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ABSTRACT

A study suggests that the nature of linguistic borrowing in a group of 14 African languages termed Togo remnant languages--Basila, Lelemie (Buem), Aogba, Adele, Likpe, Santrokofi, Akpafu-Lolobi, Avatime, Nyangbo-Tafi, Bowili, Aklo, Kposo, Kebu, Animere--is similar to that of the Akebu language. Analysis focuses on the origins and itineraries of loan words and their integration into daily linguistic repertoire, based on the example of Akebu and beginning with a look at the various levels of daily life in the speech community where the loan words generally occur. In Akebu, most of the words relate to technical innovations in household activities, agricultural implements, clothing, urban life, employment, rituals, and other social activities, and many of these are from English; loan words concerning local administration and school-related issues are derived from French. Words derived from the Akan speech family and Ewe are also analyzed. Processes occurring in the grammatical integration of loan words into the language are also discussed. (MSE)

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The expansion and integration of the loanwords in the Togo Remnant Languages.

An approach based on the Akebu Language.

I) The african continent, seen as a whole, presents a great deal of languages and language varieties that could lead to lingual barriers. In other words, the numerous african languages could imply the existence of language families that hardly have contact with each other. But a linguistic approach related to the language typology and taxonomy would highlight the existing dynamism between the apparently scattered language families, tribal and cultural entities in Africa. It means that the various languages and cultural groups undergo a linguistic interference and interpenetration. An approach based on the Togo Remnant Languages and especially on the Akebu Language would enable us to estimate the rate of linguistic dynamism connected with the great rate of multilingualism and cultural interpenetration within the various language families and cultural crosscurrents in Africa. By relating dialect boundaries to settlement history, to economic and cultural events and by charting the itineraries of loanwords in relation to economic, technical innovations or cultural movements, the approach will establish the primacy of social factors in language change, crosscultural influence and trends in the speaking area of the Togo Remnant Languages in the interference with some european and west african languages. Referring to the contact between the Togo Remnant Languages with the above mentioned interfering ones, we shall first of all concentrate upon their typological aspects and underline the differences between them and the other languages especially the demographically and subregional more important Kwa and fewer rate the Gur-Languages in West-Africa. Considering this part of the approach, we shall bring about a global definition of the Togo Remnant Languages and stress the main features of the interfering languages especially the west african lingua franca, ewe and akan including their varieties.

Carrying out through with already published approachches on the Togo Remnant Languages namely the excerpts and books of Seidel and Heine⁽¹⁾, we are enable to define this group of languages as following:

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The Togo Remnant Languages constitute a group of 14 languages spoken in the south-western Togo, in the eastern Ghana actually called Volta Region and at a few ~~v~~ate in the north-western side of the people's Republic of Benin (formerly called Dahomey)* As following we find it relevant to enumerate the names of the various languages and subsequently the speaking areas: Basila, Lelemi, Aogba, Adele, Likpe, Santrokofi, Akpafu-Lolobi, Avatime, Nyangbo-Tafi, Bowili, Aklo, Kposo, Kebu and Animere²⁾ (this list refers to the given in formations of Bernd Heine). It would be important to notice that most of the Togo Remnant Languages are nowadays spoken in the actual Ghana. Nevertheless, the demographically most important ones are to be found in western Togo namely Kposo, Kebu and Adele. Sole Basila speaking area is located in the People's Republic of Benin. The outstanding demographically feature of the Togo Remnant Languages is the low number of their speakers. In fact, 11 over 14 of this language family are spoken by less than 10.000 speakters.³⁾ Only Kposo and Kebu have merely more than the rate of 10.000 speakers. Seidel even noticed and believed in his excerpts on the Togo Remnant Languages that this group of languages was going to die out and being abosorbed by ewe and akan in a foreseable future. 'In 1898 Seidel reported that Kebu was spoken by about 4000 peoples (Seidel, 1898, 264). This was confirmed by Wolf nine years later (Wolf, 1907, 422). The Census of 1948, however, gave the total of the Kebu population as 8526 and within the following decade the number seems again to have doubled, for according to the census of 1958-60 they increased to 17252 (Recensement 1960, 21): Similar observations can be made elsewhere in the area of the Togo Remnant Languages.' The actual population of Akebu that could average up to 45.000 speakters highlights that the prophecy⁴⁾ of Seidel didn't come true. Considering their typological characteristics, the Togo Remnant Languages show a great deal of ~~noun~~ classes, the system of affixation, the tools and the Proto-TR deduction approached by the glottochronology.⁴⁾ As for the interfering languages, they ~~are~~ well known at the african and intercontinental level and we shan't have to describe exhaustively their typological aspects above all the ones concerning the european languages: English, French, Portuguese Dutch and German. The interfering african languages are among the most

