Inscriptions on Canoes
(The Case of Winneba Seashore)

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Abstract: Linguistic landscape is a new dimension in the field of linguistics, however it has received a considerable amount of research or scholarships in recent years. This paper aimed at looking at the language used on canoes, what motives these choice of language and the meaning that such inscriptions convey to people in Winneba, an Effutu speaking community in the central region of Ghana. Various language comes into contact in this area and the researcher want to used evidence to back his assertion. Both quantitative and qualitative methods were employed in this research. The paper is limited to only inscription on canoes in afore mentioned geographical area. Digital camera and interview were used in the collection of data. The result indicated that Fante is dominant language among the languages used to write the inscriptions although Winneba is an Effutu speaking community, through these inscriptions people are able to express, share their experiences, sentiments, thoughts, opinion to others.

Keywords: Linguistics landscape, language, canoes, inscriptions & speaking.

1. Introduction

Language is one of the unique things among people living a certain geographical location, which portrays the culture, values and norms of that society. In our society, we normally comes across written signs which include public announcement, town names, posters, advertisement among others. Though linguistics landscape is a new area of research, notwithstanding this, it has received a lot scholarships in the last few years among researchers in areas encompassing to them and have undertaken a research in this new arena of research. Prominent among these researchers include Li & Xia (2016) where they study languages in the linguistic landscape of Lijiang old town. Landry & Bourhis (1997) also considered the linguistic landscape as a certain context of sociolinguistic processes. Backhaus (2007) also explored the empirical study of multilingual signs in Tokyo. Cenoz & Gorter (2006) studied the linguistic landscape of two streets in two multilingual cities and analyzed the use of languages relating to language policy. Li & Xia (2016) posits that studies of linguistic landscape mainly deal with languages in written forms in public places or spaces. They contends that on the whole, the research of LL has become one of the hot topics. This paper describes a study of the linguistic landscape on inscriptions on canoes conducted in Winneba a fishing community and an Effutu speaking area located in the central region of Ghana.
1.1 Background of the Study/ Statement of the Problem

The study of LL has received a lot of scholarly attention in Africa and in the world as a whole. LL have been a topic which most scholars find interest in. Generally, studies in LL like that of street names, inscriptions on vehicles etc have been researched into by scholars of languages from the dimensions and view point that is more encompassing to them. This has given rise to the bulk of topics found in many scholarly publications. From the bulk of publications available in LL, one could hardly hear the mentioning of inscription on canoes as a sociolinguistics study. Many researchers have researched on linguistic landscape in areas like street names, inscriptions on vehicles etc. However, the concentration has been on Studying Languages in the Linguistic Landscape of a geographical area (community) (Hiippala, 2017, Xia & Li, 2016, Akindele, 2011 etc) inscriptions on vehicles, street names, etc. Though, Gray (1996), Walden (2012) did a study on canoes but only did that in a passing and their emphasis were on Canoe decoration, their meaning and socio-cultural significance of canoe decoration respectively. This creates a vacuum which needs to be filled. It is upon this that the researcher seeks to delve into this topic to strategically and systematically come out with empirical data to address the issue. Upon my frequent visit to the Winneba beach, I realized that there were various inscriptions on canoes written on them in different languages. The motive behind these choice of a particular language is a mystery. These inscriptions were not haphazardly chosen by canoes owners and fishermen. There are some motives that warrant them to choose a particular language. I am optimistic that many people do not know why some fishermen and canoes owners write certain things on their canoes, with the help of this research the reasons will be revealed and meanings that they convey to people will also come to light.

1.2 Research Questions

a. What is the dominant language on the inscriptions on canoe in Winneba?
b. What factors influence the choice of a particular language for these inscription on canoes?
c. What message does these inscriptions convey to people?

1.3 Objective of the Study

The intent of this research is to find out;

a. The dominant language on the inscriptions on canoe in Winneba.
b. The factors that influence the choice of a particular language for these inscription on canoes.
c. The message these canoe inscriptions convey to people.

