

A sociolinguistic survey of the Anii-Akpe language area

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Abstract

This survey report presents a sociolinguistic survey conducted in the Anii-Akpe speech communities (Kwa language family) of Benin and Togo. The survey was designed to help SIL-Togo/Benin administrators determine the involvement of SIL in these language communities.

Through the elicitation of wordlists, as well as the administration of community and individual interviews, the survey researchers collected data concerning tested and reported levels of dialect intercomprehension, language use in various domains both public and private, language attitudes toward both written and oral forms of Anii, reported levels of bilingualism in various languages, as well as education and literacy levels.

The results are given for each of the above-mentioned categories, with emphasis given to areas which provided insights into both the extent of dialect intercomprehension and the level of community interest in language development.

Through a combination of a sufficient percentage of lexical similarity and a high level of tested comprehension, the results show that Anii and Akpe are one language. There are no indications of language shift. Attitudes toward the development of Anii are positive.

1. Introduction

This paper reports on a sociolinguistic survey conducted in the Anii and Akpe speech communities of Benin and Togo. The purpose of the survey was to gather data that would help administrators of SIL International, Togo/Benin, decide the nature and extent of SIL's involvement among these communities.

The survey was carried out in May 1996 by Angela Kluge, Barbara Tompkins (members of SIL, Togo/Benin), and Ebenezer Boafo (of the Ghana Institute of Linguistics, Literacy and Bible Translation).

In the following sections pertinent background information is presented. Some of the data were gathered during interviews with various community leaders. (See Section 4.1.)

1.1. Language situation

1.1.1. Language classification and dialects

The following information is taken from the 1992 *Ethnologue* (Grimes 1992).

1. Anii

Kwa, Nyo, Potou-Tano, Basila-Adele¹

Alternative Names: Basila, Bassila, Gisida, Baseca, Winji-Winji, Ouinji-Ouinji

Dialect Names: Gikolodjya, Gilempla, Giseda

¹ An Adele primer, produced in Ghana, was taken along and shown to several people who are literate in Anii. None were able to read the primer with comprehension. No further investigation was made.

2. Akpe

Kwa, Nyo, Potou-Tano, unclassified

Dialect Names: Gisème (spoken in Afem and Boussou) and Ananjubi (spoken in Balanka)²

1.1.2. Map and description of the area

1.1.2.1. Location

According to the *Ethnologue* (Grimes 1992:159,401), Anii is spoken around Bassila in Benin, while, according to Karan, the Akpe live in Togo in the Tchamba Préfecture, separated from the Anii by the Togo-Benin border (Karan 1984:9). (See Appendix A for a map of the area.)

1. Benin

The Anii communities are situated in mid-west Benin, in an area north of and including Bassila in the Sous-Préfecture of Bassila. All Anii villages are located in the districts of Bassila and Pénessoulou. The Anii area is bordered to the north by Nago and Yom language groups, to the east by the Bariba language group, to the south by another group of Nago people, and to the west the area is defined by the Togo-Benin border, with Akpe villages being the closest neighbors west of the border.

The following is a list of all known Anii villages:

- Bassila, Agarongadou, Bayakou, Bodi, Dégrou, Guiguissou, Kodowari, Mèèla, Nagayile, Pénélan, Pénessoulou, N'Borkro, and Saramanga.

There are also a few villages which are inhabited by Anii as well as other people groups:

- Friniou, Tchétou, and Grédebou.

2. Togo

The Akpe language area is located in mid-east Togo, east of Tchamba in the Tchamba Préfecture. To the west, the Akpe communities are bordered by the Akaselem (Tchamba) language group, with Edekiri language groups to the south, and to the north and east lies the Togo-Benin border, with Anii villages being the closest neighbors east of the border. According to Karan (1984:9), Akpe is spoken at Balanka, Afem-Boussou, and Kouloumi.

1.1.2.2. Village information

The following information, including population estimates, was either given by the literacy coordinator in Bassila, or collected during trips to the various villages. It is not an exhaustive list of villages. [Alternative village names are given in brackets.]

² Karan (1984:10) gives these names as alternative language names rather than dialect names. He adds that in Kouloumi the language is called “dikolinja.” Following previous classifications, Karan chose the name Akpe to represent all villages. Karan also correctly lists Afem-Boussou as one village.

1. Benin

Bassila:

- situated along the main road between Bantè and Djougou
- largest of Anii communities
- location of all district offices
- main market for area
- several primary schools, middle school
- location of regional literacy office
- hospital
- no hotel at this writing
- two churches
- mosque

Bayakou [Mbayakou]:

- 15 km east of Bougou
- accessible via Bougou (the road coming from Bodi, as indicated by the Carte Générale (Benin), is in a very poor condition)
- dirt and rock road is passable, though there are some difficult areas
- the village is surrounded by forest
- estimated population: 1,500
- primary school
- literacy work, but not in 1996
- no church
- mosque

Bodi:

- 45 km north of Bassila, along the road Bassila-Djougou
- primary school
- no church
- mosque

Kodowari:

- 30 km north of Bassila, along the road Bassila-Djougou
- primary school
- no church
- mosque

Additional information on other villages not surveyed:

Agarongadou [Agaradebu]:

- near Saramanga
- estimated population: 50
- no school
- literacy work, but not in 1996
- no church
- mosque

Dég nou:

- south of Bayakou along the road toward Saramanga
- private school started in 1996 by a political party
- past literacy work
- no church
- mosque

Mèèla [Nièlang]:

- located between Dég nou and Saramanga
- estimated population: 50
- no school
- no church
- mosque

N' Borko:

- located between Bassila and Saramanga
- estimated population: 300
- no school
- past literacy work
- no church
- mosque

Saramanga:

- located northeast of Bassila on the road to Bayakou
- estimated population: 200
- private school (started in 1996)
- Union Villagois de Santé
- no church
- mosque

2. Togo

Afem-Boussou [Akpatò, Afem]³

- 15 km north-east of Tchamba; approximately 5 km west of the Togo-Benin border
- Togolese border post, no Benin border post
- dirt road from either Tchamba or Friniou (Benin) will have some muddy patches during rainy season
- primary school
- Kotokoli literacy classes for women
- no church
- mosque

³ Elders in Afem pointed out that their village name is "Afem," a name given to them by the colonizers. However, they stated that the actual name of the village is "Nsim," which in French means *nous sommes venus pour rester*. The current distinction between Afem-Kabiye and Afem-Boussou is, according to the elders, incorrect. Kabiye people came to farm around Afem and settled nearby. The area where they are living was called Afem-Kabiye. However, according to the elders, it is the same village. The elders further stated that they would prefer the use of just the one name, "Afem," instead of the double listing, "Afem-Boussou" and "Afem-Kabiye." As for the name "Akpatò" as found on the map of Togo (Carte Générale au 1:500,000), this is the name for an old village where the Afem people used to live. They moved from that village and established a new village, what is presently Afem.

Balanka:

- 15 km south-east of Kouloumi; 4 km west of the Bassila-Bantè road in Benin
- Togolese border post, no Benin border post
- the village is located on top of a low hill
- dirt roads from either Kouloumi or Benin will have some muddy patches during rainy season. The dirt road between Balanka and Kouloumi is not a “Route de praticabilité secondaire” as indicated on the Carte Générale (Togo); it is rather a “Piste saisonnaire” or “Piste carrossable.”
- primary school
- no church
- mosque

Kouloumi:

- 16 km south-east of Tchamba; from Benin easiest access is through Balanka
- dirt road is in good condition
- primary school
- Kotokoli literacy classes for women
- no church
- mosque

1.2. Population**1.2.1. Benin**

The Benin Census Data 1992 (Ministère du Plan et de la Restructuration Economique 1994, Vol I:2) lists the total population as follows:

District of Bassila:	9,655
District of Pénessoulou:	16,544

TOTAL	26,199

It is noted though that these totals refer:

1. to all villages of both districts (including those villages where reportedly no Anii speakers live) and
2. to the entire population of each village, including non-Anii speakers living in the community.

Therefore, the actual number of Anii speakers is estimated to be less than 25,000 speakers.

In 1980, the *Elements du Mini-Atlas Linguistic de la Province de l'Atakora* (C.N.L.B. 1980:13) estimated a total of 12,500 Anii speakers, which, assuming 3% population growth per year, would be 20,042 speakers in 1996. In 1991, Vanderaa (1991:7) only recorded 7,000 Anii speakers, which appears to be rather low, considering the above estimates.

1.2.2. Togo

According to data supplied by the Préfet in Tchamba, the 1995 population total for the three Akpe villages was 10,830. In 1995, the chiefs of the various communities in the Tchamba Préfecture were asked to give the current population of their villages. The following totals were submitted. It is noted though that these totals refer to the entire population of each village, including non-Akpe speakers living in the community.

Afem-Boussou:	2,727
Balanka:	5,352
Kouloumi	2,751

TOTAL	10,830

In 1984, Karan (1984:10) estimated the number of Akpe speakers to be approximately 5,500, which would be close to the 10,830 estimate in 1996, if a 3% growth rate is assumed. In 1991, Vanderaa (1991:15) gave an estimate of 3,400 speakers, which once again appears to be rather low.

1.3. History of migration

1.3.1. Anii

There does not appear to be a consensus about the origin of the Anii people. The following information is what was gleaned from interviews with a long-term Bassila resident and an elder in Bassila, as well as information taken from the report of the seminar held in 1979 by the Anii language commission (S-C.N.A 1979).

The Anii are migrants: Bambara, Nintchè, and Troare from areas in Mali, Burkina Faso, and Guinea; Agni from Côte d'Ivoire; Bariba, Fon, and Kabiye. The majority, however, are originally Akim (Akem). It is unknown where the Akim came from, although it is hypothesized that they came from either Ghana or Côte d'Ivoire. The drums the Anii use today are originally from Ghana, thus, there is some connection.

The elders in Bayakou stated that the people in the community are originally from Mali. The greetings used by the people of Bayakou, "Tarewere," reportedly give further indication of an influence from Mali.

As for the people of Bassila, it is reported that they are originally from Birini (on the Natitingou road), which is a Bariba area. The founder of Bassila was Babagado, a hunter and blacksmith. In addition to the group from Birini, called Djeriwe, there are reportedly two other major groups in Bassila, divided according to their areas of origin: the Akimi from Bassar,⁴ and the Ataronwa (from Niki in northern Benin and from the Bariba area). There are three royal families among the Ataronwas; each has its own royal line and chieftaincy is rotated among these three families. About five chiefs have reigned since independence and there were seven chiefs before independence.

⁴ It is unknown whether or not the "Akimi" are identical to the "Akim," previously mentioned.

1.3.2. Akpe

The following historical accounts were given by elders and citizens of Akpe communities during Karan's sociolinguistic survey in 1984 (Karan 1984:10).

Afem-Boussou was founded by Kobile Samangara, a farmer in the Bariba area. The ancestors of Kouloumi also came from this area. Twelve chiefs have reigned since Afem-Boussou was founded, while six chiefs have reigned in Kouloumi.

The ancestors of Balanka originated from Akpe, near Ouidah in Benin. Five chiefs reigned before the colonial era, and since then there have been seven chiefs. The Balanka people are aware that their history differs from that of their neighbors.

1.4. Presence of other ethnic groups

None of the villages visited are isolated from contact with other ethnic groups. Village elders in Benin reported the presence of Yom, Ditammari, Nago, Kotokoli, Logba, Peul, Adja, and a few Tchamba speakers living in Anii villages as well as in some of the surrounding villages.

For the villages in Togo, elders reported the presence of Tchamba, Ana,⁵ Nago, and a few Kotokoli speakers. In the village of Afem, elders reported many mixed marriages with Tchamba, while in Balanka the majority of mixed marriages are with Ana.

1.5. Regional language use

The official language of both Togo and Benin, for government and education, is French. Kabiye is taught in some Togolese schools, including Afem.

In Benin, radio emissions in Anii are broadcast every Wednesday from 0800 to 0815 (subject: general information) and on Thursdays from 1930 to 1945 (subject: education, rural development, and health). It was not clear whether or not these emissions are always in Bassila Anii. There are also radio emissions in Kotokoli, Tchamba, and Ifè.

1.6. Education

1.6.1. Formal education

1.6.1.1. School enrollment in Anii villages:

The following information was obtained at the "Circonscription Scolaire" in Bassila.

⁵ The terms "Ana" and "Nago" seem to be rather ambiguous. For further discussion see Appendix 0.

1. Primary Schools (1995/96)

	Girls	Boys	Total
Bassila:			
Bakabaka	132	223	355
Bassila A	168	253	421
Bassila B	155	171	326
Bassila C	115	181	296
Quartier A	131	238	369
Quartier B	92	147	239
Bayakou	49	77	126
Bodi	99	271	370
Kodowari	63	193	256
Nagayile	82	166	248
Pénélan	80	206	286
Pénessoulou	138	242	380
Tchéto	32	93	125
TOTAL	1,336	2,461	3,797

In 1994/1995, for the Sous-Préfecture of Bassila, the total enrollment of students in primary schools was 7,918 (boys: 5,255; girls: 2,663).

In 1995/1996 the total enrollment was 9,269 (a total increase of 1,351). Although the totals by gender were not yet available, the secretary of the “Circonscription Scolaire” stated that most of those newly enrolled were girls, most likely due to the fact that school fees for girls had been abandoned.

2. Middle school (Collège)

The middle school for the Anii area is located in Bassila. Most students come from Bassila, Pénessoulou, Manigri, Bigina (Waama), Aledjo (Kotokoli), and Kikele (Nago).

Total enrollment: 455 students

- boys: 406
- girls: 49 (12% of the total)

Approximately 25% of students enrolled in the “troisième” (4th year of middle school) continue at a senior secondary school.

1.6.1.2. School enrollment in Akpe villages

The following information was obtained at the “Direction de l’Enseignement de Première Degrée” in Tchamba. The totals for school enrollment in the Tchamba Préfecture are according to the *Statistique Scolaires et Etat du Personnel* (M.E.N. 1996).

1. Primary Schools (1995/96)

	Girls	Boys	Total
Afem:	83	163	245
Balanka A:	89	306	395
Balanka B:	76	182	258
Kouloumi:	88	222	310
	-----	-----	-----
TOTAL:	336	873	1,208

2. Middle school

Middle schools (collège) in the area are to be found in Tchamba, Koussountou and Kaboli. In 1995, a total of 378 out of 805 students (47%) succeeded in the middle school entry exams.

1.6.2. Non-formal education1.6.2.1. Benin: Districts of Bassila and Pénessoulou

The following information was given by the literacy coordinator in Bassila.

In 1977, literacy work in Bassila was started, without primers, by an L1 Anii speaker who worked at first among farmers.

In 1978, the Bassila literacy coordinator was asked by the Sous-Préfet of Bassila to get involved in literacy work, especially in Anii (at this point still called Ouinji-Ouinji). At the time, there were still no primers. During the first national seminar of the “Sous-Commission Nationale Anii” (S-C.N.A. 1979), a methodology for literacy and primer development was reportedly discussed.

According to the literacy coordinator, an alphabet and primers were developed in 1979 by the “Commission Nationale de Linguistique du Bénin.” Over the years, the primers were published and several other documents in Anii produced. (See Appendix C for more details.) For the near future, the literacy coordinator plans to train Anii speakers to write simple documents in Anii.

Every year the government allots funding for up to 15 villages of the Sous-Préfecture to hold literacy classes. The selection of villages depends primarily on the motivation of the people within the various communities.⁶ In 1996, Anii literacy classes were held in Bassila, Guiguisso, Pénélan, Nagayilé, Bodi, and Dégnou. Since there are other ethnic groups living in the Sous-Préfecture, literacy classes are also organized in Nago and Kotokoli.⁷

Literacy classes are taught by local volunteers who are trained to do the work. The classes are usually held in the evenings during dry season from January/February till May for an average of 50 days, the time necessary to work through the three primers. At the end of the cycle exams are held, which also include some basic arithmetic. There is a maximum of thirty students per class and each village has only one class. After this first stage, interested students can get involved in a post-literacy stage, where they meet 2–3 times per week in order to read and do arithmetic.

⁶ It is unclear whether a certain village is always offering a literacy class in a certain language, or whether, for example, one year Bodi could offer a Kotokoli class and at another time an Anii class.

⁷ At some point, the literacy coordinator said that literacy classes are also organized in Logba, Ditammari, and Peul. However, he stated that in regard to other languages, the Literacy Department mainly focuses on Kotokoli and Nago.

Enrollment in Anii literacy classes since 1986: 3,875

- Male: 3,762
- Female: 113

Total enrollment in literacy classes for all languages since 1986: 6,187

- Male: 5,977
- Female: 210

The Anii people reportedly have shown and continue to show much interest in the Anii literacy program. In addition, literacy coordinators have been trained in several Anii villages. Even though literacy classes are also conducted in other regional languages, the Anii themselves are mainly interested in Anii classes. However, according to the literacy coordinator, apart from himself and his staff, intellectuals are not very interested in Anii language development. Another intellectual, who is interested in the Anii literacy project, is a staff member of “Direction des Eaux et Fôrets” located in Cotonou (Akpakpá).

1.6.2.2. Togo

1. Afem

The following information is based on information given by the chief’s secretary in Afem.

Kotokoli literacy classes for men have been organized in Afem since 1986. However, the men did not show much interest, so there was always only one class. In 1996, Kotokoli literacy classes were started for women: two classes with 25–30 students each. All participants are mother-tongue Anii speakers; however, not all speak and/or understand Kotokoli.

Classes are only organized during dry season; two primers are currently in use.

2. Balanka

There is neither a literacy coordinator nor a literacy program reported in the village of Balanka.

3. Kouloumi

The following information is based on information given by the chief’s secretary in Kouloumi.

Between 1984 and 1990, Kotokoli literacy classes were organized for men. However, due to lack of interest, the program was stopped. A literacy program was restarted in 1996, this time for the women of the “Femmes du groupement fabrication du gari.” The organizer is a Kotokoli speaker from Koussountou who gets assistance from someone in Kouloumi. Classes are being held throughout the year every Tuesday and Friday. There are currently no classes organized for the men; however, many have reportedly expressed an interest.

Post-literacy work is envisioned for the future.

1.7. Religious situation

The predominant religion in the Anii/Akpe area appears to be Islam with a mosque found in each of the Anii and Akpe villages. In regard to the situation on the Togolese side, Karan (1984:12) reported that the Islamic religion was established in the Akpe area between 50 to 80 years ago. Karan adds that other African Muslims think that the Islamic faith in the Akpe area is not as strong as it should be.

There is also a small Christian presence in the area: Roman Catholic and Assemblies of God, both located in Bassila. However, according to representatives from these two churches, the congregations consist entirely of non-Anii. In none of the other Anii or Akpe villages is a church located.

2. Previous sociolinguistic research

2.1. Wordlists

Wordlists for the Anii language have been compiled in *Listes Lexicales du Bénin* (C.N.L.B. 1983:5–8) and *Seminaire sur les Problemes de Terminologie en Langue Béninoise* (CENALA 1984); it is unknown though which variety of Anii was chosen for the elicitations.

Wordlists for the Akpe language have been compiled in *Listes Lexicales du Togo* (C.N.L.T. 1983:251–262). These wordlists were elicited in Afem-Boussou, Kouloumi, and Balanka. In 1983, Karan also elicited wordlists in the above mentioned villages (archived at SIL Togo/Benin in Kara).

2.2. Sociolinguistic language survey

In 1983, Karan conducted a sociolinguistic survey in the Tchamba Préfecture, during which he surveyed the Akpe language among other languages. His objectives were the following: (a) to determine which languages are spoken in the Préfecture and where each of them is spoken, (b) to elicit wordlists from the Préfecture, (c) to find out the relationship that exists between languages in the Préfecture, and (d) to gather sociolinguistic information on language use, attitudes, levels of bilingualism, as well as other relevant information (Karan 1984).

3. 1996 Survey research questions

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

For the current study, the evaluation of need was based on the factors of dialect intercomprehension and community attitudes toward language development, as well as language viability.

In regard to dialect intercomprehension, Marmor (1996:2) has also suggested several guidelines by which to draw conclusions when evaluating need based on comprehension testing. Following is a list of these guidelines:

- High intercomprehension is defined by an overall test average of “over 90% by all segments of the population.” In this case, it is assumed that there is no need for separate literature.
- Mixed intercomprehension is defined by a situation in which “no segment of the population scores below 80%, but some segments score below 90%.” In this case the need for separate literature depends upon language attitudes and/or the possibility of a second dialect acquisition program.
- Low intercomprehension is defined as an “overall average below 70%.” In this case, there is a need for separate literature, or if attitudes permit, a strong second dialect acquisition program.

It was also a goal of this survey to provide SIL administration with current information and details which would assist in establishing possible project priority and strategies for the language area based on the factors listed above. Therefore, information was gathered with emphasis given to the following questions:

1. What is the level of dialect intercomprehension between Anii and Akpe; and between the varieties of each language? Is there a need for language development in both Anii and Akpe or are they basically the same language? Which variety should be used as a reference dialect?
2. Are Anii and Akpe still viable or are there indications of language shift toward and replacement by Kotokoli, Ifè, or Tchamba?
3. What are community attitudes toward the L1 and L2, the development of the L1, and supporting an L1 project?

Although bilingualism was not believed to be a major concern for the survey, some reported data on bilingualism was gathered; the following factor was investigated:

4. What is the level of proficiency in Kotokoli, Ifè, and/or Tchamba in the Anii/Akpe speech community?

There were also some additional questions, most of which are directly related to the priority and strategy criteria outlined above and will provide updated information for the area. The following questions were considered:

- What is the size of the group(s)?
- Which structures already exist?
- What is the education situation and literacy rate in the area?
- What is the religious situation?
- What written materials already exist? Produced by whom?

4. Survey methodology

The field survey was designed to be conducted in two stages. The first stage was carried out among the Anii communities in Benin. During this first stage, wordlists were elicited and community, as

well as individual, interviews were conducted; the latter included Recorded Text Testing (RTT) of a narrative from Bassila in one of the northern Anii villages.

The second stage of the survey was conducted among the Akpe communities in Togo. This second stage was designed similar to the first; however, more emphasis was given to RTTs with the narrative from Bassila being tested in all three Akpe villages.