important in the group of the Kwa-Languages between Côte-d'Ivoire and the People's Republic of Benin. Akan with its dialects Fanti, Twi (Akwapim, Askanti) is the most important languages in Ghana and has a valuable role in the national education system in Ghana. Akan is moreover one of the largest linguae francae in the Volta-Comoe branch of the Kwa-Languages. We shall emphasize its place in the following pages relating to the intertribal cultural and lingual interpenetration especially about the origin of the loan words in the Togo Remnant Languages. The second interfering african language with the Togo Remnant Languages is Ewe also widespread from the south-western side of Ghana, mostly in the southern Togo and the People's Republic of Benin. With its various dialects such as Ahlo, Mina, Fon, Adja, Watchi, Gun, Tifuni. Ewe has been studied, undergone many scientific researches and raised up to the rank of a national language in Togo since the german colonial era. Nowadays Ewe is one of the two national languages in Togo; it has a valuable prestige in Ghana and in the People's Republic of Benin. At the demograohical level, Akan has 3 millions speakers and Ewe 1.600.000 speakers. This demographical feature proves and testifies the importance of both languages in their qualificative as west african linguae francae namely along the atlantic coast and thus their place in the expansion and integration of loan words in the demographically smaller languages such as the Togo Remnant Languages. The striking typological difference between the mentioned languages of the Kwa-group and the Togo Remnant Languages is the non-existence of noun-classes in the Kwa-Languages. Due to their fewer role in the interference and the linguistic interpenetration with the Togo Remnant Languages, we shan't be emphasizing on the Gur-Languages that are nevertheless the nothern linguistic neighbours of the Togo Remnant Languages. The survey in the origin and the factors of the linguistic interpenetration and stricto sensu the loan-words will put in relief the place of the Gur-Languages in the global processus and evolution of the language contact referring to our given context of the Togo Remnant Languages.

II) The Origin of the loan-words. A detailed analysis based on the lexical interference and its link with social realities.

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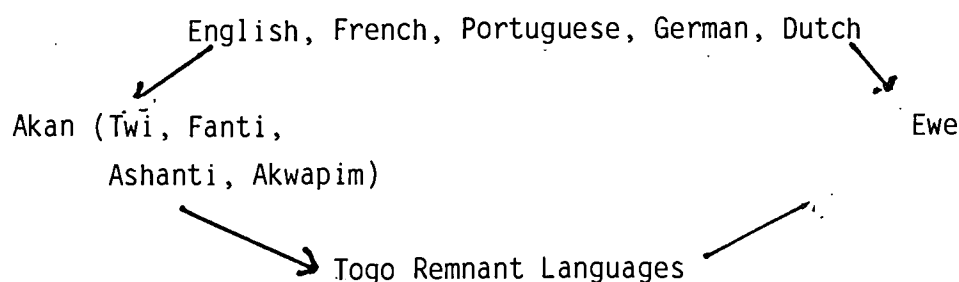
and after bargaining out, it happened to fixed ^{the} amount of money that the family of the 'abawa child' should receive monthly, yearly or so. The system was so developed that most of the women who are between 40 and 50 years old had spent almost the half of ~~their~~ youth by serving other families under the agreement of their own parents. This trade that led indirectly to a lingual contact and in many regards to the birth and expansion of loanwords came to outburst especially in the Akebu speech community and with a higher rate ¹⁰⁾ in the villages of Woedanyi, Kamina, Afidenyigba, Kabanyi, Tomegbe, Adikrom, Gbedzipe, that means the whole region usually called Kaba and that reflects the name of the river watering this region. Moreover, the system of Abawa was so highly and fully practised by the populations of the mentioned villages because of the nature of their agricultural activities. The rural activities in this region were indeed determined by the growth of yams, cassava, cocoa-yams, plantains, fonio and various vegetables, that means goods that were not automatically produced for sailing but mostly for local needs in the households. The growth of those plants and vegetables usually takes only a half of the whole year and that explains and underlines the reason why the most of the Akebu used to head for Ghana in order to occupy themselves, with other rural activities that were supposed to bring money relatively to the costs of the weddings and the most important days of enjoyment like Christmas, New year and with a bigger range Easter. Back to the system of 'Abawa' we would say or underline the connection between the stay of the girls or boys in Ghana and the activities of their parents. In this matter of course the parents used to move with their family at least with one child who is supposed to stay in Ghana for a longer time and if the head of the family, that means the father has two or three wives might head for Ghana at least with one of them for the purpose that she will help him during his activities in the cocoa farms. In retrospect, it is relevant to notice that the most of the 'Abawa' girls and boys used to leave ~~the place~~ ^{at} their parents at an age that is favourable for lingual acquirement. In other words, we would emphasize the fact that the age at which the children leave their home language speaking areas was the most favourable to the learning of a foreign language in man's growing ^{scale}. The 'Abawas' could nowadays be described answering to our approach as

The Togo Remnant Languages show a considerable number of loanwords whose origin, period of expansion and integration could be traced and marked out in two sources.

