

DOCUMENT RESUME

ED 255 040

FL 014 922

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TITLE Ewe (for Togo). Special Skills Handbook. Peace Corps Language Handbook Series.
INSTITUTION Experiment in International Living, Brattleboro, VT.
SPONS AGENCY Peace Corps, Washington, D.C.
PUB DATE 80
CONTRACT PC-79-043-1034
NOTE 119p.; For related documents, see ED 203 708-709.
PUB TYPE Guides - Classroom Use - Guides (For Teachers) (052) -- Guides - Classroom Use - Materials (For Learner) (051) -- Multilingual/Bilingual Materials (171)
LANGUAGE Ewe; English
EDRS PRICE MF01/PC05 Plus Postage.
DESCRIPTORS African Culture; African History; African Languages; Agriculture; Animal Husbandry; Daily Living Skills; Diseases; English; *Ewe; *Folk Culture; Health Services; Independent Study; Instructional Materials; Interpersonal Relationship; Language Skills; Letters (Correspondence); News Media; Proverbs; Religion; *Second Language Instruction; *Skill Development; *Sociocultural Patterns; *Vocabulary
IDENTIFIERS Peace Corps; *Togo

ABSTRACT

A book of language and cultural material for teachers and students of Ewe presents vocabulary lists and samples of Ewe language in various contexts, including letters, essays, and newspaper articles. Although not presented in lesson format, the material can be adapted by teachers or used by students for independent study. It is divided into two main parts: general skills and technical skills, with Ewe and English on facing pages. Contents of the general skills section include these topics: proverbs, letter writing, sports, funeral ceremonies, traditional holidays and festivals, totems and taboos, divination, church, clothing, body parts, diseases and injuries, getting a motorbike repaired, foods, relationships between men and women, a history of the origins of the Ewe peoples, articles from Togo-Press, Ewe folk tales, traditional songs, and traditions. The technical skills section topics include: going to meetings and making speeches, construction, digging wells, raising chickens, raising rabbits, raising cattle, animal traction, prenatal consultations, postnatal consultations, a health questionnaire, school gardening, and taking care of water. Worksheets are included for both sections. (MSE)

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FLOIH 922

EWÉ

(for Togo)



Special Skills Handbook

compiled by Paul R. Kozelka and Yao Etê Agbovi

PEACE CORPS LANGUAGE HANDBOOK SERIES

Developed by The Experiment in International Living
Brattleboro, Vermont
for ACTION/Peace Corps

PEACE CORPS
LANGUAGE HANDBOOK SERIES

This series includes language materials in Belizean Creole, Ewe, Kabiye, Kiribati, Mauritanian Arabic, Setswana, siSwati, Solomon Islands Pijin, Soninke, Tanzanian Swahili, and Tem.

These materials were developed by The Experiment in International Living.

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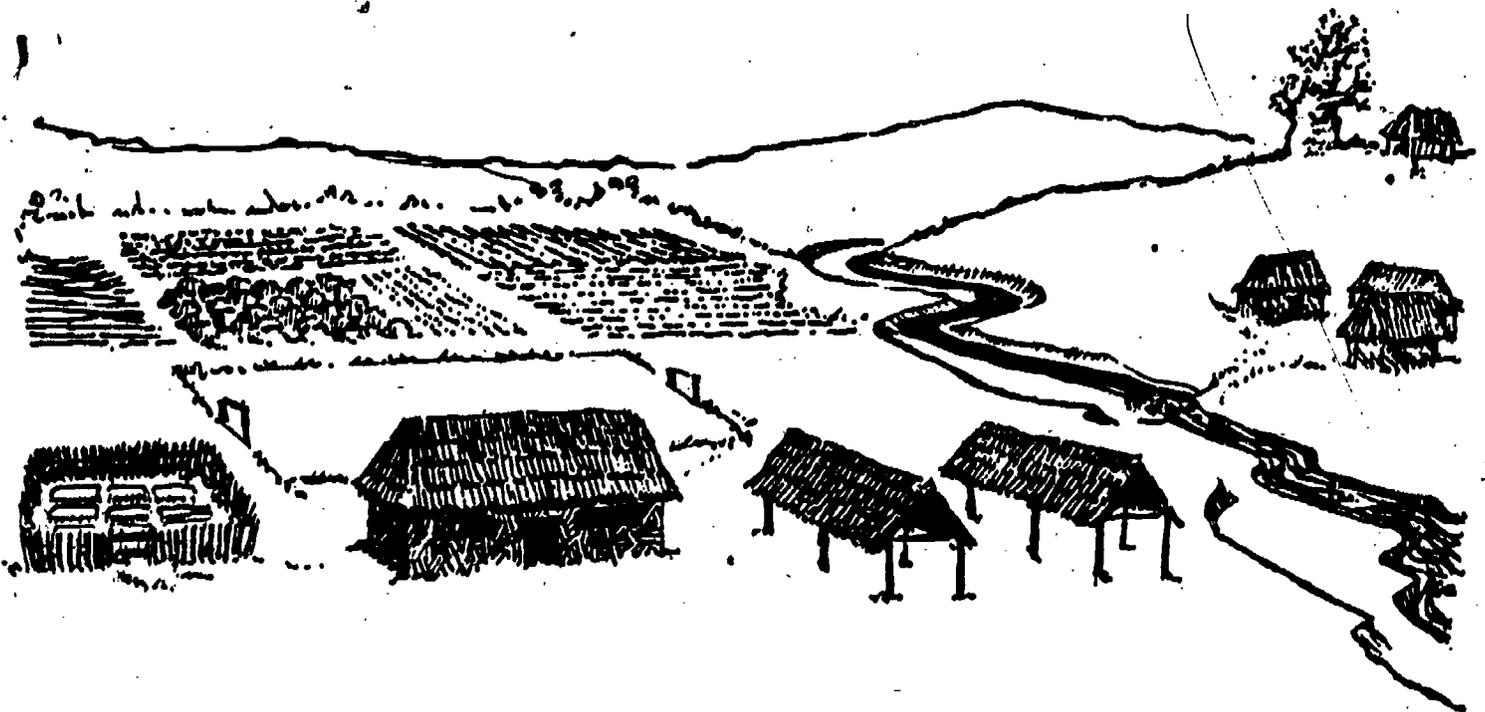
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1980

EWE

SPECIAL SKILLS HANDBOOK

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ACKNOWLEDGMENTS

It seems like such a short distance in time, from July 1973 when I learned my first words of Mina during Peace Corps Training in Togo, to the present where I am rejoicing in my ability to help other volunteers to have as rich an experience as I did. I recognize that innumerable people have contributed to my modest knowledge of the Ewe language and culture and I am indebted to them all. I could never name, much less thank everyone who has provided me with a definition here, a word of encouragement there, over the last seven years.

I wish, however, to express my deepest gratitude to those who have spent long hours teaching me this language which has essentially changed the course of my adult life. To Etienne Apelete, Language Coordinator for Peace Corps Togo and close friend, go my thanks for sensitive, loving guidance through the nuances and tonal pitfalls of the language, and for tips on the social graces in Ewe society gently given by him and his wife Beatrice. To Theophile Benyo, who has all but adopted me as a brother, who has left no stone unturned in teaching me the Ewe language, culture and ideology, and who taught me the value of proverbs. Samuel Sokpa, Arnault Apaloo and R. Simons de Fanti were instrumental in seeing me through the grind of grammar, readings and repetitions so important to a strong base in a language. On the practical end, I owe much of my facility in the Ewe language to the people of Assahoun and Keve, and in particular Folly-No, who patiently encouraged me to practice and participate.

I am grateful to the Peace Corps for having made funds available for these materials, to Peace Corps Togo for having taken the initiative to request them and the Experiment in International Living for providing such a sound framework within which to administer them. I am indebted to Will Leben at Stanford University for recommending me for this job and for granting me leave to devote my full attentions to the work. Past directors of Peace Corps Togo, Bob Iglehart and Karl Beck, were appreciative of my commitment to serve and to learn as long as I did and were instrumental in insuring I could do so. The present director, Jody Olsen, and the ever patient, ever-enduring staff followed a healthy receptiveness to the project with crucial logistical support, and to them I owe many thanks.

I feel a word of recognition should be said for all the PCV's I worked with and continue to work with, who freely shared their skills and experiences, thus enabling me to be even vaguely conversant with more than just the life of an English teacher.

To Pastor Kofi Adzomada, head of the Euegbe Akademi, a special word of thanks for guiding me to much needed resources, both books and people.

Yao Ete Agbovi has been of immeasurable help to me and has unbegrudgingly persevered at some of the most tedious and thankless tasks involved in producing these kind of materials. Fo-Willie, "Akpe loo."

I am deeply grateful to the people I met at the Experiment, and in Brattleboro and Putney, Vermont. They brought me immeasurable joy and support while I was living and working there, thus insuring that the well-springs of inspiration never ran dry.

Lisa Cook, who set every one of these pages up in super-human time, deserves special commendation for her ability to forge through my scratches and scribbles.

The people I have worked most closely with, Ray Clark, Susan McBean, Andy Burrows, and Pat Moran, will always have a special place in my heart. Ray's imaginative teaching techniques and his wise, insightful direction gave me sound goals to shoot for. Andy's imagination and technical craft (not to mention his patience with IBM) have produced books that both Peace Corps Togo and all of us on the project can be duly proud of. Pat's illustrations have brought much life to these texts, adding not only beauty and depth, but also an indispensable sense of humor. Susan "McB" has provided me with as much TLC as almost anyone I've known (excepting, perhaps, my mother.) Her impressive management of both economic and logistical matters has eased the course of my travels in numerous ineffable ways.

I would be remiss not to mention that, in spite of our final record with the Birdwatchers' team, as we were known, for me the past six months have been truly a winning season.

If I have overlooked anyone whose contribution in any way helped to make these materials a success, may they forgive me and rest assured that the final product is worthy of all our efforts.

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INTRODUCTION

The material in this handbook is not set up as a series of language lessons. For the most part, the material is presented as vocabulary lists and samples of the Ewe language in various contexts, from letters to essays and newspaper articles. All this is not to say that the material cannot be used as the basis for language learning activities because the purpose of this book is to provide the raw material for dozens of study sessions. Some of these sessions may occur during the formal language training program as the basis for supplementary lessons to the Communication and Culture Handbook and the Grammar Handbook. Although we have not provided explicit instructions on how to incorporate this material into the formal language program, we feel confident that students and teachers will pick up many language learning ideas from the Communication and Culture Handbook and apply these ideas to the texts and lists in this volume. We also expect that this handbook will be extremely useful as a basis for informal, in-service self-study. The lone volunteer at his site can use this handbook along with a willing native speaker as the basis for hours of language study whether that study be simply memorization of vocabulary or discussion of one of the many topics presented in the book.

The book is divided into two main parts: General Skills and Technical Skills. Most people will probably want to work through most if not all of the general skills since in one way or another, they will help make the weeks and months of living among the Ewe people all the more meaningful. Naturally, the technical skills section has some sections that will be of great interest to some learners and some sections that are irrelevant. It is up to you the learner to work on those sections that are of interest to you.

In general, the material is presented in a facing-page format with English on the left and Ewe on the right. This bilingual format should prove useful in self-study situations. But the format can also get in the way of learning Ewe if you don't make an attempt to break away from the English "crutch." A recommended procedure is to read the

English page quickly to get a general sense of what is contained in the lesson. Then fold the English page under and study the Ewe page carefully, trying to make as much sense of it as you can. When you have reached the point where you can do no more with the Ewe alone, turn back to the English for help. Then come back to the material on a later day and see if you can get along without any reference to the English.

Finally, you will note that in a few places we have left spaces, lines and openings to encourage you to add your own words, phrases, and lists. Involve yourself with the text and make it your own. The more you invest yourself in the material the more it will become part of you. Have fun and good luck.



PART I
GENERAL SKILLS

The Art of Ewe: Speaking in Proverbs

Ewe is one of those tremendously rich languages which boast a wealth of proverbs and euphemistic expressions, most of which are known to and used by very few people outside of a small number of sages, scholars, and elders. When you can deftly use an appropriate euphemism or proverb in a conversation, or in response to a question, there will be little doubt left as to your dedication to learning the Ewe language and culture. People may begin to wonder, however, if you were really born and grew up in the U.S. Here are a few proverbs to get you started. Whenever you hear a new one, add it to the list. (More can be found in books such as R. K. Nutsuako's Elema Kɔnuwo Lododowo Kple Adaganawo, or S. J. Obianim's Euegbe n̄uti nunya-Akpa evelia. We have given rough literal translations when we couldn't find an English equivalent. Some have been left blank for you to discover on your own. In any case, you should check them all out for yourself.



General Skills

Proverbs

1. "This is now it's done" doesn't make for progress.
2. Legba doesn't blink. (Don't sleep at the wheel.)
3. Don't bend over backwards for life's problems.
4. If you cure a madman of his madness, he still has enough left to chase away chickens.
5. Beggars don't ask for a second helping.
6. String ties an object but not water.
7. A foot trips on a rock but doesn't break a rock.
8. Hen says! good things don't stay long in one place.
9. It used to rain more, but the earth drank it. (Easy come...)
10. The grass is always greener...
11. It's on top of mud that water lies. (First things first.)
12. A big chair doesn't make a chief. (Don't judge a book by it's cover.)
13. "One bad apple..."
14. A promise is equal to a debt.
15. One man's knowledge is contained in a small calabash.
16. Three people can't form a group if two of them have something going.
17. A native son doesn't lead cows.
18. "You can lead a horse to water..."
19. One rotten palm-nut spoils the sauce.
20. As ye sow, so shall ye reap.
21. A dog eats a bone, but not metal. (Man perseveres...)
22. The-one-that-got-away was always the big one.
23. Patience is...
24. The city is nice, but not equal to home. (There's no place like home.)
25. The leper is buried on the same day as the hunchback.
26. Two wise men won't split three coins.
- 27.
- 28.
- 29.
- 30.

Lododowo

1. Nenema ko wowɔnɛ medoa ɔe ngɔɔbe o.
2. Legba medana aɔaba ɔe aɔaba dzi o.
3. Agbezia mezia ame wozia gana o.
4. Ne eda aɔava na aɔavato hã la, koklo nya tɔa kpɔ tɔ na.
5. Enubiato mebiana "ɔe edzi" o.
6. Eka bla nu meblana tsi o.
7. Afɔ kle kpe megbã kpe o.
8. Koklono be nu vivi menɔ tefe ɔeka o.
9. Etsi dɔa ma tsã, gake anyigba noe.
10. Ame de bɔko medze awe nu o.
11. Eba dzie etsi hana ɔo.
12. Zigã mewɔ efia o.
13. Ame ɔeka fe ta koe biana le kɔfe eye woyɔa kɔfeatwo be tadzẽ kɔfetwo.
14. ngbeɔoɔo sɔ kple fenyinyi.
15. Ame ɔeka fe nunya akpetuguiẽ.
16. Ame etɔ mado ha, nya le eve si.
17. Afevi mekpɔ enyi o.
18. Lã fudui melã ka na agama o.
19. Deku vɔ ɔekae gblã detsi.
20. Wɔ baɔa, ku baɔae wua ame.
21. Avu du fu meɔua ga o.
22. Lã sileamegbɔ lã lolò nɔtɔe.
23. Ɖɔɔɔ woɔaa kpe, kpe bina.
24. Dume nyo mesɔa afe o.
25. Kponɔ ɔigbe enye agbatɔ ɔigbe.
26. Nunyala eve memaa hotsui etɔ o.
27. Gbɔtsike menɔ egbɔ ngɔ o.
28. fe ɔeka wɔ ɔeka.
29. Ge metuna xo na aɔaba o.
30. Gbesigbe neta avɔ nyuie la medoa go lɔxɔ o.

General Skills

Letter Writing

On the opposite page is a model personal letter in Ewe. Study its form and then try your hand at a letter on this page.

Agbalenṣiṣi

Yao Amedṣmenya
B.P. 7012
Lome, Togo

Siamṣm, 20 lia, 1980

Afenṣ Christine McDougall
Corps de la Paix
B.P. 3194
Lome, Togo

Xṣ nye Lṣṣa,

Enye dzidṣ ga nam be, maṣṣ nawo be, nye kple nṣvinye miṣṣo kpe edzi be miawṣ miṣṣe tsṣṣṣi le yleti, si gbṣna la fe ṣkeke 14 lia dzi ayi ṣe Kpalime.

Miedi tso gbṣwṣ be ava kpe ṣe miṣ ṣuti le mṣṣṣṣ sia me. Miṣe ṣṣṣo geṣewo wṣm le ṣkeke siṣ fe dzidzedze ṣuti. Meka ṣe dzi be ado dzidṣṣ nawṣ hṣ.

Mese ṣe afisia do gbe nawṣ nyṣṣie.

Nye xṣṣwṣ,

Yao

General Skills

Sports

Coaching

1. You're not running at all. You're running well.
2. You're not playing well. You're playing very well.
3. Your center groupings aren't good.
4. You're not passing the ball around.
5. Let's try switching the left man to the right.
6. If you get a pass, don't run with it.
7. Make an effort to get the ball right in the net.
8. Hit this ball with just the tips of your fingers.
9. Everybody keep their positions.
10. Set the ball up well for your team-mates.

Spectating

1. This team is better than our team.
2. Our team really tries hard.
3. That's our star player.
4. She scores lots of points.
5. Even if we don't win, you can see that their playing wasn't as good as ours.