1.4 Hypothesis

Winneba is an urban area and the indigenes speak Effutu as their native language. Although Effutu is the native language in this town, most people speak Fante aside their native language Effutu though it is undocumented as of the time of this research, others two speak Twi, in their schools they study and write Fante right from basic to the tertiary level of education. Based on these, my hypothesis is that though Effutu is their native language, but Fante, is likely to be dominant among the languages that come into contact here, although Twi, English, Ewe and Ga might be present but I am predicting that among the languages inscribed on the canoes, Fante will supersede all other languages that come into contact in Winneba. Also due to the mutually intelligibility between Fante and Twi, looking how Twi is widely spoken or dominating in many parts of Ghana the possibility of Twi dominating among the languages is very high. I can sense that some fishermen/ canoe owners as a way of cultural preservation they may write in the indigenous languages like Fante and Twi to help them keep their roots in mind.

1.5 Significance of the study

At the end of the study:

a. This research will serve as a reference material for future research.
b. Other researchers can based on it for further studies.
c. Reasons why users of canoes choose a particular language or signage will be known.
1.6 The research community (Winneba)

Winneba, is a town and the capital of Effutu Municipal District in Central Region of South Ghana. Winneba has a population of 55,331. (https://en.wikipedia.org/wiki/Winneba) Winneba’s traditional name is Simpa; inhabitants are known as Simpafo (i.e. people of Simpa). (Brown 2005). Winneba, is a historic fishing port in south Ghana, lying on the south coast, 140 kilometers (90 miles) east of Cape Coast. According to Brown (2005) Winneba, has population of about 26,000. It is a town with a long and important history. He postulates that from pre-colonial times through the establishment of the British colony the Gold Coast, (Effutu) Winneba served as a port town. Fort Winneba was built here. Brown (ibid) asserts that during the colonial period, the seaport was used to transact businesses between the Gold Coast (Ghana’s former name) and Europe. The main industries of Winneba are fishing and services. It is known for the Aboakyer deer-hunting festival in Winneba and its New Year fancy dress carnival/masquerading festival. The town has a rich musical tradition and currently boasts of several renowned musical groups in the country, including the Winneba Youth Choir, the Osimpam Ompeh group, and the Akoo show Choir.

Brown (2005) adds that these people belong to the Guan ethnic group, the Winneba land is surrounded by Akans (the largest ethnic group in Ghana). The groups do not speak the same language, though the Simpafo language borrows from Akan and several other Ghanaian languages (this is presumably due to the group’s migratory past). Because of this mixed heritage, the Akans generally refer to the Simpafo as Effutufo, which translates as “people of mixture.” How did the Guans end up in the midst of the Akans? Brown (2005) argues Effutu’s were among the first ethnic groups to settle in this region of the Gold Coast, arriving in Simpa prior to the Akans. Legend has it that the Effutu people migrated from Timbuktu (ancient Western Sudan Empire). After the fall of the old Ghana Empire and the 14th century rise of Mali Empire, the Effutu people headed towards the south, traveling through the savanna and the rain forest to the coast, finally settling at Simpa (Brown, 2005). Most of the towns around Winneba speaks Fante, some include Sweduru, Nesaba, Okyereko, Mankesim, Postin, Fetteh etc, as a result this, most inhabitants of the Winneba indigenes can speak Fante and I can sense that Fante is even becoming majority of the people L1 because of its strong influence on the Effutu language. If one does not extreme caution such a person can jump into conclusion that all Effutu peoples are Fantes.