1. The first source ~~conveys~~ the loanwords taken over from European languages and that have a common link with the colonial settlement.
2. Their counterpart are the loanwords taken over from some West African languages already ^{mentioned} in the prior paragraph. The economical, social and cultural factors that led to this latter contact will be stressed in coming utterances.*

↳ The first category of loanwords, it means those from the European languages have not been taken over directly from the given European languages but mostly through the West African languages ~~francæ~~ Akan and Ewe.

'The loan-words of European origin, which are found in the Togo Remnant Languages, have not been taken over directly, but instead have passed via the African languages ~~francæ~~ Ewe or Twi. The southern and eastern Togo Remnant Languages borrowed mostly from Ewe, and the western languages of this group from Twi' (Bernd Heine, 1968, S.131). In fact, the Akan and Ewe speakers were and are still living in the southern sides of Ghana and Togo, having commercial and agricultural activities along the seashore of the Atlantic Ocean. Moreover, the first European colonial powers came through the Atlantic Ocean and this fact confirms in many regards the assertion saying that they have been the first native of Togo and Ghana ⁴⁾ to be in contact with the Europeans. Thus, the evolution of the itinerary of the loanwords taken over from the European languages could be mapped out as following:



Furthermore, the loanwords from European languages were at the first stage of their embedment in the repertoire of the Togo Remnant Lan-

guages and are also nowadays connected with innovations in the technical and cultural background. Most of the loanwords are to be found in the daily life especially related to agricultural implements, clothings, transport and many other topics.

The language contact and thus the birth of the loanwords taken over from the Kwa-languages and lately from the Gur-languages is to be connected with some epoch-making economic changes and innovations. The first loanwords from Akan and Ewe were promoted or aroused at the same time with the introduction of ~~corn~~ and coffee in the rich soils of the Ashanti and Ewe lands. The massive exodus of the populations ^{of the Togo Remnant Languages} speaking areas towards the plantations in Ghana implies the need of communication between the displacing ^{populations} of foreign speech communities and the local landlords. The actual high rate of multilingualism among. The speakers of the Togo Remnant Languages can be in many regards connected with the daily and repeated cultural and lingual contact with the Akan and Ewe-speakers. In this context, it has been proved in proficient researches that most of the speakers belonging to the tribes where the Togo Remnant Languages are spoken can master two, three or even four foreign languages besides their mothertongue. 'Almost the whole population is bilingual or trilingual, and there is a good number of people who speak four or even more languages'. (Bernd Heine, The Allocation of Loan-words within the Nominal Class system of Some Togo Remnant Languages 1968, Bd. 7, S. 130). This proficiency in foreign languages occurs mostly by some people who left their speech communities in the earlier childhood and headed willingly or not for Ghana or eastern Togo (actually called Volta Region in Ghana) in order to find or search for a better life and who were called upon to stay by a richer Akan or Ewe family and were attending to the children of the hostfamily. Relatively to this aspect or factor of multilingualism and furthermore cultural contact, we should mention the system or the era of 'Abawa' when wave after wave of children especially young girls were compulsory brought to Ghana and spent a great deal of years by serving ghanaiian families. The 'Abawa' system could be outlined by the agreement between the family or in other words the parents of the child called upon to serve the akan or ewe family and the hostfamily. It was a real bargaining between the two families

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one of the main factors which cause the multilingualism and the cultural crosscurrents to be so widespread in the speech communities of the Togo Remnant Languages. Describing and analyzing the zones of influence of both already mentioned west african lingua francae Akan and Ewe, it is obvious to come across two groups of languages that undergo whether Akan or Ewe influence.

a) Akan lingual and cultural influence.

