relation to the game of football are presented in the table above. Both the older generation and the youth forms are original Kolangɛ lexical items except "goo" (goal) which is a non-Kolangɛ form but the corrupted form of the English lexical item "goal" loaned into Kolangɛ.

"Do" /dʊ/ and "hwɔi" /hwɔi / are different lexical items in form but they share a similar meaning of play. "Sa" /sæ/ and "de" /dɪ/ mean "score" in the game of football but their forms are different. In the same vein, "da goo" /dæ goo/ and "dɔɔgoo" /dʊɔgoo/ also mean the same, that is keep goalposts. The older generation and the youth lexical items and expressions rooted in Kolangɛ are at variance in form but similar in meaning. This leads us to conclude that the use of social dialects prevail in the study area and that the older generation and the youth in discussing the game of football make choices to suit their age levels and/or differences in their daily discourse.

Table 4.11: Home Setting: General Terms and Expressions

Aged forms	Youth forms	English gloss
díogóógò	lomúnú	lime / lemon
dὲὲkε-í	tea-í	a place of convenience
tòòsí	busí	bend down
fórónóókpò	nákádè	cane
gbākέ	twìké	rub / massage it
sὲbí	bìkyé	human excreta
kàràdó	kràdó	padlock
bàtàkárí	fúúgù	smock
lòònúúngɔí	yὲnúúngɔí	in front of a house
tὲtὲrém	létén	an open place outside
kàpúgò	bɔɔrá	refuse dump
yìguóbídíe andámá	nyóódàsánì	mankind
kyéngéniè	kyénié	palm-oil
gángárámàsé	kyéréngààsé	dry okro chips / slices
hóó zìmfòyé	dè zímfòyè	eat egg
zògɔ	bàgà	food prepared from maize floor
yéégézìngὲ	fὲsὲέ	moon
táápèlépélè	sàkòrá	a bald head
yέrέkókólìsáá	yὲrὲhέέn	a difficult or hard woman
gbàngálàsέέ	pàtàsέέ	promiscuous one
hò foε / hò fògú	hò nyaú	s/he is sick
hò yógó bɔdὲὲkε-í	hò kpēē	s/he is grown lean
hò hὲ yέgbàdéε	hò téé pɔɔgɔ	she is pregnant
bɔtɔgέ yélékà	bɔfúmgbó hóló	she is pregnant
dárébàkyɔ	bìlá	underwear

Source: Field Survey 2016

From the Table above, lexical items different in form but rooted in Kolangε are shown. These are general terms and expressions in use in everyday discourse in the home setting. These lexical items are different forms that came up from the conversation and interview sessions I had with the older generation and the youth speakers during the study survey. Variations such as: "ho foε" / hʊfʊε / or "ho fogo" / hʊ fʊgʊ /, "ho yogo bɔdεεkε-ɪ" / hʊ yʊgu bɔdεεkε-ɪ / and "ho hε yεgbadeε" / hʊ hε yεgbædɪε / are in typical use by the older generation speakers. Their variations; "ho nyau" / hʊ ɲæū /, "ho kpēē" / hʊ kpῑῑ / and

"ho tee pɔɔgɔ" / hʊ tɪɪ pɔɔgɔ / are in typical use by the youth speakers. These variation forms have similar meanings of s/he is sick, s/he has grown lean and she is pregnant respectively. These lexical items or expressions relate to the health or physical state of a person. Others such as "taapelepele" /taapɪlɪpɪlɪ/, "yerɛkokolisaa" /jerɛkokolisææ/ and "gbangalasɛɛ" /gbængælæsɛɛ/ "yiguobidie andama" / jɪgʊobɪdɪe ændæmæ / typical in use by the older generation describe a physical nature of a person. Their different forms are; "sakora" /sækoræ/, "yerɛhɛɛn" / jerɛhɛɛn /, "patasɛɛ" /pætæsɛɛ/ and "nyoo dasane" /ɲɥʊʊ dæsæni/ respectively and these are in typical use by the youth.

In all, the information from the table reveal that the variations in use reflect the way in which the older generation speakers and the youth speakers choose their lexical items and expressions in everyday discourse in the home setting.

It was observed that some older generation expressions like "dɛɛkɛ-i", "ho foɛ"/ "ho fogo", "ho yogo bɔdɛkɛɛ-i" and "ho hɛ yɛgbadeɛ" are euphemistic expressions. The older generation typically use such expressions to lessen the intensity of the situation or condition and also to accord or show respect to the person described. This came out of the interview and conversation sessions with the informants.

On the other hand, the youth forms such as; "ho kpēē" (has lost weight), "ho tee pɔɔgɔ" (she is pregnant) and "ho nyau" (s/he is sick), are direct, plain, blunt and sneering expressions which are hurting and derogatory to the person addressed. Such expressions do not accord the addressee any respect nor show any politeness to them.

But a careful analysis revealed that a majority of 70% representing 48 speakers out of 60 tend to use the youth lexical forms frequently whereas the remaining 18 speakers which represents 30% tend to use the older generation forms.

The extent of variation between the older generation speakers and the youth speakers reveals experience and maturity in language use. It was made evident that the older generation's use of language is considered the original form of Kolangɛ. They are modest in what they say which under normal circumstances will not hurt the addressee. However, the younger generation speakers seem not to care much about their choice of lexical items and expressions to guard what they say whether it hurts or not. The different use of lexical items and expressions from the above analysis indicate that the older generation forms are marked by euphemistic expressions whereas the youth forms are plain and literal. But the data analysis indicate that the youth forms are popular in daily discourse in the study area.

