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Footnotes

1. The government policy for instruction in the schools in eight of these ten central Volta Region language communities is to use Ewe in primary school with a gradual change over into English as the medium of instruction from Class 4 going on. Buem towns use either Twi or Ewe, while Nkonya towns use both (i.e. Catholic school use Ewe, Presbyterian schools use Twi, and the Local Authority schools use a mixture.)

2. A discussion of text types can be found in E. Casad’s work, Dialect Intelligibility Testing, 1974.

3. I am grateful to Prof. Christian Baeta, chairman of the Ewe Project for the Ghana Bible Society, and Mr. George Kom, head of the Ewe Project under Living Bible International, for their permission to test with these early drafts of their work. The express aim of both translators was to convey the meaning of the Greek text into the idiom of the Ewe population, colloquial Ewe. When we played the tape recorded versions of the texts for mother-tongue Ewe speakers, the response was quite favorable. Not only were the texts easy to understand (test scores are presented elsewhere), but they were acclaimed as tremendous improvements over the former versions.

Of interest is the fact that native Ewe speakers chose one text over the other as being the most eloquent. Though both were considered "standard", they said the first had been read by a southerner. The other text they claimed was read by a Ewe from the north of the Volta Region. In fact, both had been read by the same man, a native of Dzodze but resident at Hohoe, Mr. S.K. Dewotor. Each new pair of survey assistants from the non-Ewe language groups chose the text written in the northern style (not the most eloquent) as the one their people would most easily understand. Simplicity and clarity, they claimed, were its strengths.

4. When the Ewe Test results were tabulated without the third paragraph, the hortatory one, all ten language communities showed a slight rise in their average scores. (The greatest increase was 4%) This illustrates the increase in complexity which the test was designed to include.

5. Two "control" tests were run; one to check the validity of our sample size (10 people per town), and a second to determine the averages of native Ewe speakers on the Ewe Comprehension Test. The first test showed us that the average score from a forty member sample did not vary significantly (statistically) from the average scores of two separate groups of ten chosen from the same community. Still, to guard against the possible skewing effects of gathering a non-representative sample, we took test samples from every population center (an average of 7 towns per language group).

The second control test gave us an average score of 9.25 (92.5%) out of 10 on the Ewe Comprehension test for a sample group of 40 Ewes (chosen equally from the five age ranges). To adjust the non-Ewe scores using the Ewe score as 100% would mean adding 7.5% to each group average. The range of scores would then be from 9.45 to 47.5 for Logba and Buem respectively. This would make it awkward, however, when comparing scores from the questionnaires (e.g. claims of Ewe ability, etc.), since no comparable data was taken on the Ewe group. To maintain uniformity I will continue to quote the raw scores throughout the text.
6. The totals reported in Table 3 and the upcoming tables are representative of the people whose Ewe comprehension scores were reported here earlier. The survey results do not claim to represent all speakers of these languages, but only those resident in their traditional areas from whom the sample was taken.

7. Why is there such a discrepancy in the correlation of high church membership and high Ewe Comprehension among the Akpafu/Lolobi and Buem? The discrepancy is not quite so radical for Akpafu/Lolobi which actually lies second to Likpe among the northern communities for Ewe comprehension. But for Buem we must look elsewhere for an explanation. Certainly the high interest among Buems in church activity can be attributed, to a great extent, to the policy of local language use in the dominant R. C. church and the practiced pattern of Ewe/Local Language translation found in the Evangelical Presbyterian church throughout Eastern Buem (see Table 3.19 for figures on the dominant use of the local language during church activities in Buem as compared to the other language communities). It was the work of Rev. Fa. A. O. Dougli, Africa's first Catholic Priest (and a Buem man), that brought written Biblical material to the Buem area. The Catholic Missal (1956) is still in use throughout Eastern Buem.