



Journal of African Studies and Ethnographic Research

Volume 1, Issue 1, 2019

© 2019 The Author(s)

This open access article is distributed under a Creative Commons Attribution (CC-BY) 4.0 license.

Article Information

Submitted: 9th September 2019

Accepted: 5th October 2019

Published: 27th December 2019

Conflict of Interest: No conflict of interest was reported by the authors

Funding: None

Additional information is available at the end of the article



<https://creativecommons.org/licenses/by/4.0/>

ISSN: 2708-0811 (Online)

ISSN: 2708-0803 (Print)

Greetings or Information Exchange in Ewe Community

 **John Adukpo & Charles Kwesi Wumbei**

Department of Languages,
Dambai College of Education

Correspondence email: johnadukpo@gmail.com

Erica Kumi

Department of Languages,
St. Francis College of Education, Ghana

Abstract

This paper looked at greetings or information exchange in Ewe Community using Dell Hymes concept of Ethnography of SPEAKING with specific interest to speech situation, speech Act, and speech Event. It has been found that the Ewes have different kinds of greetings depending on the time and the situation. It has been also found that there are various norms and rules that accompanied the various types of greetings. For instance, when a younger person is greeting the adult the younger person must bend down to show respect. In some greetings to the relationship between the two interlocutors determine whether the greeting should go into detail. Again, the situation also calls for the kind of greeting that should be employed for instance if the two people who are involved are in hurry going to some place the casual greeting is the preferred choice.

Keywords: *Ewe community, ethnography, greetings*

1.0 Introduction

This paper discusses the concept of ethnography of communication with a keen interest to Dell Hymes units of situation, act and event. This goes a long way to explain greetings or information exchange in Ewe Community around this paradigm as proposed by Dell Hymes. This paper is organized into four thematic areas; literature review which will take into consideration of the following areas; the concept of ethnography, the concept of ethnography of communication, the concept of the acronym 'SPEAKING', the essential components of the ethnography of communication; speech community, speech situation, speech event and speech act, the concept of linguistic competence and communicative competence and the concept of greetings. Ethnography of communication relates to the description and structural-functional analysis of society and culture, with the 'language' – a cultural behaviour that navigates and helps to share knowledge, arts, morals, beliefs and everything acquired by man as a member of society. Ethnography of communication is an approach to understand society and culture and its reconstruction of an ethnic group in particular and nation in general. To do it 'language', designed and structured by pattern of culture, acts as a communicative tool. Language carries and transmits social/cultural traits through generations. The Ethnography of Communication concept was introduced by Dell Hymes in late sixties as an active action of human way of speech. He and his associates constructed a model of Speaking while trying to understand society and culture an ethnic group through their communication processes. The present study intends to use Flymes Model to analyse greetings among the Ewes.

2.0 The Concept of Ethnography

Ethnography as a method of social research, ethnography seeks to capture and understand the meanings and dynamics in particular cultural settings. Ethnographers spend time observing and participating in the environments they seek to describe and use a range of more and less systematic data-collection techniques to record what goes on.

2.1 The Concept of Ethnography of Communication

In the 21st century, ethnography of communication is considered a 'qualitative method in the field of communication as well as cultural anthropology. It has also been deciphered as the model of analyzing the use of language and communicative process. A famous scholar Del Hymes (1974: 09) emphasized that "the starting point is the ethnographic analysis of communication conduct of community" for the study of communication of a particular culture. Hymes indicated six areas of the culture under the following headings; speech community, speech situation, speech event, common communicative style and ways of speaking. Maldona Matel (2009) described in his paper entitled: The ethnography of communication that "the most important framework of analysis that could assist the ethnographer in detecting the functional mechanisms of such items as elaboration of identity or change of identity. The relationship between speech and social class is also discussed and ethnographic research provided. The main argument is that research in the ethnography of communication