Table 4.12: Lexical Items (names) of Crops / Fruits

Aged forms	Youth forms	English gloss
abɔrɔbɛ́	abrɔbɛ́	Pineapple
abɔrɔnkàà	abrɔnkàà	orange
atwúbú	asikòòkòò	a type of cocoyam found in swampy areas
báráná	bàànà	plantain
bɔrɔférɛ́	bɔɔfrɛ́	pawpaw
alákárádìì	kaàsúú	cashew

Source: Field Survey 2016

The table above shows lexical items (names) of crops and fruits cultivated in farms. The different forms are used by the older generation and the youth in similar contexts to name the same commodities. The lexical items vary notably in pronunciation. This is realised in the pronunciation of crops and fruits like "bɔrɔferɛ", "abɔrɔnkaa", "abɔrɔbɛ"

and "barana" noted for the older generation but the youth have "bɔɔfrɛ", "abrɔnkaa", "abrɔbɛ" and "baana" for these same crops as different pronunciation forms. The indication seem to be that the older generation forms are characterized by the breaking of consonant clusters with a vowel. From the table, any word that has a consonant cluster with /r/ has the cluster broken with a vowel. This does not occur in the speech of the youth who seem to pronounce the words with consonant clusters without introducing a vowel. It was also observed that /r/ is deleted in the youth form when it occurs between two common vowels. But for the words; "atwubu" realised as "asikookoo" and "alakaradii" realized as "kaasuu", clear different forms of words other than pronunciation, are shown in the table.

In all these variations, intended meaning of lexical items is not affected as is evident from the table. My aim of examining these forms of lexical items in usage is to establish whether any difference was held in the meaning between the two forms. The analysis has provided the expected outcome that no difference in meaning exists.

4.1.4 Lexical Variations: Loan words from English.

The data gathered here provides a list of variations of lexical borrowings from English. The list is a generalised one from the speakers who participated in the survey study.

Table 4.13: Lexical Variations Derived from English Loan Words.

Aged forms	Youth forms	English gloss
márágìsɛ́ɛ́	lɔyá	lawyer
yɔgɔtáwálèsɛ́ɛ́	kapintá	carpenter
tɔgɔkyinkàsɛ́ɛ́	tikyá	teacher
yɔgɔsàsɛ́ɛ́	brikyá	bricklayer
kààkāsɛ́ɛ́	drɔba(sɛɛ)	driver
zogàsɛ́ɛ́	dɔkotá	doctor
zogàbèn	asipiti / hɔspitil	hospital
àsà	hɔɔlù	hall

sɛ̀wɛ̀tókó	pɛn	pen
bàgàléwèɛsòséɛ́	nɛ́ɛ́sé	nurse
bàgàlɛ̀sɛ̀ɛ̀	teelà	tailor / dressmaker
koasɛ̀ɛ̀	sogyà	soldier
gbèsɛ̀ɛ̀	polisɛɛ	policeman
yurolebèn	sukuu	school
márásàbèn	paaliment	parliament
goodobèn	kɔɔtó	court
dayɛsóó	básíkéé	bicycle
tuipàbèn	barakisi	barracks
Adisabɛte	Elizabeth	Elizabeth
Mɛɛde / mɛɛle	Mary	Mary
Kyaase	Charles	Charles

Source: Field Survey 2016

A sociolinguistic analysis from the above table is that some lexical items entered the Kolangɛ lexicon through borrowing from English. These derived or loan words are nativised in form of coinages and used in daily discourse with traces of their English forms maintained. Much of such words are occupation terms and also terms for institutional setups and few names of persons which are freely used to address their practitioners and such places.

The older generation have typical Kolangɛ forms which they frequently use daily. But the youth speakers tend to use loan words in similar circumstances as depicted from the list of words in the table. This usage could either be an index of modernity to serve their purpose as youth speakers. However, these loan variation forms by the youth speakers and their usage do not affect meaning in any way.

The analysis revealed that the older generation frequently use the Kolangɛ forms in relaxed, casual or informal situations and use the loan forms in formal situations. The youth on the other hand were scarcely found using the typical Kolangɛ forms. A careful analysis of data revealed that 36 speakers out of 60 representing 60% tend to use loan words (the

youth forms) quite often whereas 40% which represents 24 speakers tend to use the original Kolangɛ forms associated with the older generation. This is an indication of a gradual shift from original Kolangɛ forms to that of loan words from English in the speech community.

As highlighted by Chambers and Trudgill (1980), in linguistic studies, there is probably no such thing as a pure dialect, since most varieties of languages appear to be variable and show signs of influences from other varieties. Wardhaugh (1992) also observes that, English speakers borrow almost indiscriminately from other languages. This is so in the case of Kolangɛ speakers. But such borrowed words are mostly from English and Asante Twi rather than any other languages.

The conclusion drawn from this analysis is that when it comes to occupational terms and expressions and places of work or institutions, the older generation speakers tend to use original Kolangɛ words. The youth speakers on the other hand are inclined to the use of loan words that have been nativised into Kolangɛ. This evidence is a pointer to the fact that in the study area the use of social dialects is operational and that speakers choose lexical forms to suit their purpose or intension and this does not affect intended meaning in usage.

4.2 Analysis of Pronunciation Variations.

This section provides analysed information on pronunciation variations of lexical items between the older generation and the youth in everyday discourse. Pronunciation is seen generally as the actual sounds that are realized in speech. The principal aim is to establish the type of pronunciation variants between the older generation and the youth forms. Another aim was to establish how such variations occur and the resultant effect of such variations on language use from the perspective of sociolinguistics analysis.