2. Literature Review

Gorter (2006 as cited in Xia & Li, 2016) pointed out that “the study of the linguistic landscape is a relatively new development”. This researcher contends that the research of linguistic landscape appeared recently in the field of sociolinguistics and began to enjoy a growing interest in sociolinguistics and applied linguistics. It is only since the end of 1990s that linguistic landscape has been received growing attention as a topic for research within sociolinguistics. (Xia & Li, 2016). Research on the field of linguistic landscapes is still new, and there is not a generally accepted approach or definition into linguistic landscapes. Though there have several methodological advances, there are still several scholars (Cenoz & Gorter, 2008; Shohamy & Gorter, 2009) have asserted no coherent and independent theory in the field now. The main concentration of linguistic landscape research is on the visibility and salience of written languages in the public research. (Xia & Li 2016). Landry & Bourhis (1997; 25), defines linguistic landscape as the language of public road signs, advertising billboards, street names, place names, commercial shop signs, and public signs on government buildings combines to form the linguistic landscape (henceforth, LL) of a given territory, region, or urban agglomeration. They see linguistic landscape as the visibility and salience of languages on public and commercial signs in a giving territory or region, the visual manifestation of the language of that particular environment or speech community. Landry & Bourhis investigated the role of linguistic landscape in ethnolinguistic vitality and language maintenance and their relations in Canada. The whole aim of their article was in threefold, “to introduce the concept of linguistic landscape by examining the sociolinguistics aspects of this emerging notion in the field of language planning, they wanted to discussed the concept of linguistic landscape as it relates to the notion of ethnolinguistic vitality (EV) and finally to present result exploring how experience with the linguistic landscape is related to the vitality perceptions and language behaviors of French Canadian
minorities across Canada. They consider the issue of linguistic landscape as an important sociolinguistic factor contributing to the vitality of competing ethno-linguistic groups in multilingual settings” (Landry & Bourhis 1997). The above two pioneering works shed light on the informational marker and a marker of collective identity of linguistics landscape. It’s essential because they paved the way for the illumination of the field of sociolinguistics (Xia & Li, 2016). Akindele (2011) also researched on the public signage in Gaborone in Botswana. The aim was to show that LL can provide valuable insight into the linguistic landscape in of Gaborone Botswana including common pattern of language usage, official language policies etc. He concluded that the LL of Gaborone shows the city is moving towards multilingualism in English, Setswana and Chinese and there is the influx of Chinese language and culture.

Malinowski (2009 cited in Chesnut et al,2 013 ) study, for example, analyzed Korean American business owners’ understandings and perceptions of the multilingual commercial signs that were part of their commercial enterprises and the larger neighborhood. Hanauer’s (2009 cited in Chesnut ,2013) research on laboratory literacy practices, involving the linguistic landscape of notices and white-boards within a laboratory “situates LL2 within the context of academic literacy and as such may exemplify a broadening range of research questions to which LL research is applicable” His study highlights that linguistic landscapes of particular places can be intimately involved with literacy practices, which suggests that elements of the linguistic landscapes can be brought more directly into language pedagogy.

Tulp (1978 as cited in Akindele, 2011) examined the languages of commercial billboard in Brussels. The purpose was to demonstrate how language usage patterns on these signs have been contributing to the city’s Frenchification. He assumed that the visibility of a language in a public space is vital for its perceived ethno-linguistic vitality. Tulp focused on three large billboard in and around Brussels. The areas selected included major tram, metro and bus routes. The findings show that French dominates the linguistic landscape.

3. Methodology

Based on the research objectives, the methods used for data collection were both photography and interviews. The photography focused on the inscriptions on the canoes whilst the interviews focused on what informs the inscription. The speech community chosen for the study was Winneba in the central region of Ghana but the research was limited to the seashore area of Winneba. The seashore area selected because that is the place where canoes can be located.

3.1 Photography

There are hundreds of canoes along the research site, because of time constraints, the researcher decided to limit the study to seventy canoes that had different inscriptions on them. Among the seventy canoes chosen for the study, a total number of 109 inscriptions were taken. The researcher then took these pictures of these canoes mostly on Tuesdays because this day in a non-fishing day in the area. During this day many canoes are situated at the seashore and getting access to canoes and fishermen are not difficult. The researcher spoke with the fishermen and sought their consent before going ahead to snap the pictures. One thing the researcher observed was that, some canoes had the same inscriptions on both sides of the canoes, some had different inscriptions on both sides’ whilst others had some decorations apart from the inscriptions on one side or on both sides of the canoes. In all 70 pictures were taking for the study with an apple 5c phone.

3.2 Interview

After the photography, 30 respondents purposively selected and interviewed. These respondents were made up of fishermen, canoe owners and canoe workers. The purpose of the interview was to find out the reasons that inform the language choice and meaning of the inscriptions. The respondents were told prior to the interview that they would be recorded in order for the researcher to later transcribe for analysis. The interview questions are as follows;
1. What is your name?
2. How long have you been working with canoes?
3. Are you the canoe owner?
4. Why do you write inscriptions on canoes?
5. Why did you use this language for the inscription?
6. What message do you intend to convey to people?