Teamwork

1. Run and jump
2. Cover that man.
3. Stick with him.
4. Stay under the basket.
5. Pass to me when I'm in front of the goal.
6. Double-team the middle.

Le Bɔɔfofo

Bɔɔfohadzikpɔkɔ

1. Miele du sim kura o. Mile du sim nyuie.
2. Mia fe bɔɔl menyo o. Mia fe bɔɔl nyo nɔtɔ.
3. Dɔmedome ha me menyo nami o.
4. Miele bɔɔl nam mianɔewo o.
5. Mekpɔ be mia dɔli tefe na amesi le miame la neva yi nu dɔsime.
6. Ne woda bɔɔl nawo la megazɔ o.
7. Dze agbagba nada bɔɔl woyi dɛ kusia me.
8. Miafo bɔɔl sia kple asiviwo nu kɔ.
9. Amesiame nɛnɔ efe tefe.
10. Miaxɔ bɔɔl dɛ dzi nyuie na mia nɔviwo.

Nukpɔkɔ

1. Bɔɔfoha sia sɛnu wu mia fe bɔɔfoha.
2. Mia fe bɔɔfoha dze agbagba nɔtɔ.
3. Amesia enye miafe bɔɔfoha nyuietɔ.
4. Edona age gedɛ.
5. Ne miedu dzi o ha, miekɔ be amesiawo fe bɔɔl fofo menyo abe miatɔ o.

Hadowowo

1. Zɔ yi dzi.
2. Lɛ amesia.
3. Nɔ enɔti.
4. Nɔ kusia gome.
5. Nam bɔɔl esi mele kusi ngɔ.
6. Ame eve nɛnɔ domedome.

General Skills

Funeral Ceremonies

1. There are different types of burials because in the village they bury the dead sooner than in the city. For this reason, not many people go (to burials). Yet, at the time of the funeral (wake) many people go to do the funeral ceremonies.
2. When someone dies, they prepare him and dress him. A vesper is held for him and his picture is put up over a well-covered bed. This bed remains thus until the time of the funeral ceremonies and is a reminder to the family.
3. When the burial is already done, the funeral is held. The funeral is begun with the customs of libation.
4. After that, the wake is held. The wake ceremonies begin with Christian hymns--Protestant or Catholic. During the wake, sad songs are sung and people tell stories until midnight.
5. After the wake of the faithful, drums are played until morning, and people dance. In the morning, they go to mass with be-reaved.
6. After that, one goes to express condolences for the family of the deceased and money is collected for the expenses of the funeral ceremonies.

Kunuwɔwɔ

1. Amediqiwo le vovovo elabena le kafewo me la woɖina amekuku kaba wu du gāwo me. De esiata ame sɔgbɔ womeyina o. Kem le tsɔwɔyi la amewo yina sɔgbɔ hena ku kɔnuwɔwɔ.
2. Ne ame aɖe ku la woɖona atso ne nyuie eye woɖone agbanuti, le abati nyuie de dzi. Abati sia no anyi vaseɖe kunuwɔwɔ yi eye wo nyea ŋkuɖodzinu na fomeawo.
3. Ne woɖi amekukua vo la wowɔna kunu(tsɔ) ne. Wodzea kutefe gome kple tsi aɖe anyi kɔnuwo.
4. Emegbe la wɔɖona ŋu. ŋudɔɔ kɔnuwo dzea egome kple Kristotɔwo fe hadzidzi--Bremen alo Katolikotɔwo. Le ŋɔ yi la wɔɖina nublanui hawo, eye amewo gbɔna ŋutinya vovovowo, vaseɖe zã ga wuieve.
5. Le xɔsetɔwo fe ŋɔɔɔ megbe la, wo fona uu vaseɖe ŋdime eye woɖuna ye. Le ŋdime la, woyia de ku-sɔleme kple kutɔwo.
6. Le sɔleme megbe la woyia da do baba na kufomeawo eye wɔɖona ga na kunuwɔwɔ fe fe xexe.

General Skills

Traditional Holidays and Festivals

Feast of the New Yam

When the new yam comes out, this feast is celebrated, both in the Ewe regions and in the northern ones.

This feast is the eating of the new yam for the first time in the home. The yam is cooked and everyone eats some of it. On this day drums are played and everyone is joyous because the new yam has come out.

Feast of the Ewe Origins (Feast of the Walls)

This feast celebrates the history and origins of the Ewe peoples; and is held in Notse. During the festival, the Ewes' history and origins are recounted. How they came to Notse and dispersed from there.

The Taking of the Stone

This is a festival of the Mina (Ge) peoples around Anexo. It is celebrated every year in Glidzi and Anexo. And ceremonies for the taking of the stone are done at the lagoon. This stone shows the year's good fortune--with good harvests--or its misery--with drought and sickness.

Family Reunion Feast

This is a feast celebrated every year by the people from Anexo. This feast is the bringing together of the family. At this time everyone can see each other and be joyful. They cook and eat the traditional meal of yekeyeke.

Feast of the Beans (Tsevie)

When one of the branches of the Ewe people arrived at the place we now call Tsevie, their food was gone but they planted some beans. The beans grew extremely well. When they wanted to move on, some of the people said: Let's stay awhile so the beans can bear a little more fruit. (Tsevie = to bear a little more). Every year, the people of Tsevie commemorate this day.

Nkekenyuie kple Azãwo

Teduquzã

Woquna azã sia esi te yeye do go, le eueawo fe nutowo me kple dziehe nutowõ me.

Azã sia nye te yeye fe duqu zi gbãto le afeme. Woqana te sia eye amesiame qunε. Le nkeke sia dzi wofona uu eye amewo katã kpɔa dzidzo elabena te yeye do go.

Agbogbozã

Agbogbozã enye eueawo fe nutinya kple dzodzome zã, si woquna le Nɔtsẽ. Le azã sia me la wogblɔna eueawo fe nutinya kple wofe dzodzome. Alesi wowo hafi vaɔo Nɔtse kple alesi wova kaka ɔo.

Kpetsɔtsɔzã

Anexo alo Gẽwo fe azãe. Woquna azã sia le fesiafe me le Anexo-Glidzi. Eye wowona kpetsɔtsɔ konuwo le tome. Kpe sia fiana fe la fe dzɔgbe nyuie kple nukuwo fe wɔwɔ nyuie, alo fe la fe manyomanyo, ndɔuuuu kple dɔlelewo.

Yekeyeke

Yekeyeke enye Anexoɔwo fe azã si woquna le fesiafe me. Azã sia enye fome ɔɔɔ ɔo fe azã. Le azã sia dzi la amewo katã kpɔa wonɔewo eye wokpɔa dzidzo. Woqana yekeyeke si nye wofe de konu. Yekeyeke fe gɔme nye be amesiame neva ke.

Ayizã

Esi eueawo fe hatsotso akpa deka va ɔo tefe si miyona fifia be Tsevie la, nuququ vɔ le wosi gake wofa ayi. Ayi la wɔ nyuie nuto. Le esime wodzro be yewoado la ame adewo gblɔ be: mianɔ anyi ne ayia netse vie. (Tsevie) fesiafe la Tsevietɔwo qona nku nkekesia dzi.

General Skills

Totems and Taboos

Traditional beliefs and practices relating to talismans, charms, totems and taboos may be more or less extensive depending on the area you live in. If you express a sincere interest, you should be able to learn much about what is important to the people you live with and what is most commonly practiced or believed in. The following are a few of the most basic terms you will come across and should give you a start.

Fortune/Destiny/Law

Fortune is one's destiny on the earth. People follow its dictates (will) throughout life. It is the way to follow to good luck.

A law is what the government says one must not do in the country. One speaks of governmental laws.

Taboo/Totem

A taboo is a ruling about what you shouldn't eat during your lifetime. Or about what is a totem for your family. For example, in some families they don't eat beef. This shows that beef is their totem.

A taboo is something which doesn't suit a person, and if he eats it he can get sick.

These forbidden foods are taboos. A person who can't eat something taboo says: That is taboo for me. Or: That is my totem.

Demon

A demon is an invisible spirit which people worship. It is an earthly power coming from people's actions.

Lie-detecting Ordeal

An ordeal is what is done to bring out the truth contested by two people. It is called undergoing an ordeal.

Idol

An idol is something made of earth which is worshipped and to which sacrifices are made. It is like an earthly god.

Sacrifice

A sacrifice is a gift to an idol or to a demon.

Charm/Talisman

A charm is an earthly power which people possess, and through its uses many surprising things happen.

Se, Eko, Trɔ, etc.

Se

Se enye dzogbe si do de anyigba dzi. Efe lolonu dzi amewo zɔna do le agbesia me. Enye mo si dzi azo akpo dzogbe nyuie.

Se enye nusi dziɔdu gbe be womawo le dukɔa me o. Wo yɛ be dziɔdu fe sewo.

Eko

Eko enye sedede de nusi maɔu le wo agbeme o. Afo nusi enye eko na miafe fome. Le kpɔdenume, le fomea dewo me wo meɔua enyiã o. Efiã be enyi enye eko nawo.

Eko enye nusi medzɔa dzi na ame o, eye ne equi la atenu adze do.

Nu maɔdu siawo nye eko. Amesi matenu aɔu eko o la gbɔna be: Eko le nunye. alo: Nusia enye eko nam.

Trɔ

Trɔ enye vivime gbogbo si amewo subɔna. Enye anyigbadzi fe nusẽ to amegbetɔ fe nuwɔwɔ mɛ.

Aka

Aka enye nusi wowɔna he nya na nyatefe toto le ame eve dome. Woyɛ be akanyinyi.

Legba

Legba enye nusi wowo kple anyi eye wo subɔnɛ, wua lã nɛ. Ele abe anyigba dzi Mawu ene.

Vɔsasa

Vɔsasa enye nu nana legba alo trɔ.

Gbesa

Gbesa enye anyigbadzi fe nusẽ si le amewo si, eye to efe nyatiwo me la nu geɖe dzona nukutɔe.

General Skills

Divination

1. An oracle is something used to discover invisible things. Using an oracle is called divination.
2. Divination is the consultation of cowrie shells or an oracle allowing the soothsayer/diviner to see the invisible, or whatever you wish.
3. The lay of the cowrie shells is what shows truth and good fortune.
4. Some diviners draw lines in the sand when consulting an oracle.
5. Hot oil is used to bring the truth to light between two people. For example, someone has stolen something and says he hasn't,
6. He is brought to the hot oil drinking-place. This oil is on the fire and is poured out for the people to drink.
7. If you haven't stolen anything, you can drink it easily.
8. However, if you have stolen, you won't be able to drink this oil: thus the truth is brought out.

(See if you can discover other such practices in your area, agoku, for example.)

Afākaka

1. Afā enye nusi wotsɔ kpɔna vivime nuwo. Amesi si afā le nkɔe nye bokɔnɔ. Afā fe zazā enye afākaka.
2. Afākaka enye hotsui alo afā dzonu si bokɔnɔ atɛŋu kpɔ nusi le vivime, alo nusi dim nele.
3. Hotsui fe nɔnɔme ye fiana nyatefe kple dzɔgbenyuie.
4. Bokɔnɔ dɛwo tea fli dɛ ekeme hafɪ ka afā
5. Ami dzodzo enye akadodo na ame eve. Le kpɔdenume la, ame aɔe fifi eye wobe ye mefifi o.
6. Wokplɔnɛ yina dɛ ami dzodzo nofe. Ami sia nɔa dzo dzi eye wokunɛ na amesia be woano.
7. Ne mefifi o la, ano ami sia bɔbɔe.
8. Vɔa, ne fifi la, matɛŋu ano ami sia o: ekema aka le.

General Skills

At Church

- | | |
|---------------------------------|-----------------------|
| 1. church bell | 10. Lord, Saviour |
| 2. to go to church | 11. heaven |
| 3. to attend church (regularly) | 12. sacred, holy |
| 4. to pray | 13. communion, |
| 5. to stand | the sacrament |
| 6. to sing | 14. to take communion |
| 7. choir | 15. spirit |
| 8. to bless | 16. holy day |
| 9. blessing | 17. Christians |
| | 18. cross |

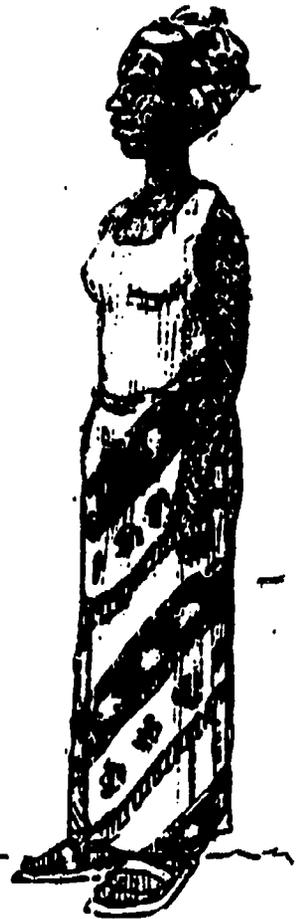
1. The church bell has rung.
2. I'm going to church.
3. I attend church.
4. Let us pray.
5. Let us stand and pray.
6. Let us sing.
7. The choirs will sing.
8. Let us receive the blessing.
9. Almighty, our Lord and Saviour.
10. Our Father who art in heaven.
11. Prepare to receive communion.
12. Those taking communion, come forward.
13. The Father, the Son and the Holy Spirit.
14. This Sunday is a holy day.

Le Soleme

1. soleme ga
2. yi de soleme
3. de soleme
4. do gbe da
5. tsitre
6. dzi ha
7. hadziha
8. yra
9. yayra

10. dela, xola
11. dzifo
12. kakae
13. nuqudu kakae
14. de kplɔ nu
15. gbɔgbɔ
16. nkekenyuie
17. Kristotɔwo
18. atitsogã

1. Soleme ga fo.
2. Meyina de soleme.
3. Medena soleme.
4. Mina miado gbe da.
5. Mitsitre miado gbe da.
6. Mina miadzi ha.
7. Hadzihawo na dzi ha.
8. Mina miaxɔ yayra.
9. Afetɔ, mia dela kple mia xola.
10. Mia to si le dzifo.
11. Miadzra do na nuqudu kakae la xaxɔ.
12. Kplɔnudelawo woadzra do na nuqudu kakoe la xaxɔ.
13. To kple vi kple gbɔgbɔ kakoe.
14. Kwasiɖa si gbɔna enye nkekenyuie.



General Skills

Clothing

- | | |
|---|--|
| 1. underwear | 10. ear-ring; ring |
| 2. socks; shoes | 11. beads |
| 3. long boubou | 12. pants |
| 4. medium boubou (open sides) | 13. shorts |
| 5. boubou-shirt | 14. shirt (long-sleeve,
short-sleeve) |
| 6. underpants | 15. dress |
| 7. to tie a cloth around the waist
(men) | 16. hat |
| 8. to tie a cloth around the waist
(women) | 17. scarf |
| 9. to wear a scarf (tie up one's head) | |

1. His underwear is showing.
2. Don't put shoes on before socks.
3. I bought this boubou in the market.
4. My friend made this boubou for me.
5. I ordered myself a boubou-shirt.
6. This kid doesn't have any underpants on.
7. Kofi has tied on his cloth and is dancing.
8. Ama has wrapped her cloth well.
9. Akosiwa didn't put on a scarf before coming to see me.
10. We bought these ear-rings and rings yesterday.
11. Afi is wearing beads around her neck.
12. Leo's pants are too wide.
13. Players wear nice shorts.
14. I ordered a long-sleeve shirt.
15. That dress looks good on you!