This part of our analysis will be basically concentrated upon the economical and social factors that have enabled speakers of the Togo Remnant Languages to master roughly three or four languages besides their mothertongue. In other words, we shall concentrate upon the fact that proves and testifies that the multilingualism especially in this part¹²⁾ of west Africa is to be retraced through the introduction of the cocoa and coffee plantations in the rich soils of the actual Ghana with a higher rate in the actual Ashanti region. Caused by mere economical factors the contact between the speakers of the Togo Remnant Languages and the local populations of Ghana have aroused a lingual and cultural interference. At the lingual level the most widespread languages are the varieties of Akan namely twi, fanti, akwapim. The role of those varieties is to be connected with the large scale of possibilities or chances that the Ashanti, Akwapim and Fanti region offered to the shavcroppers. It is moreover a matter of fact that the bigger a ricultural centers were the swarming points that squarely generated the various situations of multilingualism.

b) Besides of the mentioned varieties of the Akan speech community, it is also useful for our readers and relevant to take in account the role of the Ewe language that is also a widespread language with a considerable lingual influence on the most of the Togo Remnant Languages especially the ones which are geographically close to the ewe speaking area.

beg excuse for repeat.) Besides of the mentioned varieties of the Akan speech community, it is also useful for our readers and relevant to take in account the role of the Ewe language that is also a widespread language with a considerable lingual influence on the most of the Togo Remnant Languages especially the ones which are geographically close to the ewe speaking area

→ in the Republic of Ghana. In connection with the languages that still have a lingual or cultural influence on the speakers of the Togo Remnant Languages we could add up the Gan language that is the tongue of the actual Ghanaian capital city Accra. The role of Accra in the language contact is caused by another factor that we can explain by the attraction of every big city in the developing countries. Accra offers indeed chances of a different pattern in comparison with the already mentioned areas that have squarely marked the actual rate of multilingualism among the speakers of the Togo Remnant Languages. The modern infrastructure in Accra and typical urban activities as labourers in the various firms and the possibilities to work as a helper or as a 'commonly' called 'boy' in a given household are the main economical factors that explain and retrace the place of the Gan language in whole processus of multilingualism. Back to the zones of influence of the mentioned¹⁴⁾ local languages we can undertake two crosscurrents of lingual and cultural penetration in the speech communities of the Togo Remnant Languages. These two sources are to be found out and explained through the geographical neighbourhood between the local languages, that means twi, fanti, akwapim (Akan) and Ewe and the languages of the displacing populations. We can thus summarize the whole processus of language and culture contact as following: in retrospect, Bernd Heine underlined in his works on the Togo Remnant Languages, that the southern and eastern Togo Remnant Languages borrowed mostly from Ewe, and the western languages of this group from Twi (Bernd Heine, 1968, S. 136). Moreover we should add up that it is very hard to outline the role or the influence of the both *linguae francae* in the speech communities of Akebu, and at a lower rate Adele and Akposso. The three of them are in the group of the eastern Togo Remnant Languages but the frequency to meet people who speak both Ewe and Twi is in many regards very considerable. In the villages of the Kaba region more than the half of the populations can speak Twi and Ewe. It has been even proved that people in woedanyi and Kamina speak Twi with a larger fluency than they do in Ewe. Considering the various features of the multilingualism related to the speakers of the Togo Remnant Languages, we can say that the need of manpower in the cocoa and coffee plantations has been the most outstanding factor that caused people

from various cultural zones (areas) to find themselves in a melting pot and this explains the birth and the necessity of a communication that can enable every individual to communicate with his counterpart. The need to be in contact with the owners of the plantations who were in this case Ashanti and Ewe promoted the automatic learning of the local languages. It has been also proved that only the foreigners adopted the languages of the landlords and it is very rare to see Ashanti and Ewe speakers who show some acquisitions in Akebu, Adele, Akposo and many other Togo Remnant Languages except of the mixed marriages which happened between some few Togo Remnant Languages speakers and the local populations. The case of the Togo Remnant Languages reinforces ~~and~~ underlines the general observation in socio-linguistics that highlights the following aspect by assigning that only the replacing populations, their cultural and lingual main aspects undergo some changes and destabilisation in comparison with the local languages and cultures.

III) Integration of the loan-words

1.1. The following surveys are aimed at analysing the integration of the loan-words in the daily repertoire of the Togo Remnant Languages based on the example of the Akebu. We shall first of all have a look on the various backgrounds or levels of the daily life in the Akebu speech community where the loan-words mostly occur. As we underlined it in the chapter dealing with the itineraries of the loan-words, the Akebu repertoire and in many regards the ones of the other Togo Remnant Languages are featured with a wide range of loan-words occurring mostly with technical innovations in the social life of the Akebu speaking populations and further in the whole speaking area of the Togo Remnant Languages. The link of the English language with the technical innovations ~~implies~~ the outstanding occurrence of English words in some various branches of the daily life such as the activities in the household, the agricultural implements, clothing urban life, employments, urban life, rituals and many other wings of social activities. In order to retrace the embedment of the English words in the daily life of the Akebus, we

shall considering some loan-words related to the already mentioned social and daily life backgrounds. The achievement of this approach requires a phonetical transcription of the authentical english words in Akebu and their standard translation in english.

a) Household.