4. Data Analysis
4.1 Descriptions of the Inscriptions

This section focused on the presentation and analysis of data from both photography and interviews. This research used both qualitative and quantitative analysis. It was observed that languages such as Fante, Twi, Ewe, Ga, English are the languages that are inscribed on the various canoes used in the study. Some canoes have some designs that beautify the canoes, others too draw some country’s flag on theirs, some also write names of certain countries on their canoes, some also decide to inscribe names of some famous players, football clubs both local and foreign clubs on their canoes, showing how they admired those teams and players, almost all of the cones have some flag hoisted on it. There are some canoes that have number, I was told this was not mandatory for every canoe. There were few of the canoes that have their church denomination written in them, others too had drawn the portrait of Jesus Christ on theirs. Some people also write more than one language on one canoe, common among them were Fante and English and Twi English. I also observed the font used were of different kinds, there were some grammatical errors in some of the inscriptions on the canoes.

Data from photography
Figure a: Pictures depicting faith and believe in religion

Figure b: Pictures showing nicknames/prestige
Figure c: Pictures showing advice

Figure d: Inscriptions used in figurative way
4.2 Thematic areas of canoe inscriptions

<table>
<thead>
<tr>
<th>Themes</th>
<th>Number canoe themes</th>
<th>% canoe themes</th>
<th>Number of Inscriptions of each themes</th>
<th>% of Inscriptions of each themes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nicknames/ Prestige</td>
<td>15</td>
<td>21.4</td>
<td>17</td>
<td>15.6</td>
</tr>
<tr>
<td>Religious perspective</td>
<td>35</td>
<td>50</td>
<td>45</td>
<td>41.3</td>
</tr>
<tr>
<td>Life experience</td>
<td>6</td>
<td>8.6</td>
<td>15</td>
<td>13.8</td>
</tr>
<tr>
<td>Figurative expression</td>
<td>7</td>
<td>10</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Advice</td>
<td>7</td>
<td>10</td>
<td>20</td>
<td>18.3</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>70</strong></td>
<td><strong>100</strong></td>
<td><strong>109</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

From the table above it can be observed that, 35 out of the 70 canoes used for the study talks about religion, the above table proves that majority of the canoes inscriptions was centered on religious themes.
because 45 out of the 109 inscriptions used for the study representing 41.3% talks about religion. The reason been that some of these canoes had either one or more religious themes inscribed on one side or both sides. This informed us how these fishermen and canoe owners value religion. This is followed by the inscriptions that talks about advice, a total of 7 canoes talks about it, it can be observed that there were 20 different inscriptions written on the 7 canoes that talks about advice constituting 18.3% of the total number of inscriptions used for the study. A quite number of these also used nicknames/prestige, as 17 of the 109 inscriptions which represents 15.6% captured for the study depicts. Additionally the table illustrated demonstrates that 13.8% of the inscriptions talks about life experiences. The table proves that figurative expression is the least amongst the theme captured in the current study as only 11% of the inscriptions gathered for the study talk about this theme, although at looking that table 7 canoes were captured for using figurative expressions, however, the table depicts that only 12 of such inscriptions were inscribed on either one side or both sides of the canoes used for the study.

4.3 Language Distribution of the Inscription on Canoes

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of canoes</th>
<th>% for number of canoes</th>
<th>Number of inscriptions</th>
<th>% for number of inscriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fante</td>
<td>25</td>
<td>36</td>
<td>45</td>
<td>41.2</td>
</tr>
<tr>
<td>Twi</td>
<td>14</td>
<td>20</td>
<td>23</td>
<td>21.1</td>
</tr>
<tr>
<td>English</td>
<td>6</td>
<td>8.5</td>
<td>9</td>
<td>8.3</td>
</tr>
<tr>
<td>Ga</td>
<td>2</td>
<td>2.8</td>
<td>3</td>
<td>2.8</td>
</tr>
<tr>
<td>Ewe</td>
<td>5</td>
<td>7.1</td>
<td>5</td>
<td>4.6</td>
</tr>
<tr>
<td>Fante and English</td>
<td>7</td>
<td>10</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Twi and English</td>
<td>6</td>
<td>8.5</td>
<td>7</td>
<td>6.4</td>
</tr>
<tr>
<td>Ewe and English</td>
<td>5</td>
<td>7.1</td>
<td>5</td>
<td>4.6</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>70</strong></td>
<td><strong>100</strong></td>
<td><strong>109</strong></td>
<td><strong>100</strong></td>
</tr>
</tbody>
</table>