Awudodo

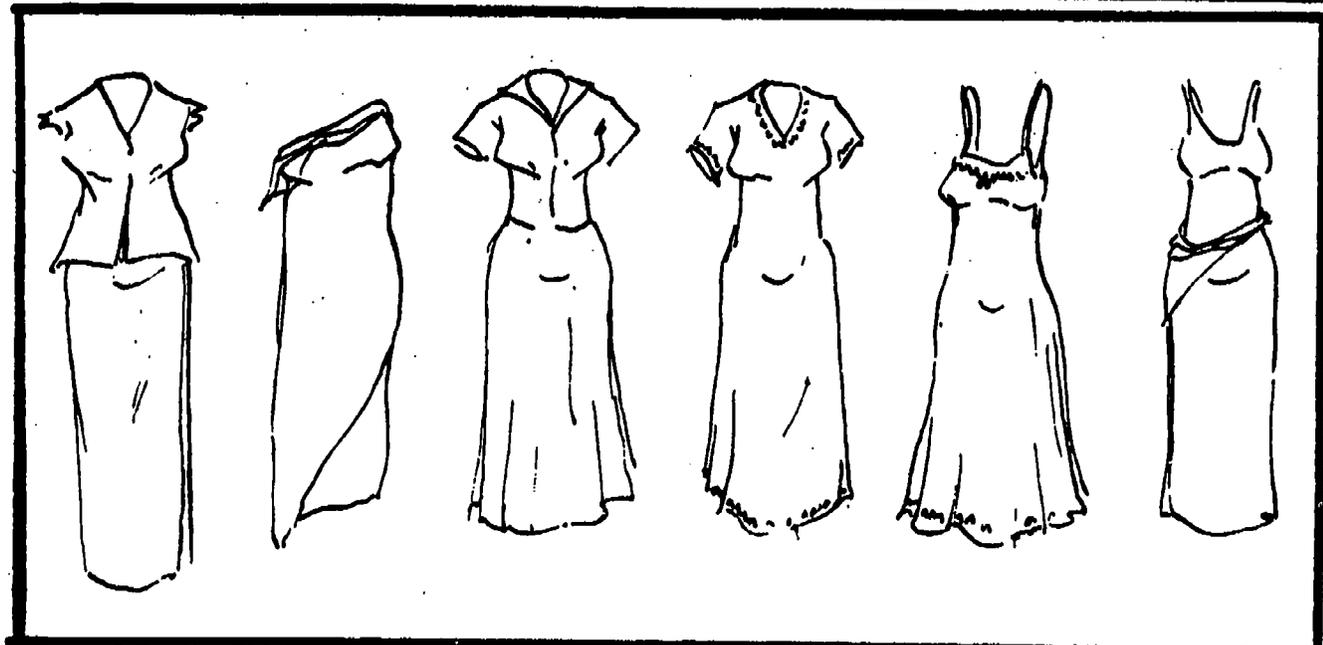
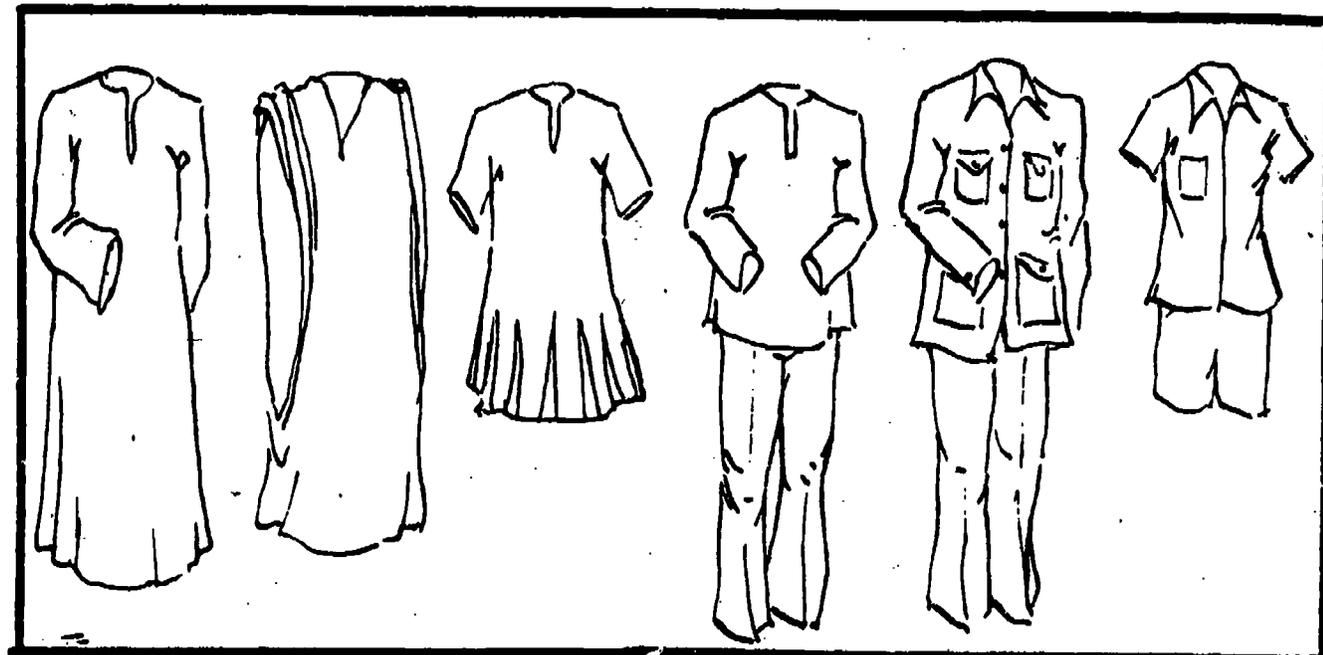
- | | |
|-------------------|------------------------------------|
| 1. awutewui | 10. toge, aloge, asige |
| 2. afowui; afokpa | 11. dzonu |
| 3. batakali | 12. atawui |
| 4. agbada | 13. atakpui |
| 5. dzampa | 14. dziwu (abo legbe,
abo kpui) |
| 6. ego, avente | 15. awulegbe |
| 7. sa avo de ali | 16. kuku |
| 8. ta avo | 17. taku |
| 9. bla ta | |

1. Efe awutewui le dzedzem.
2. Mado afokpa hafi ado afowuiwo o.
3. Mefle batakali sia le asigame.
4. Xonye to agbada sia nam.
5. Medo dzampa na nye nuto la.
6. Devi sia medo ego o.
7. Kofi sa avo de ali le ye dum.
8. Ama ta avo nyuie.
9. Akosiwa mebla ta hafi va gbonye o.
10. Mifle toge kple aloge siawo etsu.
11. Afi do dzonu de eku.
12. Leo fe atawui keke akpa.
13. Bofolawo dona atakpui nyuie.
14. Medo dziwu abo legbe.
15. Awulegbe ma dzewo nuto!

Clothing

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____
11. _____
12. _____
13. _____
14. _____
15. _____
16. _____
17. _____
18. _____
19. _____
20. _____
21. _____
22. _____
23. _____
24. _____
25. _____

26. _____
27. _____
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34. _____
35. _____
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43. _____
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45. _____
46. _____
47. _____
48. _____
49. _____
50. _____



General Skills

Body Parts

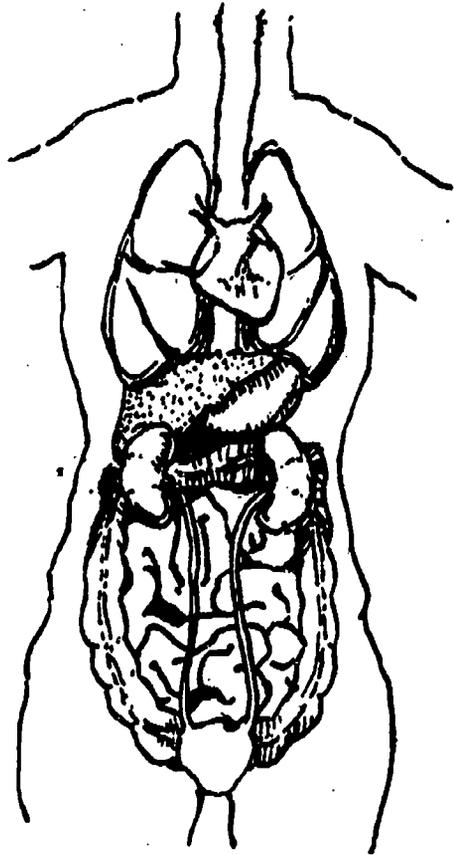
- | | |
|-------------|----------------|
| 1. cheek | 18. side, rib |
| 2. arm | 19. hair |
| 3. shoulder | 20. back |
| 4. elbow | 21. chin |
| 5. eyelid | 22. knee |
| 6. foot | 23. neck |
| 7. toes | 24. mouth |
| 8. buttock | 25. head |
| 9. chest | 26. ear |
| 10. shin | 27. belly |
| 11. waist | 28. fingernail |
| 12. knuckle | 29. body hair |
| 13. anus | 30. forehead |
| 14. hand | 31. eye |
| 15. palm | 32. face |
| 16. finger | 33. nose |
| 17. thigh | 34. penis |
| | 35. vagina |

Amegbeto fe Tefewo

- | | |
|---------------|-------------|
| 1. algo | 18. axa |
| 2. abo | 19. eja |
| 3. abota | 20. edzime |
| 4. abokligo | 21. eglà |
| 5. aqaba | 22. eklo |
| 6. afo | 23. eko |
| 7. afaviwo | 24. enu |
| 8. agonu | 25. eta |
| 9. akota | 26. eto |
| 10. akpaligbe | 27. fedo |
| 11. ali | 28. fetsu |
| 12. alotinu | 29. fu |
| 13. ahome | 30. ngo |
| 14. asi | 31. nku |
| 15. asime | 32. nkume |
| 16. asiviwo | 33. ncti |
| 17. ata | 34. nutsume |
| | 35. nyɔnume |

General Skills

1.	_____	26.	_____
2.	_____	27.	_____
3.	_____	28.	_____
4.	_____	29.	_____
5.	_____	30.	_____
6.	_____	31.	_____
7.	_____	32.	_____
8.	_____	33.	_____
9.	_____	34.	_____
10.	_____	35.	_____
11.	_____	36.	_____
12.	_____	37.	_____
13.	_____	38.	_____
14.	_____	39.	_____
15.	_____	40.	_____
16.	_____	41.	_____
17.	_____	42.	_____
18.	_____	43.	_____
19.	_____	44.	_____
20.	_____	45.	_____
21.	_____	46.	_____
22.	_____	47.	_____
23.	_____	48.	_____
24.	_____	49.	_____
25.	_____	50.	_____



General Skills

Other Diseases and Injuries*

- | | |
|-------------------|------------------------|
| 1. leprosy | 9. to bite someone |
| 2. whooping-cough | 10. blood |
| 3. to sprain | 11. to bleed |
| 4. to scrape | 12. to bleed profusely |
| 5. measles | 13. smallpox |
| 6. stomach-ache | 14. abcess, swelling |
| 7. headache | 15. to have diarrhea |
| 8. to break | 16. fever |

1. This person is a leper.
2. This child has whooping-cough.
3. I sprained my foot at the stadium.
4. I scraped my leg when I fell down.
5. These children have measles.
6. Kofi has a stomach-ache.
7. Esivi has a headache.
8. Kofi broke his leg yesterday.
9. Ablavi bit Akua when they were quarreling.
10. A snake bit Kofi yesterday at school.
11. This girl is bleeding.
12. She has a bloody nose.
13. Smallpox is a serious disease.
14. I have an abcess on my leg.
15. My foot is swelling (swollen).
16. I have diarrhea.
17. I have a fever.

*Also see Lesson 20 in the Communication and Culture Handbook.

Dɔlele kple Abixoxo Bubu dewo

- | | |
|------------|-----------------|
| 1. ekpo | 9. ɔu ame |
| 2. dzaye | 10. euu |
| 3. ɔɔli | 11. uu le dodom |
| 4. bebe | 12. uu le yiyim |
| 5. gbabɔe | 13. sakpate |
| 6. dɔmeɔui | 14. nutete |
| 7. etaɔui | 15. srã dɔme |
| 8. nene | 16. asrã |

1. Amesia nye kponɔ.
2. Ɖevisia le dzaye kpem.
3. Meɔɔli afo le bɔl fofo.
4. Mebebe ata esi medze anyi.
5. Ɖevi siawo le gbabɔe lem.
6. Dɔme le Kofi ɔum.
7. Eta le Esivi ɔum.
8. Kofi ne ata etsɔ.
9. Ablavi ɔu Akua esi wole dzre wɔm.
10. Eɔa ɔu Kofi etsɔ le suku.
11. Ɖu le yiyim le nyɔnuvisia nu.
12. Ɖu le dodom le nɔtime ne.
13. Abia le uu tom.
14. Sakpate enye dɔ baɔa.
15. Enu te ata nam.
16. Afɔnye le tetem.
17. Mele dɔme srãm.
18. Asrã lem.

Other Diseases and Injuries

1. vomit
2. pregnancy
3. pregnant woman
4. anemia
5. blister
6. to catch the clap
7. worm
8. lice
9. breath, to breathe

10. chill
11. to be constipated
12. rash
13. dizziness
14. to pass gas
15. itch
16. to defecate
17. paralysis
18. sweat

1. Are you vomiting?
2. Are you pregnant?
3. Have the women with child come to see me.
4. This person is anemic.
5. What has broken out (blistered) on the child's skin?
6. Did you "pick up" something somewhere?
7. Worms are what are bothering me.
8. This woman has head lice.
9. He is breathing normally.
10. I'm chilly.
11. I'm constipated.
12. I have a rash.
13. I'm dizzy.
14. I'm not passing gas.
15. I itch. (I'm scratching.)
16. He's paralyzed on one side.
17. I'm sweating.

Dolele kple Abixoxo Bubu dewo

1. nuqede
2. efu
3. efuno
4. tete
5. loló
6. nulóló
7. vóklui
8. eyo
9. gbogbo

10. avuvo
11. de atsi
12. akpa
13. matoro
14. na
15. nuti kuku
16. nye mi
17. gbafã
18. afifia

1. Ele nu dem a?
2. Efu le asiwo a?
3. Nyonu funo va makpo wo.
4. Amesia le tete do lem.
5. Nukae loló de devia nuti?
6. Eto nu le afide a?
7. Voklui ye le fu dem nawo.
8. Eyo le tame na nyonuvi sia.
9. Ele gbogbom nyuie.
10. Avuvo le wonyem.
11. Mede atsi.
12. Medze akpa.
13. Nye mo le totrom.
14. Nye mele na nyem o.
15. Mele nuti kum.
16. Egbafã le akpa deka.
17. Medze afifia.
18. Afifia le tenyem.

General Skills

Getting a Motor-bike Repaired

Note: There are very few words in Ewe for naming parts of machines. One can, however, carry on a conversation about motors and their parts in Ewe, using the French names only when necessary. Here is a simple conversation between a bike owner and a repairman. If you think about what will need to be said beforehand, you can probably find words you already know for things such as "buy, clean, new" etc.

M: Mr. Mechanic, my motor-bike has broken down. I'd like you to change the tire for me. I'd also like to have you change the points.

G: Will you be buying the parts for me to change? Or, should I buy them? Is that okay with you?

M: Did you change the points? Did you clean the spark plug thoroughly?

G: Yes, I did it all up.

M: Mr. Mechanic, how much is that?

G: 1000 francs.

M: Please, come down a little.

G: Nope.

M: Here's five hundred. Thanks a lot, Mr. Mechanic.

Mo fe Dzadzrađo

M: Gbede, emonye gble. Medi be ađoli dovi nam. Medi be atutu "vis platine" ha nam.

G: Ayi fle nuwo va ne mađoliwo nawo a? Aloo, mafle wo a? Edzodzi nawo a?

M: Eđoli "vis platine" a? Etutu "bougie" nyuie de a?

G: ξ, mewce kenken.

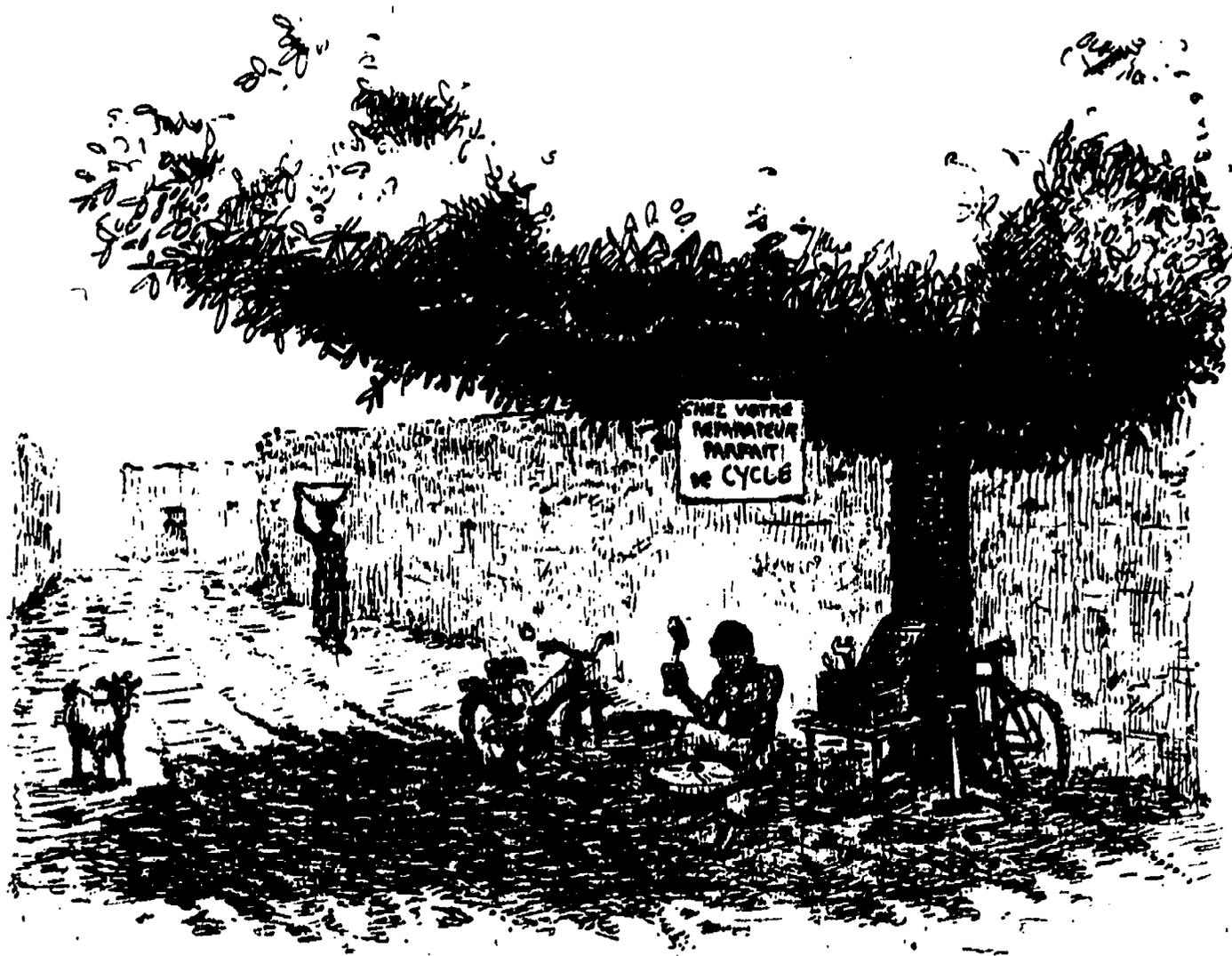
M: Gbede, nene axo?