The linguistic variables and their expected variants identified are presented in a table together with their phonetic transcription and English gloss in relation to the older generation and the younger generation speakers.

4.2.1 The consonant variables / r /and / ɭ /.

These two linguistic variables /r/ and /l/ display distinct variants which were observed and analysed.

Table 4.14: The Variables / r /and / ɭ / and their Variant Forms.

Word	Aged form	Youth form	English gloss
báráná	báráná	bááná	plantain
bɔrɔfenà	bɔrɔfɪnà	bɔɔfɪnà	knife
bɔrɔferέ	bɔrɔferέ	bɔɔferέ	pawpaw
gbórózùgɔ	gbórózùgɔ	gbóózùgɔ	maize/corn
kárántέ	kárántέ	káántέ	cutlass
lérépásέέ	lérépasέέ	lépásεέ	Liar
pɔrɔpéékέ	pɔrɔpɪɪkὲ	pɔɔpííkέ	Scar
yègbárágέ	yìgbárágὲ	yígbáágέ	an elderly person
walawala	walawala	wááwáá	fast, doing things briskly

Source: Field survey 2016

Consonant sounds like /r/ and /l/ were found to provide variant pronunciation in words. As depicted from the table above, the older generation variants are clearly marked with /r/ and /ɭ /retention. In such words like 'barana', 'bɔrɔfena', 'bɔrɔferɛ', 'gbɔrɔzugɔ' and others the /r/ and /ɭ/ sounds are retained in the pronunciation patterns. This characteristic feature of speech was evident among all the 30 older generation speakers (15 males and 15 females).

When the youth forms were analyzed of the same words, as used by the older generation, it came out that the liquids /r/ and /ɭ/ were deleted in their pronunciation forms. The youth variants were seen as "baana", "bɔɔfena", "bɔɔferɛ", "gbɔɔzugɔ", "kaantɛ',

"p<u>ɔɔ</u>peekɛ", and "w<u>aa</u>waa" which indicate clear absence of /r/ and /l̩/. The deletion of /r/ and /l̩/ sounds results in vowel sequencing of the youth patterns.

A close examination of how the sounds /r/ and /l̩/ are deleted in pronunciation reveals that the phenomenon occurs when the /r/ or /l̩/ sound comes between two common vowel sounds in a word. An exceptional case was noticed in "le<u>re</u>pasɛɛ" (lair) in which case the sound represented by /<u>re</u>/ in the word was deleted resulting in "lepasɛɛ".

Another observation was that all the 30 youth speakers (15 males and 15 females) tend to demonstrate the deletion of /r/ and / l̩ / in their pronunciation pattern for all the Kolangɛ words investigated. However there was considerable variation among the older generation speakers. All the 15 females out of the 30 older generation speakers had significantly different speech patterns from the others. Apart from retaining /r/ and /l/ in their speech pattern, they again demonstrate similar pronunciation pattern as the youth speakers in which /r/ and /l̩/ deletions are detected in their pronunciation at one instance or the other. This is an indication of double usage of /r/ and /l/ in original Kolangɛ words (the retention and deletion of the two consonants) by these 15 female speakers in the older generation group.

What accounts for this feature of pronunciation among this number of female speakers could be that they, like the youth speakers, tend to simplify their pronunciation pattern which may eventually result in language change. It may also be that their association in the homes and the neighbourhood may be a factor where the youth group of speakers in one way or the other have greater influence on pronunciation patterns than the older generation group. Another plausible explanation is seen in what Yule (1985) noted. He noted that, Female speakers tend to use more prestigeous forms than the male speakers

with the same social background in relation to gender studies on language variation. Rickford (2003) corroborated that women tend to use non-standard or vernacular variants less often than men. This could be another factor that explains why the female speakers tend to use the youth speakers' forms that may be seen as prestigeous.

Due to inadequate data for this variation, the result should be given the due caution. This result should be seen as preliminary and as such the study has to be followed up with more speakers and enough data obtained from each speaker. The study area is seen as a community where the use of social dialects is prevalent and this is observed in the speech patterns of the older generation and the youth.

4.3 Free Variation.

Another form of pronunciation variation is realized through free variation. Free variation is a situation in which two different sounds occur in the same environment in pairs of words. All the variant pronunciation forms gathered from the informants with their English gloss are presented in table form for analysis.

Table 4.15: Free Variant Forms of Older Generation and Youth Speakers of Kolangɛ.

Aged form	Youth form	English gloss
lemnyé /lemŋé/	lemgbé /lemgbé/	neck
damnyé / da<u>m</u>ŋé/	damgbé / damgbé/	Pot
dereɛ́ /diriɛ́/	dédeɛ́ /dɪ<u>d</u>ɪɛ́/	Night
dɛ́tágá / dɛ́tǽgǽ/	dátágá / d<u>á</u>tǽgá/	Cloth
dɛ́táugyè /dɛ́táudʒé/	dátáugyé /d<u>á</u>táudʒé/	a type of tree that bears cotton wool
dɛ́támpù /dɛ́tǽmpú/	dátámpù /d<u>á</u>tǽmpù/	cotton wool
héwɔ /hí̱wɔ/	hyewɔ /ʃí̱wɔ/	Snake
lɛ́sáugyè /l<u>ɛ́</u>sàudʒè/	lásàugyè /l<u>á</u>sàudʒe/	a type of shaddy tree
mārā	mānā	Dog
nadoa /nádʊà	dádoà /d<u>á</u>dʊa/	Nail