Before the commencement of the work in Benin, the survey team visited the Sous-Préfet in Bassila, as well as the mayor and traditional chief of Bassila. In Togo, the team visited the Préfet in Tchamba. The purpose of these visits was to inform area officials of the work before entering the language area.

Throughout the course of the survey, reported, tested, elicited, and observed⁸ data were gathered. This data was collected through the following methods:

- interviews with community leaders: chiefs and elders, the literacy coordinator in Bassila, school teachers, and religious leaders;
- elicitation of wordlists; and
- individual interviews: RTT and individual sociolinguistic questionnaires.

These various methods are described in detail in the following sections.

4.1. Interviews with community leaders

This section describes the purpose and procedures for the interviews held with various community leaders.

4.1.1. Chiefs and elders

The purpose of the interviews with chiefs and elders was to obtain the views of native speakers as to the geographical boundaries of the Anii/Akpe language, intercomprehension between the various Anii/Akpe varieties, use of Anii/Akpe and other pertinent regional languages (Kotokoli, Tchamba, and Ifè) in various domains, language attitudes, community literacy programs and other existing structures, and population patterns. Some questions were also asked concerning proficiency in Kotokoli, Tchamba, and Ifè in the community.

In Benin, community interviews were administered in the villages of Bassila, Bayakou, and Kodowari. It was concluded that since these villages are situated at differing distances and directions from Bassila, they would provide a good sampling of the Anii community. In Togo, interviews were conducted in all three Akpe villages: Afem-Boussou, Balanka, and Kouloumi.

The questionnaire items were posed in their set order or, sometimes, following the topic of conversation. A map was used in conjunction with the questionnaire to aid in determining language boundaries and patterns of language use in the area. The interviews were administered to the village chief and a group of his elders who gave an answer after discussing it among themselves and reaching a consensus. Usually, the chief's secretary served as interpreter between the surveyors and the chief and his elders. (See Appendix D.)

⁸ Observed data was gathered through the observation of L1 speakers by using the same language interpreters from Bassila during the course of the entire survey.

4.1.2. Education officials

1. Formal education

In Benin, the secretary at the “Circonscription Scolaire” in Bassila, the directors of three primary schools in Bassila and Bayakou, and the director of the middle school in Bassila were all interviewed. In Togo, an interview was conducted at the “Direction de l’Enseignement de Première Degrée” in Tchamba.

The purpose of these interviews was to obtain information on the number of schools in the various areas, school enrollment, ratio of Anii/Akpe to other-tongue teachers, and general education levels. Some questions were also asked concerning language use and language proficiency of the students. (See Appendix E.)

2. Non-formal education

Several interviews were conducted with the literacy coordinator in Bassila.

The purpose of these interviews was to ascertain the history of the literacy program in the Anii area, available material, the number of literacy classes, total class populations, and attitudes to literacy classes.

4.1.3. Church leaders

Interviews were conducted with the catechist at the Roman Catholic Church in Bassila and with the Pastor of the Assemblies of God Church in Bassila.

The purpose of these interviews was to determine the religious situation in the area, i.e. number of churches and the various ethnic identities of the members. Questions were also asked in regard to language use in the church context and attitudes of religious leaders and congregations towards Anii/Akpe versus other local languages. (See Appendix F.)

4.2. Wordlists

This section describes the rationale behind the elicitation of wordlists, elicitation points and procedures, as well as the method used for the analysis of the lists.

4.2.1. Rationale

Wordlists were elicited in geographically distributed Anii and Akpe communities in order to determine, based on shared lexical items, the degree of linguistic similarity among these communities. The purpose of wordlist elicitation was two-fold. First, to establish whether Akpe and Anii are, from a linguistic point of view, two different languages or dialects of the same language. Second, to verify, again from a linguistic point of view, whether or not Bassila Anii, which is reportedly the variety used in the already existing literacy material, is linguistically close enough to the other varieties to serve as the reference dialect for the whole area.

The wordlist used for this lexicostatistic part of the survey is based on the Swadesh lists (Swadesh 1950, 1952, 1953, 1955) and ALCAM list (Dieu 1983). A total of 193 words are listed. (See Appendix G.)

4.2.2. Elicitation points

In Benin, wordlists were elicited in Bassila and in Bodi, the most northern Anii village. Bodi was chosen as a representative for the northern Anii villages, where, reportedly, the Anii spoken differs considerably from Bassila Anii. (See Section 5.1.3.2)

In Togo, wordlists were elicited in Kouloumi and Balanka. No wordlist was elicited in Afem-Boussou, since this variety was reportedly very similar to Anii spoken in Benin (Pénessoulou). (See Section 5.1.3.2)

4.2.3. Elicitation procedure

In each village, the lists were elicited from groups of long-term residents, Anii mother-tongue speakers. The elicitation in a group allowed for the discussion of variants, near-synonyms, and synonyms. In this manner, group decisions were made about which form to include in the wordlist. Once the initial wordlist had been elicited, it was possible to double-check the succeeding lists in order to determine whether differences were actual lexical differences or merely misunderstandings. A few words elicited on the first list were also double-checked after all the wordlists were completed in order to assure proper elicitation and understanding.

4.2.4. Analysis

The elicited lists were entered into the computer program WordSurv (Version 2b.5d – Wimbish 1989; JAARS 1994) for further analysis. The program does not apply a comparative method and thus does not determine cognates based on historical analysis. Instead, the program performs a count of shared vocabulary between lists based on similarity groupings, thus classifying apparent cognates – “based on their appearance.”

The initial similarity groupings for shared vocabulary were done according to the criteria outlined by Blair (1990:31) allowing for a few modifications. (See Appendix H.) Based on these groupings WordSurv performs a count of shared vocabulary between lists, including a range of error for each count based on the reliability of the wordlist data. The reliability level assigned to the elicited Anii lists is C: average survey situation with good bilingual informants and satisfactory opportunity to double check (Wimbish 1989:31).

4.3. Individual interviews

Two different types of individual interviews were conducted in the various Anii communities:

1. Recorded Test Testing (RTT) with accompanying RTT questionnaires, and
2. Individual Sociolinguistic Questionnaires.

In this section both types of interviews are described as well as topics related to their administration, such as: test points, selection of subjects, description of the sample, and selection of interpreters.

4.3.1. Recorded Text Testing (RTT)

4.3.1.1. Rationale

The purpose of the RTT was to assess comprehension levels of a Bassila Anii narrative in the Anii and Akpe language communities.

The RTT is an indirect measure of comprehension which has been adapted from dialect intelligibility tests as described by Casad (1974, reprinted 1987). Based on the evaluation of the subject's answers to comprehension questions inserted into a recorded narrative, two inferences can be made: the subject's general comprehension of the whole text and the subject's general comprehension of the tested speech form.

4.3.1.2. Test preparation

1. Test text

A personal narrative in Anii from Bassila was recorded which was to be tested in various villages of the Anii/Akpe area. The narrative was given by the Bassila literacy coordinator, an L1 speaker of Bassila Anii.

The text preparation was done by the literacy coordinator and a member of the survey team. A word-for-word transcription was made, followed by a back translation of the narrative into French. Based on this translation, 16 comprehension questions were devised covering a wide range of semantic areas. These questions were translated into Anii by a group of L1 Anii speakers and then recorded by a female Anii speaker. The questions were interpolated into the narrative directly following the relevant information. Each question was followed by a pause to allow subjects to respond to the question.

The text was pre-tested on four L1 Bassila Anii speakers in order to ensure that the test was properly designed. The subjects were asked to answer the inserted questions in Anii. These answers were translated into French by an interpreter and written down by one of the researchers. After the pre-testing the answers were evaluated and, of the original 16 questions, 12 were chosen for the final test tape. In addition, a base-line scoring system was devised for future scoring. (See Appendix I for a complete transcription and interlinear translation of the test text, including comprehension questions and baseline answers.)

2. Practice texts

For the preparation of the final Anii test tape, additional texts in Bassila Anii and Balanka Akpe were recorded, prepared, pre-tested, and scored as described above. During the actual RTT, these texts were presented to subjects as practice texts for their own dialects. Theoretically, subjects should be presented two texts in their hometown dialect for practice purposes. These texts are as follows:

- a) a short narrative, 1–2 minutes long, with five inserted comprehension questions, serving as a practice test in order to train people in how to take the test, and
- b) a longer narrative, 3–4 minutes long, with ten inserted questions, which will in the following be referred to as the “hometown text.” The hometown text is used to screen all subjects in order to ensure their understanding of the testing method. Low scores ($\leq 80\%$) on the text in the vernacular indicate that the subject has not mastered the test

procedures and the test is invalid for those subjects. Consequently, these subjects are not tested with texts from other varieties.

During the course of this survey, a complete hometown test tape, including a practice and a hometown text, was only prepared for testing in Balanka. Subjects in Bodi, Kouloumi, and Afem-Boussou were only given a short practice text in Anii from Bassila. This procedure was devised based on information gathered during various community interviews. It was stated that the varieties spoken in Kouloumi and Afem-Boussou are the same as the variety spoken in Pénessoulou and Bassila. Likewise, it was reported that, although Anii spoken in Bodi is somewhat different from Anii as spoken in Bassila, all people from Bodi understand Bassila Anii without problems. (See Section 5.1.3.2) Therefore, it seemed sufficient to provide subjects in these three villages with a short practice text in Bassila Anii with five comprehension questions. In order to qualify for the test text in Bassila Anii, subjects had to score at least 80%.

In regard to the Akpe spoken in Balanka, it was stated that among all Anii and Akpe varieties, Balanka Akpe is the most different from Bassila Anii. Therefore, it was deemed necessary to provide subjects from Balanka with practice texts in their own speech variety. It was further decided to modify the RTT methodology by using one hometown narrative which was recorded and prepared with 15 comprehension questions: the first five questions served as a practice and the final ten questions were the hometown test. In order to qualify for the test text in Bassila Anii, subjects had to score at least 80% on the final ten sections. (See Appendix I for a complete transcription and interlinear translation of the practice texts, including comprehension questions and baseline answers.)

3. Final test tapes

For the actual testing, two sets of tapes were prepared. The first set was used for RTT testing in Bodi, Afem-Boussou, and Kouloumi. It was comprised of one tape which contained an introduction statement in Bassila Anii,⁹ followed by the short practice text and the actual test text in Bassila Anii.

The second set consisted of two tapes used for RTT testing in Balanka. The first tape was comprised of the introduction statement mentioned above, translated into Balanka Akpe,¹⁰ followed by the hometown narrative also in Balanka Akpe. The second tape consisted of the actual test text in Bassila Anii with all questions having been translated into Balanka Akpe.

4.3.1.3. Scoring procedure

Based on the compilation of the responses given by L1 Anii and Akpe speakers during the pre-testing of the narratives, a base-line scoring system was devised for future scoring. Each response was first compared to the original narrative, and then compared to the other responses to determine the level of exactness which could be expected from an L1 speaker of the particular narrative. Therefore, if a portion of the original passage was not included in the responses given by L1 speakers, it was not included in the baseline answer. These model answers served as the standard to

⁹ “Nous sommes en train d’étudier la langue anii. ... Nous voudrions savoir si vous comprenez bien les histoires. Il y a quelques histoires facile à comprendre et quelques-unes qui sont plus difficiles. Dans chaque histoire il y a des questions. Les questions concernent les choses qui se passent dans l’histoire. Ecoutez bien afin de répondre correctement aux questions. Voici une histoire!”

¹⁰ The introduction was identical to the one translated into Bassila Anii, except for the first phrase, “Nous sommes en train d’étudier la langue akpe.”

which all future responses of subjects were to be compared. Each correct response was worth one point.

All answers given during the actual RTT testing were compared to the final baseline answers. Each response that was exactly like the baseline answer was immediately marked with full credit. Any variation from the baseline was written down, evaluated separately in comparison to answers by other subjects, and marked with either a fraction of the correct score or 0. For the final scoring for each subject, each script was re-checked by a second surveyor for scoring reliability.

4.3.1.4. Testing procedure

During the actual testing, subjects listened to each section once. They were required to answer the inserted questions in their own language. These answers were translated into French by an interpreter and written down by the researcher. Whenever the subject's response was unclear, the researcher could probe for more input from the subject. If subjects were unable to answer the question correctly, the section was played a second time.

4.3.1.5. RTT questionnaire

The RTT questionnaire was administered alongside the test. The initial questions were used to screen potential subjects by making sure they fell within the social categories requested, as described in Section 4.3.4. The second section of the questionnaire was administered after the test and served as a self-evaluation by the subject of their comprehension of the text and the subject's general comprehension of and attitudes toward Bassila Anii. In a third section, questions were asked regarding the subject's reading and writing abilities and attitudes toward the Anii literacy project. (See Appendix J.)

4.3.2. **Individual sociolinguistic questionnaire**

The individual sociolinguistic questionnaire (IDV-QST or IDV) was used to gather reported data in order to determine: intercomprehension between the various Anii/Akpe communities; speech forms used with various interlocutors in different social situations; attitudes towards Anii/Akpe and other pertinent languages in the area (such as Kotokoli, Tchamba, Ifè, and French) in regard to both oral and written forms; and literacy in these languages. Some questions were also asked concerning L2 proficiency and language contact patterns.

The questionnaire was administered to each of the subjects by a member of the survey team with the aid of an interpreter. Some of the questions were omitted, if during the course of the interview they were deemed not applicable to a particular subject. This will account for some of the results being based on numbers less than the total number of subjects. The initial questions were used to screen potential subjects by making sure they fell within the social categories requested, as described in Section 4.3.4. (See Appendix K.)

4.3.3. **Test points**

RTTs were conducted in Benin in Bodi, as a representative of the northern Anii villages, for the same reason as already described in Section 4.2.2. In Togo, RTTs were conducted in Afem-Boussou, Balanka, and Kouloumi.

Individual sociolinguistic questionnaires were administered in Benin in Bayakou, as a representative of the northern villages, in Kodowari, halfway between the northern villages and Bassila, and in Bassila. In Togo, sociolinguistic questionnaires were administered in all three Akpe villages.

It was concluded that since these villages are situated at differing distances and directions from Bassila, they would provide a good sampling of the Anii/Akpe community.

4.3.4. Selection of subjects

Visits were made to the traditional leaders of each surveyed village to explain the work, arrange a time for the interviews, and to request help with the selection of subjects. In most instances, the leaders chose someone from the community to coordinate the selection process.¹¹ During the actual interviews, it was also possible for the survey team members to indicate potential subjects from those who had gathered.

The subject selections were made according to the following pre-determined social categories:

1. various ages of both genders: younger (between 15–25 years of age) and older (between 30–45 years of age),
2. subjects should be 100% Anii¹² (both father and mother Anii), be L1 Anii speakers, and should have grown up and lived most of their lives in the Anii area,
3. they should not have lived in an Anii/Akpe village other than their own for more than one year and neither should they have lived in a Kotokoli, Tchamba, or Ifè area for more than one year, and
4. they could be selected independent of either their education level or religious affiliation.

¹¹ Only in Bassila were the individual sociolinguistic questionnaires administered without a request for help to the chief. In this instance, the interpreters organized the selection of subjects from people who had gathered in the main market area.

¹² For the selection of subjects in Balanka, the social categories referred to “Akpe.”

4.3.5. Description of sample

Figure 1: Actual test subjects by village and social group

	MY		MO		FY		FO		Total	
	RTT	IDV	RTT	IDV	RTT	IDV	RTT	IDV	RTT	IDV
Afem-Boussou	5	3	3	3	3	3	5	3	16	12
Balanka	5	3	5	3	5	3	5	3	20	12
Bassila	0	3	0	5	0	4	0	4	0	16
Bayakou	0	4	0	4	0	3	0	4	0	15
Bodi	3	4	2	4	3	4	3	3	11	15
Kodowari	0	4	0	4	0	4	0	4	0	16
Kouloumi	4	3	4	3	4	4	4	2	16	12
	---	---	---	---	---	---	---	---	---	---
TOTAL	17	24	14	26	15	25	17	23	63	98

[M = male, F = female, Y = younger, O = older]

Total sample: 161

1. Education level

The overall education level among subjects is low. Almost two-thirds of subjects, 99/154 (64%), report no level of education (43 male, 55 female). Of those subjects who report having gone to school, 31/55 (56%) report a level \leq CM2 (last year primary school), while 24/55 (44%) report an education level of \cdot 6ieme (first year middle school). A breakdown of these 55 educated subjects by social groups shows: MY: 25, MO: 12, FY: 11, FO: 7.

2. Religious affiliation

All subjects (152/152), who were asked, reported being Muslim.

4.3.6. Selection of interpreters

Since none of the members of the survey team spoke either Anii or Akpe it was necessary to enlist members of the Anii/Akpe community to act as interpreters. In Bassila, two L1 Anii speakers who also speak French well, were willing to serve as interpreters. Both served as interpreters during the administration of individual interviews in the surveyed Anii communities in Benin as well as in the Akpe communities in Togo. During the administration of RTTs and individual sociolinguistic questionnaires in Togo, the survey team worked in three groups. Thus, it was necessary to employ a local third interpreter in Afem-Boussou, Balanka, and Kouloumi.

Both interpreters were trained for the comprehension tests, which entailed translating Anii responses into French and translating the probe questions asked by the researchers into Anii. The training process was a simulation of a test situation. The interpreters took turns in acting as the subject, listening to the Anii text and responding in Anii, while the other one translated the answers into French. They were required to translate exactly what the subjects reported. In the case of the local third interpreter, it was not possible to have a training session before the actual test situation.

5. Results

This section contains the results from the various community leaders' interviews as well as individual interviews according to the following topics: dialect intercomprehension, language viability, language attitudes, multilingualism, and literacy.

5.1. Dialect intercomprehension

In the following sections, the results of the analysis of the wordlists, and the tested, as well as the reported and observed comprehension between the various Anii/Akpe communities are examined. In addition, information concerning the actual language situation is discussed.

5.1.1. Lexical similarity

As previously described, wordlists were elicited in two Anii villages in Benin and in two Akpe villages in Togo and analyzed according to prescribed methodology. The results in Figure 2 and Figure 3 show the percent and variance matrixes. The percent matrix reports the number of shared apparent cognates as a percentage of the basic vocabulary, while the variance matrix shows the range of error for each count (Wimbish 1989:59). (See Appendix L for a complete list of elicited data.)

Figure 2: Percent Matrix

b Bassila			
88	k Kouloumi		
85	82	o Bodi	
68	73	63	l Balanka

Figure 3: Variance Matrix

b Bassila			
3.8	k Kouloumi		
4.2	4.5	o Bodi	
5.5	5.3	5.7	l Balanka

The results of the wordlist analysis show that the degree of linguistic similarity between any of the four varieties is 70% at the upper confidence limit of the calculations, except for Balanka-Bodi with 68.7%.

The degree of linguistic similarity is 85% at the upper confidence limit for the calculations between Bassila, Kouloumi, and Bodi, while it is <80% between Balanka and any of these three varieties ($\leq 75\%$ between Balanka and Bassila, and Bodi respectively, and 78.3% between Balanka and Kouloumi).

Comparing the Anii spoken in Bassila with the other varieties, the results show lexical similarities of 91.8% (88+3.8%) between Bassila and Kouloumi, 89.2% (85+4.2%) between Bassila and Bodi, and 73.7% (68+5.7%) between Bassila and Balanka at the upper confidence limit.

For further interpretation of results, the "Language Assessment Criteria"¹³ (International Language Assessment Conference 1990:2) gives the following recommendations:

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

¹³ These criteria were "approved for general use as administrative guidelines by the Area Directors and Vice Presidents" of SIL based on a statement adopted by participants of the International Language Assessment Conference in Horsleys Green, England in 1989 (International Language Assessment Conference 1990:1).

In view of these guidelines, the results of the wordlist analysis seem to indicate, from a linguistic point of view, that the varieties spoken in Bassila, Bodi, Kouloumi, and Balanka are not different languages. However, as pointed out, dialect intelligibility testing was needed in order to determine how well people are able to understand Bassila Anii.

Further, based on degree of lexical similarity, the results would appear to indicate that Bassila Anii is lexically similar enough to all other varieties to be called the central variety, which may further indicate that it could serve as the reference dialect.

5.1.2. Comprehension

In order to evaluate comprehension, results are discussed from tested, reported, and observed data.

5.1.2.1. Tested

Comprehension testing of a narrative in Anii from Bassila was done to ascertain the level of comprehension. The following section refers to the comprehension results as well as relevant answers to the accompanying questionnaire. The results in Figure 4 show the percentage of correct answers to the comprehension questions. (See Appendix M for a complete listing of raw scores.)

Figure 4: Test results by village and social groups¹⁴

	Afem	Balanka	Bodi	Kouloumi	Total		
SoGrp/n	%	%	%	%	%	σ – %	Range
MY/17	98%	66%	89%	96%	86%	1.86-15%	52-100%
*MY					95%	0.70- 6%	83-100%
MO/14	94%	85%	94%	95%	91%	0.98- 8%	75-100%
FY/15	86%**	82%	86%	97%	88%	1.25-10%	67-100%
FO/16	94%	91%	100%	95%	94%	0.48- 4%	83-100%
Y:					88%	1.53-13%	52-100%
O:					93%	0.76- 6%	75-100%
M:					89%	1.52-13%	52-100%
F:					92%	0.86- 7%	67-100%
Total	94%	81% 86%	91%	96%	90% 92%		
$\sigma(n-1)$	0.98-8%	1.51-13% 1.05- 9%	0.83-7%	0.39-3%		1.29-11% 0.95- 8%	
Range	67-100%	52-100%	79-100%	87-100%			52-100%

[SoGrp = Social Group, n = number of subjects, % = percent of correct answers, σ = standard deviation weighted to the n-1, followed by the representative percentage]

¹⁴ Totals are based on individual raw scores and not on the chart totals.

- * The results for MY subjects in Balanka are considerably lower than other groups, therefore, the totals are given for the MY social group as well as for the village of Balanka which both include and exclude these results.
- ** In Afem only one subject scored lower than 87%, a FY subject who had a score of 67%; however, there were not sufficient grounds for the exclusion of her test results.

The average score for all subjects in all villages was 90%. Test scores ranged from a low of 52% to a high of 100% with an overall standard deviation of 1.29 for a test of 12. Represented as a percentage, the standard deviation is 11% indicating a fairly high level of variation, and just outside of the 12-15% “rule-of-thumb” used as an indication of bilingualism (Bergman 1990:8.1.7).