G: Kotoku deka.

M: Međe kuku, de dzi nam.

G: Ao de.

M: Mana wo biye'dze atđ. Akpe nawo, gbede.



General Skills

Foods

Grains

1. beans
2. peanuts
3. corn
4. millet (& sorghum)
5. rice
6. gourd seeds
7. ground peas

Tubers

8. cassava
9. yam
10. sweet-potato
11. taro

Fruits

12. plaintain
13. banana
14. orange
15. avocado
16. pineapple
17. papaya
18. coconut

Greens

19. spinach
20. okra
21. bean-leaves
(the others have no
simple English equivalent)

Pâtes

22. plain pâte
23. fermented pâte
24. pounded yam
25. cassava meal
26. cassava meal "mush"

Fish

27. _____
28. _____
29. _____
30. _____
31. salmon
32. crab
33. shrimp
34. tuna

Meats

35. goat
36. beef
37. pork
38. mutton
39. agouti
40. chicken
41. guinea-fowl
42. turkey-tail

Snacks

43. bean beignet
44. flour beignet
45. "fortune cookie" pastry
46. corn & peanuts
47. doughnut
48. peanut-brittle (nougat)
49. "pick-up sticks"
(corn or peanut)
50. porridge ("la bouillie")
51. rice and beans
52. fried fish
53. "corn pone"

Sauces

54. palm-nut sauce
55. peanut sauce
56. okra sauce

NuḡuḡuwoKuwo

1. ayi
2. azi
3. blî
4. efo
5. mɔli (mɔlu)
6. gusi
7. azigokui

Nuḡoḡuwo

8. agbeli
9. ete
10. agutê
11. maḡkani

Kutsetsewo

12. abladzo (amadã)
13. akɔḡu
14. ḡti
15. pɛya
16. atɔtɔ
17. aḡibã
18. nɛ (yevunɛ)

Amagbê

19. gboma
20. fetri
21. ayima
ademe
sɔbɔe
atɔkuma
ede
eulo

Akplewo

22. ewɔkple
23. amokple
24. fufu
25. gali (gari)
26. pino

Akpawo

27. manvi
28. tsiyi
29. akpala
30. deyi
31. salomo
32. agla
33. bɔlu
34. fafa

Elawo

35. gbɔlã
36. nyilã
37. halã
38. alãlã
39. xɔlã
40. koklolã
41. tsaxelã
42. adɔkugbui

Numedenuwo

43. gawu
44. botokɔe
45. kaḡklo
46. aboḡa
47. atɔɔmɔ
48. lugã
49. atifufui
50. dzɔḡbo
51. abɔbɔ (vɛyi)
52. kalami
53. abolo

Detsiwo

54. dedetsi
55. azidetsi
56. fetridetsi

General Skills

Relationships Between Men and Women

1. Different kinds of relationships can exist between men and women.
2. Many women take along a sibling or another female friend when going to visit some men.
3. And some men, too, take a good friend along when visiting some women.
4. Most of the time, signs of affection in public are improper. Everyone will stare.
5. "My friend, I'd like you to come to my place this evening at eight, so we can chat a bit."
6. "I'd like you and I to go dancing at my brother's place tomorrow."
7. "No thanks, I won't drink anything more."
8. "Excuse me, I'm tired. I couldn't dance any more."
9. "Excuse me, that's enough--behave yourself."
10. "You've accompanied me far enough. See you tomorrow."
11. "I'm sorry, I can't."

Nutsu kple Nyɔnu fe Kadodo

1. Kadodo si anɔ ntsu kple nyɔnu dome la le vovovo.
2. Nyɔnuvi gedewo kplɔa wonɔvi alo wo xɔlɔ nyɔnuvi bubu de nti hafi yina de ntsuvi dewo gbɔ.
3. Eye ntsuvi dewo hã kplɔa wo xɔlɔ de asi hafi yia de nyɔnuvi dewo gbɔ.
4. Gawu la, lɔlɔ wɔwɔ le gbadza dzi menyo o. Amewo katã woanɔ mia kpɔm.
5. "Xɔnye, medi be nava nɔ gbɔnye yetrɔme ga enyi, miado dze vie."
6. "Medi be nye kple wo miayi du ye etsɔ le nɔvinye gbɔ."
7. "Ao, nye magano aha o."
8. "Mede kuku, dedi te nɔnye. Nye mateɔu aɔu ye o."
9. "Mede kuku, esia nyo nɔ anyi kpoo."
10. "Enyo afisi neɔom se la enyo nam. Etsɔ hã miado go."
11. "Evem vie, nye mateɔu aɔu wo o."

General Skills

History

1. It is only fitting that every Ewe child know something about the origin of the Ewe peoples. This will insure that he can speak of his Ewehood with confidence.
2. Where the Ewes are today, is not where they were in the olden days. They once lived in many different places before coming to settle where they are today some three hundred odd years ago.
3. The Ewes originated in West Africa and later came to the regions of the great river Niger along with many other peoples such as the Dahomeans, Yorubas, Gens, Adas and Ashantis. They lived in a placed called Ketu (or Ayo) and still call it the "place of origin" or "God's place."

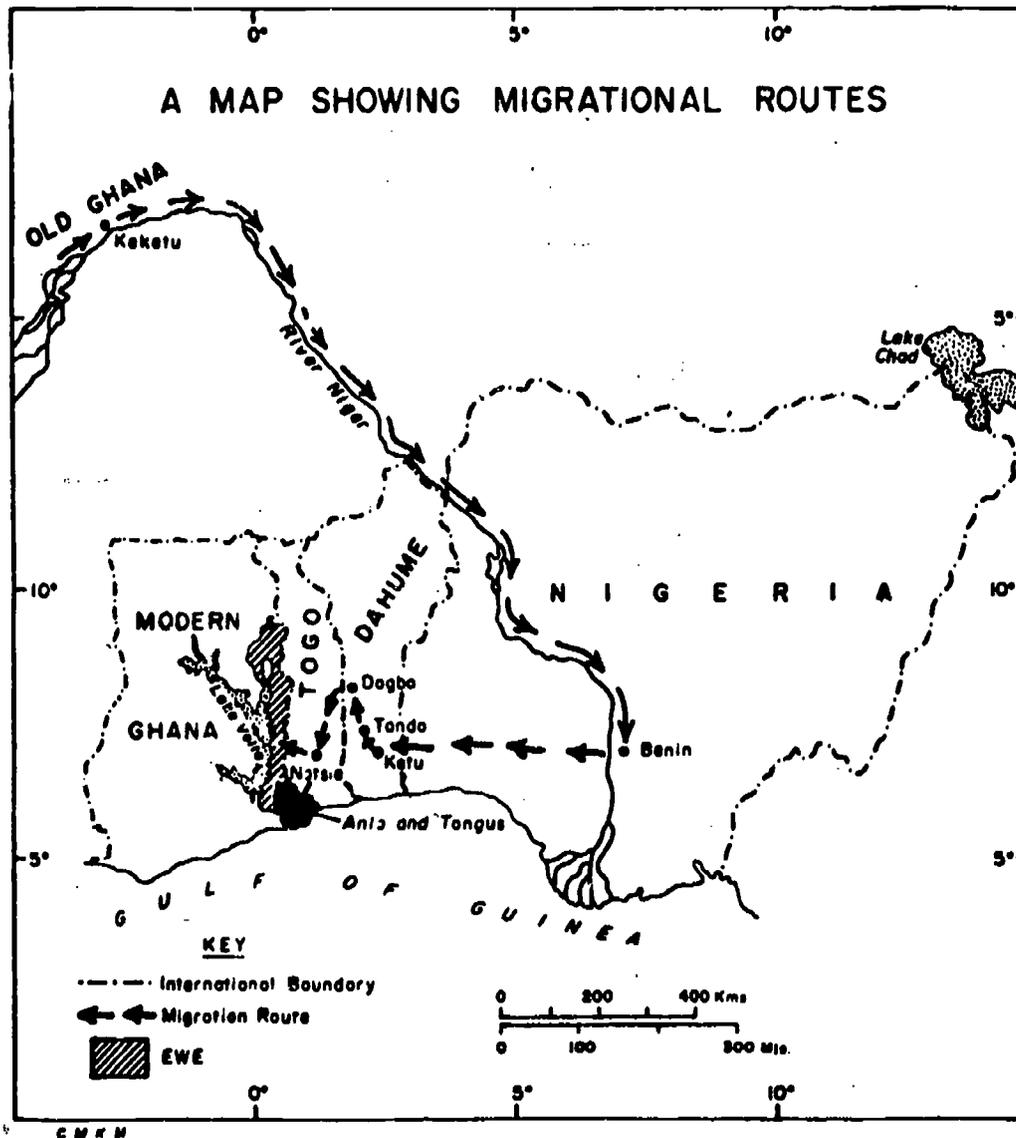
7
Xotutu

1. Edze Euevi qesiade be woanya nana tso Eueawo fe dzotsofe nti. Esia awce be woate nu agblo nya tso Euevinyenye nti kaka-qedzitce.
2. Afisi Eueawo le egbe la, menye afimae wono tso blema ke o. Wonotefe vovovowo kpo hafi va di te de afisi wole egbe anye fe alafa eto kple edzivwoe nye esi va yi.
3. Eueawo dzo tso Afrika fe yedzefe eye tosi ga Kuara alo Niger nutowomee wogava no emegbe kple duk gedewo abe Dahomeawo, Anagoawo, Geawo, Adawo kple Bluawo ene. Wonotefe si woyona be Ketu alo Ayo eye wogayone ha be Amedzofe alo Mawufe.

History

4. The Ewes couldn't stay there either, so instead they moved. In moving from there, they came to be separated into two great parts. One part went and settled by the Mono river and they called the place they were living Tado. The second part went and settled between the Haho and the Mono and they called their settlement Nötsie, which is between Lome and Atakpame. People called it the "walled city" when they surrounded it with walls, and some called it the "gate city" because of the single entrance it had. Others called it the "oven city" because it was hot inside. But Hogbefe* was the name most people knew it by.

*A name given to an original home or to a place abandoned by its inhabitants.



4. Eueawo megate nu na afisia hã o, ke bon wogawu. Le uuuu tso afisia me la, wova mã de akpa gã eve. Akpa deka yi dani Monn tnsisi la nu eye woyi afisi wonn la be Tado. Akpa evelia yi dan Haho kple Monn dome eye woawo yi wofe nne be ntsie, afisi le Lome kple Atakpame dome. Amewo yi be Glime esi wofo gli fo xlãe ta, eye amewo yi be Agbome le agbo deka si le enu la ta. Anea de wo yi be Kpome le efe dzoxxa ta. Ke Hogbefe nye efe nka si dukwo katã nya ne.

History

5. The peoples who lived in Nōtsie were the Anjo, the Be, the Agou and the Fon. Because of the quarrels which were occurring frequently, they broke up. The Fon went way South and founded the town of Fla. The Fon people called their land Dahomey which means "in the house of Da."

6. Many different kings ruled the people of Nōtsie and each one ruled the people with great care. Following these benevolent kings, an evil person came to sit on the royal stool and his name was Agokoli. He ruled the people with cruelty and when the nobles wouldn't put up with his cruel ways, he had all the elders killed except the noble Teglee who remained alive only be his eldest son Kelemu's cleverness. Kelemu hid his father in a cave and built a fence around it like a voodoo house - which kept anyone from knowing what it was.

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5. Dukɔ siwo na ɲɔtsie lae nye anɔawo, Beawo, Aguawo kple Fɔawo. Le dzre si na dzɔdzɔm enuenu ta la, wogakaka. Fɔawo dzo to dziehe nua me uii heva tso fia du. Fɔawo na ɲɔ wofe anyigba la be Dahome si gome nye Dafeme.

 6. Fia vovovowo du ɲɔtsietowo dzi eye wo dome desiaɖe du dukɔa dzi kple beléle gã. Le fia dɔuu siawo megbe la, ame vɔɖia de va na zia dzi amesi fe ɲɔɔe nye Agɔkɔli. Ekplɔ dukɔ la kple ɲutasesẽ eye esi efe amegãwo mede efe ɲutasesẽmɔwo dzi ne o ta la, ena wowu ame tsitsiawo katã negbe amegã Teglee koe tsi agbe le fia tsitsito Kelemu fe ayedzedze ta. Kelemu yla fofoa de doa de me hetɔ kpɔ de afima abe trɔxo ene nusi wɔe be amea deke menya o.

History

7. Because of the king's cruelty, the majority of the people firmly decided to leave Nōtsie entirely. So they sent out scouts to find a new place to settle. Tsali, a man who was a powerful sorcerer was also among the scouts. All the Dogbo kin held a special meeting with Elder Teglee and made suggestions about their departure. Many preferred to abandon king Agokoli's leadership and go wherever fate led them. Those who didn't want to leave were hardly "a drop in the bucket" and finally, they too came to see that leaving was far better than staying under this unforgiving king.

8. A great discussion broke out as to the way they would go about getting out of the city since there was only one entrance to the whole town and guards were always at it. Some thought they should kill all the gate-guards one night so they would have a way out, but many didn't buy such a murderous idea at all. They thought that everything they did in leaving should rather be done peacefully. After many suggestions, there arose the nice idea that, since they were walled in, it would be better and easier for them to fell a wall and leave in peace. So they advised all the women in the town that whenever they washed dishes, did laundry, or bathed children, they should throw out their water onto the wall, so it would soften.

7. Le fia fe n̄tasesē ta la, duka la fe akpa gāto doe kplikpaa be ele be yewoadzo le n̄tsie kokoko. Le esia ta wod̄o n̄kutsalawo do de nḡo be woadadi n̄afea de afisi woava yi. Tsali, n̄tsu si nye amlimatsilaa de n̄o n̄kutsalawo dome. Dogboawo katã va w̄o takpekpe t̄x̄e le t̄gbi Teglee gb̄o eye wode ađan̄u tso wofe dzodzo n̄uti. Ame geđewo l̄s̄ de edzi be yewoadzo le n̄tsiefia Agokoli fe kp̄okp̄o te, ayi afisiafi si Se afia yewo la. Amesiwo mel̄s̄ de dzodzo sia dzi o la mede kui eve o, eye ml̄ceba la, woawo n̄uto h̄ã va kp̄e be dzodzo anyo sã wu esi yewoan̄o fia makp̄o nublanui sia te.
8. Dikeke gã va do ameawo dome tso mo si dzi woato ado go le dua me la n̄uti elabena agbo deka koe le du blibo la nu eye dzolawo n̄ca enu daa. Amea de wo doe da be woawu agbonudzolawo katã le zã de eka me ale be yewoakp̄o mo adzo, ke ame geđe mede hl̄sdodo susu sia dzi o. Wobui be nusianu si yewoawo le yewo fe dzodzo sia me la, nato n̄utifafa fe m̄n̄ua de bon̄. Le nyamedzdzo geđe megbe la, susu d̄uu sia va dze be, esi w̄onye glikp̄o mee yewole ta la, anyo eye w̄oan̄o b̄ob̄e na yewo be yewoamu gli la afu anyi, ado go le n̄utifafa me. Eyata wod̄o ađan̄u na nȳonuwo katã le dua me be, ne wok̄o agba alo nyã av̄o alo le tsi na de wiwo la, woan̄o tsia fum gbe de glia nu ale be w̄ob̄ob̄o.



History

9. This pouring of water on the wall continued for a long time, and when they saw that the wall was quite soft they made great preparations. Everyone got his things together in the allotted time. They set a rendezvous and when the appointed time came, everyone congregated in groups in the night. Then Elder Teglee took out his dagger and held it up three times, touched the ground and prayed. Following that, Elder Teglee touched the wall three times with his dagger to summon the young men to push on it. Boom! A large section of the enclosure fell to the ground. Then Elder Teglee was the first to be led out of town. They had firmly decided that the women and children should follow him. During all this time, the young men were loudly drumming in the city so that the king wouldn't notice what they were about. In the middle of the night when all was perfectly still, they stopped playing and all together left the town behind.

10. Elder Teglee couldn't go far because he was old and so they stopped at a place they called Betedzēe. There they founded the first town upon moving from Nōtsie.

11. Kelemu had to stop because of his father Teglee's illness, so peoples such as the Ho and Peki left them. But the Danyi, Lavi, Kuma, 8li, Yikpa, Agou and others waited until Teglee passed away. Thereafter, other people left Nōtsie at varying times.