presupposes the acknowledgement of the inextricable link between language and the extra-linguistic culture context". It has also been recognized that the most common flavors in-depth research is ethnography. It seeks to understand human behavior within its own social settings. In the ethnography of communication model, the basic unit of analysis is considered as the "communicative event" and meanings are conveyed through "speech acts" (Searle, 1969). In the 1960s Dell Hymes, John Gumperz and their students launched an innovative programme for researching language called the Ethnography of speaking later broadened to Ethnography of Communication. In 1962 a paper was published by Dell Hymes called 'The Ethnography of communication'; in which Hymes proposed combining Ethnography, the description and analysis of culture with linguistics. Traditionally, linguists studied the structure and function of language and try to understand how the people of a given society typically speak to communication with each other. In recent years, Anthropologists have begun to investigate how people in a society vary in how they speak. The Ethnography of Speaking deals with cultural and subcultural patterns of speech variation in different social context. According to Donald (1989) Ethnography of Communication is an approach, a perspective, and method to and is the study of culturally distinctive means and meanings of communication. According to Hymes (1962) a natural way of sharing knowledge, maintaining social status with roles or social relationships is communication of an ethnic group. Maldona Matel (2009) said some aspects of communication can vary according to geographical areas, social class, gender age and level of education. Dell Hymes was the brilliant scholar who developed a praiseworthy approach to the study of language designated with the terminology 'ethnography of communication' whose central unit of study is the communicative event. Again, according to Hymes (1962), the term "Ethnography of Communication "is deciphered the necessary scope, and encourage the doing, of studies ethnographic in basis and communicative in the range and kind of patterned complexity with which they deal. Dell Hymes proposed a general method of Ethnographic descriptive fieldwork (Hymes: 1972b). He was careful to point out that sociolinguistic fieldwork is not an end in itself, but rather a necessary part of the progress toward models (structural and generative) of sociolinguistics description, formulation of universal sets of features and relations, and exploratory theories" (1972; 43). In analyzing the socio/cultural image of a language is effectively cultivated by the use of Dell I-lymes 'Ethnography of communication'. It is the best cognitive tool of Ethnography and Communication research. In this regard, Bonvillain (2003) had done Hymes approach in analyzing conversation.

The object of study Hymes proposes for linguistics is ways of speaking' (Hymes I 989). The idea of language as a set of ways of speaking is an alternative to the idea of language as grammar, an abstracted set of rules or norms. Under the rubric of ways of speaking, Hymes offers a bipartite conception of speech that encompasses both the 'means of speech' available to speakers, and the 'speech economy' these speakers participate in. Thus Hymes offers a theoretical basis for language study that accounts for both linguistic variation from individual to individual and relative linguistic coherence across the social realm, while also offering a methodological heuristic for investigating communication, often represented in terms of the

SPEAKING mnemonic. Hymes proposes a general method of ethnographic investigation through taxonomic, descriptive fieldwork (Hymes, 1972b). He is careful to point out, however, that 'sociolinguistic fieldwork is not an end in itself, but rather 'a necessary part of the progress towards models (structural and generative) of sociolinguistic description, formulation of universal sets of features and relations, and explanatory theories' (1972b: 43). Hymes advocates comparative, ethnographic taxonomies as the only way to explore and understand language systematically, because 'communities differ significantly in the ways of speaking, in patterns of repertoire and switching, in the roles and meanings of speech. They indicate differences with regard to beliefs, values, reference groups, norms, and the like individual accounts that individually pass without notice ... leap out when juxtaposed, as contrasts that require explanation' (1972b: 42). Descriptive and taxonomical ethnographic work that allows for comparison between speech communities allows for skills classification of ways of speaking in four traditional areas: genetic classifications of language descent; 'areal classification' of features spread through an area; 'typological classification' of structural features independent of genetic or areal nature.

2.2 The Concept of the Acronym "Speaking"

Hymes (1974) states that, "the starting point is the ethnographic analysis of the communication conduct of a community" (p. 9). Communication conduct is what people do when they communicate with each other. He sets out to show that researchers could use his methods to study this communication (talk) systematically. To study the communication of a particular culture, Hymes proposed basic units that indicate which area of the culture one is most interested in examining. He set forth the following 6 units: speech community, speech situation, speech event, communicative act, communicative style, and ways of speaking. 1. The primary unit, speech community, follows from the description of linguistic community proposed by John Gumperz (1962). A speech community is comprised of a group of people that often use common signs. Because they communicate in a particular way, they are different from other groups. Hymes (1972) also defined a speech community as people who share "rules" for when and how to speak (p. 54). In 1974, he said that for someone to be counted as a member of a speech community, he or she must share at least one "way of speaking" with others. Hymes later included the meanings of what people say. For instance, users of a particular website may be considered a speech community if they share particular rules for speaking online. Or, perhaps those who ride skateboards may be considered a speech community if the way they communicate is distinct from how those who do not ride skateboards communicate. Hymes looked at factors and tools that are used in communicating cultures which he named as "SPEAKING" These tools can be remembered easily by thinking about the word, S.P.E.A.K.I.N.G. By using the tools of S.P.E.A.K.T.N.G., a researcher opens up the potential meanings of a speech community or by examining these smaller units. In analyzing a particular speech the researcher's interests should help him choose which of these tools will help him

with his analysis. The first letter (“S”) designates Situation, which includes both the scene and the setting. This is where the activity takes place and the overall scene in which they are a part: P. The second refers to the **Participants** involved. This area includes the people present and the roles they play, or the relationships they have with other participants. This also has to do with the distance between the participants that is to say whether there is intimate or non-intimate relationship between the participants.