kĕrĕsĭnĭ-yə	engl. keresene
wĕyrĕ-yə	engl. Oil
mĕsĭnĭ-yə	engl. machine
Pānĕ-yə	engl. Pan
sĭlvā-yə	engl. silver
bōkĭtĭ-yə	engl. bucket
frĭmū-yə	engl. frame
blĕdĭ-yə	engl. blade
wĕcĭ-yə	engl. watch
Pĕtrō-yə	engl. Petrol
sāksĭ-yə	engl. scissors

b) Agricultural implements.

jĭgā-yə	engl. digger
sōfrĭ-yə	engl. shovel
Pĭŋkāsĕ-yə	engl. Pick axe
Pĕnĕfĕ-yə	engl. Pen knife
hāmā-yə	engl. hammer
wāyŷā-yə	engl. wire
sāyā-yə	engl. saw

c) Employmments and offices.

dōkĭtā-yə	engl. doctor
cĭcā-yə	engl. teacher
tĕlā-yə	engl. tailor
bĭklā-yə	engl. bricklayer
Kāpĭtā-yə	engl. carpenter
Pĕntā-yə	engl. painter
lōyā-yə	engl. lawyer
bābā-yə	engl. barber
drāvā-yə	engl. driver

sôjâ-yə	engl. soldier
búcâ-yə	engl. butcher
klákî-yə	engl. clerk
kípâ-yə	engl. keeper
góvênâ-yə	engl. governor
kpolosi-yə	engl. police
sáji-yə	engl. seargent

d) Clothing

kólâ-yə	engl. collar
Sétê-yə	engl. shirt
bétê-yə	engl. belt
kótû-yə	engl. coat
sósê-yə	engl. socks
drósê-sê-yə	engl. trousers
hânbákê-yə	engl. hand bag
bótênê-yə	engl. button

e) Urban life and motors

gótâ-yə	engl. gutter
sêntâ-yə	engl. center
jéysî-yə	engl. junction
kótââ-yə	engl. coaltar
mákêti-yə	engl. market
fôô-yə	engl. phone
bânki-yə	engl. bank
tésânə-yə	engl. station
kótê-yə	engl. court
stô-yə	engl. store
kólêji-yə	engl. college
lórê-yə	engl. lorry
kââ-yə	engl. car
brékî-yə	engl. brake
bôsê-yə	engl. bus
básêkélî-yə	engl. bicycle
jíyâ-yə	engl. gear
stíyâ-yə	engl. stear
táyâ-yə	engl. tire

f) Rituals, Sports, education

cóscā-yə	engl. church
skú-yə	engl. school
fádā-yə	engl. father (clergyman)
kāṅdrā-yə	engl. candle
bólā-yə	engl. ball (football, soccer)
gól-yə	engl. goal
ā-pé-yə	engl. enalty kick
rēfrī-yə	engl. reteree
Prétīsi-yə	engl. practise
pāākī-yə	engl. Park (football park)
Póṅpī-yə	engl. pipe
tródō-yə	engl. throw in (football, soccer)

The expansion and integration of loan-words taken over from french are to be linked with the local admnistration and especially with the introducation of french as an official tool of admnistration related to the local authority and as a compulsory language in the system of national education. It is a matter of course that most of the loan-words are related to the whole of school activities and some other patterns dealing with educational and political backgrounds. The following paragraphs are aimed at giving various exaymles of loan-words taken over from french and touching various environment of the daily life and that are once again emphasized by the Akebu language.

a) School and local admnistration

tāblō-yə	french. tableau	- table
kré-yə	french. craie	- chalk
krēyō-yə	french. crayon	- pencil
gómā-yə	french. gomme	- gum
rēglā-yə	french. règle	- linearmeasure
métrā-yə	french. maitre	- teacher, metter
mītwélā-yə	french. mutuelle	- school fees
lāmā-yə	french. lame	- blade
égzāmē-yə	french. examen	- exam
sérāklā-yə	french. cercle	- discrit

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Prēfē-yə	french. prefect	- discret officer
būrō-yə	french. bureau	- office
mīlītērā-yə	french. militaire	- soldier
drāpō-yə	french. drapeau	- flag
Prisō-yə	french. prison	- prison
Pōlītīkə-yə	french. politique	- politics
sēkrētērā-yə	french. secrétaire	- secretary
gūdrā-yə	french. goudron	- coal tar

b) Entertainment and other social backgrounds

dīskā-yə	french. disque	- record
tūrnādīskā-yə	french. tourne disque	- turntable
hōpārlē-yə	french. haut parleur	- loudspeaker
būtīkā-yə	french. boutique	- store
māgāzēy-yə	french. magasin	- warehouse
tāyērā-yə	french. tailleur	- tailor
brācelē-yə	french. bracelet	- bangle