9. Tsi kɔkɔ de glia nu sia yi dzi yeyiyi didia, de, eye esi wokpo be glia bɔbɔ nyuie la, wowo dzadzraɔo gã de. Amesiame fo te efe nuwo kenle yeyiyi doɔɔa de dzi. Woɔo gbe di oye esi azã su la, amehawo katã va fo fu le zãa de me. Tete amegã Teglee tso efe adekpui de asi, eye wɔdoe de dzi zi etɔ, tɔe anyigba hã nenema hedo gbe da. Eyome Tɔgbi Teglee tso adekpui la to glí la zi etɔ heɔe gbe na dekakpuiwo wotu asi gli la. Gbloo! Glikpo la fe akpa gãa de mu dze anyi. Tete wokplo ametsitsia Teglee do goe gbã le dua me. Woɔe da sãe hafi na dewiwo kple nyɔnuwo dze eyome. Le yeyiyi siawo katã me la, dekakpuiwo no uufuf dzi sesiẽ le dua me be fia la nagadze si nu le wo ntui o. Le zã tife esi ame nu kpe Se la, wodzudzo uua fofo eye wo katã woho dzo hegbẽ du la di.
10. Tɔgbi Teglee mete nu yi ngo sã o, elãbe etsi xoxo eye le eyama ta woto de tefea de si woyɔna be Betedzẽe. Wotso du gbãto de afisia le uuuu tso nɔtsie megbe.
11. Ele na Kelemu be woato de fofoa Teglee nu le efe dɔlɛle te eyata dukwo abe Hoawo, kple Pekiawo ene dzo le wogbo. Ke Danyiawo, Laviawo, Kumawo, ðliawo Yikpawo, Aguawo kple bubuawo lala vaseɔe esime Teglee gbẽ xexeame di. Ke dukca dewo hã va dzo le yeyiyi vovovowo me le nɔtsie.

GRAND QUOTIDIEN TOGOLAIS D'INFORMATION

LWOLA
KWADZOVI TREDI

B O Y E Y E

Miafe ntifafa dukplala Avafiawodzifia Eyadema xo Moroko kple Nyidufuta dziquduwo fe amedodowo ha

Miafe ntifafa dukplala avafiawodzifia Eyadema xo amedodo hatsotso et5 nyits Memledagbe eye miefo nu tso hatsotso gbato, si woxo le ndi me, tso Amerika la nu xoxo.

Hatsotso evelia, si ha wogaxo le ndi me, le gbato yome la, nye Moroko dziqudua fe amedodowo.

wo be, yexo du tso Moroko Fia Hassan II gbo ve na exo5 kple hadowola avafiawodzifia Eyadema.

Afeto Ramzi be yewofa vava ku de gbedoqi kadede, siwo le Afrika dukplalawo dome hena numedzodzro kple wo nzewo la nu.

Amedodowo kplala be, yewofo nu kple

Tato Eyadema tso kpekpedeamenewonu kadede, siwo le miafe duko eyeawo dome nu. Miekpoe dzesii le dukplala Eyadema nu be elba ame eye domekoko kple nyatefe le efe susuwo me. Miegakpoe dzesii le enu be, etso de le Afrika kata kple Afrika fe Dekawowo Habobo ga la fe nyawo me.

Afeto Ramzi be, ele be dukplala Eyadema fe violi hena dofekpoko na Afrika dukowo fe xaxawo, efe dzimaqi tsitsi de nutome masomasowo nu kple didi vevie be Afrika nayi ngo la nanye kpodeju na Afrikavi desiafe.

Afeto Ramzi be, Moroko dukoa fe nku le alesi Togo le nko dem gbawotsyogbe to kutriikuku kple movevi dofo de dawowo nu me la nu.

Amedodo hatsotso et5lia, si Tato Eyadema xo la tso Nyidufuta. Memleda fe yeto mee miafe ntifafa dukplala la xo wo. Wofe ngonola nye afeto Denis Baa Kanon, amesi nye Nyidufuta dudonun la agbledenyawogboko'a.

Afeto Denis Baa Kanon gbo na nyadzadzagbalenblawo be, yexo agbalen de tso Nyidufuta dukplala afeto Houphouet Boigny gbo ve na Tato Eyadema gake yemenya emenyawo o.

Afeto Baa Kanon be enye yefe didi be yefe hadowola le Togo naqi tsa va yewo gbo le Nyidufuta, aqi tsa eye yewoadzro nu me tso nusiw hia le kpekpedegunana yewo nzewo le agbledenyawo me nu.

Afeto Baa Kanon be yewole nku de enu be, agbeli somevi wovowowo ba de Togo nyigba dzi. ale yewo susui be anya be wole nku de anyigba nu, anya esiwo ate nu wo le Nyidufuta nyigba ha dzi.



MOROKO KPLE NYIDUFUTA MEDODOWO

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Wofe kplala nye afets RAMZI. dudunola, si kpoa dukaa me nuwo kple Islam konyinnyawogbokpola.

Amesiwo kpe de afets Ramzi nu wonye, afets Majuubi, dukotefensla kple afets Maa Lamine, Moroko Sewafea fe zime-nola fe kpedeguts.

Esi wodo go tso Tato Eyadema gbo la, afets Ramzi gblona nyadzadzogbalenlala-

Kina 'medodowo di tsa de tefe vovovo le miafe dukaa me. Wowo takpekpe ha

Kina dunyagblaha fe amedodowo asieke, siwo va do Lome nyitsa Bradagbe la yi wofe xol3 kple dowsadidi dzi le Yawo-dagbe.

Miafo nku edzi na mi be, esi wova do miafe fiadua me la, Tato Eyadema xo wo fe efe dowafe gbemagbe ke. Le eya yome la, amedodowo do go kple nutifafa Dunyagblaha fe agbonuglawa le RPT fe Afega me afimae akpa eveawo wo wofe dowa-takpekpe gbato le.

Le nufake Kuda la, afets Mivedor, Togo fe Dunyagbgblo Ddzikpaha menala xo Kina 'medodowo de nudukpl3 nu le Tato Eyadema fe nko me.

Esi nu ke Yawo-dagbe la, amedodowo di tsa de tefe vevia dewo; Wodi tsa de miafe dutanyawogbokpoko, dudowafe, afisi dudunola Anani Akakpo Ahianyo, dutanyawo kple kpekpedeamenawo nu kadenyawogbokpola, Dunyagbgblo Ddzikpaha menala xo wo le.

Afets Ahianyo fo nu na wo gba hedji dase le alesi Kina dzi duqua kple dukaa xaa Togo 'medodowo nyuie nonye be wodi tsa yi wo gbo kple xol3 kadede vava, siwo le Togo kple Kina dome la nu Eka de edzi na wo be Togo menyee dzro du na

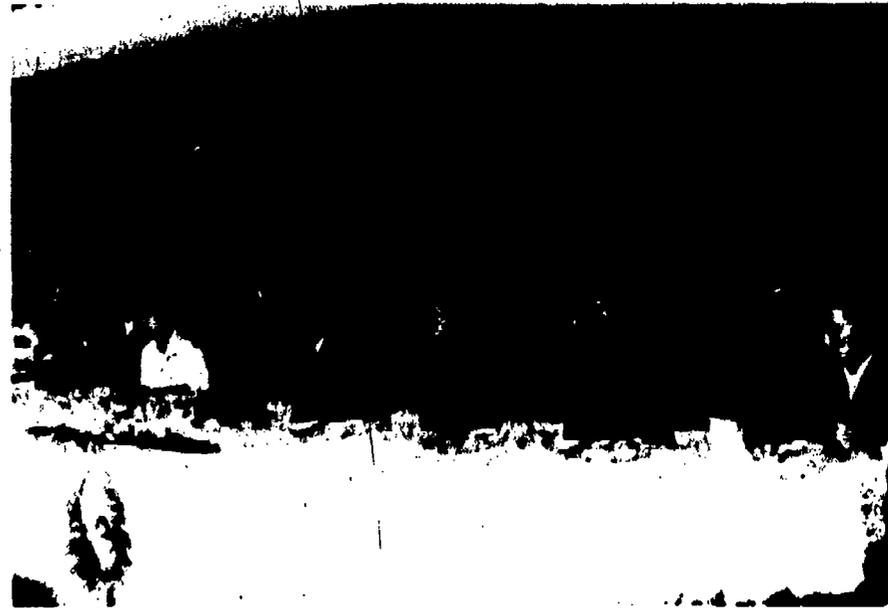
wo o, boq afee wova.

Le nyawo nu dodo me la, amedodowo kplala afets Wu Xueqian gblona be, esi yewova do Lome ko la, yewo kpe dze sii enumake be Togo xo yewo kple l3 le xol3 kple xol3 nyenye gbogbo vavato me.

Kina dukotefensla le Togo afets Yuch

Hsin kple miafe dutanyawogbokpoko dudowafe dzikpola kpo gododo sia tefe.

Amedodowo do go kple Togo dowa-hawo fe tatawo ha gbemagbe. Wogadi tsa de Kpalime, Melidze fe eye wode fuwaa metowo nafe ha.



KINA 'MEDODOWO LE NUDUKPL3 NU KPLE AFETS MIVEDOR

Some Ewe Folk Tales

Listen to this story...About the Frog and the Bee:

Frog and Bee were really good friends. One day, Bee invited Frog to come eat with her. Since Frog knew that Bee prepared sweet things, he didn't tarry. When Frog arrived at Bee's house, he saw a great calabash full of honey and Bee next to it. When Frog moved closer to the calabash in order to put his hand in it, Bee said to him, "Alas, my friend, go wash your hands in the pond before you eat with me."

Frog went many times and washed his hands in the pond, but they always got dirty before he arrived back at Bee's house. The last time around, Bee had drunk all the honey before Frog got back from the pond. Frog went hungry and returned home pitifully.

It wasn't long before Frog invited Bee to come and eat with him. Frog cooked up good things which smelled wonderful. When Bee entered Frog's house, she saw Frog with the good food. Yet, when Bee got near the food, Frog said to her, "My friend Bee, you can't eat with me, because you're singing. Go to the entrance of the house and leave your singing there."

Bee did so many times, but she couldn't stop singing. And finally Frog had finished the meal. From that day on, Frog and Bee became enemies. And neither greets the other any more.

Glitoto adewo

Mise gli loo...Gli tso dze Akpokplo kple Anyi dzi:

Akpokplo kple Anyi wonye xol5 vevie. Gbedeka la Anyi kpe Akpokplo be woava du nu kple ye. Esi Akpokplo nya be Anyi dana nu vivi ta, metsi megbe o. Esi Akpokplo da do Anyi fe afeme la, ekpo anyitsi le tre ga de me eye Anyi le egbo. Esi Akpokplo te de tre la gbo be yeade asi eme la, Anyi gbo ne be, Ao, xonye yi tome da klo wo asiwo hafi nava du nu kplim. Akpokplo yi tome da klo efe asiwo zi ged e gake de ko wofona di hafi woava doa Anyi fe afeme. Zi mamletc la Anyi no anyitsi la vo hafi Akpokplo tro tso tome va do afea me. Akpokplo tsi numadu eye wotro yi efe afeme nublanuitce.

Etefe medidi hafi Akpokplo ha kpe Anyi be woava du nu kple ye o. Akpokplo da nu nyuiewo siwo le uevem lilili. Esi Anyi gedc Akpokplo fe afeme la ekpo Akpokplo le nu du nyuie la gbo. Kem esi Anyi gogo nu du du la, Akpokplo gbo ne be, Xonye Anyi, metenu du nu kplim o. Elabena ele ha dzim. Yi de afela fe monu eye na de asi wo hadzidzi la de afima. Anyi wo esia zi gedc gake metenu de asi efe hadzidzi la o. Eye mlceba la Akpokplo ha du nu la vo. Tso gbemagbe dzi la Akpokplo kple Anyi wotro zu futc. Eye ameadeke megadoa gbe na novia o.

Some Ewe Folk Tales

Listen to this story...About the Plantain and the Banana:

In the olden days, Plantain and Banana were good friends. One day, a great quarrel arose between them. Banana hit Plantain in the stomach and bent him. Plantain took a big stick, hit Banana on the head, and shortened him.

Mise gli loo...Gli tso dze Abladzo kple Akɔɔu dzi:

Le blema me la Abladzo kple Akɔɔu wɔnye xɔlɔ. Gbedeka la dzre gã de va dzo de wó dome. Akɔɔu to ko dome na Abladzo eye Abladzo xa gobaa. Abladzo hã tso ati gã de fo tame na Akɔɔu eye Akɔɔu to de eme zu kpui.

A Few Traditional Songs

1. If they ask about me
If they ask about me
If they ask about me
Tell them I've "gone home"

2. On the day that I die you and I
Next to the grave will lie
There I will say farewell my love.

Come with me, my love.
Why are you abandoning me?
Come with me my love, oh, oh, oh,
Brigitte, don't be angry

3. When my time comes I will be helpless
When my time comes I will be helpless
When I head home then I won't be seeing you.
Alas, my love, when my time comes I will be helpless.
It's not hard, take it to God.
See what death has done to my years.
See what death has done to my years.

4. My child, alas, my child
My child, alas, my child
This is my most beloved
For whom I never would accept it.

5. Man, say, why,
Are you fretting so?
In this world, we're but strangers
In this world, we're but strangers,
It's heaven that's our home.

Hadzidzi ueewo

1. Ne wobia tanye se
Ne wobia tanye se la
Ne wobia tanye se la
Gblo nawo be meyi afe loo.

2. Gbesigbe maku la nye kpili wo ayi
Aḡa mlɔ yɔḡo nye la to
Afima lɔlɔ xede nyuie.

Lɔlɔ va ḡm ḡa.
Nuka ḡuti ne gblem ḡi?
Lɔlɔ va ḡm ḡa, aye aye aye
Brigita, mega bi dzi o.

3. Esi ne wɔm la nye ya metsi yaa
Esi ne wɔm la nye ya metsi yaa
Esi meyi afea me la nye mekpɔ wo o.
Ao, lɔlɔ esi ne wɔm la nye ya metsi yaya, ao loo.
Mele vevie o, tsɔe na Mawu,
Kpɔ alesi ku gbã fe nam ḡaa
Kpɔ alesi ku gbã fe nam ḡaa.

4. Vinye, ao vinye
Vinye, ao vinye
Esia enye lɔlɔ la,
Si gbɔ nye melɔa nu le o.

5. Amegbetɔ, nuka ḡuti,
Ne le dzi tsim ale gbegbe?

Xixe sia me la, amedzro ye mienye,
Dzifo ye nye afe nami.
Xixe sia me la, amedzro ye mienye,
Dzifo ye nye afe nami.

A Few Ewe Traditions

Bringing Out the Child

1. The practice of this custom is very important among our Ewe peoples. Our ancestors believed that if they didn't "bring out the child," and give him the proper rites, then they couldn't take the baby out in public, to the market, or to any gathering. The bringing out of the child on the eighth day has come to be that which people pay the most attention to among the Ewe peoples.
2. When the child is brought out on the eighth day, all close relatives and friends are informed to come gather in the house where they're going to bring out the child in the morning. When they have gathered, a person who has the same birthday as the child puts it on the ground in the courtyard, and anoints it with fresh water, saying: "I have brought you out today, may our forefathers and mothers all watch over you that you may be strong and reach their resting place."
3. "May your head uphold your parents and all your family. May swarthy arms and all things humanly good come to be yours." After that, they again anoint the child with fresh water, and when it is crying, another person who sees it says loudly that he has found a child. The mother immediately comes and says it is hers, she will take it. The person who found the child sets a price with her of a pesewa or a shilling before agreeing to give the child up to its mother. When the child's mother has thus taken the child, then the father gives everyone drink and everyone wishes good luck to the child by giving different sorts of gifts.

Circumcision

When someone bears a boy-child and he is at least eight days old, they circumcise him. This means that they take a knife and remove the flesh that is on the end of his penis. However, these days, circumcision may be done in the hospital as well as at home.

Ear-Piercing

This practice is the business of girls' parents. Women pierce girls' ears and, just as for circumcision, they seek the person who knows the practice to carry it out. When a child's ears have been pierced, a small string is left in the piercings and tied there. The child's mother puts coconut oil on the piercings until the wounds heal.

Ewe Konu Adewo

Vihehedego

1. Konuwowo sia le vevie nuto le mi Ewe dukɔ la dome. Mia togbiwo xɔe se be ne womehɔ deɔvia de go, wo konuwo ne o la, ekema womatenu atso vidzie ma ado goe de amewo dome, asime loo alofofofea deke o. nkeke enyia gbe fe vidzi hehe de go va zu nusi dzi amewo kata da asi do wu le Ewe dukɔ la me.
2. Ne wohea deɔvia de go le nkeke enyia gbe dzi la, woklaa fometo siwo kata te de ame nu la kple xɔwo va foa fu de afe si me wole deɔvia he ge de go le la le ndikanya. Esi amewo va fo fu va la, amesi fe azagbe deɔviadzɔ la kɔne dana de anyigba le xɔxɔnu, eye wodea asi tsi fafe me hlena de edzi, gblɔna bena: mehe wo de go egbea; togbeawo kple mamawo kata nakpo ta wo nana sesie ade togbeawo kple mamawo kata deɔfe.
3. Wo ta na he dziwolawo kple fomea kata. Abɔka drika, nunyɔnameawo kata nava to dziwo. Egbegbe la, wotsɔa deɔvia mlɔa anyi de xɔxɔnua hehlea tsi fafe via de de enu, eye ne eie avi fam la, ame bubu si kpɔla, dona gblɔna be yefo deɔvi. Enumake dadaa vaa gblɔna be ye vie, yeaxɔe. Amesi fo deɔvia la doa asi ne kavege loo aloo siliŋ hafi lona dea asi le deɔvia nu na dadaa. Ne vidadaa xɔ deɔvia alea va la, ekema vitɔa naa aha amewo kata eye amesiame dia dzogbenyuie na deɔvia to nunana vovovowo me.