páárága /páár̲ágà/	páálágà /páál̲ágà/	conversation
saulégù / saulégù/	saléngù / saléŋgù/	Entrance
séréba /sír̲íbà/	sreva /sr̲iva/	Saucepan
tóótègé/tóótègé/	téétègé/téétègé/	a wild animal
tɔɔzèvúú/tɔɔz̲ìvúú/	tɔɔr̲èvúú/tɔɔr̲ìvúú/	Leopard
wɔɔbɛ̀ /w̲ɔ̲ɔbɛ̀/	w̲oobɛ̀ /wʊobɛ̀/	You say what?
yɔdwonongɔ /jɔ̲dwuŋgɔ/	yɛdwonongɔ /jɛ́dwuŋgɔ/	Evening
yɔgbókò /jɔ̲gbókò/	yɛ́gbókò /jɛ́gbókò/	dilapidated house
yɛ́gbálìgbá /jɛ́gbálìgbá/	yágbálìgbá /jǽgbálìgbá/	alligator
zìkùdiè / zìkùdi̲è/	zùkùdiè / zùkùdi̲è/	Dwarf

Source: Field survey 2016

Pronunciation variation is of paramount interest in this study and so the pronunciation of lexical items obtained for data analyses are examined closely. From the table above, clear distinctive variants in pronunciation depicts the youth and the older generation patterns. The youth and the older generation speakers in their everyday discourse pronounce words differently.

In Kolangɛ, words may have their roots or etymological sources that form the basis for orthography, phonology and meaning of such words. From the table, pairs of forms of pronunciation such as /tɔɔz̲evuu/ realized as /tɔɔr̲ivuu/, /jɔgboko/ realized as /jɛgboko/ and /saʊlɛgʊ/ realized as /sæleŋgu/ are presented as the older generation and youth forms respectively. The word "tɔɔz̲ivuu" is a Kolangɛ original word; "tɔɔz̲i" is from the word "tɔɔz̲ina" (animal) and "vuu" (white). The word 'tɔɔz̲ivuu" is literary 'animal white' with its English gloss as leopard.

Similarly, the word /jɔgboko/ is a word rooted in original Kolangɛ; /jɔgɔ/ (house) and /gboko/ (dilapidated structure). The word /jɔgboko/ means a dilapidated house or uninhabited structure due to its deplorable state. The word "saulegu" is a compound word rooted in Kolangɛ. Its form is three morphemes, "sau" (enter) "lɛ" (and) and "gu" (out).

The word means "enter" and "go out", which in English means entrance. Such is the reality of the form of these lexical items in Kolangɛ which the older generation speakers use in their everyday discourse. But due to a probable cause of ignorance or inexperience the youth speakers of Kolangɛ do not recognize this fact and so pronounce these words and others in their own way.

Other pairs of words from the table like "dɛtampu" realized as "datæmpu" (cotton wool), "dɛtaga" realized as "datæga" (cloth), and "lɛsaugye" realized as "lasauje" (a type of shaddy tree) depicts older generation and youth forms respectively. In this form, the youth speakers replace the sound /ɛ/ with /a/ after /d/ when it occurs before the alveolar voiceless plosive /t/ in a word. But in the last pair of words, /a / replaces / ɛ / after the lateral /l̪ / and before the sibilant /s/. These are other pairs that exist in free variation.

In words like "paaraga" and "paalaga" (conversation) used respectively by the older generation and the youth, the latter group tend to replace the trill /r/ with the lateral /l̪/. Similarly, in the word "tootege" and "teetege" (a wild animal), the youth replaces /oo/ in the older generation form with /ee/.

The study reveals that the older generation forms represent original Kolangɛ words which the youth corrupt into their own use of language. In all these different usages; free variants (in which two different sounds occur in the same environment in pairs of words) have the same meaning. This reveals the pronunciation patterns of the older generation and the youth in the study area.

The study further revealed frequent and consistent use of the variant forms among the speakers to reflect pronunciation behaviours in their age groupings. This is evidence of

the prevalence and use of social dialects in the study area. The older generation forms are noticed to be original Kolangɛ lexical items realised in their correct pronunciation. The youth, on the other hand, are noticed to frequently use variants of these original pronunciations in daily discourse.

4.4 Discussion of Findings.

The study was carried out in general to ascertain the results of sociolinguistic analysis of social dialects in the study area. The discussion explains social dialect uses and also compares the results to studies captured in literature review of the study. This is done across the variable age but in particular, the older generation and the youth forms. Sixty (60) speakers consisting of (30) older generation speakers and 30 youth speakers who have lived in the study area for all their lifetime were selected to participate in the study.

The researcher was specifically interested in a sociolinguistic analysis of social dialect variation. He explains the type of lexical and pronunciation variations among speakers basically on the social variable of age with the older generation and the youth as centre of study. In this section, I discuss the research questions that guided the study in line with the findings from analysis of data.

4.4.1 Research Question 1

What type of lexical variations are identified in everyday discourse of native Kolangɛ speakers?

The research findings revealed that social dialects indeed exist in the Kolangɛ speech community. Variations were found in word choices. This has to do with the use of different forms to express the same thing. These different forms and their uses are

manifested in the older generation and the youth speech forms. The use of social dialects from the study is seen as user-based rather than language-based so that users perceive authentic use of language as non-linguistic for promotion of their effective use of language to determine their social group identity.