As for the other european languages that were in contact with the speech communities of the Togo Remnant Languages especially during the colonial era, such as portuguese; dutch and german, it is almost seldom to hear or to come across loanwords stemming from the above mentioned languages. Though those languages had got some influence during the early years of our century and the late years of the 19th century, it is to be found out that most of the loanwords have been vanished through the new and better settled down languages such as english and french due to their role as the languages of the last colonial powers. The expansion and integration of loanwords from african lingua franca, akan and ewe aroused by another type of social factors that I have prevailingly stressed on the first pages of the present excerpt namely the following: role of the lingual francal in the pre-and colonial era, their role in the colonial and post colonial era, their place in the actual language policy in the given and already mentioned african Countries where the Togo Remnant Languages are nowadays spoken. According to the rate of expansion and considering the genesis of the contact between the speakers of the Togo Remnant Languages and the loanwords, i'll begin this part of the excerpt with loan-

words taken over from the akan speech family.

1) Akan loanwords

a) loanwords current in the household

mùkásí-yə	twi: mukasi	- kitchen
yāwā-yə	twi: ayima	- plate
móré-yə	twi: mu	- rice
lāyēmī-yə	twi: layemi	- rice
āpɔ́tɔ́-yíma-yə	twi: apətə-yiwa	- plate (made with clay)
kráďowā-yə	twi: kradowa	- lock (door)
ākwāďá-jāŋsú-yə	twi: akwadajaŋsu	- plate (made with aluminium)
ābɔ́prāpā-yə	twi: abɔprapa	- pail (to wash kids)

b) loanwords dealing with behaviour

súbā-yə	twi: subay	- character, behaviour, fate
kókó-yə	twi: koko	- heart
nyāŋsa-yə	twi: nyaŋsa	- wisdom
ājúní-yə	twi: ajuni	- thought
kúsekúse-yə	twi: kusekuse	- thought, idea
sēcŕēní-yə	twi: sēcŕēní	- sign, symbol
pātāwŋ-yə	twi: patawu	- fate, misery
kókɔ́sá-yə	twi: kɔŋkɔŋsa	- idle, often ill-natured, talk about the affairs of other people
pātāpā-yə	twi: patapa	- lie
bɔ́ní-yə	twi: boni	- bad, evil, wicked, immoral

c) loanwords related to agricultural implements and activities and in a wide range to various meals.

òkrɔ́á-yə	twi: okrwa	- farm, cottage
prēríé-yə	twi: abɔɔdié	- plantain
kɔ́ďú-yə	twi: akɔdu	- banana
mānkēlí-yə	twi: maŋkani	- cocoa-yam
mpīmā-yə	twi: mpima	- long and thin plantain generally widespread in the Ashanti region but also available in the Akebu area.
tɔ́ŋtró-yə	twi: tɔŋtro	- peper available in the Akebu speaking area

		and having its origin in the Ashanti region
bâyíré-yə	twi: bayire	- yam (in general terms, kinds of tropical climbing plant) but in the sense of the akele usage, a type of yams that are long, thin and breakable
lâbâkê-yə	twi: labako	- A kind of yam, widely appreciated as the most tasteful yam especially when fried.
kôŋtôŋbré-yə	twi: kôŋtongbre	- leaves of cocoa-yam generally used as vegetable in the Ashanti region but also available in many other places including the speaking area of the Togo Remnant Languages
lôkôbré-yə	twi: lokobre	- A kind of yam, very white available in the Akan speaking area and the Togo Remnant Languages speech communities.
súsô-wə	twi: asuso	- A device to cut cocoa fruits during the harvest when they are ripe.
kêté-wə	twi: kete	- basket (usually aimed at transporting the crop to the farm, the cottage or the village).

d) loanwords implying housing, clothing.

bâŋsôro-yə	twi: banjuru	- A many floored house
kpâtá-yə	twi: Kpata	- living room
âbâtí-yə	twi: abati	- bed
Fônônô-wə	twi: fununu	- oven
dúkú-yə	twi: duku	- scarf
wôdâsúbô-yə	twi: wudasubo	- local scarf from the akan speaking area but also widespread and used for ceremonies especially funeral rituals in the akubu speaking area.
sâprókété-yə	twi: saprukete	- working cloth especially in the farm
kêŋté-yə	twi: Kente	- An expensive cloth for ladies and

gentlemen, typical from the akan, ewe speaking and even well known along the whole west african atlantic coast (Côte-d'Ivoire, Ghana, Togo, People's Republic of Benin, Nigeria).

2) Ewe loanwords.

a) Housing, clothing, agricultural implements.