Auatsotso

Me amea de dzi nɔtsuvi eye woxɔ tso nkeke enyi dzi heyi ko la, wotsɔa aua ne. Esi gomee nye watsɔ he deɔde aɔe ayi si le deɔvia fe auanu nu la da. Vɔa, le fiafa me la, watenu atso aua na deɔvia le kɔdzi abe afeme ha ene.

Tɔnɔnɔ

Do sia nye nyɔnuvi dzilawo fe nya. Nyɔnuwo nɔa to na nyɔnuviwo eye abe auatsotso ke ane la, amesi nya ewowo lae wodina de enu. Esi wonɔa to na deɔvia va la, woglea ka kpuia de de tɔnɔnɔ la me si wosana. Vi dadaa nɔa nefimi dɔm tɔnɔnɔ la vaseɔe esime abia kuna.

A Few Ewe Traditions

Asking for a Wife

1. Among the Ewe peoples there are many different ways of asking for a woman's hand. For example: The girl's parents themselves promise her to a man or boy they see as being serious, well-behaved and inclined to raise a family. In this case, if a man accepts the woman promised to him in marriage, then he helps out the girl's parents in small ways.
2. However, the one shortcoming to this is that sometimes when the young women grow up, they no longer accept to marry the man promised to them in their childhood.
3. For this reason, some parents prefer to have their sons themselves find suitable women, ask their permission and hear good things about them before they (the parents) ask for their hand. Before they ask for a woman's hand, the man's mother, uncle, or other respected family member sets up a meeting with the woman's mother. When the day arrives, then the requestors get up early to go ask for the woman's hand from her mother or those family members they had already met with.
4. When the woman's mother and relatives finish hearing the words of request, they say they have heard them, will think about them and will give an answer later. When the requestors have gone home, the mother calls her child and asks whether she will agree to marry the man who is asking for her hand. If the woman accepts the proposal, then after two or three days, when the requestors come back, the mother tells them that she has sought the permission of her daughter who agrees to marry their son; therefore, there is no reason to refuse on her own account. She tells them in addition that "it takes two to tango," therefore they should go see the woman's father.

Marriage

1. Among the Ewe, when a man is going to take a wife, he buys one or two goats. He has these goats slaughtered and "red pate" prepared for the woman's parents; and they too distribute good things to set among the neighbors. After that, the man--the bridegroom--also slaughters a chicken, divides it into two parts, and sends one part to the woman he is marrying.
2. When night falls, the man sends someone to the father and mother-in-law (telling them) to send his wife to him. The messenger goes and returns empty-handed twice before they give the woman up to her husband.
3. The woman's thought about this practice is that, if they don't do it, when the day of a quarrel comes, her husband will insult her saying he didn't beg her to come into the conjugal home.

Nyɔnu Tabiabia

1. Nyɔnu tabiabia fe mɔnu vovovowo li le Eue dukɔwo dome. Le kpɔdɛnu me: Nyɔnu dzilawo nɔto doa wo via nugbe na nɔtsu alo dɛkakupi fometo si wokpo be efe mɔ vena, nɔnɔme nyui le esi eye woava he fome la. Le go sia me la, ne nɔtsua dɛ lo dɛ nyɔnuvi si nugbe wodo ne dɛdɛ dzi la, ekem ena kpekpedenɔfo viviwo wɔm na nyɔnuvia dzilawo.
2. Ke afɔkudzedze dɛka si le esia me lae nye be yeadewoyi ne nyɔnuviawo va tsi la, wo megalɔna be yewoade nɔtsu si wotsɔ yewo na le dɛvime la o.
3. Le esiata dzilaa dɛwo lo wu be yewo vi nɔtsuviwo nɔto nakpo nyɔnuvi siwo nyo na wo, wo bia gbe wo eye wose nya nyuia dɛ tso wo nu la hafi yewoabia eta na wo. Hafi woabia nyɔnuvia dɛ ta alea la, nɔtsuvia dada, nyruia alo fometo dɛ si dze bubu la yina doa nyaza nyɔnuvia dada. Ne nkekea dɔ dzi la, ekema nyɔnutabiala siawo fɔa fɔnli dɛbiaa nyɔnuvi la ta le vinɔa kple efometo siwo wodi da di la gbɔ.
4. Ne vi dada kple etowo se tabianyawo va la, egblɔna be yeseɛ, yeabu enu eye yeado nu na wo emegbe. Ne nyɔnutabialawo dzo yi afeme la, vinɔ la yɔa via, eye wobianɛ be elo be yeade nɔtsu si le eta biam la mahã? Ne nyɔnuvia lo dɛ dɔdɔa dzi la; ekema le nkeke eve alo etɔ megbe, ne ametabialawo gava la, vinɔ la gbɔna nawo bena, esi yebia gbe ye vi la, eya hã lo be yeade wo vi nɔtsu la, eyata gbegbea dɛke melɛ yea ye nu o. Egblɔna kpena dɛ enu na wo be dɔ dɛka medzia vi o, eyata woayi dɛ vi fofɔ la gbɔ.

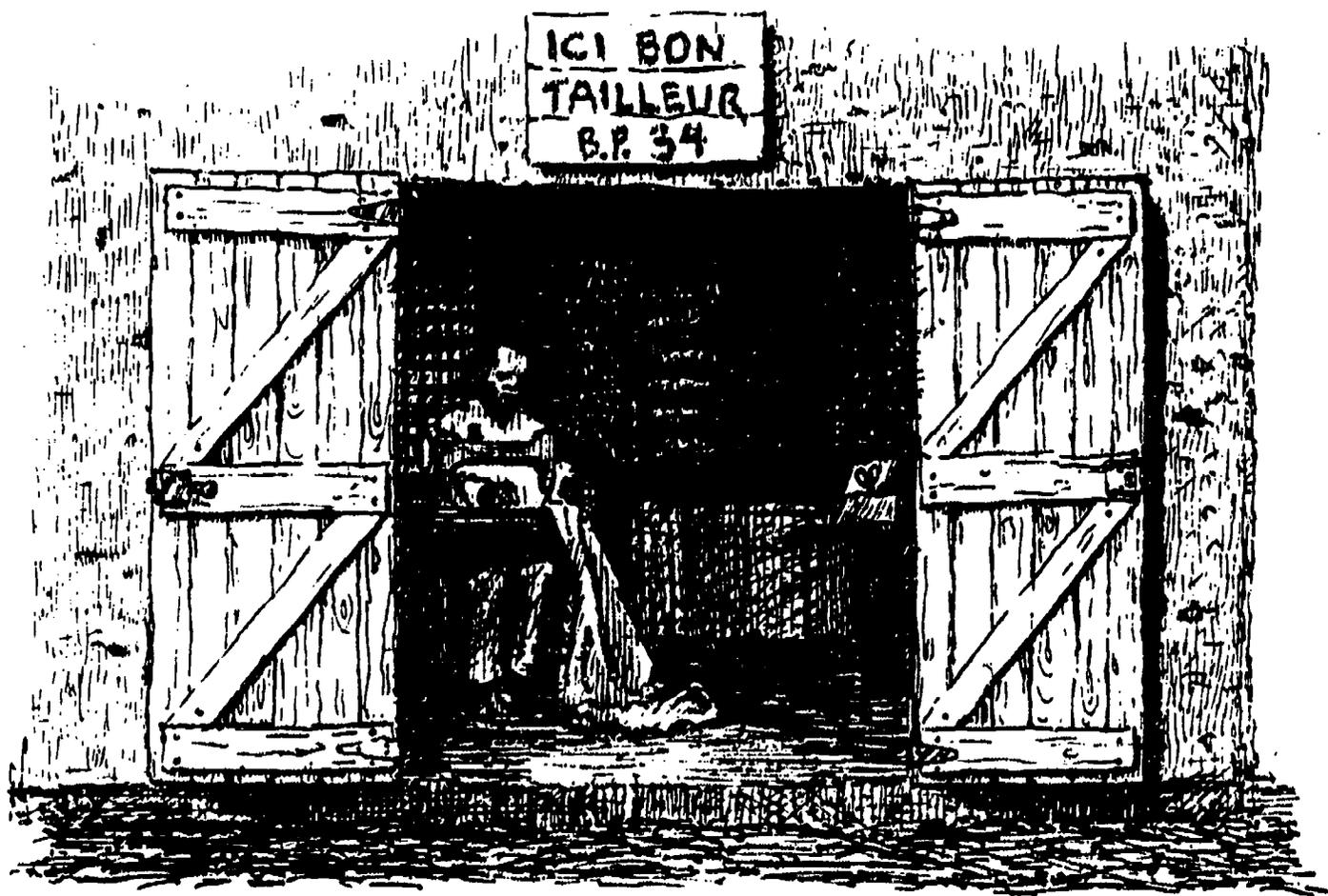
Sroɔdɛ

1. Le yedome ne nɔtsu le nyɔnu kplɔ ge la, eflea gbɔ dɛka alo eve. Enana wowua gbɔ siawo eye woɔaa dzenkple dɔna dɛ nyɔnuvia dzilawo eye woawo hã ma nuɔɔɔua vivivi na kɔma metowo. Esia megbe la, nɔtsu, nyɔnuɔdela la gawua koklo dɛka eye womaa eme dɛ akpa eve tsoa akpa dɛka dɔna nyɔnu si dɛm wole la hã.
2. Ne fiẽ dɔ la, nɔtsuvi la dɔa ame dɔna dɛ tɔa kple loxoɔa bena woakplɔ ye sro la va na ye. Amedɔdɔ dena zi eve trɔna gbɔna fuflu, etɔlia hafi woɔea asi le nyɔnuvia nɔti na sroa.
3. Nyɔnuvia fe susu le esia wɔwo nɔtie nye be, ne yemewo nenema o l ekema le dzrewogbe la, ye sro nɔtsua adzui na ye be yemede ku na ye nyɔnu hafi yeva atsufe la o.

General Skills

As you begin to use your Ewe, you will find that you need many general skills and lots of general information and vocabulary. Sometimes you will get this information from newspapers and other printed matter. Sometimes you will find it useful to develop specialized vocabulary lists. We have left the following worksheets for you to use as a general skills scrapbook and notebook.

PART II
TECHNICAL SKILLS



Technical Skills

Going to Meetings and Making Speeches

Salutations and Introductory Phrases:

1. I greet you all.
2. Peace to you. (Through unity.)
3. Attention please.
4. It is a great pleasure for me to have everyone gathered here.
5. Let me express my ineffable gratitude to you all for your presence.
6. Now we will begin our meeting. The person who will speak first is Mr. Awlime. He is the person who will talk about our reason for meeting here.
7. Our meeting's theme is that we will talk to you about the well-being of our students, boys and girls, especially matters of health.
8. My earnest listeners, these are the affairs at hand. If anyone has a question, feel free to ask it.

Beginning a Speech:

9. I don't have a lot to say. However, I emphasize that...
10. I am an American volunteer and I was sent to work in your village.
11. Let me first thank you for your good will.
12. Tell the chief that I greet him. (Said to his spokesman.)
13. Tell the chief that tomorrow I will start my work with the villages.

Closing:

14. Let me say that our meeting ends here. I thank you all for your cooperation. Go in peace. (May you reach home safely.)

Takpekpenyaḡoḡo

Gbedowowo & Kpɔkpɔyideme:

1. Medo gbe nami katã.
2. ḡutifafa nami. (Le ḡekawowo me.)
3. Agoḡo nami.
4. Enye dzidzɔ ḡã ḡe nam be, amesiame va fo fu ḡe afisia.
5. Mele akpe manyagblɔe ḡã ḡe dem nami katã ḡe miafe vava la ta.
6. Azɔ miadze miafe takpekpea ḡome. Amesi afo nu ḡbã'la enye afetɔ Aulime. Eyae nye amesi afo nu tɔc nusi ta miava kpe ta ḡe afisia ḡu.
7. Miafe takpekpe fe nyati enye be, miako nu nami tso miafe sukuviwo, ḡetugbuiwo, ḡekakpuiwo, fe agbenɔɔ ḡuti, vevieto enye lãmese nyãwo ḡuti.
8. Nɔvi toḡola veviewo esiawoe nye nya siwo miehe ve nami. Ne babia le amede si la, atenu abia fãa.

Gbefadede fe Gɔmedzedze:

9. Nya fũu mele asinye o. Vɔa mate gbe agblɔ be...
10. Menye Amerika lɔlɔnu dɔwɔla eye woḡom ḡa be mava wɔ dɔ le miafe du me.
11. Mele akpe dam nami do ḡɔ ḡe miafe lɔlɔnu nyuie ta.

Le Fia Gbɔ:

12. Se neḡo fia gbɔ be mado gbe ne.
13. Se neḡo fia gbɔ be etɔ la madze dɔnye wɔwɔ ḡome kple dukwo.

Nuwuwu:

14. Magblɔ nami be miife takpekpe la wu enu ḡe afisia. Mele akpe dam nami katã ḡe miafe lɔlɔnu nyuie ta. Miade mia' fewo me nyuie.

Technical Skills

Construction

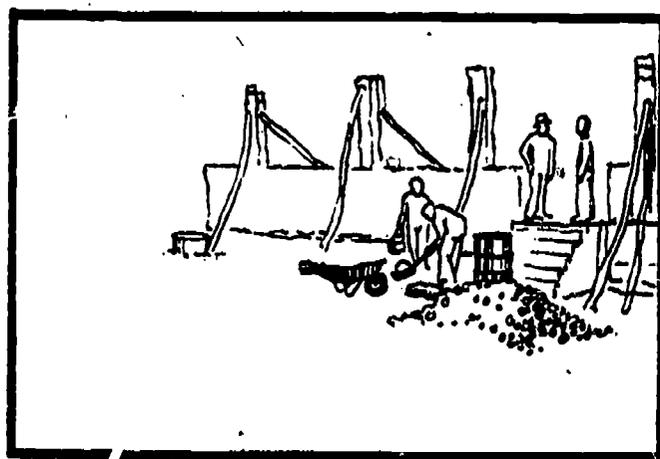
- | | |
|-----------------------------|--------------------------|
| 1. to draw/bring water | 9. build a small magasin |
| 2. to bring sand and gravel | 10. find iron-workers |
| 3. to load cement | 11. blueprints |
| 4. to unload cement | 12. to measure |
| 5. to put in the magasin | 13. to mix cement |
| 6. to buy re-rods | 14. to lay a foundation |
| 7. to buy wood | 15. ceremonies/libation |
| 8. to buy iroko | 16. to make bricks |

1. Have the women bring us water.
2. There is no more water in the pond. Let's call the chef-cir.
3. We'll load the cement in Lome.
4. Somebody go unload the cement.
5. The cement is in the magasin.
6. Don't let it harden.
7. Where can we get wood?
8. Where is iroko not too expensive?
9. Who can find us some iron-workers?
10. The government will send us masons.
11. Who can read blueprints?
12. What is the width of this building/room?
13. And its length?
14. And its height?
15. Who knows how to mix cement?
16. We will do the ceremcnies before laying the foundation.

Xɔtutu

- | | |
|---------------------|-----------------------|
| 1. ku tsi | 9. tu agbaxɔ vie |
| 2. ku ke kple kpeku | 10. di gagblalawo |
| 3. do simiti | 11. xɔtutudodotata |
| 4. de simiti | 12. xɔ dzidzewo |
| 5. de agbaxɔ me | 13. blu simiti |
| 6. gavi fefle | 14. do gamedokpewo |
| 7. ati fefle | 15. kɔnu/gbedododa |
| 8. woɖum fefle | 16. kpe meme/kpe fofo |

1. Na nyɔnuwo na ku tsi nami.
2. Tsi vɔ le tɔme. Miayɔ commandã.
3. Miado simiti le Lome.
4. Amewo woayi de simiti.
5. Simiti le agbaxɔ me.
6. Megado kpe o.
7. Ameka gbɔ miayi kpo ati le?
8. Afikae woɖum mexɔ asi le o?
9. Amekae atenu akpɔ gablalawo nami?
10. Dzigudu aɖo kpedolawo de da mi.
11. Ameka atenu axle xɔtutudodotata?
12. Xɔsia fe kekeme enye nene?
13. Efe didime de?
14. Efe kɔkɔme de?
15. Amekae nya simiti bublu?
16. Miawɔ kɔnuwo hafi aɖo gamedokpe anyi.



Construction

- | | |
|------------------------|------------------------|
| 1. to level the ground | 4. to put up the beams |
| 2. to pack the earth | 5. to put on the roof |
| 3. to cut wood | 6. to do crepissage |
| | 7. to paint |

1. The apprentices will be making bricks.
2. The children will bring dirt to fill in the holes.
3. The carpenters have finished cutting the wood.
4. Put up the beams.
5. Only the corrugated iron is left (to do).
6. There is enough money to do crepissage and to paint.

1. anyigba ne sɔ
2. te anyigba
3. tso atiwo/lã atiwo

4. da akpalɛ
5. gba xɔ
6. wɔ plasta
7. si akalo

1. Dɔsrɔviwo nana kpe fom.
2. Dɛviwo aku ke axe dowo.
3. Atikpalawo lã atiwo vɔ.
4. Miada akpalɛwo.
5. Ekpɔɔ zingi.
6. Ga le, miateŋu awɔ plasta eye miasɪ akalo hã.