E. Next, the Ends or goals of communication can be studied. This is also the goal that conversation seeks to achieve conventionally recognize of expected cultures of an exchange as well as the personal goal that participants seek to accomplish and indeed every kind of interaction has a particular goal.

A. Acts, or speech acts include both form and content. That is any action can be considered a communicative action if it conveys meaning to the participants. Or the act refers to the form and the content of the specific speech act for instance, the words that are used and how they are relevant to the precise issues spoken about and the styles that are used and this is determined by the setting. The form talks about level **of** formality that is whether formal or informal. If the situation is formal the colloquial languages are used. Formal settings use standard and more formal words. The content refers to the message of each communication situation which varies with respect to the topic under discussion.

K. One can also choose to focus upon the **Key or** tone of speech. How the speech sounds are delivered. The tone also refers to the manner and the spirit in which an act is done. It concerns with how we speak and which body language we employ when we speak. Whether the interaction is done in a serious manner or a joke, it also has to do with the tone, whether the tone is harsh or mild. The spirit the person uses, is it hard hearted, light hearted, happy mood or sad mood.

I. Instrumentality or the **channel and the modes** through which communication flows can be examined. These channels are the media we employ in the interaction which can be written, spoken, and telegraphic media

N. The Norms of communication or the rules guiding talk and its interpretation can reveal meaning. This relates to the standard patterns of behavior and each culture has its culture patterns and behaviour.

G. Finally, one can look at cultural or traditional speech Genres, such as proverbs, apologies, prayers, small talk, problem talk etc. By using these tools (S.P.E.A.K.I.N.G.) to analyze one unit, such as particular speech community, a researcher can come to learn more about how people communicate and how that communication is often patterned. A researcher does not need to use all the units and tools every time he or she sets out to look at a speech community. It depends upon the types of questions that the researcher is interested in asking as to what units and tools he or she will choose. For example, if you are interested in questions of identity How can you tell who is a member and what does it mean to be a member of this group? -- Then you can focus on the “PA S’ components of the S.P.E.A.K.I.N.G. tools. You would ask, who the

participants (“P”) are and how their actions (“A”) help to define their identity as a group member in particular situation.

3.0 The Essential Components of Ethnography Communication

This aspect looks at the essential components of the ethnography of communication. This has to do with speech community, speech situation, speech event and speech act.

3.1 Speech Community

A speech community is a group of speakers who share at least one communicative variety, rules and the norms for its appropriate use. These rules are the conduct and interpretation of speech. It is usually but not necessarily circumscribed geographically. Examples would be: clans, tribes, sectors, neighborhoods, cliques, religious congregations, towns, clubs, school classes, etc.

3.2 Speech Situation

A speech situation is any social situation in which speech is an element. Most human interactions involve speech in some way, so this is a fairly broad category. Examples of speech situations would be: student assemblies, football games, weddings, religious services, graduations, driving tests, trials, medical consultations, etc.

3.3 Speech Events

Speech event takes place within speech situation. It is composed of one or more situation. They are social events which are carried out through communicative means. For instance, the exchange of vows in a marriage ceremony is a speech event. Speech event is communicative so it is governed by rules. Particular speech must be delivered at a particular speech event; marriage speech must be delivered in a marriage ceremony.

3.4 Speech Act

Speech acts are the individual utterances that form the minimal unit of analysis for ethnographies of communication. It may consist of sentences or phrases. For instance, in a wedding ceremony, declaring the couple as married by a priest is a speech act.