The research revealed that there are different forms of lexical variations. It identified three main types of lexical variations in the Kolangɛ speech community from the choices speakers make. One of them is the choice of two lexical items, one of which is Kolangɛ original form and the other non-Kolangɛ form. From the data, word forms such as; "gbangɛ" realized as "bakɛte", "doolie" realized as "sunsum", "zolongo" realized as "ataadeɛ", "hoohoowie" realized as "sonkrosuo" and "yipuobela" realized as "aduanan" were noticed among the older generation and youth speakers respectively. An early related study by Brown & Attardo (2005) showed vocabulary variations in the Japanese society. That study revealed that difference lies between the choice of pronouns used by men and women in formal situations. For example, in usage, the informal 1st person pronoun is realized as 'boku' for men but 'watashi' or 'atashi' for women to express the same thing. This sets the speakers apart for gender identification. Similarly, the choices made by speakers on lexical items in the current study sets them apart as older generation or youth speakers. Both study findings have correlation so far as social dialects studies are concerned.

Another variation form showed two lexical items both of which are original Kolangɛ words. The findings revealed same word meanings in different forms like; "akaratoto" with its variation form; "akara", "noosooro" with its variant "mara", "do" with its variant "ħwɔɪ", "diogoogo" with its variant "lomunu", "atwubu" with its variant

"asikooko' by older generation and younger generation speakers respectively. Lakoff (1975) in an early study noted lexical variations among male and female speakers that express same meaning. Japanese women were found to prefix /o/ on their words to show politeness in the culture. This sets them apart from the men forms. Similarly, the use of different forms of lexical items in the Kolangɛ study sets the older generation and the youth speakers apart because the youth appear frquently to sound prestigeous, innovative or modern and possibly act as initiators of language change. However, it is noted that in all developments, it does not mean that the speakers are from different linguistic backgrounds.

Again, the study found out that, there are other lexical variation forms derived from loan words specifically from English. Such loan variations from the study include; "maragyɪsɛɛ' realized as "lɔya", "sɛwɛtoko" as "pɛn", "goodoben" as "kɔɔto", "tuipasɛɛ" as "koasɛɛ" and "Kyaase" as "Charles". These variation forms are depicted by the older generation and the youth speakers respectively in the speech community. The youth forms are basically variations derived from English loan words other than original Kolangɛ words.

The present results lend support to Chambers & Trudgill (1980) who state that there seems to be no language that is pure in usage because many languages are exposed to loan words which have been nativised and used as part of the linguistic repertoire of such languages. This same idea is corroborated by Wardhaugh (1992). Kolangɛ is identified in Ghana as a minority language. It is hardly heard beyond the fringes of River Tain which marks its northern and southern boundaries. Loan words which are from English and Asante Twi are prevalent and in frequent use by the youth speakers. The youth speakers are seen as viable and potential initiators for a possible language change.

The various forms of lexical variations identified in the study do not impair intended meaning in context among speakers. The study noted again that the older generation speakers are frequently inclined to the use of lexical items original in Kolangɛ in casual, relaxed or informal situations. They also use the youth forms in formal situations whereas the youth are frequently found with the use of non-Kolangɛ forms; scarcely are they found using the older generation forms. Milroy & Gordon (2003) believed that, individuals vary in the extent to which they use particular features and speak noticeably differently according to situational context. The findings of this present study have bearing in what Milroy & Gordon have opined about the individual's speech behaviour because the idea they have expressed is reflected in the speech characteristics of the native Kolangɛ speaker in this study.

The findings of the present study on the choice of vocabulary is again reflected in the results of similar social dialect studies in the United States by Schneidmester (2006), Heidi & Thiel (2007) and Evita (2013). All these studies confirmed the existence of social dialects in the study areas in the United States. All the study results showed that there were clear relationship between the age of an individual and the choice of term used to describe a carbonated beverage in their US studies. The choice of lexical items among native Kolangɛ speakers in this study is similarly influenced by the age of the speakers as is the case of the US studies. The findings of the present study and that of the various findings from US studies have correlation which could be interpreted to mean that the use of social dialects is not confined to only one place. More so, social dialect study results generally intend to reveal variations in language and how the patterns continue to change. The existence of social dialects is seen as universal and their prevalence cut across cultures and

nations globally. It is reasonable to assume that difference in word forms contribute to the social dialects in the present study.

4.4.2 Research Question 2

What type of pronunciation variants are identified in lexical items between the older generation and the youth speakers?

The research findings identified pronunciation variants among native speakers of Kolangɛ. The variants identified involve the retention and deletion of vowels and consonants in speakers' speech patterns.

The present study is consistent with previous study findings by Labov (1966) on the phonetic variants of [r] which he conducted in New York Departmental Stores in US. The finding was that the consonantal /r/ sound in words like 'fourth' and 'floor' has two variants [r] and [θ]. The [r] sound was realized mostly by the high status people while the lower status people do not. The result seems to suggest that the affluent choice of words and pronunciation is different from the lower class people. Such is a similar case seen with the older generation and the youth speakers in Kolangɛ. The older generation are regarded as old fashioned and they try to maintain the original pronunciation of words whereas the youth, described as viable and modern users of language, provide variant pronunciations to the older generation. In words like "barana", "karantɛ", "pɔrɔpeekɛ" and "gborozugɔ", the older generation speakers retain the /r/ sound in each word whereas the youth speakers delete it in each word to realize variants like; "baana", "kaantɛ", "pɔɔpeekɛ" and "gboozugɔ". It was however, noted that with the variant forms meaning is not affected in any way.

Moreover, the result of the present study is consistent to the result of the previous study finding by Levine & Crocket (1966) in North Carolina. That study was on the occurrence of [r] that is, its presence or absence in words like 'car'and 'card'. The study finding was that sometimes people pronounce the [r] and sometimes they did not. The high social class was found to be associated with both the use of [r] and its non-use and this suggests the co-existence in that community two competing standards. A similar situation of double use is found among some female speakers of Kolangɛ but this double use involves consonant deletion and retention. Fifteen (15) female speakers were identified to have double standards in usage which involves the retention and deletion of the consonant sounds /r/ and /l̪/. They are found at one instance or another, deleting or retaining /r/ and /l/ in their speech patterns. They are varied and are described as speakers playing a double role in the use of /r/ and /l̪/. Their ambivalent usage points to the fact that they are inclined to maintain the original pronunciation form like the older generation or like the youth with a variant bringing about innovation into the language. All these occurrences are indications that social dialects are in use in the Kolangɛ speech community.