Technical Skills

Digging Wells

1. well
2. water level
3. divining water
4. rope
5. shovel
6. hoe
7. bucket
8. ladder

9. dig
10. dirt removal
11. descend
12. deep
13. depth
14. hole
15. wide
16. widen

1. We'd like to dig a well here.
2. Can you do divining?
3. We're looking for a good water table.
4. Did they bring the rope, bucket, shovel and hoe?
5. Is it going (down) okay?
6. Bring out the dirt a little faster.
7. What is the depth now?
8. Make the hole wider.

Vudokuku

- | | |
|-------------|-------------|
| 1. vudo | 9. ku |
| 2. tsi xaḡe | 10. ke ḡeḡe |
| 3. tsi didi | 11. ḡiḡi |
| 4. eka | 12. yi to |
| 5. sofi | 13. to yiyi |
| 6. agblenu | 14. edo |
| 7. tɔkpo | 15. keke |
| 8. atrakpui | 16. akeke |

1. Miedi be miaku vudo ḡe afisia.
2. Miatenḡu adi tsi a?
3. Melé tsi teḡe nyuie aḡe dim.
4. Wotso ka, tɔkpo, sofi kple agblenu ve a?
5. Ele yiyi hafi a?
6. Ke ḡeḡe ne so vie.
7. Aleke efe to yiyi le fifia?
8. Doa ne keke ḡe dzi.

Digging Wells

- | | |
|----------------------------------|------------------------|
| 1. to deepen | 7. to be full of water |
| 2. rock | 8. to do masonry |
| 3. to break through, pierce rock | 9. leak |
| 4. to set off dynamite | 10. to leak |
| 5. to run dry | 11. muddy water |
| 6. clear water | 12. salty water |

1. Go deeper
2. A rock has blocked our path.
3. Can you break through it?
4. Who knows how to work with dynamite?
5. The well runs dry and refills itself.
6. Who does masonry?
7. Where's the leak?
8. Our water is nice and clear.
9. Our water is muddy.
10. Our water is very salty.
11. Can we use a pump?

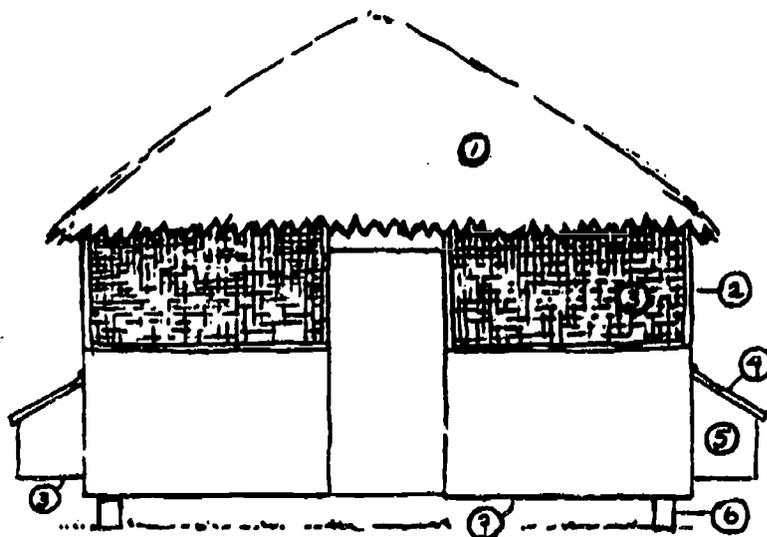
- | | |
|----------------|---------------------|
| 1. neyi to | 7. vudo yɔ kple tsi |
| 2. ekpe | 8. kpeɔɔɔ |
| 3. kpenɔɔ | 9. gago |
| 4. da ɔu mumu | 10. ele sisim |
| 5. tsi fe vɔvɔ | 11. tsi wɔ baba |
| 6. tsi kɔkoe | 12. dze tsi |

1. Ne goglo wu.
2. Ekpea ɔe xe mɔ nami.
3. Miatenu aɔe a?
4. Amekae nya ɔu mumu nɔti?
5. Tsi dzina eye wo gavɔna.
6. Amekae ɔo kpe a?
7. Afika gagoa ɔe?
8. Miafe tsi kɔ nyuie.
9. Miafe tsi wo baba.
10. Miafe tsi ve dze nɔti.
11. Miatenu awɔ pɔmpɔ a?

Raising Chickens

- | | |
|--------------------|--------------------|
| 1. hen | 9. the plague |
| 2. cock | 10. to lay eggs |
| 3. mating | 11. to sit on eggs |
| 4. henhouse | 12. to hatch eggs |
| 5. watering-trough | 13. chicks |
| 6. manger | 14. feather |
| 7. grains | 15. comb |
| 3. medicines | 16. veterinary |

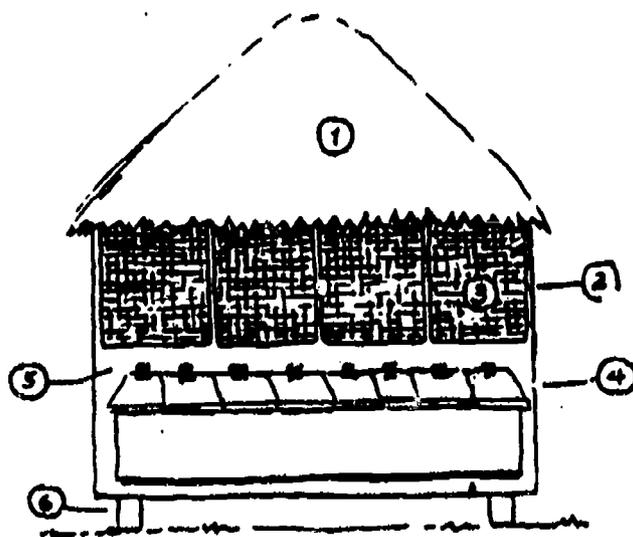
1. What race of chickens is this?
2. The cocks are fighting.
3. They're not mating with the hens.
4. This is the chickens' watering-trough.
5. Give corn, millet, rice to your chickens.
6. Toss it on the ground in their manger.
7. The plague is a serious illness. It comes and kills all your chickens.
8. These hens are laying.
9. These are sitting.
10. These are hatching.
11. The chicks are not well.
12. They have diahrrea.
13. This one has no feathers.
14. The color of this comb isn't normal.
15. I'll call the vet to come and see you.



Koklonyinyi

- | | |
|-------------|--------------------|
| 1. koklonɔ | 9. adza |
| 2. koklotsu | 10. aziɔɔɔɔ |
| 3. atsudodo | 11. azidɔɔɔ |
| 4. koklokpa | 12. vifofo |
| 5. tsinofe | 13. kokioviwo |
| 6. nuɔufe | 14. efu |
| 7. nukuwo | 15. atotsu |
| 8. atikewo | 16. lãwo fe dɔyɔla |

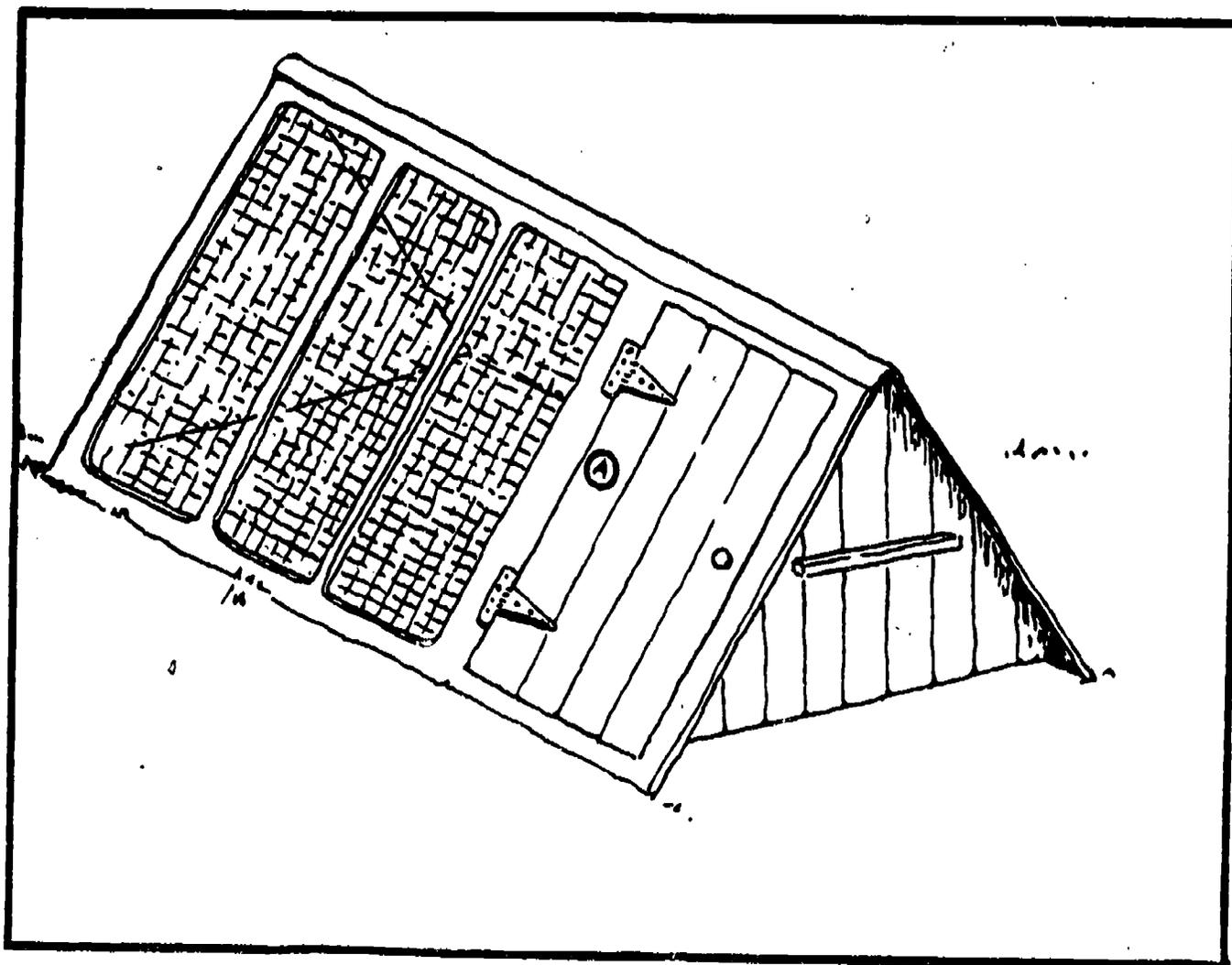
1. Koklo hatsotso kae nye esia?
2. Koklotsuwo le dzre wɔm.
3. Wo mele koklonɔwo liam o.
4. Koklowo fe tsinofe enye esi.
5. Miena ebli, efo, mɔli miafe koklowo.
6. Miefone ɔe anyigba le wofe nuɔufe.
7. Adza enye dɔ vɔɔi. Eva wua miafe koklowo katã.
8. Koklo siawo le azi ɔɔm.
9. Esiawo le azi dɔm.
10. Esiawo fo vi.
11. Kokloviawo fe lãme mele nyuie o.
12. Wole mi nyem.
13. Efu mele esia nɔti o.
14. Atotsu sia fe kola menyo o.
15. Mayo lãwo fe dɔyɔla neva kpɔ mi ɔa.



Raising Rabbits

- | | |
|--------------------|--------------------|
| 1. rabbit | 5. manger |
| 2. rabbit (female) | 6. watering-trough |
| 3. baby rabbit | 7. fur |
| 4. cage | 8. to skin |

1. My male rabbits aren't mating with the females.
2. How many babies did she have?
3. Who can build us some cages?
4. Mix this medicine into their water.
5. Can you find some good grass for us?
6. Take off the skins so you can send them to Europe.
7. This one's eyes are bad.
8. It's ears are full of wax.

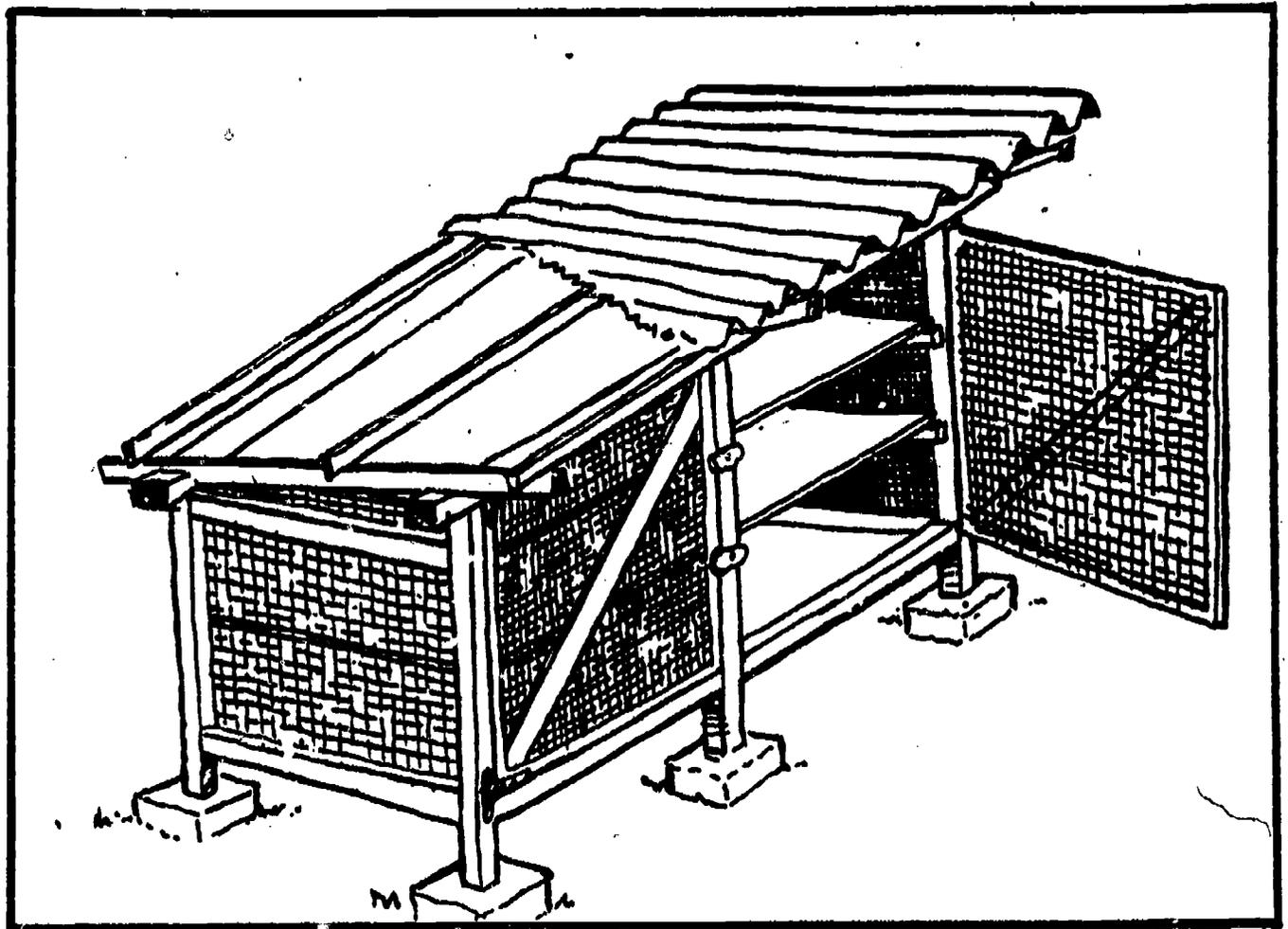


F̄mizinyinyi

1. f̄mizi
2. f̄mizin̄o
3. f̄mizivi
4. gadza

5. nuḍufe
6. tsinofe
7. efu
8. ḍe agbal̄e

1. F̄mizitsu nyewo mele f̄mizin̄owo liam o.
2. Vi nenie wodzi?
3. Amekae atenu awo gadza nami?
4. Ge atike sia ḍe tsime nawo.
5. Miatenu akpo gbe nyuie nami a?
6. Miḍe agbal̄owo alebe miats̄o aḍo ḍe yevu de.
7. ŋku menyo na esia o.
8. Efe to dze akpa.



Raising Cattle

1. enyitsu
2. cow
3. calf
4. dairy cow
5. beef (meat)
6. hump
7. horn
8. tail
9. tse-tse fly

10. anemia
11. vaccination
12. abcess
13. worms
14. vermifuge
15. sprain
16. fracture
17. to plaster
18. castrate

1. This bull is healthy.
2. Has this cow ever calved?
3. We're not looking for dairy cattle.
4. Some like cattle with humps.
5. Beef are sold by weight.
6. De-horn calves when they're young.
7. This one got its tail in the manure.
8. Tse-tse flies shouldn't ruin your cattle.
9. This pregnant cow is anemic.
10. This one's hoof is split in back.
11. This bull's teeth are too rotten.
12. Have your cows vaccinated.