Considering the generally poor performance of younger male (MY) subjects from Balanka, it is difficult to determine to what extent these results should be factored into overall averages as they will considerably skew the overall totals. Therefore, as with Figure 4, some of the totals must be discussed both including and excluding these results. If the MY group from Balanka is excluded from the overall averages, the average score becomes 92% with a range of scores from a low of 67% to a high of 100%. The standard deviation in this case would drop to 0.95 or 8%, which indicates only a moderate level of variation.

Forty (40) of 62 subjects (64%) scored at least 90%, 11/62 (18%) scored between 81% and 90%, 5/62 (8%) had scores between 70% and 80%, and 5/62 (8%) scored less than 70%. Eight of the ten subjects who scored less than 80% were from Balanka, which includes all five younger males.

In a comparison by location, the villages of Afem, Bodi, and Kouloumi show relatively similar results with an average score of 94% and a standard deviation of 0.77 (or 6%). The village of Balanka has a lower average (81%) and a higher standard deviation of 1.51 (or 13%). If the MY group is excluded from the Balanka totals, the numbers are closer to those of the other villages; however, Balanka would remain the village with the lowest average (86%) and the highest standard deviation of 1.05 (or 9%). This would appear to reflect the reports that Balanka is the variety which is most linguistically different.

A comparison of overall averages by age and gender shows that older subjects scored slightly higher than younger (93% vs. 87%) and female subjects had slightly higher scores than male (92% vs. 89%). However, in neither instance does the difference appear to be considerable.

Following the RTT, subjects were asked to evaluate the speaking manner of the text narrator as far as what village they thought he was from, and how different his speech was from their own variety. All subjects (62/62) correctly identified the narrator as a speaker of Bassila Anii. When asked whether his manner of speaking was “comme” (same), “un peu” (a little) or “très” (very) different from their own, 50/61 subjects (82%) reported that it was “a little” different. For subjects in Kouloumi, 8/16 (50%) reported that the narrator’s speaking manner was “the same” as their own, which seems to be reflected in the overall high test scores (96% average) for Kouloumi.

In regard to comprehension of the narrative, subjects were asked if they understood “tout” (all), “la plupart” (most), “un peu” (a little), “très peu” (very little), or “rien” (nothing) of the narrative. The comparison of the self-reported comprehension performance with the actual comprehension scores indicates that subjects, on the average, estimated their own test performance accurately:

Response	n	%	σ – (%)	Range
all:	34/61 (56%)	94%	0.91 – (8%)	67-100%
most:	24/61 (39%)	84%	1.32 – (11%)	60-100%
a little:	3/61 (5%)	76%	2.13 – (18%)	52,79,91%

However, the rather high standard deviations indicate that a few of the subjects either overestimated or underestimated their test performance, and in a few cases, by quite a wide margin.

When asked if others in their village would understand the story, almost all subjects anticipated complete comprehension of the narrative across age and gender. In cases of negative responses, the subjects anticipated less comprehension from younger people.

MO – 58/58 (100%), FO – 56/56 (100%)

MY – 50/56 (89%), FY – 48/56 (86%)

Compared by location, Kouloumi is the only village in which all subjects anticipated complete comprehension of the narrative by other villagers, regardless of age and gender.

Apart from stating that there is a high level of comprehension of the tested narrative, it is difficult to draw further conclusions from test results, especially if one wants to address the question of inherent or acquired intelligibility. In an ideal, fully controlled, and regulated testing situation, one might be able to interpret a high average score combined with a low standard deviation as an indicator of inherent intelligibility and a high average combined with a high standard deviation as an indicator of acquired intelligibility. To make this distinction one of the primary questions is degree of contact the subjects have with the tested speech variety.

RTT subjects were asked if they ever travel to Bassila, with 40/63 (63%) responding positively. Compared by location, a breakdown of positive responses shows the following: Balanka = 16/20 (80%), Kouloumi = 10/16 (63%), Afem = 9/16 (56%), Bodi = 3/10 (30%). There are no definite patterns when subjects are compared by either age or gender. There are also no clear indications of influence when test scores are analyzed according to travel patterns. In fact, the majority of subjects (34/41 – 83%) who had a comprehension test score of at least 90% reported either no travel to Bassila or a low frequency of travel (<1x/month).

In addition to personal travel, all subjects (59/59) reported that people from Bassila visit their village. No data were gathered concerning contact with other varieties of Anii.

5.1.2.2. Reported

Subjects were asked whether or not they are able to understand the Anii spoken in Bassila, with 119/129 subjects (92%) responding positively. In addition to general abilities, IDV-QST subjects were asked about higher-level functions in comprehension such as understanding jokes and radio emissions in Anii. The ability to always understand jokes in Bassila Anii was reported by 53/69 subjects (77%). Of those subjects who reported listening to radio broadcasts in Anii, 47/52 (90%) stated that they understand everything. There is no considerable difference when compared by age and gender.

In a comparison of higher-level comprehension functions by village, the distinctions are more evident by looking at those subjects who responded in the negative. Half of the subjects in Balanka (6/12) reported that they do not always understand Anii jokes. In addition, all five of the subjects who stated that they do not understand all of the Anii radio broadcasts are from Balanka. The village of Bodi also stands out with 7/13 subjects (54%) reporting that they do not always understand jokes in Bassila Anii. The remaining negative responses are from Bayakou (2) and Afem (1).

Following the RTT, subjects were asked whether they understand “tout” (all), “la plupart” (most), “un peu” (a little), “très peu” (very little), or “rien” (nothing) when speaking with someone from

Bassila. Thirty-four (34) of 61 (52%) reported “all,” 24/61 (39%) said “most,” while only 3/61 said they only understand “a little.” Fourteen of 24 subjects (58%) who reported “most” are from Balanka, and all three subjects who said “a little” are from Bodi. There is no difference when compared by age and gender.

RTT subjects were also asked if they are able to speak the Anii as spoken in Bassila. In a sharp contrast to the high percentage for reported comprehension, only 16/62 subjects (26%) reported the ability to speak Bassila Anii. In addition, subjects were asked what language they use when speaking to someone from Bassila. The majority of subjects (55/62 – 89%) responded with the language variety spoken in their village. Only 6/62 (10%) said they will speak Bassila Anii.

Finally, subjects with children were asked whether or not their children are able to understand Bassila Anii. The majority of subjects (30/49 – 61%) responded positively. In a comparison of positive responses by location, the results show: Kouloumi 8/8 (100%), Kodowari 6/6 (100%), Afem 6/7 (86%), Bayakou 5/9 (56%), Balanka 4/8 (50%), and Bodi 2/11 (18%).

5.1.2.3. Observed

After the administration of several individual sociolinguistic questionnaires, the interpreters were asked to evaluate the subjects’ comprehension of Bassila Anii as spoken by the interpreters during the course of the interview. In Bayakou, the evaluation was made following nine subjects, with the interpreters reporting no problems with comprehension. In Bodi, seven subjects were evaluated and perceived as having no problem with Bassila Anii comprehension, and in Kodowari, the four evaluated subjects were given the same assessment. The only comprehension problem reported by the interpreters was with one female subject in Balanka.

Another observation made by interpreters for the village of Balanka was that the speech variety spoken by the people was similar to Bassila Anii. For the most part, they were able to understand what the people were saying and vice versa.

5.1.2.4. Summary

The average score for the tested narrative was 90% which indicates that the general level of comprehension of Bassila Anii is high. The rather high standard deviation of 1.29 or 11% indicates a fairly high level of variation in test scores.

When compared by age and gender, the most notable difference in scores is for the younger male subjects in Balanka who all scored below 80%. Otherwise, there is no considerable difference across age and gender. In a comparison by village, the subjects in Balanka had a lower overall average score and higher standard deviation than those in the other three villages, thus apparently reflecting reports that Balanka is the variety linguistically most different.

There appears to be a high degree of contact between subjects and speakers of Bassila Anii. However, there are no patterns in the data gathered and not enough additional information on which to base a determination of whether or not this contact effects comprehension.

All subjects were able to identify the text narrator as a speaker of Bassila Anii, with most subjects stating that his speaking manner is “a little” different from their own and that they understood “all” or “most” of the narrative.

In regard to reported intercomprehension, almost all subjects reported the ability to understand Anii as spoken in Bassila, including higher level language functions such as understanding both jokes and broadcast information in Anii. The villages with the least reported comprehension are Balanka and Bodi. In contrast to understanding abilities, few subjects reported the ability to speak Bassila Anii, with the majority of subjects reporting that they will speak the variety of Anii spoken in their village when speaking to someone from Bassila.

Finally, over half of the subjects with children reported that their children are able to understand Bassila Anii.

5.1.3. Existent language situation

The purpose of the following sections is to verify the information given by the *Ethnologue* (Grimes 1992) in regard to the language and dialect names for Anii of Benin and Akpe in Togo based on first-hand reports from the language area.

5.1.3.1. Language name

As stated in Section 1.1.1 a of this report, the *Ethnologue* presents Anii as a language for various communities near Bassila in Benin, while also listing several alternative names, one of which is Ouinji-Ouniji. For Togo, Akpe is given as the language of the communities of Afem, Kouloumi, and Balanka. The following sections will address the relevance of this presentation based on information collected during community interviews, as well as information taken from the summary report of the “Sous-Commission Nationale Anii” (S-C.N.A. 1979).

1. Benin

In 1979, the “Sous-Commission Nationale Anii” organized a seminar in Bassila for representatives of the entire language area (S-C.N.A. 1979). One purpose of the seminar was to discuss the following:

- a) the language name “Ouindji-Ouindji:” whether or not this name, used previous to the seminar, was valid from a linguistic point of view and
- b) if proven not valid, which name would be appropriate?

The name “Ouindji-Ouindji” had been given to the communities of Pénessoulou and Bassila by the French colonizers. This name, however, does not have any historical value.

Le Blanc a plutôt entendu “wa-ndji” à Pénessoulou, “wa-bé” à Kodowari et “wa-bai” à Bassila qu’il a transformé en Ouindji-Ouindji en vue donc de faciliter la tâche pour les besoins de la cause. (S-C.N.A. 1979:1, 2)

During the course of the seminar, the commission decided that, from a linguistic and socio-cultural point of view, the name “Ouindji-Ouindji” is inaccurate.

Les éléments ou motifs historiques qui justifient ce choix découlent de la combinaison des langues des premiers habitants des deux Communes. Cette combinaison s’explique par les différences d’accents, de tonalité et d’orthographe remarquées ici et là.

Par exemple, pour dire “je dis”

- l’homme de Bassila dira: am wa anii
- l’homme de Pénessoulou dira: amío wá anii
- l’homme de Bodi dira: amìm káa anii

A travers ces différentes locutions un élément est commun: c’est l’élément “anii” qui traduit une insistance. Cette terminaison a été unanimement dégagée par les Commissaires qui sont convenus de la dénomination anii pour désigner désormais les populations des Communes de Bassila et de Pénessoulou ainsi que la langue qu’elles parlent. (S-C.N.A. 1979:2)

Thus, in 1979, it was decided by the “Sous-Commission Nationale Anii” that the name “Ouindji-Ouindji” should be abandoned. The commission further decided unanimously that their language would be called “Anii.”

As for the additional alternative names listed in the *Ethnologue* (Gisida, Basila, Bassila, Baseca), these refer only to the Anii variety spoken in Bassila and, therefore, cannot be called alternative names of Anii.

2. Togo

The “Sous-Commission Nationale Anii” was established by the communities in Benin and is associated with literacy organizations in Benin. Although the communities in Togo were reportedly invited to participate, the commission remains an entity tied to Benin. Therefore, the elders in each Togo village were asked about their feelings concerning the choice of “Anii” as a general language name, and whether they felt a part of that larger group.

a) Afem, Kouloumi

Interviewed elders agreed that their speech variety should be called “Anii” since it is the same as the variety spoken in Benin. The elders felt that the same name should be used for communities which speak the same language. However, when asked if they have joint gatherings with other Anii communities, the elders in Kouloumi reported that they do not meet with people from Benin since that would be a “political issue.”

b) Balanka

During a first visit to Balanka, when dates for the survey work were set up, the secretary to the chief pointed out several times that the language spoken in Balanka is Akpe and not Anii. He added that the people from Balanka originally came from Akpe in Benin and, therefore, call their language according to their village of origin. At this point, which was unknown to the survey team, he associated the name “Anii” with the language spoken in Bassila and strictly resisted the idea that the people in Bassila should impose their name on all other communities. There was also a negative reaction to the fact that the survey team was going to bring Anii speakers from Bassila to serve as interpreters.

The Bassila literacy coordinator accompanied the team for the second visit, when a narrative was recorded. He was able to explain to the chief’s secretary that Anii does not refer only to the variety spoken in Bassila, rather, it is used as a cover term by all other

communities, even those in Afem and Kouloumi. This fact appeared to cause a change in the secretary's attitude toward the name "Anii."

During the administration of the community questionnaire, at which the chief's secretary was present, the elders were asked whether or not their language should be called "Anii." Their first reaction was to respond positively. Later, one of the elders spoke up and said that "Anii" is not the name of their language. Others soon agreed, stating: "If we accept the name Anii, the people of Benin will come in the future and say that they control those in Togo." During the course of the community questionnaire it was possible to explain the term "Anii," and how it is used in Benin and even in Afem and Kouloumi. The elders once again changed their statement as to which name is appropriate for their language. The final consensus was that their language should also be called "Anii," since it is the same as in Kouloumi and Afem and that they should have one common name for everyone.

5.1.3.2. Dialect situation

The *Ethnologue* lists the dialects of Anii as: Gikolodjya, Gilempla, and Giseda. For Akpe, Gisème (in Afem) and Ananjubi (Anandjoobi) (in Balanka) are given as dialects.

As in the previous section concerning the language name, this section will discuss the accuracy of the given dialect names. The following information is based on interviews with the Bassila literacy coordinator and the two survey interpreters, all L1 Anii speakers and long-term residents of Bassila.

The following list shows what people from the various villages call the variety of Anii spoken in their village:

Village	"Language of ..."
Afem-Boussou	Gisheme, Gisème
Balanka	Gilanpela, Gilempla
Bassila	Gisida
Bayakou	Gijaakuja, Gibayakuja
Bodi	Gibodija
Kodowari	Gikodowarija
Kouloumi	Gikolonja
N'Borko	Gibonkoja
Pénélan	Gipénélanja
Pénessoulou	Gipenesulja, Gipenesuja
Saramanga	Gisarmangaja

Even though each Anii variety has a separate name, they cannot be regarded as separate dialects since some are reportedly very close or even indistinguishable while others are rather different. According to information received from community leaders, the various Anii speech varieties can, perhaps, be divided into four major groupings according to location: (1) Bassila, Guiguisso, and Kouloumi; (2) Pénessoulou, Pénélan, Kodowari, Saramanga, and Afem; (3) Bodi and Bayakou; and (4) Balanka.¹⁵ However, there is currently no "cover term" for any of these larger groupings.

¹⁵ There is not sufficient information concerning all of the Anii villages to make this an exhaustive listing. However, these groupings do correspond to geographic proximities of the various villages.

In a comparison of the above list and the dialects mentioned in the *Ethnologue*, it can be seen that some of the names are the same. However, it is noted that “Gilempla” actually refers to the variety spoken in Balanka and “Gikolodjya” to the variety from Kouloumi, both located in Togo.

In addition, the name “Ananjubi” or “Anandjoobi,” listed in the *Ethnologue* as the dialect spoken in Balanka, reportedly refers to the language spoken in Nanjubi. According to Karan (1984 Annexe IV – Map of Togo), Nanjubi is located southeast of Tchamba along the Tchamba-Dantcho road. However, it is not found on any of the official maps. According to all three interviewees, the language spoken in Nanjubi is not Anii but closer to Tchamba; there are reportedly Foodo speakers also living in this village. None of the community leaders interviewed during the course of the survey mentioned Nanjubi as an Anii village.

5.1.4. Summary

The results for the elicited wordlists show a lexical similarity of >70%, at the upper confidence limit, between Bassila and the other varieties. This seems to indicate that the speech varieties spoken in Bassila, Bodi, Kouloumi, and Balanka are not different languages. In addition, it is indicated that Anii, as spoken in Bassila, is the central dialect; however, it was necessary to verify this result through further comprehension testing.

Concerning comprehension, the overall average test score was 90%, which indicates a high level of comprehension. There was no considerable difference when compared by age and gender, except for the younger male group in Balanka, who scored well below the overall average. As for reported data, 92% of subjects reported the ability to understand Bassila Anii. Reported data also coincided with tested data across villages with Kouloumi showing the highest levels of comprehension and Balanka the lowest.

Finally, through a process governed by an established language commission, Anii was officially chosen as the name of the general language and has, for the most part, been accepted by communities in both Benin and Togo. There are no alternative names currently in use by the language communities. The one exception is for the village of Balanka which has, to this point, used the name Akpe. In addition, each village has a specific name for the language, which does not necessarily identify a separate dialect but rather the location in which that particular variety is spoken.

5.2. Language viability

In the following sections, reported and observed language use in various domains are examined.

5.2.1. Reported language use

5.2.1.1. Language use for community activities

According to village elders, Anii is used in all public domains. This includes community events, such as announcements, traditional rites, funerals, marriage ceremonies, singing traditional songs, telling stories, ceremonies for naming children, and family and village judgments. For many of the more religious events, such as funerals and marriages, the elders in Balanka reported the use of Arabic, while elders in both Kouloumi and Afem reported the use of Kotokoli and Tchamba for singing.

For elders meetings, the language used in all surveyed villages is reported to be Anii. As for traditional council meetings, the elders in Afem reported the use of Kotokoli and Tchamba, while elders in Kouloumi reported the use of Kotokoli and French; Anii use is reported for all other surveyed villages.

Anii is also used in many villages at public gatherings, such as community discussion meetings and political rallies. However, French and Kotokoli are also often used during these gatherings.

5.2.1.2. Language use in private domains

As part of the individual sociolinguistic questionnaire, subjects were asked which language(s) they use in various domains and for various purposes.

All subjects (158/158) reported the use of Anii in the home. As a follow-up question, subjects were asked if they also use a second language in the home. Only 35/158 subjects (22%) responded that they use an L2 in the home; it was not specified with whom or on what occasions.

In order to determine language use patterns with various interlocutors, subjects were asked which language they use with parents, spouse, their own children, Anii friends, neighbors, and elders. All subjects (for whom these contexts applied) reported the use of Anii in these domains. In cases where a second language is also used, 6/7 subjects reported the use of French.

In the work domain, 95/97 subjects (97%) use Anii; out of these, 19/95 (20%) use both Anii and an L2 (13/19 mentioned Kotokoli). The remaining two subjects reported the use of French only.

Subjects were also asked which language they use to dream, sing, and count money.

- 93/98 (95%) Reported using only Anii when dreaming; four subjects stated that they use both Anii and another language; and one subject reported French use only.
- 79/97 (81%) Use only Anii when singing. Of the remaining subjects, 16/18 (89%) will use both Anii and an L2. Only two subjects reported that they do not sing in Anii.
- 78/98 (80%) Use only Anii for counting money. Of the remaining 20 subjects, 14 reported the use of both Anii and an L2, while six subjects reported only the use of French for counting money. In a comparison by age groups, 45/49 older subjects (91%) reported only using Anii, while only 33/49 younger subjects (67%) reported the exclusive use of Anii in this domain.

For subjects who reported the ability to speak a second language (see Section 5.4), less than 20% stated that they will speak it every day (Kotokoli: 13/78 – 17% and Tchamba: 7/37 – 19%). One exception was for those who reported French abilities. In this instance, 12/17 subjects (71%) reported that they speak French every day.

All subjects, 84/84, reported that the children of their village use Anii when playing with other Anii children. When playing with Kotokoli children, 77/86 subjects (90%) reported that children again use either Anii or a mix of Anii and Kotokoli; with Tchamba children, 44/48 (92%) reported either Anii use or a combination of Anii and Tchamba. In Balanka, 9/11 subjects (82%) reported that Anii children use either Anii or a mix of Anii and Ifè when playing with Ifè children.

5.2.1.3. Language use with non-Anii speakers

As shown below in Section 5.4, many of the subjects speak one of the local L2s. However, there remains about one-quarter of the subjects who use Anii, even when speaking to non-Anii speakers: 22/96 subjects (23%) reported that they use Anii when speaking with Kotokoli speakers, while 14/59 subjects (24%) reported that they use Anii when speaking with Tchamba speakers.

5.2.1.4. Language use in the written register

During the individual sociolinguistic questionnaire, subjects were asked which language they use to write letters to Anii friends. A little over half of the subjects, 15/27 (56%), who reported writing letters, reported the use of French. The remaining subjects, 12/27 (44%), reported writing letters in either Anii (nine subjects) or in both Anii and French (three subjects).

5.2.1.5. Language use in the religious context

As previously stated, the churches in the Anii area are made up of non-Anii speakers, thus Anii is not used during the services.

Since there is a mosque in every Anii village, several questions were asked during interviews with community leaders concerning language use at the mosque. Naturally, since Arabic is the language of Islam, it was reported to be the predominate language for most religious domains. However, in many instances, the community leaders reported that there is also interpretation into Anii.

For preaching, leaders in Balanka, Bassila, Bayakou, and Kodowari reported that Arabic is translated into Anii. Leaders in Kouloumi reported that only Anii is used, while leaders in Afem reported the use of Kotokoli and Tchamba for preaching. The same pattern holds true for the reading of the Koran at the mosque; leaders in Balanka, Bayakou, Kodowari, and Kouloumi all reported that there is an interpretation into Anii after the Arabic is read. In addition, leaders in Afem reported that private prayers are always in Anii.

5.2.2. **Observed language use**

The following information is based on information given by the language interpreters who were requested to pay attention to language use in the surveyed villages. In Afem, where subjects reported the use of Anii in most domains, these observations seem to be inconsistent with reported data.

The primary observation made by interpreters for the village of Afem was that there was widespread use of Tchamba among the Anii people, especially among the women and youth. The following is a list of specific incidents:

- An older man spoke to a younger man in Anii, who in turn responded in Tchamba; he was not reprimanded for speaking Tchamba.
- People sitting around on benches in the center of the town were speaking Tchamba, among whom were subjects of the survey.
- People in the market were speaking Tchamba.

- When asked by the interpreters why they spoke Tchamba, the people stated that they regret speaking Tchamba. They explained that the reason the use of Tchamba is so prevalent is because Tchamba farmers live among them.