The table above illustrates the language distribution of inscription on the canoes. It can be seen that 5 languages were displayed on the canoes used for the study. Most of the canoes had Fante as the language inscribed on them as 36% of the entire canoes had English language. Also, Twi was the next language after Fante as seen by 20% of the canoes. The combination of English and Fante was written on a number of canoes. In addition, it can be seen that Ewe dominated canoes that have Ga inscriptions and Canoes that had Fante and English inscriptions dominated those that had Twi and English inscriptions Ewe and English at the same time. The analysis shows that Fante is the dominant language use on canoes inscription in Winneba. This can be as a result of the dominance and prestige of Fante. This implies that canoe that have Fante inscription is higher than other Ghanaian languages. It could be explain because Winneba is a high Fante speaking community the people around the seashore will write their inscription in it. From the above, it can be seen that some of the canoes have one or more language inscribed on them. The researcher noticed that, some of the canoes had one language inscribed on one side or both sides of the canoe. From the above table, Fante was the dominant among the languages used for the study representing 41.2% which had inscription either on one side or both sides, this followed by Twi which constitute 21.1%. The data proves that canoes has English inscribed in either one or both side, this represents 8.3%. Additionally, Ga and Ewe also had 2.8% and 4.6% respectively. Aside these, some canoes also had more than one language either inscribed on one side or both sides of the canoes. From the date used for this research, canoes with Fante and English constitute the highest representing 11%, this was followed by Twi and English obtaining 6.4% whiles Ewe and English had the least representing 4.6%. One thing that worth mentioning is fact that among these inscriptions on canoes, it was seen that, some of the message were repeated on both sides...
whilst others had different messages on each of the sides. The above table is represented in the chart below:
4.4 Distribution of Languages in Monolingual Signs

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of canoes</th>
<th>% for number of canoes</th>
<th>Number of inscriptions</th>
<th>% for number of inscriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fante</td>
<td>25</td>
<td>36</td>
<td>45</td>
<td>41.2</td>
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<td>3</td>
<td>2.8</td>
</tr>
<tr>
<td>Ewe</td>
<td>5</td>
<td>7.1</td>
<td>5</td>
<td>4.6</td>
</tr>
<tr>
<td>Total</td>
<td>52</td>
<td>74.4</td>
<td>85</td>
<td>78</td>
</tr>
</tbody>
</table>

From the table 3, Fante is the dominant (41.2%) language found on canoes along the Winneba seashore, this followed by Twi (21.1), English, (8.3) Ga (2.8) and Ewe (4.6) respectively. From the table it can be seen that 54 out of the 70 canoes representing 74.4 % were written in only one language. This represents 78% of the inscriptions used for the study.

4.5 Language of signs in Bilingual Signs

<table>
<thead>
<tr>
<th>Language</th>
<th>Number of canoes</th>
<th>% for number of canoes</th>
<th>Number of inscriptions</th>
<th>% for number of inscriptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fante and English</td>
<td>7</td>
<td>10</td>
<td>12</td>
<td>11</td>
</tr>
<tr>
<td>Twi and English</td>
<td>6</td>
<td>8.5</td>
<td>7</td>
<td>6.4</td>
</tr>
<tr>
<td>Ewe and English</td>
<td>5</td>
<td>7.1</td>
<td>5</td>
<td>4.6</td>
</tr>
<tr>
<td>Total</td>
<td>18</td>
<td>25.6</td>
<td>24</td>
<td>22</td>
</tr>
</tbody>
</table>

The table 4 represents the bilingual sign found on the canoes along the seashore of Winneba, Fante and English is dominating, this Twi and English combination whilst Ewe and English occurring as the least. It can be seen that 22% of the inscriptions were written in two languages.