āsámó-yə	ewe: asam	- many floored house
hɔfê-yə	ewe: hove	- A house having two apartment in the sense of the Akebu, a house consisted of two rooms; a house that is purposively made of two rooms.
kplɔ̃-yə	ewe: kplɔ	- table
kũntú-yə	ewe: kuntu	- cover (bedding)
sāfô-yə	ewe: asafu	- net (fishing)
kpācā-yə	ewe: akpaca	- cutlass
āfɔwū-yə	ewe: afowu	- socks
āfɔkpá-yə	ewe: afokpa	- shoes
tákpô-yə	ewe: atakpo	- short (clothing)
bêtê-yə	ewe: abete	- slip
ācòkòtá-yə	ewe: acokota	- special shoes adapted to the work in the farm usually made up of lorry tyres.

b) Religion, behaviour

āsórí-yə	ewe: asori	- church (Roman Catholice of Presbyterian).
ātísôgá-yə	ewe: atitsoga	- crucifix, cross
yêwôhâ-	ewe: yehowa	- God
máwú	ewe: mawu	- God
kplɔ̃wũntí-yə	ewe: kplowunti	- Communion (attend church for this celebration, receive the Eucharist).
jîpómó-yə	ewe: dzisomɔ	- canticle
ālólélé-yə	ewe: alolele	- marriage
jîpó-yə	ewe: dziso	- heaven

jòmāṽṽ-yə ewe: dzomavɔ - hell

c) loanwords dealing with employments and social activities.

dōsrōṽi-yə	ewe: dōsrōvi	- apprentice
gbēḍḍḍ-yə	ewe: gbēḍḍ	- smith, fitter
bōkō-yə	bōkō	- herbman, witch or witchdoctor

d) mental activities, behaviour

dōdōkpō-yə	ewe: dodokpɔ	- exam
āgbē-yə	ewe: agbe	- life
āgbēnōnō-yə	ewe: agbenonɔ	- behaviour
tāfō-yə	ewe: tafu	- exploitation, using, mistreatment
nyāṅsa-yə	ewe: nyaṅsa	wisdom
patapā-yə	ewe: patapa	- lie
lōlō-yə	ewe: lolɔ	- love
ṅūtīfāfā-yə	ewe: ŋutifafa	- peace, easiness, freedom
āblōḍḍḍ	ewe: ablode	- independence, liberty
kpōḍēṅṅ-yə	ewe: kpodeṅṅ	- sign, symbol
kākādēdzī-yə	twi: kakadedzi	- reliance, trust
ākōṅta-yə	ewe: akonṅta	- calculation

1.2. Grammatical integration.

As grammatical integration in connection with the language contact is aimed at considering the various influences aroused by the interference of different languages. In this field, I shall chiefly put an emphasis on the changes ~~occured~~ in the grammar ^{system} of the Togo Remnant Languages as a consequence of the contact between typological different languages. Furthermore the analysis in this part of the ~~except~~ will be based on the example of the akebu language that is in this background representative for the whole speech family of the Togo Remnant Languages. For this reason, I shall bring about the various features that determine the grammar of the Togo Remnant Languages. It is in many regards obvious, that most of the loanwords are substantive. This fact is to be outlined both by the loanwords from european and african languages. Thus, I shall mention the different classes of substantives in the akebu language by giving explanations and precisising the kind of substantive that are

put together in every class. The classification on the substantive will enable me to stress the possible changes occurred to the various classes due to the presence of new grammatical elements conveyed by the languages that interfere with the Togo Remnant Languages based on the illustration of the akebu language. Thus, I shall consider every noun-class by describing all the utterly features that characterize each of them.

1. Noun-class

Numerus	Präfix	Suffix
Singular	Ø-	-yə
Plural	-(ā-, ē-, ō-)	-bē(-pə)

The first striking peculiarity of ~~this~~ noun-class is the fact that all the substantives are living beings. It means that all substantives stemming from the akebu language convey or imply the designation of a living being. By stressing this feature of this class, I shall underline the fact that the loan-words taken over from both european and african languages are to be found in the first Noun-class of the akebu grammar system. In ~~contrast~~ ^{contrary} to the substantives ~~inherent~~ ^{inherent} to the akebu languages and that designate living beings, the loan-words determine mostly things related to various technical innovations and are to be ordered in the first noun-class. To summarize this first change ~~caused~~ by the presence of loan-words, I shall especially emphasize the fact or the occuring of substantives related to things in a noun-class peculiar to living beings by considering their place in the akebu grammar system. In order to illustrate the mentioned change in the first noun-class, I shall add in some examples firtsly from akebu and secondly from the loan-words.

akebu

nyī-yə - man, human
pī-yə - child
plī-yə - kind
kōsōbī-yə - youngster

english

kāā-yə - car
kōōtā-yə - coal tar
cōcī-yə - church
sūkū-yə - school

cíkê-yə	- dog	páákî-yə	- parc
tân-yə	- pig	kóótê-yə	- court
kéê-yə	- animal	kóótû-yə	coat
		înkî-yə	int

french.

tāblô-yə	- blackboard
kréyô-yə	- pencil
gómê-yə	- gum
lāmê-yə	- blade
mitwélê-yə	- school fee
êgzamé-yə	- exam

ewe.