5.2.3. Summary

In public domains, Anii is the language most often used in all surveyed villages, for community events ranging from local announcements and marriage ceremonies to community discussion meetings. For some of the religious-oriented events, there is also reported use of Arabic. In addition, Kotokoli and French use is also reported in a few instances.

In private domains, subjects report the almost exclusive use of Anii in the following contexts: for interactions in the home with immediate family members, with Anii friends and elders, at work, for dreaming, singing, and counting money. Anii use is also reported among children. Very few subjects report the use of an L2 in the home. There are also several subjects who reported the use of Anii to write letters.

Given that Islam is the predominant religion in the area, it can be expected that there is a prevailing use of Arabic. However, in many religious domains, such as preaching and reading, there is also reported Anii interpretation.

Although reported use of Anii is high in all domains, the observed language use for the village of Afem suggests a higher level of Tchamba use than reported data may indicate.

5.3. Language attitudes

Several questions were asked, during both the community and individual interviews, to explore attitudes toward spoken and written forms of both Anii and various L2s in the area.

5.3.1. Attitudes towards Anii

When asked whether or not the young people in the village speak Anii well, 91/98 subjects (93%) responded positively. The subjects who responded “no” were asked why they felt as they did. Some of the reasons given were: “They are changing the language,” “It is the old people who speak well,” and “They do not pronounce words like our parents do.”

Subjects were also asked what language they think their grandchildren will use in their home. Almost all subjects, 93/95 (98%), feel that Anii will still be used. When asked to give a reason why they think this way, subjects gave reasons such as: “We are Anii,” “Anii is our mother tongue,” and “We don’t want to lose Anii.”

5.3.2. Attitudes toward the development of Anii

All subjects, 159/159, as well as the chiefs and elders in all villages, think it would be good for the Anii people if they could read and write Anii. Subjects in Togo villages were asked if they would enroll in an Anii literacy class if one were established in their village; 82/85 (96%) responded positively. However, only 15/51 subjects (29%) from villages in Benin, where Anii classes are already available, reported ever enrolling in an Anii literacy class; eight of these 15 subjects are from Bodi.

In addition, elders in the villages of Afem and Balanka were asked if they thought people of their village would enroll for literacy classes if the classes were for the Anii variety spoken in Bassila. Both groups of elders responded positively. The elders in Afem added that it is the same language. However, elders in Balanka were a bit hesitant, stating that the variety of Kouloumi would be better because, if they were learning Bassila Anii, that would be like giving their identity to another region.

As a final question, subjects in Togo were asked if they thought their community would give financial support for the printing of Anii books. To this question, 80/83 subjects (96%) gave a positive response, with many stating that the money could be raised through contributions, community labor, or special sales.

5.3.3. Attitudes toward spoken/written Kotokoli, Tchamba, and Ifè

Subjects were given a situation in which a young person preferred speaking one of several L2s (Kotokoli, Tchamba and Ifè) at home and were asked whether or not they thought the parents would be happy about this. Almost all of the subjects, 124/130 (95%), said that the parents would not be happy. The reasons given were that Anii is their language and it must be preserved.

In Togo, subjects were asked in which language they would prefer to have a literacy program, given a choice between Bassila Anii, Kotokoli, Tchamba, and Ifè. Anii was chosen by 58/71 subjects (82%), Kotokoli was the choice of seven subjects in Balanka and one subject in Afem, Tchamba was chosen by two subjects in Kouloumi, while two subjects in Balanka chose Ifè (the one remaining subject chose French). There was no difference when compared across age and gender. Village elders in Kodowari were asked if they were ready to be literate in Kotokoli instead of Anii; they responded negatively.

Subjects in all villages were also asked to consider a situation in which they could choose between four books, one each in Bassila Anii, Kotokoli, Tchamba, and Ifè. Given this choice, 90/101 (89%) chose Anii. Once again, the numbers were even across age and gender.

5.3.4. Summary

Almost all subjects thought that young people speak Anii well, and that Anii will continue to be spoken by their grandchildren. Further, almost all subjects anticipated that parents would be unhappy if their children preferred using an L2 in the home domain.

All subjects and village elders were positive about the development of Anii. All but three subjects in Togo stated that they would want to enroll in an Anii literacy class, with subjects also adding that they thought the community would financially support literacy development in Anii. One point to be considered is that only a few subjects in Benin reported ever enrolling in an Anii literacy class. In addition, village elders in Balanka expressed concern that having literacy classes in Bassila Anii would mean that they would lose some of their identity.

5.4. Level of multilingualism

As previously stated, the investigation of multilingualism was not a primary concern of this survey. In the following sections, the reported level of multilingualism in Kotokoli, Tchamba, Ifè, and various other regional languages is examined. Questions concerning multilingualism only appeared

on the individual sociolinguistic questionnaires, therefore, the following results are from a portion of the subjects as well as from data gathered during interviews with community leaders.

5.4.1. Kotokoli

In general, subjects were asked if they speak and understand Kotokoli and, more specifically, about higher-level language functions given a certain language situation (this will also be referred to as reported proficiency levels).

The ability to speak Kotokoli was reported by 77/98 subjects (79%). In order to evaluate reported proficiency levels, subjects were asked to imagine a situation in which they needed to defend themselves at a judgment. Given this situation, 55/77 subjects (71%) reported the ability to adequately express themselves in Kotokoli. Subjects were also asked if they could have a dispute in Kotokoli. Once again, the majority of subjects, 60/77 (79%), responded positively.

A slightly higher percentage of subjects (81/95 – 85%) reported the ability to understand Kotokoli. Of these subjects, 62/79 (78%) reportedly always understand jokes in Kotokoli. In addition, subjects were asked if they listen to Kotokoli programs on the radio and, if so, whether or not they understand everything they hear. To this question 60/74 subjects (81%), who reported listening to Kotokoli programs, reported understanding everything.

When compared across location, Kodowari and Afem show the highest percentages (16/16 – 100% and 11/12 – 92%) for reported speaking abilities in Kotokoli, while Balanka and Bayakou show the lowest (7/12 – 58% and 8/15 – 53%).

In a comparison by age, the older subjects had slightly higher percentages than the younger subjects for reported language abilities (speaking: 40/49 – 82% vs. 37/49 – 76%; understanding: 43/48 – 90% vs. 38/47 – 81%). However, the younger subjects have higher percentages when it comes to reported language proficiency such as defense and understanding jokes (defense: 28/37 – 76% vs. 27/40 – 68%; jokes: 31/38 – 82% vs. 31/41 – 76%).

There are no consistent differences when the data are compared by gender or education level. However, during interviews with community leaders in both Kodowari and Afem, it was stated that men understand Kotokoli better than women. In Afem, it was added that, when Kotokoli is used during certain meetings, an interpreter is sometimes used.

Subjects with children were also asked about the L2 abilities of their children. Of those subjects who reported having children, 18/67 (27%) stated that their children are able to speak Kotokoli. Once again, the highest percentage was found at Kodowari, with 4/9 subjects (44%) responding positively. There is no difference among the other villages.

5.4.2. Tchamba

In general, subjects were asked if they speak and understand Tchamba and, more specifically, about the same higher-level language functions.

The ability to speak Tchamba was reported by 34/82 subjects (41%). When asked to imagine a situation in which they needed to defend themselves at a judgment, 23/28 subjects (82%) reported the ability to adequately express themselves in Tchamba. Subjects were also asked if they could have a dispute in Tchamba. Given this situation, 24/29 subjects (83%) responded positively.

A higher percentage of subjects (42/71 – 59%) reported the ability to understand Tchamba. Of these subjects, 26/38 (68%) reportedly always understand jokes in Tchamba. In addition, subjects were asked if they listen to Tchamba programs on the radio and, if so, whether or not they understand everything they hear. To this question 24/29 subjects (83%), who reported listening to Tchamba programs, reported understanding everything.

When compared across location, all of the subjects in Afem (12/12) reported both passive and productive Tchamba language abilities, which is markedly higher than any of the other villages. Community leaders in Afem affirmed these numbers in reporting that everyone in Afem can speak and understand Tchamba. The majority of subjects in Kodowari also reported both passive and productive Tchamba abilities. In Kouloumi, 7/12 subjects (58%) reported the ability to speak Tchamba, while the ability to understand is reported by 12/12 subjects. On the other end of the spectrum, none of the subjects in either Bayakou or Bodi reported any Tchamba language abilities, productive or passive. One possible explanation for these differences by village is geographic location. The village of Afem is closest in proximity to the Tchamba area, while Bayakou and Bodi are the furthest.

In a comparison by gender, a higher percentage of female subjects reported the ability to speak and understand Tchamba (speaking: 16/30 – 53% vs. 18/46 – 39%; understanding: 21/28 – 75% vs. 21/43 – 49%). However, when it comes to higher level language functions, male rather than female subjects show the higher percentages (defense: 14/16 – 88% vs. 9/13 – 69%; dispute: 15/16 – 94% vs. 9/13 – 69%; jokes: 17/19 – 89% vs. 9/19 – 47%). These high percentages for reported proficiency are particularly evident among older male subjects who show above 90% for all categories.

In regard to the Tchamba speaking abilities of children, 8/37 subjects (22%) with children stated that their children are able to speak Tchamba. Of these subjects, 6/8 (75%) are from Afem.

5.4.3. Ana, Ifè, Nago, and Yoruba

Subjects were asked if, in general, they speak and understand Ifè or some other language. Of those subjects responding positively, the majority reported language abilities in either Ana, Ifè, Nago, or Yoruba. Of those subjects reporting speaking ability in either Ana or Ifè, 9/10 (90%) are from Balanka (Togo), while 13/14 (93%) of those reporting abilities in either Nago or Yoruba are from villages in Benin. There was inconsistency both in the administration of this question and in the responses given, which is the reason this category of languages is so broad. Since it was beyond both the scope and intent of this survey to determine a more precise meaning for these language names, they have been grouped together for analysis. (For further discussion, see Appendix B.) This inconsistency is also the reason for the discrepancy in subject numbers for the various results.

Only a few subjects, 24/37 (65%), reported speaking abilities in one of the above languages, while 12/17 (71%) reported understanding one of these languages. Of those subjects who were asked about higher level language functions, 9/10 reported the ability to defend/express themselves at a judgment; 10/10 stated they could have a dispute in their language of reported abilities; and 11/11 reported that they always understand jokes in that language.

There are no apparent differences when subjects are compared by gender and age. However, in a comparison by village, there are only four of the seven surveyed villages in which subjects reported any type of language abilities in one of these languages: Balanka, Bassila, Bayakou, and Kodowari. The distribution of these subjects is as follows: 10/24 (42%) from Balanka, 7/24 (29%) from Bassila, 4/24 (17%) from Kodowari, and 3/24 (13%) from Bayakou. During an interview with

community leaders in Balanka, the comment was made that everyone in Balanka, even the children, speaks Ana clear, “comme de l’eau.”

Those subjects with children were asked about their children’s abilities in Ifè. Three of ten (30%) reported that their children can speak Ifè; all three subjects are from Balanka.

5.4.4. Summary

The most common L2 among subjects appears to be Kotokoli, with 79% of subjects reporting general speaking ability. A smaller number of subjects, 34/82 (41%), reported the ability to speak Tchamba, while only 24 subjects reported speaking abilities in either Ana, Ifè, Nago, or Yoruba.

While there are no notable differences in subjects reporting L2 abilities, when compared by age or gender, some distinct differences can be seen in a comparison by location. The villages with the highest percentages of subjects reporting Kotokoli abilities are Kodowari and Afem. The lowest percentages are found in Balanka and Bayakou.

For Tchamba, the village of Afem stands out with all subjects reporting both productive and passive abilities. Once again, Kodowari also shows high percentages. In contrast to these high percentages, none of the subjects in either Bayakou or Bodi reported any Tchamba abilities.

Finally, subjects from only four villages report any type of language abilities in either Ana, Ifè, Nago, or Yoruba, with the greatest number coming from the village of Balanka.

5.5. Literacy

5.5.1. Reading and writing ability

Both RTT and IDV-QST subjects were asked if they are able to read and write in either Kotokoli, Tchamba, Ifè, or French.

	French	Kotokoli	Tchamba	Ifè
Read	33/126 (26%)	14/157 (9%)	4/142 (3%)	3/102 (3%)
Write	33/126 (26%)	10/156 (6%)	4/141 (3%)	2/102 (2%)

The overall literacy rate among subjects is fairly low for any language. As seen in the table above, the highest percentages are for French abilities. In most cases, subjects who reported the ability to read French are the same subjects reporting abilities in another language, with all 33 also reporting some level of education.

5.5.2. Writing in Anii

Almost half of the subjects, 72/159 (45%), report knowing someone who is able to write Anii. Of these subjects, 57/72 (79%) are from villages in Benin, which would be the expected results since there have been no known Anii literacy classes in Togo. A breakdown of positive responses by subjects in each village shows: Bodi 23/25 (92%), Kodowari 13/16 (81%), Bassila 12/16 (75%), Bayakou 9/14 (64%), Afem 8/28 (29%), Kouloumi 5/28 (18%), and in Balanka 2/32 (6%).

Several subjects, 34/159 (21%), report personal attempts to write Anii. The majority of these subjects, 26/34 (76%), are male. In a comparison by location, 12/34 subjects (35%) are from Bodi. There is a good distribution across education levels with both non-educated and educated responding positively. It is not known what type of material was written, although some subjects stated that they write letters in Anii.

5.5.3. Summary

The overall literacy level among subjects is fairly low, with only one-quarter of subjects reporting the ability to either read or write in one of the local L2s. However, there are several subjects who report personal attempts to write Anii.

6. Conclusions

As previously stated, the purpose of this survey was to evaluate language-development needs among the Anii and Akpe speech communities, based on the factors previously outlined by Marmor for SIL Togo/Benin. These factors were dialect intercomprehension and community attitudes toward language development, as well as language viability. It was also a goal of this survey to provide SIL administration with current information and details which would assist in establishing possible project priority and strategies for the language area, based on several other peripheral factors which are also detailed in Section 3. This information was gathered with emphasis given to the following questions:

1. What is the level of dialect intercomprehension between Anii and Akpe? Are they basically the same language? If so, which variety should be used as a reference dialect?
2. Are Anii and Akpe still viable or are there indications of language shift?
3. What are community attitudes toward the L1 and L2, the development of the L1, and supporting an L1 project?

In addition, there are peripheral factors for which data were gathered during the survey: levels of bilingualism, education and literacy levels, religious situation, and pertinent demographic information. Results for these factors have been previously presented and will not be discussed in further detail.

6.1. Dialect intercomprehension

The question in focus is whether Anii and Akpe speech varieties are dialects of the same language or altogether different languages; if they are the same, is there one variety which can be used as a reference dialect? To find an answer, three factors were considered: lexical similarity, comprehension, and the existent language situation.

In relation to the first factor of lexical similarity, the results show a lexical similarity of >70%, at the upper confidence limit, between Bassila Anii and the other varieties. Thus, in accordance with previously established guidelines for wordlist analysis, the results for the elicited wordlists indicate that the speech varieties spoken in Bassila, Bodi, Kouloumi, and Balanka are not separate languages. In addition, it is indicated that Anii, as spoken in Bassila, is the central dialect. For conclusions beyond these indications, further testing is necessary.

The second factor to be considered is comprehension. The RTT results show an average comprehension level of 90% for the tested Bassila Anii narrative. If the guidelines are applied, which were presented by Marmor for the evaluation of test results (see Section 3), this overall average is right at the 90% level, defined as “high” dialect intercomprehension. However, Marmor specifies that this classification refers to all segments of the population. In the current analysis, there are certain groups, especially the younger male group from Balanka, who fall below the 90% average. (Refer to Figure 4, Section 5.1.2.1.) Therefore, the comprehension level should, according to given definitions, be termed “mixed.” In this case, the factors of language attitudes and/or possibility of dialect acquisition also needs to be taken into consideration.

Finally, in regard to the third factor concerning the existing language situation, the information listed in the *Ethnologue* fails to accurately reflect the various names, both of the general language community, as well as the varieties spoken in each village. Through a process governed by an established language commission, Anii was officially chosen as the name of the general language, and has, for the most part, been accepted by communities in both Benin and Togo. In addition, each village has a specific name for the language, which does not necessarily identify a separate dialect, but rather the location in which that particular variety is spoken.

6.2. Language viability

Based on reported data from community leaders as well as survey subjects, it is deduced that Anii continues to be used in almost all public and private domains across social groupings and there are no indications of imminent language shift toward any of the local L2s.

6.3. Language attitudes

The attitude of the general Anii community toward their language and its development appears to be positive. Two strong examples of this positive attitude are the existence of a language commission and the on-going Anii literacy program. There are also plans to continue with Anii literature production, which includes the training of other community members. However, even though these structures are in place and there is apparent motivation, there are also obvious limitations, due to lack of resources.

6.4. Summary

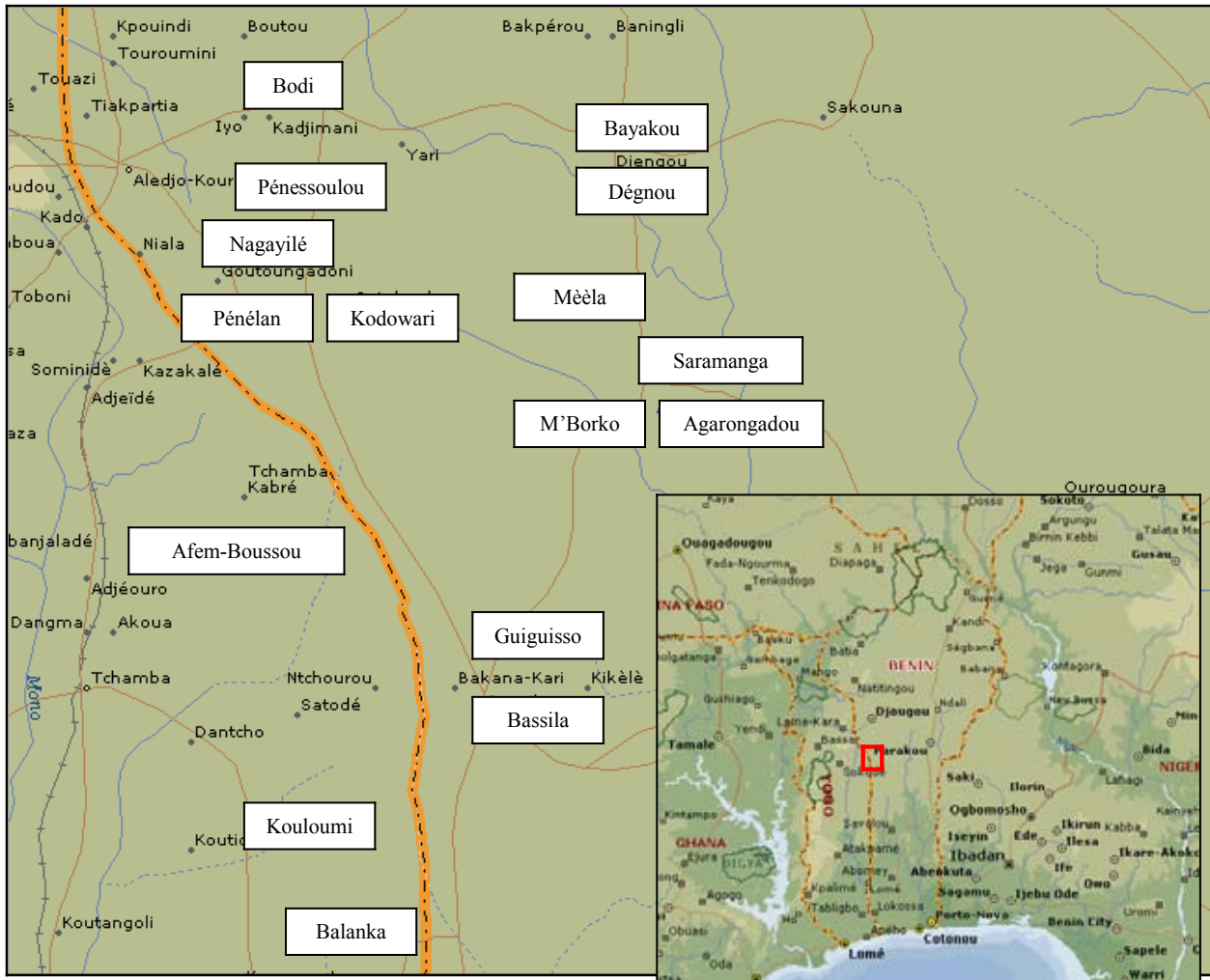
To reiterate the final conclusions, the results from all three factors considered in regard to dialect intercomprehension appear to indicate that Anii, previously classified as a language in Benin, and Akpe, previously classified as a language in Togo, are in fact one language. It is further evident that the variety of Anii as spoken in Bassila would be satisfactory as a reference dialect.

The Anii language is highly viable as it continues to be the strong L1 across social groups in various domains. There also appears to be a positive attitude toward both the Anii language and its development. This is partially evidenced by the currently existing Anii language program.

Therefore, based on the factors of dialect intercomprehension, language viability, and language attitudes, and given the previously defined guidelines for establishing a need for separate literature, it would appear that all of the surveyed communities would benefit from the same literature.

Appendix A: Map of the Anii area

Figure 5: Map of the Anii area (based on Microsoft Corporation 2002)



Appendix B: Yoruba, Nago, Ana, and Ife

During the course of the survey, subjects were to be asked several questions concerning their level of proficiency in Ifè. However, as mentioned in Section 5.4, there was inconsistency both in the administration of these questions and in the responses given. In Balanka, most subjects reported being bilingual in “Ana” or “Ifè,”¹⁶ while most subjects in Benin referred to Nago, or Yoruba. Therefore, the researchers themselves at times referred to Ana, Nago, or Yoruba rather than to Ifè. However, during the course of the survey, it was left unclear to which speech communities the terms “Ana,” “Ifè,” “Nago,” and “Yoruba” actually referred to.

“Yoruba,” “Nago,” and “Ana” do not seem to be well defined in general, as Capo points out in his classification of Defoid languages: they are widely used as cover terms for the Yoruboid dialect cluster of Western Nigeria, Benin, and Togo while, at the same time, they also refer to distinct linguistic communities (Capo 1989:277–281).