4.0 The Concept of Linguistic and Communicative Competence

The generational shift from descriptive linguistics into sociolinguistics was contemporaneous with the Chomskyan shift to Transformational-Generative grammar. The sociolinguistics movement expressed continuity with prior generations of scholars, in contrast to the acrimony surrounding transformational grammarians’ split with structural linguistics. But both represented fundamental changes in linguists’ understanding of language. Hymes was particularly critical of Chomsky’s idea of linguistic competence and his failure to account for linguistic variation. Locating language within an a priori mental grammar does not account for

or even acknowledge the enormous role of the socially-contextualized ways we use language in determining the shape of utterances. We do more than construct grammatically possible linguistic utterances and as Hymes frequently noted, ungrammatical utterances may be socially appropriate, just as grammatical utterances can be socially inappropriate (Hymes, 1972b, 1989). Hymes objected to Chomsky's definition of linguistic competence in the strongest terms, saying that 'a child from whom any and all the grammatical sentences of a language might come with equal likelihood would be a social monster. Within the social matrix in which it acquires a system of grammar, a child acquires also a system of its use' (Hymes, 1974: 75). The system of use children acquire within a social matrix of language is 'communicative competence', Hymes' alternative to Chomsky's 'linguistic competence'. While, for Chomskyans, humans are born with the capacity for acquiring linguistic competence, communicative competence is learned and thus can be more or less complete or flexible. This shift in understanding competence reflects Hymes' concern for disadvantaged children who do not have equal access to the sociolinguistic resources they need (Hymes, 1971).

5.0 The Concept of Greeting

According Ahmad (2015) greeting is a kind of polite expression or a gesture done when greeting another person. We all know that greetings are essential part in our everyday life no matter where we live, what we do; who we are or what culture we belong to. It is a fact that we cannot imagine a single day without greeting somebody. Greetings are embedded in our day today social life. There are lots of different kinds of greetings which are used in various situations depending on how well we know a particular person, on time of the day or circumstances of the meeting. The words said when greeting people can express respect or be just a normal polite expression. These social interactions in terms of greetings and parting show joyous moment for both the greeter and greeted. Non-verbal gestures and greetings vary across countries, cultures, and religions. Bowing, kissing, saluting, touching fingers, tapping shoulders, clasping hands together, shaking fists, and pounding the chest are all gestures used to greet people both formally and informally in various countries around the world. In India the native speakers of Urdu language are the followers of Islam religion. Islam does not permit a person to touch the body of an unknown woman with little exception. In addition, it is a form of respect towards the other person by acknowledging no one has the right to touch them except for their nearest and dearest. The Urdu speakers not shaking hands with the opposite gender are a simple example of a cultural and religious difference. Shaking hands as well touching members of the opposite sex when not related is not permissible for Muslims according to the teachings of Islam. There is a Hadith from Maqil ibn Yasser, saying; The Prophet (Peace and blessings be upon him) said, It is better for you to be stabbed in the head with an iron needle than to touch the hand of a woman who is not permissible to you. "In Britain, it was reported in the media few years back that a Muslim woman police officer has sparked a new debate by refusing to shake hands with Britain's most senior police chief for religious reasons. The woman had earlier insisted that it was contrary to her religious teaching

for her to touch a man. However, it is clear that she is happy to come into contact with men. Just not shake their hand or kiss them. When we learn another language, greetings and goodbyes are among the first things we learn. The importance, form, and functions of greetings have been described as they take place in a number of social groups using a variety of languages. However, in spite of the pervasiveness of the rule-governed phenomena and in spite of the tremendous amount of social interactional work” they accomplish, there have been no extensive comparative studies leading to specification of cross-societal uniformities. In the case of Ewes in the Volta Region greetings foster unity and solidarity among them. This presupposes that your ability to greet one another in the community shows how well you at peace with one another

5.1 Importance of Greetings

According Sekyi-Baidoo (2002) greetings perform functions other than the phatic as has been acknowledged by ethnographers, sociolinguistics and pragmatists. Malinowski (1926) was, for instance, of the idea that greetings are part of the forms of exchange in which words are used merely to maintain ties of union or human relationships. Greetings to him are semantically empty and they perform only social functions. On the other hand, later scholars have assigned to greetings a more pervasive function which is based, however, not on the general idea of the functions of greetings. But on the intents and the effects for which greetings are used in particular contexts of human interaction. Goody (1972). Othman (1995), and Lim (1988) for instance, argue that greetings perform a wide range of sociolinguistic functions including initiating, promoting and directing speech interaction and for showing politeness. According to Ameka (1990) greetings and farewells are parts of, rather than being, the conventional openings and closings of social interactions. Openings and closings are phases in interaction in which mutual access is negotiated, and they are made up of several act sequences. Even though the boundaries of social encounters are marked through ritual communicative acts, these ritual acts do not have just social and phatic functions. They have rich illocutionary meanings that can be analyzed and represented in a rigorous fashion.