5. Qualitative Analysis

5.1 Analysis of Data From the interviews

5.1.1 Inscriptions on Nicknames/ Prestige

Some fishermen and canoes owners write their nicknames on their canoes. These nick names include local and foreign ones; ṭókada, Calaba, Amensela, Tontom, Brazil, Amaya, station masters etc. During my interaction with, they explained that the aim of doing that is for easy identification. Some of them explained that even if the canoe is far people identify it easily. They are of the opinion that these nicknames are unique that sell themselves to their clients (fishmongers) who normally patronize their service. Some of them continue that these nicknames help their partners (fishmongers) to find them at ease, if these fishmongers come to seashore there are numerous canoes parked along the shore, with the nickname inscribed on the canoe, it helps them to identify the canoe easily. My participants explained that each canoe has a number but is not compulsory to write these number, they postulated that the names help for easily identification.

The people who works in ṭókada, Calaba, Faster, Amaya, were of the view that, they inscribed these names on their canoes because they cherished that names. The one with inscription on Brazil explains that he cherish the country Brazil, hence his reason to inscribe the name on his canoe, he posited that Brazil as country has excellent players so he supports them in every competition hence his choice to write on his canoe.
5.1.2 Inscriptions on Religion

Some of the canoes at the Winneba beach show that the users and owners of these can are interested in religion. They used these inscription to demonstrate their belief in God, some talk about salvation, others chose to write bible quotation on their canoes, perseverance, showing appreciation to God, believing in Jesus, power of God etc. The following are some inscriptions that talks about religion and how the fishermen or canoe owners explain why they chose those inscription at the Winneba seashore used for this study.

**Emmanuel:** *(God is with us).* The owner of this canoe says he is a Christian and he believe that God is with him every day, it is God who helps him to get enough catch. He further added that since he is Christian he cannot write anything that is contrary to his Christian faith.

**Nyame Ndæ** *(God is not asleep).* The owner of this canoe argues that God will see him through in all his endeavors because God is not asleep.

**God Time the best.** God has time is for everything, there I in everything I have to wait for the Lord.

**Oh God save me:** The fishermen who uses this canoe explain that, life is full of wicked people and he thinks only God can save him. He added that working on these is sometimes dangerous and is only God who can protect him from any unfortunate incident as a result of his work.

**Nyame beyɔ:** *(God will provide).* The owner explains that God can do everything for mankind, there is no need to worry about in this life.

**Fa ndase ma Nyame** *(Gives that to God).* It is God who protects me and my family. Showing appreciation is good, therefore we need to thank God for his mercies.

**God is king.** The owner explain that he is a Christian and he believe that there is no king than God hence his decision to write it on his canoe.

5.1.3 Life Experience

Here my participant, explain that based on their experience in life they can name their canoe accordingly, some of these include the following:

**Anya ye aboa** *(witchcraft is stupid).* The fishermen in this canoe explained that, the reason why he named his canoe that was that the people worked with formally used the witchcraft to bewitch them, as result if they catch plenty fish, that person turn to witch and consumed all the fish before they even pull it. This situation continued for very long time became to light. So, his point was that, we are all struggling in the canoe to make enough harvest and if you can turn your back against us and do all this evil thing then you are nothing but animal hence the anyan ye aboa.

**Born again:** When I inquire from the owner he explained he name this canoe because his experience in life, he contends that the initial name of that canoe was ‘faster’, but changed the name due to life experience. He further adds that, the canoe got destroyed as a result of a bad storm, so after fixing the damaged parts and looking back what has happened he decided to name to the canoe born again, because of what he has experience, he made clear that this name ‘born again’ does not imply that he has change is way of life, however it is a result of his experience in life.

5.1.4 Figurative Expression

There are certain our culture that does not permit us to say it anyhow, we usually present those things in a nice way, by so doing we might avoid stepping the toes on someone. Example of canoes with those inscriptions are as follows:

**One man no chop,** according to the owner/fishermen, their intention is tell the general public that greediness is very bad, we should not think we alone deserves good thing but not others, we need to think about others as well, the owner further explained he intends to tell people including those working with his canoe that if they catch fish he too needs to remembered because he toiled his blood before he was able to purchase the canoe.