According to Agata (2010), there is substantial evidence of /t/ and /d/ deletion as final stops in Bequia. The study revealed was that in Hamilton and Pagent farm, females were responsible for the majority of /t/ and /d/ deletions in the two villages but the females in Mount Pleasant are least likely to delete the final stop. The correlation of Agata's finding and that of the Kolangɛ study is that the older generation tend to retain /r/ and /l̪/ in their speech forms. But the youth on the other hand delete /r/ and /l̪/ in the same environments in same words as used by the older generation. Labov (1994) opines that, Linguistic variation is not only geographically stratified but it is socially stratified as well. According

to his theory, people having the same realization of a linguistic phenomenon would be in the same social group. To add to this observation, Denham & Lobeck (2010) stated that every language and every dialect is equally capable of expressing complete ideas. Through this, I believe the potentials of individual speakers are made manifest.

Another pronunciation variation identified in the study is free variation. The present study found out that the youth are more inclined to free variation (ie. free variant forms) of pronunciation. The interview and conversation sessions with informants revealed that the older generation speakers are embarrassed about the youth forms of pronunciation in languge use. The older generation-speaker forms are regarded as the original and recognized forms which could be assigned etymological, historical and sociolinguitic explanations. The youth speakers who seem oblivious of this reality scarcely attempt to use the older generation forms.

The results from the interview and conversation session further revealed that the situation is heartbreaking and a great worry for the older geneartion speakers to see the youth realizing poor pronunciation forms frequently. The older generation describes the youth forms with negative adjectives such as improper or incorrect forms which they think will affect the future of the language. However, they do not underrate the form of youth language by attributing negative traits, such as low intelligence or laziness to the individual speaking.

This scenario has revealed that Kolangɛ is amazingly diverse through lexical and pronunciation variations in usage. The way variant lexical and pronunciation items are used in the Kolangɛ speech community is a pointer that, it does not matter how people speak, they are still the same indegens who deserve an equal chance. And also, that because the

older generation and the youth vary in the choice and use of certain lexical forms and pronunciation variants does not measure them as people coming from a different race or ethnicity.

4.4.3 Research Question 3

What specific process (es) is/are involved in pronunciation variations of lexical items between the older generation and the youth groups of Kolangɛ speakers?

The study identified heterogeneous variations of social dialects of the speakers. It realized that the linguistic variables are subject to the age variable. The present study revealed some occurrences in pronunciation variation among native Kolangɛ speakers involving the deletion and retention of the appoximants /r/ and /l/. This finding has correlation with a study by Ahmed (2011). He noted that the Kananchi speakers tend to delete consonant sounds like /b/, /f/ and /m/ when each occurs before another consonant but the Kabanchi speakers tend to retain and produce such sounds before other consonants.

It was noted in the present study that the older generation speakers retain /r/ and /l̪/ sounds in their speech forms but the youth speakers delete them completely in their forms. The /r/ and /l̪/ sound deletions occur when each comes between two vowels in a word. It was noted that the /r/ and /l̪/ sound deletions result in vowel sequencing. The data presented forms such as; barana realised as baana, bɔrɔfena as bɔɔfena, gborozugɔ as gboozugɔ and karantɛ as kaantɛ.

Also the present study results proved that there was significant difference between older generation and youth pronunciation forms. The older generation forms are considered the original forms of Kolangɛ used in informal situation in contrast to the youth forms used

in education, media and church. This finding again supports Ahmed (2011) who found that the Kananchi dialect of the Hausa language is considered the standard variety whereas the Kabanchi dialect is used in informal situations.

Levine & Crocket (1966) also reported a finding on the relisation of the linguistic variable /r/. They noted that sometimes /r/ is deleted when it occurs immediately after /a/ in words like 'car' and 'card' by most people. But the deletion and retention is associated with the High social class group which displays and suggests the co-existence of competing standards.

Bartlett (2003) reported the finding from his study that, in the language of Southland in New Zealand, the older speakers retain their 'r's' in all appropriate environments in words like; *horse, cart, letter* and *nurse*". The middle-aged speakers sometimes retain /r/ and sometimes delete it. The younger speakers were also found to be varied with the use of /r/. They deleted /r/ in words like *horse* and *cart* but retained /r/ in words like *purple*, *shirt, third, term* and *bird*. This reveals /r/ retention and deletion in certain positions of words in that study area.

Eckert (1997) observes that adolescents lead the entire age spectrum in sound change and the general use of vernacular variables. It was observed that at this period the adolescents construct their own identities and as such use features perculiar to them. This fact is noticed with the youth speakers of Kolangε in their speech patterns and this is a basic fact that seems to explain their variant forms in usage.

Pronunciation variations are realized in free variation too. For the word 'paaraga', which is an older generation form, its variant for the youth is "paalaga"in which case /r/ is

replaced by /l̩/. "Tootege" is an older generation form which means a wild animal. Its youth form is "teetege" in which "oo"is replaced by "ee" between two alveolar sounds /t/. Another word form is 'nadua' (nail) for the older generation. Its variant is realized as "dadua" by the youth. In this form the alveolar nasal /n/ is replaced with /d/.