6.0 Sociocultural and sociolinguistic background of the Ewes

The sociocultural norm among the Ewe is that one should say something acknowledging another when the two come to be in the same place, whether they know each other or not. This explains why there are formulas for almost every conceivable situation, from having a meal to having a bath. In Ewe there is no restriction on who should initiate interactions determined by status in regard to age or office. All things being equal, a young person may greet an elder first or vice versa, and a chief may greet a commoner first or vice versa. In this respect Ewe are different from other groups among whom the status of interlocutors determines who initiates greetings, such as the Gonja (Goody 1972). However, the “visitor” in general should initiate the interaction. The Ewe language is a language spoken in the Volta Region of Ghana, Togo, Benin and part of Nigeria. The Ewe of the Volta Region, which lies in the southeastern

portion of Ghana, sharing a common border with Togo to the East, could be divided into two main groups: Southern Ewe including Anlo, Avenor, Tonu (Tongu), and Bator, Mafi; and Northern Ewe (Ewedome) including Asogli, Adaklu, Awudome, Gbi, and Akpini. The speakers can be found at every corner of the remaining 9 regions of Ghana and consists of about 5 million people, which represents 23% of the Ghanaian population. The high degree of commonality notwithstanding, Eweland is not completely homogeneous. There are some dialectical differences. The differences exist in intonation, accent, and a few vocabularies. For example, Ghanaian Ewe may find some difficulty understanding the dialects of the Ewe in eastern Benin and western Nigeria. However, to a very large extent, the various West African Ewe dialects are mutually intelligible.

7.0 Methodology

This study employed the qualitative approach in the sense that this study is purely an ethnographic research. The research used the three districts North Tongu, Central Tongu and South Tongu as his research sites or settings. The data for this research was collected purely from three domains naturally occurring Liula through phone calls, data from Ewe literature for instance Dzameshie (2002) and Egblewoghe (1990) and examples based on native speaker intuition. The Ewe (Tongu) dialect which is spoken in and around South, North and Central Tongu of the Volta Region was used since that is the researcher's dialect. In collecting the natural data the research called some native speakers on phone and recorded the greeting aspects of the natural and usual interaction he had with the respondents in his community. In respect of the data collection section the researcher recorded the greetings in relation to time. So in that regards, their greetings were only related to the time when the calls were made. In the course of collecting the data the researcher categorized the greetings with respect to morning, evening and afternoon greetings. Apart from this method the researcher consulted other published works such as Dzameshie (2002), Egblewogbe (1990) and Ameka (1990) on other forms, functions and social value of greetings among the Ewes. Such as casual, work, festival, condolence and congratulation greetings.

7.1 Types of Greetings among the Ewes

The Ewes have different forms of greetings depending on the time and the occasion which the person wants to greet. These forms of greetings will be analysed by three of Hymes units of communication; situation, act and event.

7.2 Analysis of Data

Morning Greetings

Ewe greeting exchange pattern

A: ŋdi loo! , Good morning.

B: ŋdi ,Morning. afe-á me dé? Morning, how is the house/how are the people at home?

A: Wó-da MI-le agbe-a? They are fine. Are you well? (They have spent the night. Are you alive?)

B: Ee! Na-va kábá, Yes, come back early. A: Yoo : Okay.

7.3 The Analysis of the Morning Greeting

This analysis will be done with respect to situation, act and event as postulated by Hymes. There are two modes of interweaving the greeting exchange in Ewe. In one, the initiator posits a proposal, and the interlocutor responds in one move and then follows it with a second move in the same turn by positing a question or proposition. The next turn consists of similar moves by the other interlocutor. Thus, the pattern in terms of moves is A B A B A, and so forth. This is the mode employed in the above greeting. An example of this pattern in greeting during a chance meeting on the street as demonstrated in the above morning greeting. Taking the situation of this greeting into consideration, it happens between two friends who met each other on the street. This takes place in the morning around 7 o'clock. The nature of the place was noisy cars and vehicles were passing since where they met each other was on the street. The event identified in this speech situation is greeting. This event is in three folds the first event is the good morning or 'ηdi' which establishes some kind of phatic relationship between the two friends. The second event speaker 'A' asked about the health condition of the family members of speaker 'B' which indicates how they care about each other. This presupposes that as part of the rules and norms surrounding this event it is the duty of speaker B to ask of the health condition of speaker A. And as part of the rules, none of the interlocutors are expected to overlap or interrupt each other, turn taking is seriously observed. And in the third event, speaker B told A to come back early from where he was going to. This also brings forth the cordial relationship that exists between them. On the aspect of the speech act that the two friends employed in the three events, it has been identified that speaker 'A' uses a phrase in greeting B and B also responds in the same format and B proceeds and uses question to ask of the health condition of the speaker B. after that 'A' also responds to the question in an affirmative way. Apart from the first and final turns in the preceding excerpt, all turns consist of two moves.