**We will not fight but we will win,** I think, in this word everything lies in the hands of the great one, am just a human, if you decide to fight me physically, I will not fight you but I will definitely be
victorious, to me what I want to say is that if you decide to work against me, then that person is will regret because that person cannot succeed.

5.1.5 Advice

The researcher observed that some of the inscription was used as means of advising people. One unique thing among Ghanaians is their advice, advice has the power to change, shape and direct people in their doings. Ghanaians have many ways of advising, some are used through songs, proverbs, folktales etc. The various professions also have unique ways of advising the citizenry, some drivers advice the populace through their writings on their vehicles, shop owners write their stores as a way of advising the masses, like the aforementioned professions, my participants also see their profession as a way of advising the people. They contend that words are like sword, it has power to pierce into the heart and mind and direct people to change their way of life. One of the participants explained that, “You cannot just stand up and meet somebody and tell the person to do this or do that, as way of reaching out to people he sees this a platform to reach to his people”. Another, fisherman, confirms that these advice are used to speak against the ills in the society, to tell people to be patriotic citizens, bad associations, immoral practice among others. He argued that these things have the tendency to make and unmake and unmake a person, so to them as a way of reaching out to people they see their profession as way of communicating their thought to people since they constantly come in contact with a lot of people. The following are some of the inscriptions that the fishermen/canoe owners used as a means of advising the public.

Nya adwenepa (have a positive mind). The owner of this says that in this world one needs to have a positive mind towards things in other to succeed. He opines that, thinking and wishing evil for a fellow has the tendency to bounce on you hence his decision write that to tell people to have positive mind. Kada dwene (Go to sleep and think) the workers in this canoe postulates that pillow gives wisdom and that one have to sleep on it and become wise. They continued that wisdom is essential in our life as human beings, therefore whatever we do we need to think twice. They argued that some utterances can cause litigation, war etc, therefore through this they seek to advice the people to be circumspect of all their utterances hence the need not to say anything that comes in the mind but rather weighed to see the results of what such utterances, abotar yie (patience is golden) Patience is ultimate in our all endeavors, life is not about rushing, it not a race, so I move at my own pace, I do not compare myself to people said this fisherman, this life no one is first, the person is of the opinion that life is not a race, where some will become first and gets a medal for the effort. He further some people who rushed in life met their untimely death along the way, he do not see life as a race to compete with anyone. Kyere me yomko, (show me your friend) I believe friendship has possibility to make and unmake people. A person’s way of life tells you the kind of friends he makes, for me I am very carefully about the kind of friends I make. Ebra safoa ne ahweyie (The key of life is carefulness), The fishermen in this canoe say, vigilance, carefulness is very important in life, so one needs to be vigilant in life so as to become productive and responsible citizens Obi nhuu, wo a. (If no one sees you…) Nothing is hidden under this earth, if fellow human being did not see you God has seen it, so as I chose this to tell people to think twice about their doings, even in secrets place, those will definitely come out one day.

Aside these there are other factors that motivate fishermen and canoe owners to write in these languages and particular inscription. Some of the participants explained their motive for writing in a particular language that, Winneba is an Effutu speaking community, however most people cannot read the Effutu hence their decision to write in languages that people can read without much difficulty. Another person also argued that, this place is a Fante land and a way of protecting their language and culture they result to write in the Fante language.

I was observed during the research that most of the canoes used in this study has different symbols or drawings on either one side or both sides of the canoes. These symbols or drawing includes scorpion, 7 UP, monkey sitting under a tree, a ball, star etc.
I also saw that some canoes flags hoisted on them. The fishermen explained the rationale behind these symbol as mean of decorating or beautifying their canoes. One of the fishermen explained to me that, mostly there are heavy storm on the sea which sometimes call severe damage to their canoes, he furthers explained that in order to avert these unfortunate incidents they resort to use flags to detect the direction of the wind in order to avoid strong currents at sea.