4.5 Summary of Chapter

In this chapter, I have discussed lexical and pronunciation variations. The chapter revealed that social dialects prevail in the study area and are used among the older generation and the youth speakers. Lexical variations discussed include lexical items with one rooted in original Kolangɛ and the other non- Kolangɛ form. Also, two lexical items of original Kolangɛ form and another category of words derived from English loan words are discussed.

The chapter again discussed pronunciation variants. It discussed the linguistic variables; (r and l̩) and vowels in usage. The issue of free variant forms of speakers was also discussed. Specific areas discussed were consonant retention and deletion in speakers' forms. The processes involved in these phenomena were explained. The chapter finally, discussed the analysis of study findings in depth.

The chapter noted that in general there is speaker consistency in the linguistic behaviour of speakers. It was discovered that though the form and pronunciation of the variant words differ, the meanings that they express in similar contexts do not affect intelligibility. The summary of findings will be presented in chapter five.

CHAPTER FIVE

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.0 Introduction.

This chapter presents the summary of results of the findings, conclusion and recommendations based on the data obtained for analysis. The study focused on a sociolinguistic analysis of lexical and pronunciation variations among native speakers of Kolangɛ located in the Tain District of the Bono-Ahafo region of Ghana. Its main purpose was to examine the speech forms of older generation and youth speakers in everyday discourse in order to establish any differences there may be. The main domains covered were the home setting, the farm and the field of play. The study utilized a qualitative study design employing a survey methodology. Sixty (60) older generation and youth speakers all together were selected as informants who were engaged in interview and conversation sessions to obtain data for analysis.

5.1 Summary of Findings.

The main findings based on social dialect variations are summarized and outlined under the headings Lexical Variations and Pronunciation Variations.

5.1.1 Lexical Variations.

The study revealed three different lexical variations in use. These are:

i. Lexical items of Kolangɛ and non- Kolangɛ forms.

ii. Lexical items of original Kolangɛ forms.

iii. Lexical items derived from loan words in English.

Summarily, lexical items are used in variation by the older generation and the youth speakers in similar situations. The older generation forms is regarded as the original Kolangɛ forms. The older generation choice of words is inclined towards euphemistic expressions whereas the youth forms sometimes appear blunt and sneering. The older generation in more relaxed, casual or informal situations frequently use the original forms but in formal situations, they tend to use non-Kolangɛ forms typical in use by the youth. On the other hand, the youth forms are frequently non- Kolangɛ lexical items which are most of the times inclined towards Asante Twi and English forms. Scarcely do the youth speakers use the original forms of the older generation. The different lexical items do not impair meaning in context of use. It is clear from the findings that social dialects are prevalent and are in operation in the study area.

5.1.2 Pronunciation Variations.

The study revealed two different pronunciation variants. These are:

i. Deletion and retention of the approximants /r/ and /l/ in speaker forms.

ii. Free variation.

The older generation speakers frequently retain the linguistic variables /r/ and /l/ in their pronunciation. But the youth speakers on the other hand delete them in the same environment in the words in which they occur. Similarly, in free variation, the youth replaces a different sound in the same environment with a sound the older generation uses. Generally each speaker-group shows consistency in their pronunciation behaviours. The older generation pronunciation forms are considered original Kolangɛ forms.

The general implication from the findings of the study have been that though genetically different from Asante Twi and English, Kolangɛ is seen as gradually being influenced by these languages by the frequent use of their lexical items and pronunciation forms by the youth speakers due mainly to language contact.

This linguistic behaviour in display by the youngsters, who are seen as viable language users, could have a long term influence on the original form of the language. On the other hand, the frequent use of loan words from English may facilitate the learning abilities of native Kolangɛ speakers studying English at school for official use. The knowledge gained with the use of loan words from English could help them to compare and analyse native lexical items with English forms and thereby sharpen their knowledge in word formation for vocabulary development.

5.2 Conclusion.

People all over the globe have language which they use. In the people lies the abilty of the language they speak. The Kolangɛ people are a people defined by their language. If Kolangɛ is not well- known or still lie at a low profile among languages in Ghana, it means it has lost its status. A potential factor that accounts for this has been the linguistic behaviour of the youth speakers who prefer using Asante Twi and English linguistic variants to their native language. The reason behind this interest is the wide acceptance of Twi and English in Ghana in many spheres of daily life.

Although social dialects have been widely studied, not many studies have been done in the Kolangɛ language. Being a language with many social variables, social dialects are prevalent and used in the speech community to an appreciable extent displaying lexical and pronunciation variations.

5.3 Recommendations

This study was purely qualitative. It dwelt mostly on interview and conversation (a survey on informants' opinions). The data obtained was generally presented and discussed in chapter four. Since the current study was purely qualitative, I recommend that another research design such as quantitative design should be undertaken for a similar study on the topic to measure variables and assess the impact of these variables on an outcome which is applicable to a large number of people.

I also recommend that further research on social dialects be conducted in the entire Kolangɛ speech community to cover the Badu speech community in the Tain District as a comparative study. Such a study is expected to cover a bigger sample size than the current one and may reveal new trends of linguistic behaviour of native speakers.

It stands to reason to say that in social dialects studies one major social factor that possibly accounts for language change is age via younger generation speech. This is often observed in the different choices of words and pronunciation forms in youth speakers. In this current study, the younger generation speakers were seen to differ virtually in lexical and pronunciation forms. The youth were identified to be the frequent users of non-Kolangɛ forms of lexical items as against the older generation's frequent use of original Kolangɛ forms. The persistent and continuous use of non-Kolangɛ forms by the youth may override the older generation forms because the youth are noted as viable language users. This practice could possibly bring about a change in languge use resulting in the identity of the Kolangɛ language and its speakers' assimiliated. It is recommended that the youth speakers be encouraged to emulate the older generation's choice of lexical items in order to help bring them closer to the original form of the language.