7.4 Afternoon Greetings

This greeting took place between two close friends Kodzó and Kwame

Ewe afternoon greeting exchange pattern:

Kodzó: Yoo, xɔ ηdɔ: Okay, good afternoon to you

Kwame: ηdɔ goo, Afternoon, mɔ 'dzl-tɔ 'wo? [Health Inquiries] Good afternoon! How are the people on the road?

Kodzó: Wó-dɔ 'They are fine. [Interruption]

Kwame: Aléké-é, afi ka ne-tsó flfiá? Where are you coming from now?

Kodzó: Me-tsó Ho, I came from Ho

Kwame: a, Ho-t o 'wo? How are the people at Ho?

Kodzó: Wó-dɔ ' they are fine.

Kwame: Wó ame-wo? , How are the people?

Kodzó: Wó-li:They are fine

Kwame: Dziwoláwó? : Your parents? They made of health inquires and this is done in details in the sense that the two friends asked health conditions of their family members ranging from wife, children, friends and other relatives. According to the Ewes custom, ones' ability to go through all these details explicitly shows ones communicative competence in the language as well as how acquainted one is with the custom and the traditions of the community. According to Ameka (1990) ones' inability to go through these details of the greeting shows that one does not stay in his community for long. In this aspect of the greeting, the two interlocutors strictly have to adhere to turn taking rules. One has to wait till it gets to ones' turn before you can response and there is no room for any interaction this is demonstrated in the above greeting. Another rule which is also observed is the posture of the two interlocutors according to the Ewe tradition and custom if a younger person is greeting an adult the younger person must bend down to show some kind of respect for the adult if the younger person does not do that the person is regarded to be impolite and disrespectful person (Egblewogbe 1990). However, in the case where two interlocutors have the level relation or horizontal relationship both are expected to sit or stand but the preferred posture is the sitting posture. (Ameka 1990). The last event in this situation is the welcoming of the stranger, Kodzo and this event is characterized by hand shaking which signifies the extent of the cordiality which exists between each other. Taking the speech act into consideration, the act can be divided into two that is to say that the act is made up of interrogative sentences and its responses. The visitor, Kodzo initiates the greeting in form of a question first which in line with Ewe custom that it is the visitor who has to greet the person he or she has visited. And indeed, the response is given by the host. In the above greeting, the act is characterized by questions and responses throughout. The responses are solely in simple sentences that is to say that the sentences comprise subject, verb and complement.

7.5 Evening Greeting

- A. Fienyi : Good evening.
- B. Fienyi na wo ha: Good evening to you as well
- A. Wo afeme tɔ'wo :How is your family
- B. **Wo fo**: They are fine.

7.5 Analysis of Evening Greeting

This greeting took place between two friends which has been labeled by A and B around 7: pm in the evening. The friends met each other when A is returning from some place and A greeted the friend. The atmosphere was quiet since it is getting to dusk where everyone is in their various houses. This greeting does not involve more details in the sense that everybody is in hurry to the house. With regards to the speech event, two events are identified; the actual greeting and the health inquires. In the actual greeting speaker 'A' greeted 'B' and B also

responded with the same structure. That is the norm regarding this type of greeting in the sense that when the speaker A greets B, B will also have response in the same way. The second event is made up of the health inquires which again according to Ameka (1990) is the duty of the first speaker 'A' to ask of the health condition of the speaker B to show the extent of the relationship. In another jurisdiction where speaker A greets and B responds and A does not intend ask of the health condition of B will mean that A harbored something bad about B. once again the rule and the norm is that if the greeting involves the elderly and the younger person then the younger person will have to bend down to show politeness. It is interesting to know that, there is only two acts in these events, the first event speaker A employed interrogative sentence two do the actual greeting and B also responded with the same interrogative sentence structure. In the second event which is the health inquire, speaker A employed the same interrogative sentence as the speech act to fulfill the event and B responded with a simple declarative sentence.

7.6 Casual Greeting

. Efa? : How are you?