In the following, origin, as far as is known, and current use of the above-mentioned terms are given in more detail in order to answer the question what the terms “Ana,” “Ifè,” “Nago,” and “Yoruba” actually refer to.

1. Yoruba

The term “Yoruba,” as already mentioned, is widely used as a cover term for the Yoruboid dialect cluster of Western Nigeria, Benin, and Togo. Following other definitions, Yoruba refers to one distinct variety within the Yoruboid branch (see, for example, Grimes 1992:354).

According to other definitions, “Yoruba” is employed and accepted by many as the name, not for the Yoruba language in general, but for its standard variety, a written form, originally based on the dialect of Oyo, a town 33 miles north of Ibadan, extreme Oyo regionalisms having been removed (Capo 1989:277, Courtenay 1968:1).

2. Nago

In regard to the origin of the term “Nago,” Parrinder (1947:122) explains that, according to old Fon men, the name “was given to the Yoruba people in general during the intermittent wars between Oyo (and later Abeokuta) and Abomey, in the course of the eighteenth and nineteenth centuries. It was an insult, said to mean ‘the lousy!’.” Other translations are, “the people from over yonder,” or “the strangers from the north.”

Following this explanation, the term “Nago” does not seem to refer to a distinct linguistic community. This view seems to be shared by Capo (1989:277) who states that “... Yorùbá and Nagó are not distinct communities.” However, in the same article, in his classification of Defoid languages, Capo lists Nago as such a particular community among all the other Edè varieties, referring to the rural districts of Ikobè, Itakété, Ifanyin, Ikpínlè, and Kètu in the Ouémé province and to some villages of Bassila and Aledjo, as well to the Djougou district in the Atakora province (Capo 1989:280).

¹⁶ It is noted that during a previous survey, people reported that almost all people in Balanka spoke Ifè (Karan 1984:11).

3. Ana

The term “Ana,” according to Capo (1989:277), is also used as a general cover term for Edekiri languages of Benin and Togo. However, Capo does not give any further details in regard to origin and meaning of this term.

In addition, Capo lists Ana also as a distinct linguistic community located in the rural districts of Bantè and Savalou in the Zou province in Benin and around Atakpamé in Togo (Capo 1989:279). As an alternative name for “Ana,” Capo gives “Ifè.”

Contrary to this classification, the *Ethnologue* (Grimes 1992:404) does not list “Ana” as a separate entry but gives it as an alternative name for Ifè, specifying for Ifè in Togo that “Ana” is the government name for the Ifè people. Other alternative names, according to the *Ethnologue*, are “Baate” and “Ana-Ifè.” However, according to Marquita Klaver,¹⁷ member of the SIL Ifè team in Atakpamé, none of these alternative names are used by the Ifè people themselves.

While Capo and Grimes 1992 link Ana to the Yoruboid dialect cluster, Klaver states further that a separate language “Ana,” unrelated to the Yoruboid dialect cluster, seems to exist. In the early 90s, Hélène Boethius, former member of the SIL Ifè team in Atakpamé, elicited a wordlist in Bagou, ca. 50 km east of Sotouboua and 75 km south of Tchamba, and was told that the name of the language spoken in Bagou is “Ana.” The elicited data show that the language from Bagou is not a Yoruboid but rather a Gur language. As such, it is also listed in the *Ethnologue* (Grimes 1992:403; see also Naden 1989:147).¹⁸ However, the *Ethnologue* does not give “Ana” as the language name, but lists it as “Bago.”

Given the information above, it is possible that the term “Ana,” as the language name for the people from Bagou and Koussountou, was misunderstood by the government as being also the language name for the Ifè people, especially since Bago speakers live on the northern boundary of the Ifè area.

4. Conclusion

In summarizing the available information, it can be concluded that “Nago” and “Yoruba” most likely refer to the Yoruboid varieties spoken in the area, e.g. around Bassila in Manigri, around Aledjo, Kambolé and Mokolé (see Grimes 1992:159–163, 401–406).

In regard to “Ana,” it can be said that this term could refer to “Ifè” and/or “Bago.” At the same time, it could also refer to Yoruboid languages spoken in Kambolé,¹⁹ Manigri, Aworo, and Biguina where, according to elders in Balanka, “Ana” is spoken. Thus, it can be said that it remains unclear what the term “Ana” refers to, at least as it is currently used in Balanka.

¹⁷ The information was gathered during an interview with Marquita Klaver in Kara, Togo, on 6 July 1996.

¹⁸ Classification: Central Gur, Southern, Grusi, Eastern; alternative name: Koussountou; spoken in Bagou and Koussountou.

¹⁹ According to the *Ethnologue* (Grimes 1992), Kambolé is closely related to Ifè. However, according to Klaver, there is no intelligibility between Ifè and Kambolé.

Appendix C: Written material in Anii**1. Primers**

Sous-Commission Anii. (year unknown). Anii ka'gubɔ guturka gusɔbaká. Atu gatəna benɛɛ. Atu kərə'sere cereka kaatənleeɖu. Tome I. Commission Nationale de Linguistique.

Sous-Commission Anii. (year unknown). Anii ka'gubɔ guturka guriutajá. Atu gatəna benɛɛ. Atu kərə'sere cereka kaatənleeɖu. Tome II. Commission Nationale de Linguistique.

Sous-Commission Anii. (year unknown). Anii ka'gubɔ guturka gusɔbaká. Atu gatəna benɛɛ. Atu kərə'sere cereka kaatənleeɖu. Tome III. Commission Nationale de Linguistique.

2. Agriculture and development

CARDER Atacora. No date. ɔnyɪca kunka a shee ayo tɔuka. A shee bafumi bu lou. Anii. SDAPR Atacora. OCED.

Gomon, I.J. 1985. Primaire Notion de la Prière Islamique. (title in Anii unknown). Bassila.

Gomon, I.J. 1987. La Laitement. (title in Anii unknown). Bassila.

Gomon, I.J. 1989. Le Guide de Rebaisment. (title in Anii unknown). Bassila.

Appendix D: Community questionnaire

(rev 5/96, SIL T/B)

Effectué le _____ à _____ par _____

Identité ethnique du chef: _____; des vieux: _____

Abréviations: B=Bassila, A=Akpe, K=Kotokoli, T=Tschamba, I=Ifè, F=French, Y=Yes, N=No

1. LA LANGUE DE L'ENQUETE ET LES LANGUES VOISINES

1.1. Comment vous appelez votre propre langue? _____

Pour trouver l'étendue de la région où la langue est parlée, montrer une photocopie d'une carte de la région, et poser les questions suivantes. (Utiliser les feutres en couleur)

Lequel est l'origine du peuple de ce village?

1.2. Dans quels villages votre langue est-elle parlée?

Dans (x)? (demander pour chaque village)

(Encercler les villages où la langue est parlée; mettre des parenthèses autour des noms des villages où il n'est pas certain que la langue soit parlée)

1.3. Y a-t-il a des villages où plusieurs langues sont parlées?

(Encadrer les villages où l'on trouve des locuteurs de plusieurs langues différentes)

1.4. Dans quels villages parle-t-on une langue différente que la votre? Quel est le nom de cette langue / ces langues?

(Souligner les villages où il est certain que l'on parle une langue différente que celle en question, et écrire le nom de celle-ci à coté du village – ceci pour déterminer les frontières de la langue étudiée)

(Tracer une ligne continue là où les frontières sont certaines, et une ligne pointillée là où elles sont incertaines)

2. DIALECTES DE LA LANGUE DE L'ENQUETE

2.1. Parmi les villages où votre langue est parlée, il y a-t-il des différences dans la façon de parler?

2.2. Quels villages parlent différemment?

(Selon les renseignements fournis par l'enquêté, l'enquêteur devrait...

- Mettre la lettre A à côté des villages qui parlent la langue de l'enquête, B à coté des villages d'un autre groupe, C, etc.
- Tracer les lignes des frontières dialectales avec les lignes continues et pointillées.

2.3. Comment appelle-t-on les gens qui parlent comme dans les villages

A? _____ B? _____

C? _____ D? _____

2.4. Quelles sortes de différences existe entre les variantes (prononciation, vocabulaire, sont-elles difficiles à décrire)?

2.5. Quel parler avez-vous le plus de difficulté à suivre?

2.6. Comment comprenez-vous (les autres parlers)?

++ très bien; + bien; 0 assez bien; - pas bien; -- pas du tout

(L'enquêteur devrait utiliser le tableau suivant pour demander aux locuteurs de chaque dialecte comment ils comprennent les autres)

Comment ils comprennent

<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%; text-align: center;">B</td> <td style="width: 25%; text-align: center;">C</td> <td style="width: 25%; text-align: center;">D</td> </tr> <tr> <td style="text-align: center;">A</td> <td colspan="3" style="border-bottom: 1px solid black;"></td> </tr> </table>		B	C	D	A				<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 25%;"></td> <td style="width: 25%; text-align: center;">B</td> <td style="width: 25%; text-align: center;">C</td> <td style="width: 25%; text-align: center;">D</td> </tr> <tr> <td style="text-align: center;">C</td> <td colspan="3" style="border-bottom: 1px solid black;"></td> </tr> </table>		B	C	D	C			
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	B	C	D														
C																	
	B	C	D														
D																	

2.7. Tous les enfants/hommes/femmes qui parlent (A) comprennent-ils bien les ...?

a) Enfants

	B	C	D
A	y n	y n	y n

b) Homme

	B	C	D
A	y n	y n	y n

c) Femmes

	B	C	D
A	y n	y n	y n

2.8. Où parle-t-on le meilleur A/B? _____

2.9. Si on veut écrire le A/B on doit choisir le parler de quelle région pour l'écrire? _____

2.10. On veut enregistrer un texte en meilleur A/B pour le faire écouter aux locuteurs des langues voisines. Où doit-on l'enregistrer? _____

2.11. Faites-vous des rites coutumiers, des fêtes ou d'autres activités ensemble avec les autres villages A/B? Y N

Quelles villages? _____

Quels rites? _____

3. L'USAGE DE LA LANGUE

3.1. Quelle langue utilisez-vous pour:

Annonces	A/B K T I F
Rites de coutumes	A/B K T I F
Funérailles	A/B K T I F
Mariages traditionnelles	A/B K T I F
Chanter des chants traditionnels	A/B K T I F
Les contes	A/B K T I F
Circoncision	A/B K T I F
Nommer un enfant	A/B K T I F
Jugements dans la famille	A/B K T I F
Jugements au village	A/B K T I F
Jugements régionaux _____	A/B K T I F
Conseils d'anciens	A/B K T I F
Réunions du conseil traditionnel	A/B K T I F
Réunions officielles	A/B K T I F
Discussions de communauté	A/B K T I F
Rassemblements politiques	A/B K T I F

3.2. Avez-vous besoins des interprètes si une

langue autre que A/B est utilisée? Y N
 Pour quelle occasion? _____

3.3. Si une langue autre que A/B est utilisée, les A/B gens peuvent-ils bien participer aux discussions?

Qui a du mal a s'exprimer? MY / MO / FY / FO Y N

4. INTERCOMPREHENSION ENTRE L'ANII ET L'AKPE

4.1. Comment appelle-t-on les gens qui parlent comme:

au Togo à Balanka, Afem Boussou, Kouloumi? _____

au Bénin à Bassila, Kodowari, Pénessoulou, Bodi? _____

4.2. Quelles sortes de différences existe entre les variants (prononciation, vocabulaire, sont-elles difficile à décrire)?

4.3. Comment comprenez-vous A/B?

très bien / bien / assez bien / pas bien / pas du tout

4.4. Tous les A/B gens ici au village comprennent-ils bien les A/B?

Enfants: Y N / Hommes: Y N / Femmes: Y N

5. ALPHABETISATION

5.1. Il y a-t-il un programme d'alphabétisation au village? Y N

A/B / K / T / I

Dans d'autres villages? _____

5.2. Les classes sont organisées par qui? _____

5.3. Connaissez-vous quelqu'un qui écrit en A/B? Y N

5.4. Pensez-vous qu'il serait bon pour les locuteurs d' A/B d'être alphabétisé en A/B? Y N
Pourquoi?

5.5. Si on veut écrire le A/B on doit choisir le parler de quel région pour l'écrire? _____

5.6. Si on va commencer un programme d'alphabétisation mais pas en votre langue mais en langue A/B, les gens d'ici vont-ils s'intéresser et s'inscrire pour la classe? Y N

5.7. Un tel programme serait-il supporté par les responsables (qui? _____) et les vieux
du village: Y N
dans la région: Y N

6. RATIO DE LA POPULATION

6.1. Population au village: A/B: _____ K: _____ T: _____ I: _____ ____: _____

6.2. Il y en a-t-il des mariages mixtes? Si OUI combien?

A/B: _____ K: _____ T: _____ I: _____ ____: _____

6.3. La plupart des A/B d'ici, restent-ils au village ou travaillent-ils ailleurs? Y N
Où:

Appendix E: School questionnaire

(rev 5/96, SIL T/B)

Effectué le _____ à _____ par _____

Abréviations: B=Bassila, A=Akpe, K=Kotokoli, T=Tschamba, I=Ifè, F=French, Y=Yes, N=No

1. PRESENTATION DE L'ENQUETE(E)

1.1. Nom: _____ 1.2. Langue maternelle: _____

1.3. Années d'enseignements: _____ 1.4. Niveau: _____

2. INFORMATION générale

2.1. Au village il-y-a combien: écoles maternelle _____
 écoles primaires _____
 collèges _____
 lycées _____

2.1. Lequel est le niveau d'éducation parmi les jeunes de moins de 25 ans dans ce village:

M: Primaire / Collège / Lycées

F: Primaire / Collège / Lycées

2.2. Y a-t-il des écoles secondaires? Y N

2.3. Cette école a combien de maîtres/professeurs: A/B _____, K _____, T _____, I _____, _____

A quel niveau? A/B prof: Niveau(x) _____, K _____, T _____, I _____, _____

2.4. Nombre des étudiants? Total: _____ Garçons: _____ Filles: _____

2.5. Combien des étudiants complètent l'école primaire chaque année? _____
 collège / year? _____

3. MULTILINGUALISM ET USAGE DE LA LANGUE

3.1. Ecole primaire: Quand les enfants commencent avec l'école, est-ce qu'ils

- comprennent: A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

- parlent: A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

3.2. A l'école les enfants parlent quelle langue?

- en répondant aux questions du maître A/B K T I F

- pour poser des questions A/B K T I F

- avec les maîtres pendant la pause A/B K T I F

- avec les autres étudiants dans la classe A/B K T I F

- avec les autres étudiants pendant la pause A/B K T I F

3.3. Donnez-vous parfois des explications en A/B? Y N
 Pourquoi?

- 3.4. Quand vous donnez des explications en K, T, I,
les A/B enfants comprennent-ils toujours? Y N
- 3.5. Quand les A/B étudiants répondent en K, T, I, peuvent-ils communiquer leurs idées aussi
clairement que les K, T, I enfants?
K: Y N / T: Y N / I: Y N / F: Y N
- 3.6. Quelle langue les parents utilisent-ils pendant les réunions de parents et professeurs?
A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N
- 3.7. Il y en a-t-il des matériaux écrits en A/B? Y N

Appendix F: Church questionnaire

(rev 5/96, SIL Togo/Benin)

Effectué le _____ à _____ par _____

Abréviations: B=Bassila, A=Akpe, K=Kotokoli, T=Tschamba, I=Ifè, F=French, Y=Yes, N=No

1. PRESENTATION DE L'ENQUETE

1.1 Nom, fonction dans l'église, langue maternelle? Parlez-vous A/B?

Nom et Fonction	Lg mat	Parle la lg locale
_____	_____	non un peu bien couramment
_____	_____	non un peu bien couramment
_____	_____	non un peu bien couramment
_____	_____	non un peu bien couramment
_____	_____	non un peu bien couramment

2. INFORMATION GENERALE

2.1. La majorité au village est de quelle religion? Muslim Chr Anim

2.2. Il y-a quelles églises au village? _____

2.3. Quelles églises sont les plus grandes? _____

3. L'USAGE DE LA LANGUE A L'EGLISE

3.1. Quelles langues sont-elles utilisées pendant le culte/la messe pour:

- prêcher	A/B K T I F	- prières (leaders)	A/B K T I F
- les annonces	A/B K T I F	- prières (congrégation)	A/B K T I F
- lire Ecritures	A/B K T I F	- chanter	A/B K T I F
- l'Eucharistie	A/B K T I F	- les mariages	A/B K T I F
- les funérailles	A/B K T I F		

3.2. Quelle(s) langue/langues sont-elles utilisées pour:

- la réunion des femmes	A/B K T I F	
- la réunion des jeunes	A/B K T I F	
- les drames ou la dramatisation des jeux		A/B K T I F
- les témoignages	A/B K T I F	
- les prières pendant des études bibliques		A/B K T I F
- service pour les enfants	A/B K T I F	
- école du dimanche	A/B K T I F	

3.3. Si en K, T, I, F: Tous les membres comprennent-ils:

- prêcher	Y N
- lire les Ecritures	Y N
Qui ne comprend pas?	Y - O / M - F

- 3.4. Quelle Bible est utilisée à l'église? K T I F
- 3.5. Dans votre congrégation combien de personnes possèdent leurs propres bibles? Quelques uns / moitié / majorité
- 3.6. Des matériaux en A/B existent-ils? Y N
Lesquels? _____
- 3.7. Il y a-t-il des responsables A/B dans cette église? Y N
Ils prêchent dans quelles langues? A/B K T I F
- 3.8. Donnez-vous parfois une traduction préparée ou spontanée en A/B: Y N
Pourquoi? _____
4. ENGAGEMENT POTENTIEL DE EGLISE
- 4.1. L'usage de A/B est-il encouragé par les responsables de cette église:
pour le service? Y N
pour les réunions différentes? Y N Lesquels? _____
- 4.2. Avez-vous une raison qui vous fait croire que l'usage de la langue locale serait impropre pendant le culte/la messe? _____
- 4.3. Les membres de votre église ont-ils exprimé leur intérêt
- de lire et écrire en A/B? Y N
- d'avoir des matériaux religieux en A/B? Y N
- 4.4. Pensez-vous que la traduction de la bible en A/B serait utile pour la congrégation? Y N
Pourquoi?
- 4.5. Pensez-vous que la congrégation entière serait intéressée à avoir une traduction de la bible en A/B? Y N
Pourquoi?
- 4.6. Votre église a-t-elle déjà demandé à quelqu'un de venir et faire une traduction de la bible / un programme d'alphabétisation? Y N
Si oui, quelle sorte de programme?
Quand?
- 4.7. Si vous aviez l'accord de vos supérieurs, seriez-vous intéressés de faire partie d'un programme multi-dénominationnel de la traduction / de l'alphabétisation? Y N
- 4.8. Connaissez-vous quelqu'un qui s'intéresse à assister à l'apprentissage de la langue / de la traduction etc? Y N
- 4.9. Y-a-t-il quelqu'un qui assiste actuellement les gens qui sont sur un projet ou programme de développement, etc? Y N

Appendix G: Ani/Akpe wordlist: French glosses

(SIL T/B, May 1996)

(ALCAM / Swadesh adapted)

Language (dialect):

2. Alternative name:

Place:

3. Researcher:

Informant:

(Age:)

Native village:

(Age:)

-
- | | |
|---------------------------|---------------------------------|
| 1. bouche ²⁰ | 38. oncle maternel |
| 2. oeil | 39. nom |
| 3. tête | 40. ciel |
| 4. poil | 41. nuit |
| 5. dent | 42. lune |
| 6. langue | 43. étoile |
| 7. nez | 44. jour |
| 8. oreille | 45. soleil |
| 9. sein | 46. nuage |
| 10. bras | 47. rosée |
| 11. griffe, ongle | 48. pluie |
| 12. jambe | 49. saison des pluies |
| 13. cuisse | 50. saison sèche |
| 14. pied | 51. an |
| 15. fesses | 52. terre |
| 16. ventre | 53. sable |
| 17. main | 54. pierre |
| 18. boyaux, intestins | 55. montagne |
| 19. sang | 56. chemin, sentier |
| 20. os | 57. eau |
| 21. peau (animal) | 58. rivière |
| 22. blessure | 59. case, habitation |
| 23. aile | 60. village |
| 24. plume | 61. feu |
| 25. corne | 62. fumée |
| 26. queue | 63. cendre |
| 27. personne, être humain | 64. trou |
| 28. homme | 65. calebasse |
| 29. femme | 66. couteau |
| 30. mari | 67. corde (ce pour quoi faire?) |
| 31. épouse | 68. arc |
| 32. père | 69. flèche |
| 33. mère | 70. guerre |
| 34. enfant | 71. pagne |
| 35. grand frère | 72. lance |
| 36. petit frère | 73. animal |
| 37. soeur | 74. viande |
| | 75. chien |
| | 76. éléphant |

²⁰ For nouns singular and plural forms were elicited.

- | | |
|--------------------------|--|
| 77. panthère | 128. venir |
| 78. chèvre | 129. envoyer (commissionner) |
| 79. mouton | 130. marcher |
| 80. oiseau | 131. courir |
| 81. tortue (de terre) | 132. tomber |
| 82. serpent | 133. partir |
| 83. poisson | 134. arriver |
| 84. cheval | 135. voler (oiseau), s'envoler |
| 85. vache | 136. verser (liquide) |
| 86. pou (de tête) | 137. lutter |
| 87. oeuf | 138. frapper |
| 88. arbre | 139. mordre (enfant qui mord sa mère) |
| 89. bâton | 140. gratter |
| 90. banane | 141. se gratter |
| 91. arachide | 142. frotter |
| 92. gros mil (millet) | 143. laver |
| 93. petit mil (sorgho) | 144. se laver |
| 94. haricot | 145. couper |
| 95. igname | 146. fendre (le bois) |
| 96. feuille (d'arbre) | 147. lier, attacher |
| 97. racine | 148. prendre |
| 98. herbe | 149. donner (en cadeau) |
| 99. sel (ça vient d'où?) | 150. chercher |
| 100. graisse, huile | 151. trouver |
| 101. ancien | 152. voler (dérober) |
| 102. nouveau | 153. presser (pour faire sortir l'eau) |
| 103. profond | 154. tresser |
| 104. froid (frais) | 155. chasser (le gibier) |
| 105. chaud | 156. cultiver |
| 106. faim | 157. semer |
| 107. soif | 158. enterrer |
| 108. bois | 159. préparer nourriture, cuire |
| 109. noir | 160. brûler |
| 110. blanc | 161. manger |
| 111. rouge | 162. boire |
| 112. un | 163. vomir |
| 113. deux | 164. sucer (sein, doigt, orange) |
| 114. trois | 165. cracher |
| 115. quatre | 166. souffler |
| 116. cinq | 167. enfler |
| 117. six | 168. accoucher |
| 118. sept | 169. s'asseoir |
| 119. huit | 170. être assis |
| 120. neuf | 171. se lever |
| 121. dix | 172. être debout |
| 122. douze | 173. se coucher |
| 123. quinze | 174. dormir |
| 124. vingt | 175. mourir |
| 125. trente | 176. tuer |
| 126. cent | 177. jeter |
| 127. mille | 178. lancer (lance, pierre) |

179. pousser (le vélo)
180. tirer
181. chanter
182. danser
183. jouer
184. rire
185. pleurer (avec des larmes)
186. souffrir, avoir mal
187. peur
188. vouloir
189. désirer, aimer
190. voir
191. montrer
192. entendre (percevoir)
193. compter

Appendix H: Categories for similarity groupings

The criteria for decisions about similarity groupings of lexical items of the Anii word lists are described in the following sections.