It also came out that Kolangɛ is not taught in school nor used in church. It is mainly used in casual and informal situations. Kolangɛ is again used in ceremonial situations such as making libation, settling disputes in the palace or at arbitration sittings or performing traditional rites at shrines. In this current study, it was revealed that 40 out of 60, approximately 67% of native speakers selected for the study, could not count accurately beyond 30 in Kolangɛ. They resort to Asante Twi counting numerals. But in spite of this problem, there seem to be no attempt by anyone to help address the situation. Another recommendation is that local competitions be organized and held periodically on the choice of original Kolangɛ lexical items to tell stories, talk about objects and situations. Winners of such contests are to be handsomely rewarded or highly commended by concerned stakeholders in the speech community to spur others on.

Free variation in speech was observed as a linguistic factor that has created a great distortion in the pronunciation of youth speakers in this current study. The youth speakers frequently provide variant sounds to realize different pronunciations instead of the original Kolangɛ forms maintained by the older generation. The gap created by this disparity during the study was found to be wide. For the youth to acquire and develop interest to pronounce words like the older generation, all the elderly folks should take it upon themselves as teachers of the language in their various homes and the entire community. They should cautiously educate the youth speakers by doing 'on-the-spot' correction of all mispronunciation forms they exhibit. This must be a routine task not a nine day wonder. The youth on the other hand must be encouraged to accept any corrections in good faith in order to forestall their pronunciation as true native speakers of Kolangɛ.

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APPENDICES

APPENDIX A

WORD LIST INTENDED FOR LITERATE NATIVE KOLANGɛ SPEAKERS

LEXICAL ITEMS

bucket

towel

cup

blanket

cutlass

spoon

car

bread

window

bicycle

bowl

tuberculosis

thirty

fifty

seventy

eighty

thousand

one million

lemon

moon

pineapple

orange

mouse

drinking glass

knife

ladel

earthenware bowl

necklace

singlet

shirt

earring

cat

dog

lizard

lay

score

goalkeeper

refuse dump

bend down

LOAN WORDS

lawyer

tailor

nurse

parliament

court

soldier

carpenter

whiteman

African

malaria

PRONUNCIATION VARIATION

plantain

knife

pawpaw

maize

darkness

scar

an elderly person

fast, doing things fast

FREE VARIATION

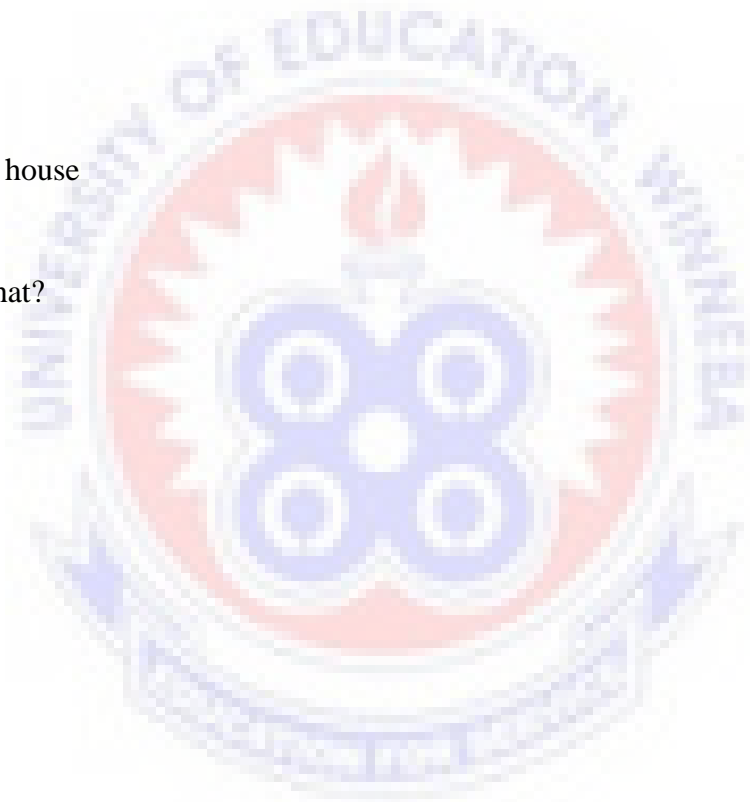*Aborampah word list 2016*

Pot

night

snake

nail

cotton wool

dwarf

leopard

dilapidated house

evening

You say what?

Aborampah word list 2016

APPENDIX B

PICTURE LIST INTENDED FOR NON-LITERATE NATIVE SPEAKERS OF

KOLANGƐ
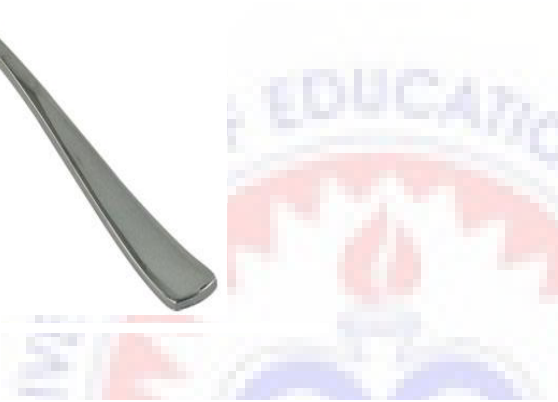
cleaver

cook's knife

carving knife

+ bread knife