B. Mef. Wo ha Efa? : I am fine are you also fine?

A. Eee Nye ha me fo : Yes I am also fine.

7.6 Analysis of casual greeting

Casual greetings are not time bound this presupposes that one uses this type of greeting at any point in time be it morning, afternoon and evening. According to Dzameshie (2002) this type of greeting does not involve are in a hurry going to a place. When one takes a critical look at the speech situation of this greeting, one can deduce that it is a greeting that took place between two people that is to say an adult which is represented by A and the younger person which is also denoted by B. How the greeting takes place it is obvious that the two speakers are perhaps in a hurry that is why they employed this form of greeting. The atmosphere surrounding the greeting is full of noise since everyone woke up and was going about their routine duties. In the aspect of the event it is only one event which is realized that is greeting in this event the health condition which is also implicitly implied in the first event. This particular event, greeting just expresses phatic communion this does not necessarily mean that person is well. Again, the norm demands that in this kind of greeting the younger person do not have the right to as the elder one "efa" 'How are you? The norm does not permit that. As can be seen in the above prayer speaker is an adult where B represents the younger person. In that regard the elder person greeted the younger before he or she can respond to the greeting. The speech act in this event can be put into two forms. Both speakers make use of the interrogative sentence structure to perform this event. And in the last act speaker A responded to the greeting.

7.7 Congratulation or Complimentary Greeting

A: Woe do le eme lo: congratulations

B: Yoo akpe, miawo do gbeda: thank you for your prayer

7.7 Analysis of congratulation or complimentary greeting

In this type of greeting, **A** congratulates **B** for his victory and **B** thanks **A** for the greeting. The situation of this greeting is a woman has given birth and a colleague woman came and greeted her around 7: am in the morning. Since the woman is in the house her place was very calm. This type of greeting can also be given to people who have completed school, apprenticeship and even a person who has recovered from a particular sickness. In this situation there are two events which are identified. The first one is the actual greeting which is the congratulation message which signifies how the woman has delivered her baby successfully. And the second act consists of the response which is made up of thanks from the woman who has given birth for the people who have prayed for her safe delivery.

7.8 Festival greeting

A. Efe na mi loo: merry Christmas to you.

B. Efe na miawo ha neyi ne woa va tumi: Merry Christmas, it should come meet us again.

7.8 Analysis of Festival Greeting

This greeting is only used when it comes to Christmas festivity and is done among all the community members happily. The situation is characterised by merry making since it is festive season. The environment of the greeting was characterized by noisy atmosphere singing, dancing and merry making. There are two events that are identified in this speech situation the first one is the greeting itself which serves a good wish of successful festivity to the people in the community. This shows the good and cordial relationship that exists between the people in the entire community. The next event is also composed of the next speaker responding to the greeting in the same way vein h\ wishing the second speaker the same successful celebration. The speaker B preceded further to wish speaker 'A' good health so that they can stay alive to meet the next Christmas. On the part of the act, there are three acts established in this greeting; the first one employs a phrase in the greeting which serves as a wish, the second one is the response which also uses the same noun phrase structure and the last one is the health wishes for them to stay well so that they can meet the next festive season.

7.9 Work greetings

A: woe le do dzi loo: work greeting

B: Yoo akpe : ok thank you.

7.9 Analysis of work greeting

The speech situation of this greeting is said to someone who is on the farm working or any work. This is usually said in the afternoon or getting to the evening around 4 to 5pm. This greeting does not involve much detail in the sense that the person working will not get the chance to engage in any lengthy greeting. There are two events in this speech situation; the first one is the greeting itself which is in a form of encouragement to the person working. When this is said to the person it gingers the person to work harder. The second event is made up of the response which comes from the person who is working on the farm. Relating to the norm regarding this greeting, this greeting does not have any special norm an adult can say this greeting to the younger one and vice versa. The speech act involve in these events is in form yes or no interrogative and the response is obviously yes. The person who is working can never give negative response.

7.9.1 Condolence Greeting

A: woe kpe loo: accept my condolence

B: Yoo: ok

This type of greeting is said to someone who lost a relative or someone. And the mood surrounding this greeting is usually sad, melancholic and sympathetic mood as the speech situation. The attire of the mourners also denotes the situation usually if someone is in the mourning mood the attire is always black or red. In this situation there two events which are identified; the first event is the actual greeting which signifies that the person is mourning. In this event a number of persons from the entire community goes to the bereave family to offer this type of greeting to them. This brings forth the kind of communal and kinship ties that bind them together. The second event is the response which comes from speaker B. The norm regarding this form of greeting is that those who go there to greet the bereave family also wear black or red dress which symbolizes that they are all mourning and sympathizing with the bereave family. No one is expected to wear white shirt or dress to that place if not people will understand the person who wears white attire to the place knows something about the person's death. There are two speech acts in this event; the first is a declarative sentence which is the greeting which carries the illocutionary force. The second act is a word which is the response to the greeting.

