Nyangbo is threatened by Ewe, the regional language. While children grow up bilingual in Nyangbo and Ewe, they are taught in Ewe as early as the kindergarten. Moreover, conscious efforts are made to discourage pupils from speaking Nyangbo in schools, and those who do so are severely punished. One result is that these children develop the habit of communicating amongst themselves in Ewe even outside school premises. A second result is that it leads to the development of a negative attitude towards the language. Ewe is therefore clearly affecting not only the lexicon but the structure of the language. For instance, an eight-year-old girl used an Ewe ordinal derivative morpheme to derive ordinal numbers from Nyangbo cardinal numbers. Thus, she gave examples like *genelia* ‘seventh,’ *tâsêlia* ‘eighth’, and *zhitalia* ‘ninth’, from *gene* ‘seven’, *tâsê* ‘eight’, and *zhita* ‘nine’ respectively. These are based on the Ewe forms *adrêlia*, *enyilia*, and *asiekelia*, which are combinations of the cardinal numbers *adrê* ‘seven’, *enyi* ‘eight’ and *asieke* ‘nine’, and the morpheme -lia. The correct Nyangbo forms are *egegenemi*, *aneyesemi* and *ezhitami* respectively.

It is not only children who are forced to use Ewe often. Lots of avenues for adult interaction are also in Ewe. For instance, church services in Nyangbo townships are held in Ewe, and Ewe hymnals and bible are used. The nearest market is in an Ewe-speaking area and, therefore, commercial interactions are in Ewe. The community has a small health post which is staffed by people who speak only Ewe and English. Finally, the local administration center is also situated in an Ewe-speaking area. Although villages of Nyangbo have Nyangbo names, the people rather use Ewe or Akan toponyms which are the official names of the areas. Moreover, most have abandoned all Nyangbo names for Ewe, Akan, and English counterparts. They appear to have lost their native songs since most of their ceremonial songs, such as songs of initiation, are either in Ewe or Akan. This has led to a situation where the adult language is also full of a mixture of Ewe lexical items and structure. The situation calls for the the documentation of the languages and its culture before both change completely to become like Ewe.

This project therefore aims primarily to collect multimedia records of verbal interactions and, based on that, write a grammar of Nyangbo. A secondary aim is to study the processes of language attrition and contact-induced change in the context of high multilingualism in the community.