āfôwû-yə	socks
āfôkpâ-yə	- shoe
kplô-yə	table
âsôré-yə	- church
safô-yə	- net
âlôlélê-yə	- wedding, mariage.

akan

mùkâsî-yə	- kitchen
yâwâ-yə	- plate
lâyêmî-yə	- rice
brôrô-yə	- bread
krâdowâ-yə	- lock
âbântî-yə	- bed

After this exhaustive list of examples of loanwords, it is obvious that all the loan-words especially the ones related to things have all the peculiarities of the akebu first noun-class. It means the affixes -(ā-, ē-, ô-); -yā; -bā(-pā) and the non-existence or non-occurring of affixes symbolized by Ø-. Moreover it is to be noticed that all the loan-words designating human beings or living beings in their whole are automatically to be found in the first noun-class of the akebu grammar system. Most of the loan-words related to human beings imply professional activities especially in the education or the social administration as I stressed on the pages dealing with the integration of loan-words.

2. Noun-class

Numerus	Präfix	Suffix
Singular	Ø	-wā
Plural	(ā-, ē-, ô-)	yā

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Examples

Sg. ná-wə	Pl. ā-nā-yə	- fire
Sg. nīmī-wə	Pl. ēenīmī-yə	- needle
Sg. sīsī-wə	Pl. ē-sīsī-yə	- shadow
Sg. cā-wə	Pl. ā-cā-yə	- spur
Sg. cú-wə	Pl. ō-cú-yə	- porage

It is obvious to notice that there is any loan-word occurring in this noun-class.

3. Noun-class

Numerus	Präfix	Suffix
Singular	Ø	rəə
Plural	-(a-, e-, o-) -yə	

Examples

Sg. zú-rə	Pl. o-sú-yə	- jam
Sg. zū-rə	Pl. o-sū-yə	- hernia
Sg. gū-rə	Pl. o-kú-yə	- bear
Sg. gbā-nīmī-rə	Pl. ā-kpā-nīmī-yə	- button

No loan-word occurs in this class.

4. Noun-class

Numerus	Präfix	Suffix
Singular	kə-, ə-, a-, Ø	-kə
Plural	wə-,	-kpə

Examples.

Sg. gā-kə	Pl. wə-kā-kpə	- meat
Sg. gū-kə	Pl. wə-kú-kpə	- spoon
Sg. kə-nənē-kə	Pl. wə-nənē-kpə	- work
Sg. kūtū-kə	Pl. wə-tū-kpə	- maize
Sg. ā-tēē-kə	Pl. wə-tēē-kpə	- farm.

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This 4 noun-class shows also *no* loan-words.

5. Noun-class

Numerus	Präfix	Suffix
Singular	Ø-, wə̃	-kpə̃
Plural	ē-, ā-, ɔ-,	-yə̃

Examples

Sg. gú-kpə̃	Pl. ɔ-kú-yə̃	- house
Sg. wə̃-rí-kpə̃	Pl. ē-rí-yə̃	- palmtree
Sg. wə̃-fē̃-kpə̃	Pl. ā-fē̃-yə̃	- fetish

The 5. noun-class has also *no* loan-words

6. Noun-class

Numerus	Präfix	Suffix
Singular	kə̃-, Ø-	-kə̃
Plural	ā-, ɔ-,	-kpə̃, -yə̃

Examples.

Sg. kə̃-kpārə̃-kə̃	Pl. wə̃-kpārə̃-kpə̃	- foot
Sg. kə̃-wə̃-kə̃	Pl. wə̃-wə̃-kpə̃	- star
Sg. kə̃-fókpã-kə̃	Pl. wə̃-fókpã-kpə̃	- shoe
Sg. də̃-kú-kə̃	Pl. ā-tɔ̃-kú-yə̃	- junction

Like the already mentioned noun-class except the first class, this 6. noun-class doesn't show any occurrence of loan-words and **I** shall conclude this survey in the integration of loan-words in the noun-class of the loan-words regardless their origins are all melted in the first class. As **I** underlined it at the beginning of this survey, the integration of the loan-words and especially their lonely occurrence in the first noun-class of the akebu language **is** really a considerable change relatively to classification of substantives genuine to the grammar system of akebu.

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