8.0 Findings

From the data that have been analysed it has been found that the Ewes have different kinds of greeting depending on the time and the situation. It has been also found that there various norms and rules that accompanied the various type of greetings. For instance, when a younger person is greeting the adult the younger person must bend down to show respect. In some greetings to the relationship between the two interlocutors determine whether the greeting should go into detail. For example, in the case of the afternoon greeting which has been analysed it is deduced that there exists cordial relationship between the two friends that is why

there are a lot of details. Again, the situation also calls for the kind of greeting that should be employed for instance if the two people who are involved are in hurry going to some place the casual greeting is the preferred choice. In the same way when the person is mourning, working, celebrating festival, completed work employs their respective greetings. There are also some ethical codes that are also accompanied the various greetings. As has been seen above for example in the condolence greeting, the person going to greet should be in either red or black attire.

9.0 Conclusion

As people go about their daily activities in various communities of practice, they carry out several communicative rituals. This paper explains ethnography of communication and also looked how greeting is organized among the Ewes by using three units of Hymes ethnography of communication theory as speech situation. Speech event and speech act.

10 Recommendation

Based on this study, that have been conducted one can recommend that other scholars should also look at greetings from their ritualistic perspective.

References

- Ahmad, N. (2015). A study of Modes of Greetings in a Global Perspective with particular reference to Urdu Speech Community in India. *MJAL*, 48-122
- Ameka F. K (1990). Access Rituals in West African Communities. An Ethnopragmatic Perspective:
- Bauman, R. and Sherzer, J. (eds) (1974) Explorations in the ethnography of communication. Cambridge: Cambridge University Press.
- Blommaert, J. (2006) 'Ethnopoetics as functional reconstruction: Dell Hymes' narrative view of the world (Review article)', *Functions of language*, 13: 229-49.
- Blommaert, J. (2009) 'Ethnography and democracy: Hymes' political theory of language', *Text & Talk*, 29 (2).
- Bourdieu, P. (1994). *Language and Symbolic Power*. Cambridge: Polity
- Dzameshie, A. K. (2002). *The forms, functions and social value of greeting.r among the Ewes*. *New Directions in Ghanaian Linguistics*. Accra: Black Mask Ltd.
- Egblewogbe, E. Y. (1990) Social and psychological aspects of greeting among the Ewes of West Africa. *Research Review NS*. 6.2: 8-18
- Goody, E. (1972) *Greetings, begging and the presentation of respect*. In La Fontaine,
- Goffman, E. (1967) *Interaction Ritual*. Garden City, New York: Anchor Books. J.S. (ed.) Interpretation of ritual. London: Tavistock.
- Halliday, M. A. K. (1973) *Explorations in the functions of language*. London: Arnold. Hudson, R. A. (1980) *Sociolinguistics*. Cambridge: University Press.
- Hymes, D. (1962): *The ethnography of speaking*, Gladwin And W.C. Sturtevant (eds.), *Anthropology and human behavior*, Washington, DC.: Anthropological Society of Washington.
- Hymes, D. (1964) ed., *Language in culture and society*. New York: Harper & Row.—S
- Hymes, D. (1974). *Foundations of Sociolinguistics: An Ethnographic Approach*. Philadelphia: U of Pennsylvania.
- Malinowski, B. (1926) *Myth in primitive psychology*. New York: Norton.
- Sekyi- Baidoo, Y. (2004) Greetings, Faith and Solidarity: An Analysis of the Use of Greetings and Responses in the International Central Gospel church (ICGC) of Ghana
- Sherzer, J. (1981). The interplay of structure and function in Kuna narrative, or: How to grab a snake in the Darien', in Georgetown University Round Table on Languages and Linguistics, 1981. Washington D.C.: Georgetown University Press. pp. 306-322.
- Sherzer, J. and Darnell, R. (1972) 'Outline field guide for the ethnographic study of speech use', in J. J. Gumperz and D. H. Hymes (eds) *Directions in sociolinguistics: The ethnography of communication*. New York: Holt, Rinehart, and Winston. pp. 548-54.