All lexical items were initially grouped as similar, according to the criteria outlined by Blair (1990:31), as described below.²¹ In contextualizing these rules, a few modifications were applied.

1. Categories for similarity groupings according to Blair (1990)

1. Category One

- a. Exact matches (e.g. [b] occurs in the same position in each word.)
- b. Vowels differ by only one phonological feature (e.g. [i] and [e] occur in the same position in each word.)
- c. Phonetically similar segments, which occur consistently in the same position in three or more pairs. For example, the [g][gh] correspondences in the following entries from these two dialects would be considered category one:

	Dialect One	Dialect Two
fingernail	[goru]	[ghoru]
axe	[godeli]	[ghodel]
cloth	[guda]	[ghuda]
boy	[peka]	[pekal]

2. Category Two

- a. Those phonetically similar nonvocalic segments which are not attested in three pairs (cf. the above example.)
- b. Vowels which differ by two or more phonological features (e.g., [a] and [u]).

3. Category Three

- a. All corresponding segments which are not phonetically similar.
- b. A segment which corresponds to nothing in the second word of the pair. For example, the [l]/[#] correspondence in the word for 'boy' in the example above.

2. Word length and linguistic similarity

Each pair of corresponding phones in each pair of words is classified according to one of these three categories. The various permissible categories of similar words, depending on their length, are summarized as follows:

²¹ Section I is quoted from Blair (1989:31f).

Word Length		Cat. One	Cat. Two	Cat. Three
2	=	2	0	0
3	=	2	1	0
4	=	2	1	1
5	=	3	1	1
6	=	3	2	1
7	=	4	2	1
8	=	4	2	2
9	=	5	2	2
10	=	5	3	2
11	=	6	3	2
12	=	6	3	3

3. Applied modifications

- Vowel length is ignored.
- Near-closed and close-mid vowels are classified as exact matches.
- Approximants are in some cases represented as consonants and in others as vowels.
- Affricats are represented as single consonants.
- Pairs of phones in two words are classified into Category One when one segment corresponds to nothing consistently in the same position in three or more pairs.

Appendix I: RTT Texts

1. Anii from Bassila

- [A] Anii
 [IF] Interlinear French
 [MF] Modern French

1.1. Practice narrative

1. [A] fawi na n'nyæε malə n'gedee gapi aceemu amadunia ni kma ηə yɔ
 [IF] histoire que je vouloir dire ce que arriver pour moi dans ma vie moi voir
 [MF] Je voudrais vous raconter une histoire qui m'est arrivé dans ma vie que je n'ai
 na ma. gilee ganɔ gadenji aceeda igbomacro nafum.
 jamais. faire bouche une rester igbomacro cultiver.
 jamais vu. Nous avons crée un groupement de jeunes installé a Igbomacro pour cultiver.

QST 1. Qu'est-ce qu'ils ont crée?

Answer: un groupement

2. alə fana gipa bere kulumi adankey nafum ma nafum mina.
 parler ensemble nous sommes hommes sept rester là bas cultiver cultiver avec boeufs.
 Nous étions ensemble 7 personnes là-bas. Nous faisons la culture attelée.

QST 2. Que faisaient les sept hommes?

Answer: la culture attelée

3. manɪ gɪna fum nama, ada n'kəŋ nafum. ɪtɪɪ tamdəŋ ndee baŋana
 rester là bas cultiver. arriver temps un que tout le monde
 Nous travaillons avec les boeufs installé la pour cultiver. Il y a un temps pour tout le monde
 anapɪ afal naŋɔra ma.
 venir maison reposer.
 d'aller se reposer à la maison.

QST 3. Il y a un temps pour tout le monde de faire quoi?

Answer: de se reposer

4. nuyiwaa baden bada nkeŋ alee ishili iru bede bapɪ atɪ ηura baden bade bacə atɪ
 si d'autre sont là bas faire jours trois ils venir se reposer d'autre eux aller les
 Si d'autre font trois jours ils vont se reposer et d'autre viennent

campi. átəbaja kpataa bapɪ afal atɪ ŋura. ide saa amundendi nkem. n'da
remplacer. nos gens tous arriver maison se reposer. il rester moi seul là bas. je suis
les remplacer. Tous nos gens sont arrivés à la maison se reposer et il ne restait que moi

n'kom miaũ nakide gawaraa nakide ibɔrɪ nakide ina ashɪ na
là bas aussi pour regarder champ pour regarder moutons pour regarder les boeufs en train de
seul là-bas. J'étais là-bas aussi pour regarder les champs, regarder les moutons, regarder les
boeufs, en train

pɛnpɛɛ gakoɪ naa ishisima batamana mashilee icəma ide shɪwuda waa kaa da
preparer ferme comme il convenir s'ils sont pas là bon il y a que tu rester
d'entretenir la ferme s'ils sont pas là. L'homme ne pourra rester à un endroit

gadu kawuda gaden ceicei najina manaab. gɪtice iwara lan nashɪ
endroit tu n'as quelque un peu un peu pour manger avec. nous aller champs sur acheter
pour une seul activité. Nous allons dans les champs pour acheter

iji na pɪtɪ na yala.
ignames pour amener vendre.
les ignames pour vendre.

QST 4. Pourquoi allaient-ils dans les champs?

Answer: pour acheter les ignames

5. nashe bade batɪ pɪna bashɪdɪ na yala. usulu den na nta aceti wuda ayifala
donner eux amener à bassila pour vendre. jour un que lever partir voir jeun homme
Nous envoyons à Bassila pour revendre. Un jour je suis allé voir un jeune homme

den, alə waa ata wudije ayala shee mu.
un, dit que s'il en i names vendre pour moi
en lui demandant s'il a des ignames a me vendre.

QST 5. Qu'est-ce qu'il a demandé au jeune homme?

Answer: s'il a des ignames a vendre

1.2. Test narrative

1. guyɛɛ kalaamari abɔnɔ. ushiɖən na bayifala ba sɔ na waa bə ɖɛ ba cəti yɛɛ
chasse conséquence mauvais. un jour que jeunes ils assoir et on ils aller ils partir chasse
Les mauvaises conséquences de la chasse. Un jour les jeunes sont restés assis pour décider
d'aller à la chasse

gucɪrɪ yɛɛ.
agoutis chercher.
Des agoutis.

QST 1. Qu'est ce que les jeunes ont décidés?

Answer: d'aller à la chasse des agoutis

2. *guyεε gaɖu gaɖən ga ɖa awuɖa guɖo, ɪcɪra ba na ɖoo na pɪtɪ najɪ baa ncən*
 chasse lieu un est là à fore t, agoutis ils sortir pour venir manger tout le temps
 Il y a un endroit de la chasse dans une forêt où les agoutis sortent pour manger

gajaká ma. gijibɔŋɔ baa tám paŋa na ba ɖe ba ɖoo na pɪtɪ najɪ. naa ba lè waa
 matin. nuit tout moment ils ils sortir et venir manger. et ils parler que
 tous les matins. Toutes les nuits ils sortent pour manger. Et ils ont dit qu'ils vont rentre dans
 cette forêt là

baɖe batɪ kpá guɖo guɖe naa kə ɪɖɪra. ŋkən na ba ta naa babεε təb na
 ils vont rentrer fore t là et tuer agoutis. c'est là que ils lever comme hommes dix et
 pour tuer les agoutis. c'est là que 15 hommes ont quitté.

banuŋ ma. baɖən ba wuɖa itonu baɖən ba toŋo ataa bεra naa ba nuŋ
 cinq comme c a. certains ils avoir fusils certains ils porter fle ches hommes comme
 cinq

Certains ont des fusils, certains portent des flechês

ma ba ta toŋo ɪbɔlu.

c ela ils ont tenir battons.
 et cinq des battons.

QST 2. Combien des hommes ont portés des battons?

Answer: cinq

3. *ɪtɪ ta kpá guɖo guɖe. guɖo guɖe gu ɖa ɖa a səla na baa koi.*
 sont rentrer fore t là. fore t là etre là prêt leur ferme.

Ils sont rentrés dans la forêt là. La forêt là est tout prêt de leur ferme.

QST 3. Le forêt était près de quoi?

Answer: d'une ferme

4. *ba kpá guɖo guɖe ni na cəə. bεrei ba toŋo ɪbəəlu maŋ ba ti taa ɪcərə na*
 ils rentrer fore t là dedans en allant. hommes ont tenir battons ils faire quitter agoutis et
 Ils sont rentrés dans la forêt là et ils avnacent. Ils font quitter les agoutis,

ti taa ɪcərə na taa ɪbɔɔɪ baa ba paŋanɪ baɖe ba tɪ ɖoo na shee
 faire quitter agoutis et faire quitter animaux n'importe qu'el ils quitter sortir et pour
 les animaux n'importe qu'el vers les hommes qui ont les fusils et les flêches

berɛɪ ba wuɖa itonu na ata ma, baɖe batɪ ká. gasana gaɖe ni na guyɛɛ hommes
qui ont fusils et fle ches, ils les tuer. marcher dans cette dedant que chasse
qui les tuent. Dans cette marche de chasse,

guɖeni na ba ɖa na ce na cə na cə ma naa atu soro afo sule a
dans cette chasse que ils sont et avancer et avancer et avencer et notre ami afo sule il
ils avancent dedant, et ils avancent et notre ami Afo Sule

sara na pi gulo gu ci.
marcher en venant corps est fatigué.
en marchant s'est senti fatigué

QST 4. Quel chose est arrivé à Afo?

Answer: il était fatigué

5. naa ti kiɖe waa, naa ti kiɖe nfunfuno ɖən ni guyó kaɲkimə a sé a kɔɔ
et il regarder que, et il regarder le buisson un dedant arbre au pied il assoir et déposer
Il a regardé et trouvé un buisson où il s'est assis au pied d'un arbre et a déposé

na ubɔɔlu a ɖu atən. a sé na ɲura aɖuwaa bu kpá ni, atu soro afo sule ɖee
son batton mettre à terre. il assoir et reposer parce que il est fatigué, notre ami afo sule là
son batton à terre. Il est assis et il se repose parce-qu'il est fatigué, notre ami Afo Sulé là

bukɔɪ a kara ma naa tókó arana.
ce qu'il porter est chemise rouge.
qui a porté une chemise rouge.

QST 5. Afo a porté quoi?

Answer: une chemise rouge

6. a sə na ɲura ilee itɪ cáɪ na ni ɖaa gifonyine gi ti yɛe gi kpá ni ma.
il assoir re poser il faire prendre sommeil veut rentrer dedans.
Il s'est assis, il se repose et le sommeil le prend et veut rentrer dans lui.

QST 6. Qu'est-ce qu'il se passé à Afo

Answer: il avait sommeil

7. a sə caɲkəra na guyó.
il assoir en dossant à l'arbre.
Il est assis, son dos contre l'arbre.

QST 7. Il était assis comment?

Answer: avec son dos contre l'arbre

8. guḍuu usoro ndee a toŋo uto nu ma yɛkija sule uni shii ŋé ni. a ŋé toko arana naa c'est là son ami la qui tenir le fusil gekidja sule lui là voir. il voir chemise rouge et C'est là que son ami Gèkidja Soulé qui a tenu le fusil la vu. Comme il a vue la chemise rouge

pala na kiḍe shee yɔ waa ncəla nrana ji.
commencer et regarder croyant savoir que biche rouge c'est.
il a commencé la regarder et il croyait que c'était une biche rouge.

QST 8. En voyant Afo, Gèkidja Sule a crue quoi?

Answer: qu'il était une biche rouge

9. guḍui a taa utonu a ḍu na ma afo a shee te fól ɪ lee ni naa guḍa ma a c'est là il prendre fusil diriger vers afo était dans sommeil faire lui comme re ver il C'est là qu'il a prit son fusil et l'a dirigé vers Afo, qui était en sommeil. Il dormait en rêvant.

Shee ti fól. a taa uto nu a ḍu na ni ma kpóu a nyim ma a kə afo.
était dormir déjà. il prendre fusil vers lui et tirer lancer blaiser afo.
Il a prit le fusil, il a dirigé vers lui, il a tiré et blaisé Afo.

QST 9. Gèkidja a fait quoi?

Answer: il a tiré sur Afo

10. afo a ta yide ata a ŋála tatátá. baa ŋana a kpá asámpəna. batɪ læ waa ba cuu a afo s'est lever lever il crier fort. tous est rentrer la peur. avant de courir, Afo s'est levé et il a crié fort. Tout le monde est rentré dans la peur. Avant que les

kpáma, afo a fəḍa atən. taa ma ni, taa ma ni, taa ma ni, ba taa afó a ri na unyiŋcá venir, afo est tomber à terre là. prendre le, prendre le, prendre le, ils prendre afo et prendre le chemin
autres en courant sont arrivés, Afo est tombé sur la terre. "Prenez-le! Ils ont pris Afo et ils ont pris le chemin

na sheu gakoi. batɪ læ waa ba kpá gakoi naa batɪ læ ba kəfəl gakoi waa ba sheɪ et aller à la ferme. avant qu'ils arriver ferme jusqu' à ils dépasser ferme juste l'amener de la ferme. Avant d'arriver à la ferme ils ont pris la route de la maison on dépassant

fal afál waa ba cə na ni logotoro batɪ læ waa ba kpá unyiŋcalal afal ma maison pour amener à l'infirmerie avant de arriver maison
la ferme pour l'amener à l'infirmerie avant d'arriver

unyiŋcálaŋ na afo a fár.
chemin dedans afo a laisser.
à la maison, Afo est mort en chemin.

QST 10. Afo est mort où?

Answer: sur la route

11. ba toŋo ŋkónpá a kpá na fál.
ils porter cadavre rentrer maison.
Ils ont pris le cadavre à la maison.

QST 11. Ils ont fait quoi avec le cadavre?

Answer: ils l'ont amené à la maison

12. mpá bene ba kpá asampəna. gakó ga tá afo ci. ba tɔɔ afo
village hommes ils rentrer peur . les pleurs ont commencer afo mort. ils prendre afo
Au village tout le monde a pris peur. Les pleurs pour Afo ont commencé.
On a prit Afo et on

fún mpá ŋuni n'kpá asampəna.
enterrer village tout est rentrer dans peur.
l'enterré. Tout village a prit peur.

QST 12. Comment le village se sentait?

Answer: le village a prit peur

2. Akpe from Balanka

[A] Akpe
[IF] Interlinear French
[MF] Modern French

1. [A] gasonu gi ta gite gulilə mam basóró gɪkpede amugərə
[IF] vrais nous lever nous partir amener avec mes amis nous
[MF] Vraiment, nous nous sommes levés pour aller à la chasse avec mes amis. Nous nous
sheemui afalaka a ta nante. gɪti kuŋɔŋ gasono
preparer à la maison suis lever pour aller. nous sommes rentrer dans la brousse vraiment.
à la maison pour aller. Nous sommes rentrés dans la brousse vraiment. Nous sommes
sommes préparés dedans.
gilemu galuu. nam pələpələ gi pələpələ na te na ti wulə akira
sommes nous dedans. on tourner nous tourner en allant et j'ai voir agouti.
On tourne, on tourne en allant et j'ai vu un agouti.

QST 1. Il a vu quoi?

Answer: agouti

2. nti pələ ma gi pələu naa ambasóró. galu nti fəla ambasóró atı
je me suis mettre a le poursuivre chasse avec mes amis. c'est là j'ai dépasser mes amis
Je me suis mis a le poursuivre avec mes amis. C'est là que j'ai dépassé mes amis et je suis

apəɖə gayibala. ma gərə́ ma ti jil akira mbabi ma bi jilulaa mə, ma
partir devant. c'est là je devoir attraper l'agouti là où je devoir attraper là, je n'avais
parti devant. C'est là où je devrais attraper l'agouti, là où je devrais l'attraper, je n'avais pas

wulu ntala.

Voir la pierre.

Vu la pierre.

QST 2. Il n'a pas vu quoi?

Answer: la pierre

3. mə ma majigeama ma kə batı. Ma kə matı mə aŋkori.
la je devoir la attrapper je suis tomber. je suis tomber là sur genou.
Là où je devrais l'attraper, je suis tombé. Je suis tomber là sur mon genou.

QST 3. Où est-ce qu'il s'est blessé?

Answer: au genou

4. ntátə amu ntátə ama fil ı fəgəl.
la peau est fendre moi fendre mes mains en lever.
La peau est fendu. La peau de mes mains est enlevée.

QST 4. Quel chose est arrivé à ses mains?

Answer: la peau est enlevée, déchirée

5. ŋkəbatı buki bukɔɔ. makɔɔ sərə ma ta na. ambasóró ba tɔɔ ŋkəm.
je suis tomber là la mort arriver. je ne pouvoir plus me lever. Mes amis ils venir derrière.
Je suis tombé et la mort arrivait. je ne pouvais plus me lever. Mes amis arrivaient derrière.
batı ká atı kɔɔ na tàgáam. ɔɔu, mina mé? bai yitá gbeɖee ma kɔɔ tuló na.
son arrivé et me prendre. hoo, c'est quoi c a? ils appeller arriver je ne repondre pas.
Ils sont arrivés et ils m'ont pris. Hoo! C'est quoi ça? Ils m'appellaient, je n'arrivais pas à
repondre.

QST 5. Quand les amis l'ont appelé, il a fait quoi?

Answer: il n'a pas repondu; il ne parlait plus

6. ɔɔu, minaagile? Ba kəkɪ ɪwʉələ. na yɪɪ wələ. ba kɪɖe mɛ gabo
 hoo, comment faire? ils se sont mettre à pleurer. en criant voix ils regarder canari
 Hoo! Comment faire? Et ils se sont mis à pleurer. En criant fort ils regardaient (trouvaient)
 un canari

sime gifenigimurumu.

voi ci au pied de karité.

au pied d'un carité

QST 6. Ils ont vu quoi?

Answer: un jar; un canari

7. bati kala bʉtirá akɪ miŋǎró atɪ fire amu aŋgayɛɛ.
 ils ont prendre l'eau dedans dans ce canari et laver ma figure
 et ils ont pris l'eau de canari et ils ont lavé ma figure.

QST 7. Les amis ont fait quoi avec l'eau?

Answer: ils ont lavé son corps, sa figure

8. asəba səba na salaŋ aŋgaayaa naa salaŋ aŋɖii. naa bugo bugo aŋɖii amu nənə
 verser sur moi partout verser la te te. en tappant tappant la te te je me
 Ils sont verser l'eau sur moi partout, sur moi, sur la tête. En tappant la tête je me suis

ntulo pi.

revenir répondre.

réveillé.

QST 8. En tappant la tête, qu'est-ce que s'est passé?

Answer: il s'est réveillé

9. minəə? nnəə ma yàná. oou, ɔyal ba kəra ɪwələ na yiwələ ooo,
 que voir tu? voir je voir rien. ooo, vite ils mettre les pleurs pleurer en allant. ooo,
 Que vois tu? Je ne vois rien. Oou! Vite ils se sont mis à pleurer en allant. Ooo!

milə gi sara mɛ? mili gilə miláó gi wil kɛkɛ?

que falloir nous aller faire? comment faire comment faire et trouver un velo?

Que faut il faire? Que nous allons faire? Comment faire pour trouver un velo?

QST 9. Ils cherchaient quoi?

Answer: un velo

10. ɔɔyá na ba tagaa a kʉrá uuu atɪ kulu upəlima laa. ba kulu upəlima laa mɛ
 vit et ils ont prendre au dos longtemps avant sortir sur la route. ils sortir sur la route
 Ils m'ont pris au dos en marchant longtemps en allant vers la route. Ils sortaient

gɪ wulə kɛkɛɛare
 où voir un cycliste.
 sur la route et ils ont vu un cycliste.

QST 10. Ils ont vu quoi sur la route?

Answer: un cycliste

11. kɛkɛɛare na gɪ wúl. ma taga a pɪ na logita mu atr kɔɔ logita. mu atr
 velo homme on voir. on prendre et venir là dispensaire là sont arriver dispensaire. là sont
 On a vu un homme sur un velo. Il m'a prit sur le velo et m'a arriver dispensaire.

kɔɔ logita. logita ni ɔɔ, logita ba tuga a pɔɔba a sɛgɛŋ.
 arriver dispensaire. dispensaire dire ooo, dispensaire ont prendre et coudre pour lui.
 Là nous sommes arrivés au dispensaire. Le dispensaire dit Hoo! Le dispensaire m'a prit et
 m'a cousu et

a sɪra sɪra amu fil.
 et tailler mes mains déchirées.
 Il m'a taillé mes mains déchirées.

QST 11. Au dispensaire, ils ont fait quoi avec les mains?

Answer: ils ont cousu

12. aɖu iláməbii afumu asɪgə mu. logita ni aa na pɛɖə na, sɛ na folə bɛɛ.
 mettre médicament mains pour moi. dispensaire lui ooo tu rentrer pas, il falloir dormir ici.
 Le dispensaire a traité mes mains et moi avec les médicaments. Le dispensaire lui a dit: Tu
 ne rentre pas, il faut dormir ici.

QST 12. Au dispensaire, ils lui ont dit quoi?