Others too have written names of some countries or have drawn such countries flags boldly on their canoes, some of the countries names observed includes that of Argentina, Senegal, Italy and Brazil etc. According to the canoe operators and owners, they write those countries on their canoes because they admire those countries. Justice Bonsi (P.C) explained that he chose draw Brazil flag because he likes football and the Brazilian national team is his favorite hence his decision to draw their flag on his canoe. He further adds these drawing or paintings beautify the canoes. Another person adds that he chose to inscribe Argentina because he loves Argentina as country especially their player Lionel Messi. Emmanuel (PC) explained why he inscribed Senegal on his canoe that he once travelled to that country to make ends meet, he posited that he bought that canes from the proceeds he got from that country hence his decision to name after that country Senegal. The pictures below shows names and flags of some countries some fishermen have used on their canoes.
I also realized some of them has written the name of their religious denomination (church) on their canoes, others too picture (portrait) of Jesus Christ drawn boldly on their canoes. The owners and fishermen explained they devoted Christians and see their work as a way of evangelizing the gospel. Kwasi Mensa (P.C) explained why he drew the portrait on his canoe that he believes that Jesus is Christ and savior and that she can help him in all his endeavors. Some also go to the extent of writing their denomination names on some of their canoes, as in Perez Chapel INT., apostolic church etc. They explained that their motive was to invite people to their church hence their decision to write their churches name on them. Few examples are illustrated below:

Few of the canoes used for the study has names or pictures of some footballers on the, others are symbol of football and logo of football clubs. Some these include pictures or names of Lionel Messi, Dede Ayew, kotoko, Atleticho, Chelsea etc. The participants when explaining the rationale behind them
explained looking at the way they love football and some footballers like Messi, Dede Ayew etc, they had no choice to that showcase to the whole world how they like these players.

5.2 Testing of Hypothesis

I hypothesized earlier that although Winneba is an Effutu speaking community due that fact Effutu has not been reduce to writing. I predicted since Winneba is surrounded by many Fante speaking communities the possibility of the Fante language dominating among the languages inscribed on the canoes was high, also looking at the mutual intelligibility of the Fante and Twi and how Twi is dominating across the length and breadth of Ghana I predicted that Twi was going to be dominant among the languages coming into contact at the Winneba seashore. Looking data in Table 2 there were 45 instances of inscriptions written in Fante which constitutes 41.2% of the total number of inscriptions while there were 23 instances of inscriptions in Twi representing 21.1%. Additionally, it can be seen from the data that 11% of the inscriptions were both written in Fante and English. Also canoes with inscriptions written only in English inscriptions represents 8.3 %. Furthermore 6.4 % of the inscriptions were in both Twi and English. This was followed by Ewe, from the data 4.6% of the inscriptions were written Ewe. The table further shows that 4.6 % of the inscriptions were both in Ewe and in English. Judging from the above, among the languages inscribed on canoes Fante is the dominant, followed by Twi due their mutually intelligibility making my prediction coming to pass. Like I predicted in my hypothesis, among the 70 canoes with 109 inscriptions used for the study, none of the canoe owners or fishermen have written their native language Effutu on their canoe. This may due to as a result of what I posited earlier that the Effutu language has not be reduced into written unlike the two language Fante and Twi dominating in this research. It is not surprising that most of them speak impeccable Fante and Twi and to the extent of manifesting in their writing on their canoes as the research has shown.
6. Conclusions
This paper investigates the inscriptions on canoes in seashore of Winneba, my hypothesis was that since the indigenous language Effutu has not been reduced to writing, the town been surrounded by many Fante speaking community the possibility of the Fante language dominating among the languages was very high. Also I argued that due to the mutually intelligibility between Fante and Twi and how dominant Twi is spoken in Ghana, I proposed that, Twi will follow Fante as the second dominant language within the research site. The evidence from the table 1-4 affirms my hypothesis. Additionally the research questions posed at the onset of the research have been answered looking at the findings of the paper, this research has been able to establish that, through these inscriptions fishermen/canoe owners advice, express their faith in religion, portray themselves etc people. They also see this as medium to express their thought to people they come into contact with.

7. References
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