Answer: de ne pas rentrer; il va dormir là-bas

13. na gɪ fəl. agutagarɪ na gɪfəl usulerita jaa na logita ba lɪga ni ma pɛɖə
 la nous dormir. lendemain on dormir troisième jour que dispensaire ils faire sortir je partir
 Nous dormons et encore le lendemain. C'est la troisième jour que le dispensaire nous a fait
 sortir

afalaká. na pɛɖə fa. mətələmə ma tan ma kɛkɛɛ na pɪ ma tagaa naa naa
 à la maison. je partir maison. après on prendre sur velo et ramener me prendre et et
 et je suis parti à la maison. Après on me prend en velo pour les soins

pɪ. gɪ lee bukɔɪ banyɪ mbɔɔ.
 venir. on faire semaines deux lá.
 pendant deux semaines.

QST 13. Il a continué le treatment pour combien de semaines?

Answer: deux

14. ma pi ma me ba taga na pɪlu atu galu amu gboo nti wúl sooci.
qu'on m'amener là prendre venir chaque fois moi aussi j'ai sentir amélioration.
Chaque fois qu'on m'a amené pour aller aux soins, j'ai senti une amélioration (j'ai retrouvé la santé).

QST 14. Lorsqu'il a continué le treatment il s'est senti comment?

Answer: il a retrouvé la santé; une amélioration

15. nà bupánaa na logita mi waa ayi bubóoo apɪ na. na gi tile mu mà
et cela ma laisser et dispensaire dire que non ne revenir plus. c'est là je arreter d'aller
La maladie m'a laissé et le dispensaire m'a dit de ne plus

guləmu nyɔŋɔ gbóo ŋkɪ giya. áti tɪfɪ ɪləmə bɪ logita boŋo a
encore là la plaie aussi est guérit. j'ai déjà acheter médicaments dispensaire déjà cela
revenir.

C'est là que je me suis arrêté d'aller encore. La plaie est guérit aussi. Avec

npála naa nda afalaká.

laisser je rester à la maison.

les médicaments achetés au dispensaire, j'ai continué les soins à la maison.

QST 15. Qu'est-ce qu'il a continué à la maison?

Answer: il a continué le treatment avec les produits

Appendix J: Post RTT questionnaire

(rev 5/96, SIL T/B)

Effectué le _____ à _____ par _____

Abréviations: B=Bassila, A=Akpe, K=Kotokoli, T=Tschamba, I=Ifè, F=French, Y=Yes, N=No

1. PRESENTATION DE L'ENQUETE(E)

1.1. Nom et prénom: _____ 1.2. Age: _____

1.3. Sexe: _____ 1.4. Profession: _____

1.5. Vous avez atteint quel niveau à l'école? _____

1.6a Religion: _____ 1.6b Dénomination: _____

1.6c Fréquentation à l'église/mosquée: Dly sev/wk 1x/wk 2x/mth 1x/mth >1x/mth

1.7. Village natal? _____ 1.8. Grandi où? _____

1.9. Résidence actuelle? _____

1.10a Avez-vous habité ailleurs? _____ Y N

1.10b Où? _____ Pendant combien de temps? _____

1.11. Langue maternelle du sujet? _____ A/B K T I F

1.12. Langue maternelle du père? _____ A/B K T I F

1.13. Langue maternelle de la mère? _____ A/B K T I F

1.14. Usage de langue entre les parents? _____ A/B K T I F

1.15. Langue maternelle de l'épouse? _____ A/B K T I F

1.16. Usage de langue du sujet à la maison? _____ A/B K T I F

Si A/B, aussi l'usage de?

K: Y N / T: Y N / I: Y N / F: Y N

1.17. Est-ce que vous voyagez parfois chez les A/B / K / T / I?

Où? _____

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

Durée? _____

2. POST-ANII TEXT

A. INTELLIGIBILITY

2.1. Selon vous, l'homme qui a raconté l'histoire
est originaire d'où?
Il parle quelle langue?

B _____
B _____

2.2. Comment le savez-vous? _____

2.3. Comment avez-vous compris l'histoire? avez-vous en compris:

Tout / La plupart / Un peu / Très peu / Rien

2.4. Sa manière de parler est-il:

Très différente de / Un peu différente de / Comme la votre?

2.5. Les ... de ce village comprendraient-ils toute l'histoire?
MY: Y N / MO: Y N / FY: Y N / FO: Y N

2.6. Combien de fois allez-vous dans la région de cet homme?

>1x/semaine 1x/semaine 1x/mois 1x/an autre: _____

2.7. Pendant combien de temps restez-vous là-bas? _____

2.8. Les gens de là-bas viennent-ils ici? Y N

2.9a Parlez-vous B? Y N 2.9b Comprenez-vous B? Y N

2.9c Comment comprenez-vous leur parler?

Tout / La plupart / Un peu / Très peu / Rien

2.10. En parlant avec quelqu'un de là-bas, quelle langue utilisez-vous? _____

2.11. A partir de quel âge les enfants ici au village
peuvent-ils comprendre un locuteur de B? _____

2.12. Pensez-vous que c'est bon de pouvoir parler et comprendre B? Y N
Pourquoi?

2.13. Si un jeune préférerait de parler ... à la maison au lieu de A/B, ses parents en seraient-ils
contents?
A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N
Pourquoi?

B. ALPHABETISATION

Quoi?

Quoi?

2.14. Lire K? Y N _____ Ecrire K? Y N _____

2.15. Lire T? Y N _____ Ecrire T? Y N _____

2.16. Lire I? Y N _____ Ecrire I? Y N _____

- 2.17. Lire F? Y N _____ Ecrire F? Y N _____
- 2.18. Etes-vous inscrits pour une classe
d'alphabétisation? K: Y N / T: Y N / I: Y N / F: Y N
- 2.19. S'il y avait un programme d'alphabétisation dans une langue d'autre que
l'A/B, vous préféreriez que ce soit dans quelle langue? A/B K T I
- 2.20. Si quelqu'un avait 4 livres et vous pouvez
en choisir un, lequel choisiriez vous? A/B K T I
- 2.21. Connaissez-vous quelqu'un qui écrit en A/B? Y N
- 2.22. Avez-vous essayé d'écrire en A/B? Y N
- 2.23. Pensez-vous qu'il serait bon pour les
locuteurs d' A/B d'être alphabétisé en B?
Pourquoi? Y N
- 2.24. S'il y avait une classe d'alphabétisation en B au
village, aimeriez-vous vous inscrire pour la classe? Y N
- 2.25. S'il y avait des classes en B dans la région, est-ce que les gens
vont-ils participer aux frais en donnant quelque chose? Y N
- Où peuvent-ils trouver les moyens? _____
- 2.26. Si on va commencer un programme d'alphabétisation mais pas en votre langue mais en langue
A/B, aimeriez-vous vous inscrire? Y N
- Et les autres au village, vont-ils s'intéresser et s'inscrire? Y N
- Si NON: Pourquoi? _____

Appendix K: Individual sociolinguistic questionnaire

(rev 5/96, after the Cameroonian version)

Effectué le _____ à _____ par _____

Abréviations: B=Bassila, A=Akpe, K=Kotokoli, T=Tschamba, I=Ifè, F=French, Y=Yes, N=No

1. PRESENTATION DE L'ENQUETE(E)

1.1. Nom et prénom: _____ 1.2. Age: _____

1.3. Sexe: _____ 1.4. Profession: _____

1.5. Vous avez atteint quel niveau à l'école? _____

1.6a Religion: _____ 1.6b Dénomination: _____

1.6c Fréquentation à l'église/mosquée: Dly sev/wk 1x/wk 2x/mth 1x/mth >1x/mth

1.7. Village natal? _____ 1.8. Grandi où? _____

1.9. Résidence actuelle? _____

1.10a Avez-vous habité ailleurs? _____ Y N

1.10b Où? _____ Pendant combien de temps? _____

1.11. Langue maternelle du sujet? _____ A/B K T I F

1.12. Langue maternelle du père? _____ A/B K T I F

1.13. Langue maternelle de la mère? A/B K T I F

1.14. Usage de langue entre les parents? _____ A/B K T I F

1.15. Langue maternelle de l'épouse? _____ A/B K T I F

1.16. Usage de langue du sujet à la maison? _____ A/B K T I F

Si A/B, aussi l'usage de?

K: Y N / T: Y N / I: Y N / F: Y N

2. MULTILINGUALISME

2.1. Est-ce que vous voyagez parfois chez les A/B / K / T / I? _____ Y N

Où? _____
Souvent? _____
(>1x/wk, 1x/wk, 2x/mth, 1x/mth, 4-6x/yr, 1x/yr)

Durée? _____

2.2a Parlez-vous: _____ A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

Si OUI: Quelle langue parlez-vous le mieux? _____ A/B K T I F

2.2b Comprenez-vous: _____ A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

Si OUI: Quelle langue comprenez-vous le mieux? _____ A/B K T I F

2.3. Vous l'avez appris où?

A/B:	Maison	Voisins	Ecole	Marché	D'autre
K:	Maison	Voisins	Ecole	Marché	D'autre
T:	Maison	Voisins	Ecole	Marché	D'autre
I:	Maison	Voisins	Ecole	Marché	D'autre
F:	Maison	Voisins	Ecole	Marché	D'autre

2.4. Si l'on vous amènerait au jugement (_____)

pour vous défendre seriez-vous capable de
vous exprimer dans sa langue?

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

2.5. Si vous avez une dispute chaude avec un locuteur de ...,
êtes-vous capable de vous disputer en langue ...?

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

2.6. Comprenez-vous toutes
les blagues en

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

2.7. Ecoutez-vous des émissions à la Radio en

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

Comprenez-vous tout ce qu'ils disent?

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

Vous écoutez quoi? _____

Souvent?

dly / >1x/wk / 1x/wk / 2x/mth, 1x/mth

3. L'USAGE DE LA LANGUE

3.1. Quelle(s) langue(s) utilisez-vous

le plus souvent avec / au:

Laquelle/lesquelles
parlent-ils avec vous?

Votre père	A/B K T I F	A/B K T I F
votre mère	A/B K T I F	A/B K T I F
votre épouse(s)	A/B K T I F	A/B K T I F
vos enfants	A/B K T I F	A/B K T I F
vos ami(e)s	A/B K T I F	A/B K T I F
vos ami(e)s A/B	A/B K T I F	A/B K T I F
vos ami(e)s K	A/B K T I F	A/B K T I F
vos ami(e)s T	A/B K T I F	A/B K T I F
vos ami(e)s I	A/B K T I F	A/B K T I F
vos voisin(e)s	A/B K T I F	A/B K T I F
les vieux	A/B K T I F	A/B K T I F
champs/travail	A/B K T I F	A/B K T I F
sous-préfecture	A/B K T I F	A/B K T I F
marché local _____	A/B K T I F	A/B K T I F
grand marché _____	A/B K T I F	A/B K T I F
locuteurs A/B	A/B K T I F	A/B K T I F
locuteurs K	A/B K T I F	A/B K T I F
locuteurs T	A/B K T I F	A/B K T I F
locuteurs I	A/B K T I F	A/B K T I F

3.2. Quelle langue utilisez-vous pour:

rêver	A/B	K	T	I	F
chanter	A/B	K	T	I	F
compter de l'argent	A/B	K	T	I	F
écrire des lettres aux amis A/B	A/B	K	T	I	F

3.3. Parlez-vous ... chaque jour?

K: Y N / T: Y N / I: Y N / F: Y N

3.4. Avez-vous des enfants?

Y N

Parlent-ils:

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

Ils l'ont appris à quel âge?

A/B: ___ / K: ___ / T: ___ / I: ___ / F: ___

Comprennent-ils?

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

Ils l'ont appris à quel âge?

A/B: ___ / K: ___ / T: ___ / I: ___ / F: ___

3.5 Si OUI: Ils les ont appris où?

A/B:	Maison	Voisins	Ecole	Marché	D'autre
K:	Maison	Voisins	Ecole	Marché	D'autre
T:	Maison	Voisins	Ecole	Marché	D'autre
I:	Maison	Voisins	Ecole	Marché	D'autre
F:	Maison	Voisins	Ecole	Marché	D'autre

3.6. A partir de quel âge les enfants ici au village peuvent-ils comprendre un locuteur de...?

A/B ___ ans K ___ ans T ___ ans I ___ ans F ___ ans

3.7. Quelle(s) langue(s) les enfants de ce village parlent-ils en jouant avec d'autres enfants?

A/B enfants: A/B K T I F T enfants: A/B K T I F

K enfants: A/B K T I F I enfants: A/B K T I F

4. EVOLUTION DE LA LANGUE/ATTITUDES ENVERS LANGUE(S)

4.1. Les jeunes gens parlent-ils A/B comme il faut?

Y N

Si NON, comment voyez-vous cela? Bon / mauvais / _____

Pourquoi?

4.2. Si un jeune préférerait de parler ... à la maison au lieu de A/B, ses parents en seraient-ils contents?

A/B: Y N / K: Y N / T: Y N / I: Y N / F: Y N

Pourquoi?

4.3. Selon vous, quelle langue vos petits-enfants vont-ils parler quand ils seront des adultes?

A/B K T I

Pourquoi?

4.4. Est-il bon de pouvoir parler et comprendre ...?

A/B: Y N Pourquoi?

K: Y N Pourquoi?

T: Y N Pourquoi?

I: Y N Pourquoi?

F: Y N Pourquoi?

4.5. Si un étranger veut apprendre votre langue dans cette région, où devrait-il s'installer pour apprendre l'A/B pur?

Pourquoi?

5. ALPHABETISATION

- | Quoi? | Quoi? | |
|--|---------------------|-----------------------------------|
| 5.1. Lire K? Y N _____ | Ecrire K? Y N _____ | |
| 5.2. Lire T? Y N _____ | Ecrire T? Y N _____ | |
| 5.3. Lire I? Y N _____ | Ecrire I? Y N _____ | |
| 5.4. Lire F? Y N _____ | Ecrire F? Y N _____ | |
| 5.5. Etes-vous inscrits pour une classe
d'alphabétisation? | | K: Y N / T: Y N / I: Y N / F: Y N |
| 5.6. S'il y avait un programme d'alphabétisation dans une langue autre que
l'A/B, vous préféreriez que ce soit dans quelle langue? | | A/B K T I |
| 5.7. Si quelqu'un avait 4 livres et vous pouvez
en choisir un, lequel choisirez vous? | | A/B K T I |
| 5.8. Connaissez-vous quelqu'un qui écrit en A/B? | | Y N |
| 5.9. Avez-vous essayé d'écrire en A/B? | | Y N |
| 5.10. Pensez-vous qu'il serait bon pour les
locuteurs d' A/B d'être alphabétisé en A/B?
Pourquoi? | | Y N |
| 5.11. S'il y avait une classe d'alphabétisation en A/B au
village, aimeriez-vous vous inscrire pour la classe? | | Y N |
| 5.12. S'il y avait des classes en A/B dans la région, est-ce que les gens
vont-ils participer aux frais en donnant quelque chose? Y N | | |
| Où peuvent-ils trouver les moyens? _____ | | |
| 5.13. Si on va commencer un programme d'alphabétisation mais pas en
votre langue mais en langue A/B, aimeriez-vous vous inscrire? | | Y N |
| Et les autres au village, vont-ils s'intéresser et s'inscrire? | | Y N |
| Si NON: Pourquoi? _____ | | |

Appendix L: Ani/Akpe wordlist**1. Elicited data sorted by gloss**1. bouche²²

Balanka	gànú
Bassila	gànú
Bodi	gànú
Kouloumi	gànúá

2. oeil

Balanka	gĩĩńá
Bassila	gĩĩńè
Bodi	gĩĩńè
Kouloumi	gĩĩńè

3. tête

Balanka	ńđí
Bassila	ńđí
Bodi	gĩrĩjè
Kouloumi	ńđìè ńđìè

4. poil

Balanka	gìsáná
Bassila	gùsàná
Bodi	gèsànò
Kouloumi	gìsànà

5. dent

Balanka	gùńúwá
Bassila	gùńíwè
Bodi	gùńùwè
Kouloumi	gùńùwò gùńùò

6. langue

Balanka	gìlélú
Bassila	gìdànò
Bodi	gìdànò
Kouloumi	gìdànò

7. nez

Balanka	gĩĩńónú
Bassila	gĩĩńònù
Bodi	gĩĩńònè
Kouloumi	gĩĩńònè

8. oreille

Balanka	gùtùá
Bassila	gùtò
Bodi	gùtòwá
Kouloumi	gùtùà

9. sein

Balanka	ńńí
Bassila	ĩńè
Bodi	gĩńè
Kouloumi	ńńè

10. bras

Balanka	gùfí
Bassila	gùńé
Bodi	gùńá
Kouloumi	gùńé

²² For nouns, only the singular form was entered into the computer program WordSurv.

11a. griffe

Balanka	̀̀fúfúá
Bassila	̀̀sé
Bodi	gìsìj́á
Kouloumi	̀̀ççífó

11b. ongle

Balanka	̀̀fúfúá
Bassila	̀̀t̃fúfúé
Bodi	gúsífi
Kouloumi	̀̀ççífó

12. jambe

Balanka	̀̀ḱ
Bassila	̀̀kéí
Bodi	gònàṅà
Kouloumi	gònàṅà

13. cuisse

Balanka	gùt́ééé
Bassila	gùs̀
Bodi	gùs̀à
Kouloumi	gùççàrà

14. pied

Balanka	úkáét̃n
Bassila	gònàṅà
Bodi	gàṅ̀̀d̀̀nà
Kouloumi	̀̀nàmb̀̀b̀̀

15. fesses

Balanka	m̀̀m̀̀ántóró
Bassila	m̀̀m̀̀ántòrò
Bodi	g̀̀m̀̀òtòrò
Kouloumi	m̀̀m̀̀ántòrò

16. ventre

Balanka	̀̀ḱnà
Bassila	̀̀ts̀nà
Bodi	g̀̀ts̀nà
Kouloumi	̀̀çç̀nà

17. main

Balanka	g̀̀fi
Bassila	g̀̀ṅ̀̀s̀r̀̀d̀̀
Bodi	g̀̀ṅ̀̀s̀r̀̀d̀̀
Kouloumi	g̀̀ṅ̀̀s̀r̀̀d̀̀

18. boyaux, intestins

Balanka	g̀̀ḱnó
Bassila	g̀̀t̃̀̀ǹ̀
Bodi	g̀̀t̃̀̀ǹ̀
Kouloumi	g̀̀t̃̀̀ǹ̀

19. sang

Balanka	g̀̀k̀̀ǹ̀
Bassila	g̀̀k̀̀ǹ̀
Bodi	g̀̀k̀̀p̀̀ǹ̀
Kouloumi	g̀̀k̀̀ǹ̀

20. os

Balanka	̀̀k̀̀b̀̀
Bassila	̀̀k̀̀
Bodi	g̀̀k̀̀
Kouloumi	̀̀k̀̀ẁ̀

21. peau (animal)

Balanka	m̀̀p̀̀
Bassila	m̀̀p̀̀
Bodi	g̀̀b̀̀
Kouloumi	m̀̀p̀̀

33. mère

Balanka	gòná
Bassila	gònà
Bodi	máŋmááná
	gònàà (older mother, grandmother)
Kouloumi	gònà

34. enfant

Balanka	ùpí
Bassila	ùpì
Bodi	ùbìjè
Kouloumi	ùpìè

35. grand frère

Balanka	àtóórí
Bassila	ùŋòndò
Bodi	ùŋènè
Kouloumi	gùŋòndò

36. petit frère

Balanka	gùpáálá
Bassila	gùpàlà
Bodi	gùbàlà
Kouloumi	gùpàl

37. soeur

Balanka	ùtíbé
Bassila	gùŋèká
Bodi	gùŋòŋó
Kouloumi	gùtíbé

38. oncle maternel

Balanka	ùgbòndzò
Bassila	gùŋìnà
Bodi	gùŋìnà
Kouloumi	gùŋìnà

39. nom

Balanka	ñjírá
Bassila	ñjídà
Bodi	gìjídà
Kouloumi	ñjídà

40. ciel

Balanka	gàríláŋ
Bassila	gàd̄zàláŋ
Bodi	gàd̄zàláŋ
Kouloumi	gàd̄zàláŋ

41. nuit

Balanka	gìŋìsònó
Bassila	gìd̄zìbòŋò
Bodi	gìŋìsònè
Kouloumi	gàd̄zám

42. lune

Balanka	ànikáóró
Bassila	àŋòrò
Bodi	àŋòòrò
Kouloumi	àŋòrò

43. étoile

Balanka	gìŋááró
Bassila	gìŋòrèpì
Bodi	gìŋòòrèbìè
Kouloumi	gìŋòrèpìè

44. jour

Balanka	ùfilé
Bassila	ùjilé
Bodi	ùsùlé
Kouloumi	ùsilé

45. soleil

Balanka	ùfílè
Bassila	ùʃílè
Bodi	ùsùlè
Kouloumi	ùsílè

46. nuage

Balanka	ɲwúlá
	ɲwúlá
Bassila	ɲdálà
Bodi	gùwùlè
Kouloumi	ɲwùlò

47. rosée

Balanka	ĩméné
Bassila	ĩmèné
Bodi	ĩmèènéw
Kouloumi	ĩmèné

48. pluie

Balanka	ùtú
Bassila	ùtó
Bodi	ùté
Kouloumi	ùtùó

49. saison des pluies

Balanka	gùrùfilé
Bassila	gùrò
Bodi	gùrùwè
Kouloumi	gùrò

50. saison sèche

Balanka	gùlómá
Bassila	gùlèamá
Bodi	gùlòmá
Kouloumi	gùlèamá

51. an

Balanka	gàrí
Bassila	gàḍzà
Bodi	gàkḗpèlé
Kouloumi	gàḍzà

52. terre

Balanka	gàtóná
Bassila	gàtènà
Bodi	gàtènà
Kouloumi	gàtènà

53. sable

Balanka	ɲfúròkó
Bassila	ɲfúròkó
Bodi	gĩfúúrò
Kouloumi	ɲfúrùkó

54. pierre

Balanka	ɲtálá
Bassila	ɲtálà
Bodi	gìtálà
Kouloumi	ɲtálà

55. montagne

Balanka	gùbúná
Bassila	gùbùnò
Bodi	gìbùnò
Kouloumi	gùbùnò

56. chemin, sentier

Balanka	ùnààtí
Bassila	ùḥùḥcḥá
Bodi	ùnààtíá
Kouloumi	ùḥùḥcḥá

57. eau

Balanka	bùtórà
Bassila	bùtó
Bodi	bìté
Kouloumi	bùtùó

58. rivière

Balanka	gàtú
Bassila	gàtó
Bodi	àtú
Kouloumi	gàtùó

59. case, habitation

Balanka	gàkùpírí
Bassila	gàkùpírĩ
Bodi	gàkòbírĩ
Kouloumi	gàkùpírĩ

60. village

Balanka	gàpàpírí
Bassila	gàpàpírĩ
Bodi	gàbàbírĩ
Kouloumi	gàpàpírĩ

61. feu

Balanka	ùtónú
Bassila	ùtònú
Bodi	ùtòné
Kouloumi	ùtònú

62. bois (à brûler)

Balanka	ùlálú
Bassila	ùlákó
	ùlákó
Bodi	ùrááwá
Kouloumi	ùrókú

63. fumée

Balanka	ìjĩ
Bassila	ìjós
Bodi	ìjós
Kouloumi	ìjós

64. cendre

Balanka	àtùḡá
Bassila	àtùḡà
Bodi	àtùḡà
Kouloumi	àtùḡà

65. trou

Balanka	gùkúló
Bassila	gùkùlù
Bodi	gùkùlè
Kouloumi	gùkùlù

66.alebasse

Balanka	gàséḡgá
Bassila	gàsùá
Bodi	gàsùá
Kouloumi	gàsùá

67. couteau

Balanka	gàbúpírí
Bassila	gàpàpírĩ
Bodi	gàbàbírĩ
	gàbò
Kouloumi	gàpòpírĩ

68. corde

Balanka	ùḡĩ
Bassila	ùlò
Bodi	ùḡjǎ
Kouloumi	ùlò

69. arc

Balanka gùtá

Bassila gùtá

Bodi gùtá

Kouloumi gùtá

70. flèche

Balanka ùtíá

Bassila ùccà

Bodi ùtíà

Kouloumi ùccà

71. guerre

Balanka gùtárá

Bassila gùtàrà

Bodi gùtààrà

Kouloumi gùtàrà

72. pagne

Balanka ñkùrú

Bassila ñkùrò

Bodi gĩkpirè

Kouloumi ñkùrò

73. lance

Balanka ñsóra

Bassila ñtʃurà

Bodi gĩtʃùrìbìè

Kouloumi ñtʃurò

74. animal

Balanka àbòrí

Bassila àbòrí

Bodi àbòrá

Kouloumi àbòrí

75. viande

Balanka gínámá

Bassila ñtàṅkò

Bodi àtṅà

Kouloumi ñtṅò

ñtṅò

76. chien

Balanka àfíná

Bassila àsəná

Bodi àsəná

Kouloumi àsəná

77. éléphant

Balanka àbúró

Bassila àbùrò

Bodi àbùrò

Kouloumi àbùrò

78. panthère

Balanka àtábíjàrì

Bassila àtábíjàrè

Bodi àtṅbíjè

Kouloumi àtábíjàrì

79. chèvre

Balanka ùtíá

Bassila ùccè

Bodi ùtíè

Kouloumi ùccè

80. mouton

Balanka àrámá

Bassila àràrà

Bodi àràrà

Kouloumi àràrà

81. oiseau

Balanka	àsábá
Bassila	gàsàpí
Bodi	gàsàbíá
Kouloumi	àsàwó

82. tortue (de terre)

Balanka	àḍḗàḗkpá
Bassila	àbòḗàḍḗàḗkpó
Bodi	àbòḗàḍḗàḗkpá
Kouloumi	àbòḗàḍḗàḗkpé

83. serpent

Balanka	ùbùè
Bassila	ùbú
Bodi	ùbòò
Kouloumi	ùbó

84. poisson

Balanka	ḗfólá
Bassila	gàfílí
Bodi	gàfòlí
Kouloumi	gàfílí

85. cheval

Balanka	àsíḗgò
Bassila	àsúkò
Bodi	àsógò
Kouloumi	àsúgò

86. vache

Balanka	ànámúú
Bassila	àná
Bodi	ànàá
Kouloumi	àná

87. pou (de tête)

Balanka	àsóórúú
Bassila	àfírí
Bodi	àsúrò
Kouloumi	àsírí

88. oeuf

Balanka	ḗsólá
Bassila	ḗsèlá
Bodi	gìsèlá
Kouloumi	ḗsèlá

89. arbre

Balanka	gùjí
Bassila	gùjó
Bodi	gùjé
Kouloumi	gùjé

90. bâton

Balanka	gìpííló
Bassila	ùbóló
Bodi	ùbíá
Kouloumi	ùbóló

91. banane

Balanka	kòḗfruíḗ
Bassila	àḗbáḗgḗbà
Bodi	àjàbà
Kouloumi	kòḗí (fruit)

92. arachide

Balanka	gìbàrèkàkà
Bassila	gìbàrkákà
Bodi	gìkìkà
Kouloumi	gìbàrkákà

93. gros mil (millet)

Balanka g̃isòṅgṱṱ

Bassila g̀òṅṱṱ

Bodi g̃ir̃iwè

Kouloumi g̃inèp̃iè

94. petit mil (sorgho)

Balanka g̃ir̃ú

Bassila g̃ir̃ò

Bodi g̃inṱṱ

Kouloumi g̃ir̃uò

95. haricot

Balanka g̀òsí

Bassila g̀òcc̃á

Bodi g̃itá

Kouloumi g̀òcc̃á

96. igname

Balanka g̃ir̃í

Bassila g̃id̃zè

Bodi g̃id̃zè

Kouloumi g̃id̃zè

97. feuille

Balanka g̀òbó

Bassila g̀òbó

Bodi g̀òbṱṱ

Kouloumi g̀òbó

98. racine

Balanka ùj̃il̃imá

Bassila ùl̃l̃ámà

Bodi ùl̃l̃úmè

Kouloumi ùl̃l̃úmò

99. herbe

Balanka g̀òṅṱ

Bassila g̀òṅṱ

Bodi g̀òṅṱàá

Kouloumi g̀òṅṱ

100. sel

Balanka g̀òt̃óṅá

Bassila b̀òt̃òṅà

Bodi b̀òt̃òṅà

Kouloumi b̀òt̃òṅà

101. graisse, huile

Balanka b̀ùfé

Bassila b̀ùfi

Bodi b̀is̃i

Kouloumi b̀ùsè

102. ancien

Balanka b̀ùṅónó

Bassila ìṅòṅò

Bodi ìṅèṅè

Kouloumi b̀ùṅòṅò

103. nouveau

Balanka b̀ùf̃ṱṱ

Bassila ìf̃ṱṱ

Bodi ìf̃ṱṱ

Kouloumi b̀ùf̃ṱṱ

104. profond

Balanka b̀úló

Bassila ìl̃óṅ

Bodi ìl̃óṅ

Kouloumi b̀úlóṅ

105. froid (frais)

Balanka	bùnígá
Bassila	ùdòódó
Bodi	ùṅṅgrè
Kouloumi	bùṅṅrè

106. chaud

Balanka	búsúr
Bassila	ìsùdà
Bodi	ìkàná
Kouloumi	bùkàná

107. faim

Balanka	àkómá
Bassila	àkòmó
Bodi	àkpámá
Kouloumi	àkòmó

108. soif

Balanka	ùṅándú
Bassila	ùtùṅém
Bodi	ùtùṅémò
Kouloumi	ùtùṅémù

109. noir

Balanka	bùrèená
Bassila	ìdònò
Bodi	ìd̄zùúnè
Kouloumi	bùdònò

110. blanc

Balanka	ṅf̄d̄nà
Bassila	ìf̄nò
Bodi	ìf̄d̄nà
Kouloumi	bùf̄nò

111. rouge

Balanka	ṅdààná
Bassila	ìránà
Bodi	ìkìmègá
Kouloumi	bùránà

112. un

Balanka	ṅdààn
Bassila	ṅdóṅ
Bodi	ṅdóṅ
Kouloumi	ṅdéén

113. deux

Balanka	ṅṅimbò
Bassila	ìṅíw
Bodi	ìṅíw
Kouloumi	ìṅíw

114. trois

Balanka	ṅdífìò
Bassila	ìr̄íw
Bodi	ìr̄íw
Kouloumi	ìr̄ièw

115. quatre

Balanka	ṅnàà
Bassila	ìnàṅ
Bodi	ìnààn
Kouloumi	ìnàn

116. cinq

Balanka	ṅnùú
Bassila	ìnóṅ
Bodi	ìnùóṅ
Kouloumi	ìnón

117. six

Balanka	ìkúúfì
Bassila	ìkòlòm
Bodi	ìkòlòṅ
Kouloumi	ìkòlòm

118. sept

Balanka	ìkóólí
Bassila	kùlùmí
Bodi	ḱpīfīmì
Kouloumi	kùfīmí

119. huit

Balanka	gànááná
Bassila	gànáàná
Bodi	gànáàná
Kouloumi	gànàáná

120. neuf

Balanka	tòḱḱbèná
Bassila	ḱḱìmí
Bodi	ḱḱìmí
Kouloumi	ḱḱìmí

121. dix

Balanka	téḅʼ
Bassila	téḅʼ
Bodi	téḅʼ
Kouloumi	téḅʼ

122. douze

Balanka	téḅʼmìṅíḱbè
Bassila	téḅʼnìṅíw
Bodi	téḅʼnìṅíw
Kouloumi	téḅʼnìṅíw

123. quinze

Balanka	téḅʼm̀̀n̄ũũ
Bassila	téḅʼǹ̀n̄ũ
Bodi	téḅʼǹ̀n̄ũḱ
Kouloumi	téḅʼǹ̀n̄ũṅ

124. vingt

Balanka	ákòó
Bassila	ákòó
Bodi	ákòò
Kouloumi	ákó

125. trente

Balanka	ákòómàtéḅʼ
Bassila	ákòónàtéḅʼ
Bodi	ákòònàtéḅʼ
Kouloumi	ákónàtéḅʼ

126. cent

Balanka	ìkwèènú
Bassila	ìḱm̄óṅ
Bodi	ìsínóṅ
Kouloumi	ìkúnú

127. mille

Balanka	b̀̀s̀̀ùátéḅʼ
Bassila	àwànúṅ
Bodi	áwánóṅ
Kouloumi	b̀̀s̀̀ùátéḅʼ

128. venir

Balanka	ḱíó
Bassila	pí
Bodi	bí
Kouloumi	pím

129. envoyer (commissionner)

Balanka	tèmí
Bassila	ùtèm
Bodi	tím
Kouloumi	tèmí

130. marcher

Balanka	sàrá
Bassila	sárá
Bodi	sàrá
Kouloumi	sàrá

131. courir

Balanka	tèbá
Bassila	t̄jú
Bodi	t̄jòó
Kouloumi	t̄jòmí

132. tomber

Balanka	kèb'
Bassila	fèdá
Bodi	fèdá
Kouloumi	kàmàtín

133. partir

Balanka	t̄jós
Bassila	kúlá
Bodi	k̄pələ́
Kouloumi	kòlá

134. arriver

Balanka	đíébé
Bassila	p̄t̄t̄iá
Bodi	b̄iđiá
Kouloumi	p̄èmé

135. voler (oiseau), s'envoler

Balanka	átá
Bassila	tá
Bodi	tá
Kouloumi	tàmí

136. verser (liquide)

Balanka	fùbúrú
Bassila	fúrú
Bodi	fúrá
Kouloumi	fùróm

137. lutter

Balanka	kíbómó
Bassila	ĩbòbò
Bodi	c̄c̄imìbòmè
Kouloumi	c̄c̄imìbòmò

138. frapper

Balanka	kábónú
Bassila	kèní
Bodi	ká
Kouloumi	kèmí

139. mordre (l'enfant sa mère)

Balanka	fátánú
Bassila	fódó
Bodi	fèdé
Kouloumi	fèdó

140. gratter

Balanka	kòl
Bassila	kól
Bodi	k̄pél
Kouloumi	kòlím

141. se gratter

Balanka	kòlógólá
Bassila	kòlókúló
Bodi	kpèlágóláá
Kouloumi	kòlòmógló

142. frotter

Balanka	kéró
Bassila	kéró
Bodi	kérí
Kouloumi	kìkré

143. laver

Balanka	kĩm
Bassila	c̄c̄í
Bodi	c̄c̄í
Kouloumi	c̄c̄ímí

144. se laver

Balanka	kìmógólá
Bassila	c̄c̄íkúló
Bodi	c̄c̄íágóláá
Kouloumi	c̄c̄ímógló

145. couper

Balanka	kàlá
Bassila	t̄d̄é
Bodi	t̄d̄é
Kouloumi	t̄d̄é

146. fendre (le bois)

Balanka	pàtá
Bassila	pàdá
Bodi	bàdá
Kouloumi	pàdá

147. lier, attacher

Balanka	kòrú
Bassila	kúrú
Bodi	kúrú
Kouloumi	kòrúm

148. prendre

Balanka	tùgá
Bassila	túá
Bodi	tùgá
Kouloumi	tùá

149. donner

Balanka	sìgá
Bassila	ʃéé
Bodi	sìgé
Kouloumi	sě

150. chercher

Balanka	wàrə
Bassila	íjé
Bodi	jàá
Kouloumi	wàrím

151. trouver

Balanka	wùl
Bassila	ηó
Bodi	né
Kouloumi	ηém

152 voler (dérober)

Balanka	ńím
Bassila	ńím
Bodi	ńím
Kouloumi	ńím

153. presser (fait sortir l'eau)

Balanka	tún
Bassila	tóm
Bodi	tún
Kouloumi	tòm

154. tresser

Balanka	lùú
Bassila	fár
Bodi	fár
Kouloumi	lòm

155. chasser (le gibier)

Balanka	pĩlimómé
Bassila	kàré
Bodi	kàré
Kouloumi	kàré

156. cultiver

Balanka	fóm
Bassila	fóm
Bodi	fóm
Kouloumi	fóm

157. semer

Balanka	rùú
Bassila	dú
Bodi	đíw
Kouloumi	đíúm

158. enterrer

Balanka	fún
Bassila	fún
Bodi	fún
Kouloumi	fùnúm

159. préparer nourriture, cuire

Balanka	bògó
Bassila	bóó
Bodi	bòyá
Kouloumi	bóó

160. brûler

Balanka	sòhá
Bassila	táw
Bodi	tíw
Kouloumi	tíw

161. manger

Balanka	đím
Bassila	ǰí
Bodi	ǰí
Kouloumi	ǰím

162. boire

Balanka	ném
Bassila	ném
Bodi	ném
Kouloumi	ném

163. vomir

Balanka	kùrá
Bassila	kùrá
Bodi	kùrá
Kouloumi	kùrá

164. sucer (sein, doigt, orange)

Balanka	kém
Bassila	měw
Bodi	měw
Kouloumi	mìwóm

165. cracher

Balanka	fém
Bassila	ǰém
Bodi	sém
Kouloumi	sèmí

166. souffler

Balanka	wùbó
Bassila	wú
Bodi	wíí
Kouloumi	wóm

167. enfler

Balanka	fùgó
Bassila	búŋ
Bodi	fùgó
Kouloumi	bònóm

168. accoucher

Balanka	ŋúm
Bassila	ŋúm
Bodi	ŋúm
Kouloumi	ŋúm

169. s'asseoir

Balanka	sèmí
Bassila	sé
Bodi	sé
Kouloumi	sèmí

170. être assis

Balanka	sémáté
Bassila	sətəŋ
Bodi	sədəŋ
Kouloumi	sèmàtən

171. se lever

Balanka	tàmí
Bassila	tá
Bodi	tá
Kouloumi	tàmí

172. être debout

Balanka	ǰdèláj
Bassila	ǰdèláj
Bodi	ǰidé
Kouloumi	ǰdèláj

173. se coucher

Balanka	dáátíŋ
Bassila	dàtíŋ
Bodi	dàdíŋ
Kouloumi	dàmàtíŋ

174. dormir

Balanka	fòl
Bassila	fól
Bodi	fól
Kouloumi	fólóm

175. mourir

Balanka	kímí
Bassila	c̄c̄í
Bodi	c̄c̄í
Kouloumi	c̄c̄im

176. tuer

Balanka	kábʻ
Bassila	ká
Bodi	ká
Kouloumi	kàmí
	kàmí

177. jeter

Balanka	bətá
Bassila	bədá
Bodi	kéw
Kouloumi	bədá

178. lancer (lance, pierre)

Balanka	ńím
Bassila	ńím
Bodi	ńím
Kouloumi	ńím

179. pousser (le velo)

Balanka	tùtúrí
Bassila	pəkál
Bodi	túú
Kouloumi	tùtúrí

180. tirer

Balanka	bòób'
Bassila	bó
Bodi	bós
Kouloumi	bòmí

181. chanter

Balanka	lòóm
Bassila	jidá
Bodi	jidá
Kouloumi	jidá

182. danser

Balanka	đíngóará
Bassila	rí
Bodi	rí
Kouloumi	římí

183. jouer

Balanka	kír
Bassila	tsír
Bodi	ççír
Kouloumi	ççíróm

184. rire

Balanka	ĩá
Bassila	léw
Bodi	léw
Kouloumi	lèwóm

185. pleurer (avec des larmes)

Balanka	júwóló
Bassila	jú
Bodi	jú
Kouloumi	júm

186. souffrir, avoir mal

Balanka	ùjòrò
	wàhálà
Bassila	ùjòrù
	wàhálà
Bodi	ùjòrò
Kouloumi	ùṅàṅù

187. peur

Balanka	bùjéébó
Bassila	àsàmpónà
Bodi	àsàmbónà
Kouloumi	àsàmpónà

188. vouloir

Balanka	wààrá
Bassila	jéé
Bodi	jàá
Kouloumi	wàróm

189. désirer, aimer

Balanka ñsòòlé

Bassila sòlò

Bodi ùsòòlò

Kouloumi sòlò

190. voir

Balanka wúl

Bassila ñé

Bodi né

Kouloumi ñém

191. montrer

Balanka nàmí

Bassila fàṅá

Bodi fàṅá

Kouloumi nàmí

192. entendre (percevoir)

Balanka dèṅé

Bassila réṅé

Bodi réṅ

Kouloumi rèṅé

193. compter

Balanka sèèré

Bassila túrú

Bodi túrú

Kouloumi tùm

2. List of titles and catalog

1. Anii from Balanka

Place: Balanka
 Researchers: E. Boafo (GILLBT, Ghana); B. Tompkins (SIL Togo/Bénin)
 Date: May 18, 1996
 Reliability: C
 Informants: Koundou Imorana (male; 35 years; from Balanka)
 Alagbe Aboudoumouni (male; 23 years; from Balanka)
 Okata Ibrahima Grigri (male; 40 years; from Balanka)

2. Anii from Bassila

Place: Bassila
 Researchers: E. Boafo (GILLBT, Ghana); A. Kluge (SIL Togo/Bénin)
 Date: May 8, 1996
 Reliability: C
 Informants: Douda Sule (male; 55 years; from Bassila)
 Ibrahim Nasser (male; 39 years; from Bassila)
 Bukai Saidu Zambo (male; 37 years; from Bassila)

3. Anii from Bodi

Place: Bodi
 Researchers: E. Boafo (GILLBT, Ghana); B. Tompkins (SIL Togo/Bénin)
 Date: May 11, 1996
 Reliability: C
 Informants: Issihaka Kayinou (male; 27 years; from Bodi)
 Ata Sahadou (male; 80 years; from Bodi)
 Ayah Gado (male; 55 years; from Bodi)
 Alhassan (male; 75 years; from Bodi)

4. Anii from Kouloumi

Place: Kouloumi
 Researchers: E. Boafo (GILLBT, Ghana); B. Tompkins (SIL Togo/Bénin)
 Date: May 16, 1996
 Reliability: C
 Informants: Aniki Tchabi (male; 33 years; from Kouloumi)
 Kpakpatou Moumouni (male; 40 years; from Kouloumi)
 Soule Adamou (male; 37 years; from Kouloumi)

Appendix M: RTT results: Raw scores

	SUBJ#	#CORR	#TOT	%
Afem – MY	31	12.0	12	100
	34	11.5	12	96
	38	11.5	12	96
	39	12.0	12	100
	43	12.0	12	100
Afem – MO	32	10.5	12	88
	40	12.0	12	100
	41	11.5	12	96
Afem – FY	33	8.0	12	67
	37	11.0	12	92
	42	12.0	12	100
Afem – FO	28	11.5	12	96
	29	11.0	12	92
	30	11.0	12	92
	35	11.5	12	96
	36	11.5	12	96
Balanka – MY	57	8.5	12	71
	59	8.0	12	67
	60	7.25	12	60
	62	9.5	12	79
	63	6.25	12	52
Balanka – MO	49	10.0	12	83
	50	12.0	12	100
	56	9.0	12	75
	58	11.0	12	92
	61	9.0	12	75
Balanka – FY	45	10.0	12	83
	46	10.5	12	88
	47	10.5	12	88
	52	10.0	12	83
	54	8.0	12	67
Balanka – FO	48	11.5	12	96
	51	11.0	12	92
	53	11.0	12	92
	55	11.0	12	92
	44	10.0	12	83
Bodi – MY	1	10.5	12	88
	3	10.0	12	83
	11	11.5	12	96
Bodi – MO	2	11.0	12	92
	4	11.5	12	96
Bodi – FY	5	11.0	12	92
	6	9.5	12	79
	9	10.5	12	88
Bodi – FO	7	12.0	12	100
	8	12.0	12	100
	10	5.5	12	46

Kouloumi – MY	12	12.0	12	100
	13	10.5	12	88
	14	11.5	12	96
	15	12.0	12	100
Kouloumi – MO	16	11.5	12	96
	17	11.5	12	96
	21	11.0	12	92
	25	11.5	12	96
Kouloumi – FY	18	11.5	12	96
	19	11.5	12	96
	23	11.5	12	96
	24	12.0	12	100
Kouloumi – FO	20	11.5	12	96
	22	11.5	12	96
	26	11.0	12	92
	27	11.5	12	96

[SUBJ#=Subject Number, #CORR=Number of correct answers, #TOT=Number of total possible correct answers]

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