Enyinyinyi

- | | |
|------------------|----------------|
| 1. anyitsu | 10. tete |
| 2. anyinɔ | 11. abui dodo |
| 3. anyivi | 12. nutete |
| 4. nyinɔtsi nala | 13. vɔklui |
| 5. anyila | 14. vɔkluitike |
| 6. ekpo | 15. ɔɔli |
| 7. ezoti | 16. nene |
| 8. asike | 17. de akalo |
| 9. tsetsemu | 18. te |

1. Enyitsu sia fe lãme le nyuie.
2. Enyino sia dzi vi kpo a?
3. Miele anyino siwo na nɔtsi dzim o.
4. Amedewo lɔna enyi si ɔo kpo.
5. Enyi fe kpekpe ye wo dzrana.
6. Miɔe ezo na anyiviwo le ɔevime.
7. Esia tso efe asike ɔe mi me.
8. Tsetsemu megatsɔ miafe lãwo.
9. Enyino sia si efu le la te.
10. Esia fe afo fee le megbe.
11. Enyitsu sia fe aduwo gble akpa.
12. Mina woano abui dom na enyiwo.

Technical Skills

Animal Traction

- A. Why should you have oxen do the field work (work in the fields)?
1. So that a man's job is easier.
 2. So that less time will be needed. With two oxen, you will work an acre in only four days. However, with a hoe, it will take much longer.
 3. So that the abundance of the crops will increase: by doing better work in better time; by increasing the size of the fields.
 4. So that the oxen manure will nourish the soil and the crops grow better.
 5. So that carrying loads of firewood or water will be easier for the women.
 6. So that you can get water from far away for the home and garden.
 7. So that you can make a profit on the sale of the oxen. Because they have good meat on them after three or four years' worth of work.

Animal Traction

B. Choosing Oxen

1. You should choose two oxen of about the same age.
2. Thus they can work together for a number of years.
3. Don't get oxen that are too old. Training old oxen is hard; after training, they work only for a short time.
4. Don't get oxen which are still (too) young: they have no strength, they're not full grown yet, their bones aren't strong. A young steer that is working doesn't grow.
5. Get oxen that are three years old: that have four teeth. At the time they have four teeth, they are strong enough to be able to work. They're good for a number of years.

C. You should choose:

6. Oxen that are big and heavy, that are strong.
7. Oxen that are well-formed: their bones and muscles are full grown, their feet are good and strong.
8. Oxen that can't walk well aren't good for working.
9. The way oxen walk will show they can work well
10. The horns should be strong. One can't tie a yoke on oxen whose horns are broken or bad.
11. Oxen of about the same size.

B. Enyiwo tiatia.

1. Miatia enyi eve siwo fe efe nye deka.
2. Eye, woatenu awa do de du na efe didiwo.
3. Migatsɔ enyi siwo tsi akpa o. Enyi tsitsiwo fe hehe senu; le hehe megbe la, wowona do le fe kpui me ko.
4. Migatsɔ enyi siwo metsi o: nusẽ mele wonuti o, wo metsi va o, wofe fuwo mesenu o. Enyi dekakupi si le do wam la metsina o.
5. Miatsɔ enyi siwo xɔ fe etɔ: adu ene. Le adu ene yi la, enyiwo do nusẽ atenu wa do. Woatenu anɔ anyi na fe gede.

C. Miatia:

6. Enyi siwo lolo eye wo kpena hã nusẽ le wo nuti.
7. Enyi siwo kpɔ lãme nyuie: efuwo kple lãkɔe woatsi nyuie, afɔtiwo woado nusẽ nyuie.
8. Enyi si matenu azɔ nyuie o la menyo na dawawo o.
9. Enyiwo fe zɔzɔme afia ne woatenu awa do nyuie.
10. Zotiwo na kpɔ nusẽ nyuie. Wo matenu abla kakuti de enyi siwo fe zotiwo ne alo womenyo nyuie o la nuti o.
11. Enyi siwo fe lolome anye deka.

Animal Tracton

D. Training Oxen

1. If oxen are well trained a single man can use them and they will work well too.
2. When oxen are in training, or when they're not yet trained, three men should guide them:
3. One man in front; the second man on the side; the third man holding the plow.

E. How does one train oxen?

4. Oxen must be used to being driven by a man.
5. If a man is cruel to his oxen, or beats them, they will be frightened and become nasty.
6. When a man takes care of his oxen, for example he gives them a little salt to eat, the oxen will be calm and more obedient.
7. Thus, after that, you can teach your oxen to carry a yoke.
8. If the oxen don't work for, say six months, they lose their good habits.
9. During the dry season when field work is done, you can have your oxen pull loads.
10. This will insure that they don't lose their good habits.

D. Eniwo fe hehexo

1. Ne eniwo xo hehe nyuie de la nutsu deka atenu akplo wo eye woatenu awo do nyuie ha.
2. Ne eniwo le hehete, alo womexo hehe vo o la, nutsu eto woatenu akplo wo:
3. Nutsu deka ano ngo; nutsu evelia ano axame; nutsu etilia ale agbledemo la.

E. Aleke woaher eniwo do?

4. Ele be eniwo nana nutsu fe kpokplo te.
5. Ne nutsu le nuta sem le eniwo nuti alo ele wo fom la, eniwo woano vavom, eye woawo anyra ha.
6. Ne nutsu lea be na efe nyiwo la, le kpodeume ne nawo edze vie na wadu la, eniwo ano anyi kpoo ado to nyuie.
7. Eye, emegbe la, miafia kokuti fe hehe miafe nyiwo.
8. Ne eniwo mele agbledemo nuti abe yleti ade o la, woabu wofe nancome nyuiewo.
9. Le kuqiyi ne agbledemo vo la, woatenu aza eniwo na agba kuku.
10. Esia ana be womabu wofe nancome nyuiewo o.

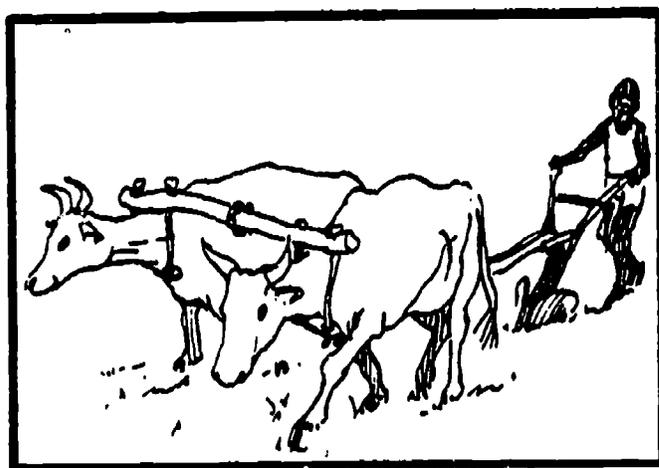
Animal Traction

F. A Day's work for the oxen.

1. When a man works, he gets tired.
2. When oxen too, work, they get tired.
3. Know that oxen need a lot of time to find food.
4. On jobs that are tiring for the oxen, such as plowing, they shouldn't work more than five hours in one day.
5. If the oxen are (constantly) lying down, see if one isn't sick, and replace it quickly with another.

F. Enyiwo fe dawawo gbe deka

1. Ne nutsu wa do la, efe lame gbodzona.
2. Ne enyiwo ha wa do la, wo fe lame gbodzona.
3. Mienya be enyiwo ha yeyi sgho na wofe nuqudu kpakpa.
4. Le dawona si atenu ate dedi enyiwo nuti, abe agbenqho ene me la, enyiwo mawo do sia awu gajofo atã le gbadeka o.
5. Ne enyiwo nca anyi mim la, mianya ne de fe lame gble la, miaqoli kple bubu kaba.



Technical Skills

Prenatal Consultations

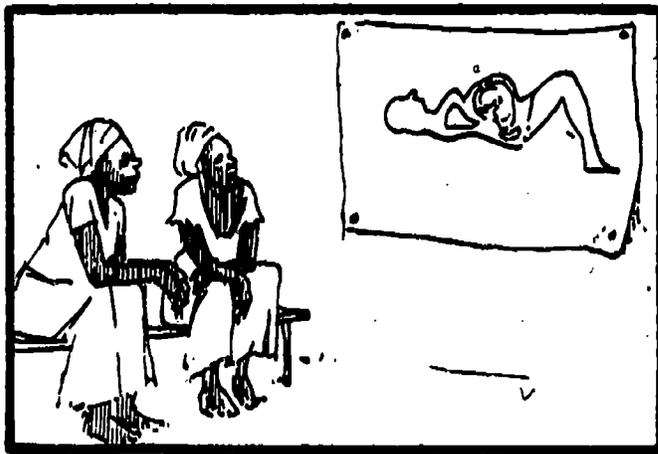
- | | |
|---------------------|-------------------------------|
| 1. to menstruate | 6. text/examination |
| 2. pregnancy/foetus | 7. to grow |
| 3. to be pregnant | 8. to swell, grow larger |
| 4. giving birth | 9. to be weighed in pregnancy |
| 5. mid-wife | 10. weighing/weight |

1. How are you feeling?
2. Are you no longer menstruating?
3. Since when?
4. Are you pregnant?
5. We can do tests for you.
6. Come to the hospital/infirmery once a month.
7. The mid-wife will speak to you about your health and the child's.
8. She will give you words of advice/warning.
9. Come and get weighed.

Nyɔnu fɔnɔwo fe Nuxlɔame Nyawo

- | | |
|--|-------------|
| 1. do le afeme, kpɔ yleti, dɔ asi anyi | 6. dodokpɔ |
| 2. fu | 7. tsi |
| 3. efu le esi | 8. ho |
| 4. vidzidzi | 9. da fu |
| 5. nyɔnu vixela | 10. fu dada |

1. Aleke lɔme le nawo dɔ?
2. Megale dodom le afeme o a?
3. yekayi?
4. Efu ye le asiwo a?
5. Miatenu awɔ dodokpɔ nawo.
6. Nava kɔdzi zidɛka le yleti me.
7. Nyɔnu vixela afo nu nami tso miafe lɔmesɛ kple devia nɔti.
8. Agblɔ nuxlɔame nyawo nami.
9. Miava nɔ efu dam.



Prenatal Consultations

- | | |
|----------------|----------------|
| 1. anemia | 6. a good diet |
| 2. malaria | 7. vegetable |
| 3. to abort | 8. fruits |
| 4. abortion | 9. meat |
| 5. womb/uterus | 10. eggs |

1. Malaria can ruin your pregnancy.
2. The foetus grows in your womb.
3. Eat well.
4. Eat meat, eggs, vegetables and fruits.
5. Wear clothes that are good and loose (large).
6. Wear shoes to prevent worms and injuries.
7. Bathe often.

- | | |
|-------------|------------------|
| 1. tete | 6. nuɔɔɔdu nyuie |
| 2. atiketsi | 7. ama |
| 3. ɔe fu | 8. atikutsetsewo |
| 4. fu ɔeɔe | 9. elɔ |
| 5. nyonume | 10. azi |

1. Atiketsi atenu agble wo fu.
2. Ɖevi vukoe tsina le miafe nyɔnume.
3. Miɔu nu nyuie.
4. M'ɔu elɔ, azi, amawo kple atikutsetsewo.
5. Miado awu siwo lolo nyuie.
6. Miado afɔkpa ɔe avɔklui kple abiwo ta.
7. Mianɔ tsi lem enuenu.

Post-Natal Consultations

- | | |
|------------------------------|----------------|
| 1. childbirth | 5. diarrhea |
| 2. breast-feeding | 6. stools |
| 3. porridge | 7. vaccination |
| 4. sterilisation of a bottle | 8. shots |

1. Take your children to the pediatric clinics.
2. Have your children weighed.
3. Breast-feeding is better than anything else.
4. A dirty bottle or spoon can make the child sick.
5. Boil your drinking water.
6. Breast-feed for at least one year.
7. Vary your child's diet.
8. If the child gets sick, it's important that he sleeps a lot.
9. Shots help cure illnesses.
10. Vaccinations keep people alive and fight against diseases.
11. There are many ways to space out your births.
12. See your doctors.

Vinwo fe nuxlšame nyawo

- | | |
|-------------------|---------------|
| 1. vidzidzi | 5. minyenye |
| 2. eno nana qevi | 6. miwo |
| 3. zogbo | 7. abota sisi |
| 4. "biberon" qada | 8. abui dodo |

1. Miklpo mia viwo yi qeviwo fe kšdzi.
2. Miada qeviwo.
3. Evinwo fe no nanā qevia enye nyuieto wu.
4. Biberon alo gatsi foqi atenu ana dšlele qevia.
5. Miaqa tsi si miano.
6. Miana no qevi yaseqe fe qeka.
7. Mianwo nuququ qolim na qevi la.
8. Ne qevia dze do la eve be woado alo sogbo.
9. Abui dodo le vevie na dšlele fe vovwo.
10. Abota sisi xca ame qe agbe eye wowo aua kple dšlelewo.
11. Mo gedewo le si woatenu adidi miafe vidzidziwo qe megbe.
12. Miakpo miafe doylawo.



Health Beliefs and Practices

A. Meaning and Value of Health

1. What do the people consider a state of wellness to be? of illness?
2. How important is good health?
3. What are the expectations around being healthy; do people consider it natural to be healthy or ill?
4. What general changes in the quality of health do the people desire? for which subgroups? nutrition, disease eradication, sanitation, water supply, longer life?

B. Health Maintenance

1. What beliefs do people have concerning organs and systems of the body and their functioning?
2. What are their beliefs concerning preventing illnesses? do they think it's possible?
3. What are the attitudes to vaccinations and immunizations?

C. Hygiene and Health

1. What are local attitudes and practices concerning washing parts of the body? clothing? teeth? wearing shoes?
2. What are the beliefs concerning benefits of these hygienic practices?

Lamesë Dzixɔse Kple Nudɔwɔwɔ

A. Lamesë fe gɔmedede kple efe asixɔɔ

1. Nukae amewo kpɔna be enye lamesë fe nɔnɔme alo dɔlelé fe nɔnɔme?
2. Nukata lamesë nye nu vevie dɔ?
3. Nuka woenye mɔkpɔkpɔ na lamesë; dee amewo buna be lamesë alo dɔlelé wonye nusiwo dzɔna gɔdɔ a?
4. Tɔtrɔ kae amewo le didim le lamesë nyawo gome? na deviwo a? na ametsisiwo a? nuɖuɖu a? dolelé tsotsro, kɔkɔenyenye, tsinana kple agbe didi a?

B. Lamesë lelé de te

1. Dzixɔse kae le amewo si tso ame nutilã fe akpawo kple nutilã fe nɔnɔme kpakple wofe dɔwɔwɔ nu?
2. Nukae nye wofe dzixɔse de nusiwo xea mɔ na dɔleléwo? dee woxe se be nusja le bobɔe hã?
3. Aleke amewo susuna tso abɔtasisiwo nu?

C. Kokoenyenye kple lamesë

1. Nɔnɔme ka woe dze na nutilã fe akpa' dɔwo fe kɔkɔenyenye hã? awuɖɖo? aɖuwo? afɔkpɔdodo?
2. Viɖe kae amewo kpɔna tso kɔkɔenyenye fe wonawo me?

Health Beliefs and Practices

D. Disease

1. What are the general beliefs concerning cause, prevention, diagnosis and treatment of illness? Theories of disease?
2. What is the general understanding and attitude to Western medicine?
3. Are sorcerers thought to cause disease? how? can this be prevented?
4. What diseases can be identified locally? What are their symptoms? How are they treated?

E. Nutrition

1. What foods are available? Seasonal differences; grown or purchased, are they cost-affordable?
2. What foods usually make up the diets among certain groups e.g. children? How are they prepared? Does it vary seasonally?
3. How many meals are prepared each day? how are they served, when eaten? who eats together?
4. Are foods used to treat disease? to prevent illness?
5. Are certain foods thought to make one stronger?
6. What do the people consider is lacking in their diet?

D. Dɔlelé

1. Nuka woe nye dzixose blibo tso nya siawo nu: dolelémonuwo, mɔxexe, sidzedze kple dɔyɔyɔ? Nukae amewo nya tso dɔlelé nti?
2. Nugome sese blibo kple nonome kawoe tso yevuwo fe dɔyɔyɔ nti?
3. Dee amewo bua be dɔleléwo tsoa dzoquame alo adzetowo gbo a? Aleke nusia vana eme? Aleke watenu xe mo na nusia?
4. Dɔlelé kawoe watenu ado dzesi be wonye nuto sia me to? Aleke wofe dzesiwo le do? Aleke woayo wo?

E. Nuɖuɖu

1. Nuɖuɖu kawoe le afisia? Dee woɖona loo alo flena woa? Dee woflenu nu siwo xo asi vɔa womehiã oã?
2. Aleke woɖana wo? Dee nuɖuɖuwo tona vovo le yeyiwo me a?
3. Zi nenie mieda nu gbedeka? yekayi woɖuna wo? Amekawoe qua nu de du? Aleke womana wo de agbame?
4. Dee nuɖuɖuwo wɔa do de dɔleléwo dzi mahã? alo xea mo na dɔlelé a?
5. Dee nuɖuɖu dewo nana nusẽ mahã?
6. Nukae amewo susuna be wohiãna le yewo fe duɖuwo me?

F. Food Storage, Preparation and Consumption

1. What techniques are used to preserve and store foods?
2. Where stored and for how long, in what state?
3. What utensils are used in food preparation, how cleaned and stored?
4. How can food become contaminated; what is done to prevent this?

G. Maternal and Child Nutrition

1. What foods do women eat when pregnant? when lactating? Are they adequate?
2. What are the nursing habits; schedule, supplements, weaning?
3. When are other foods introduced? which foods?
4. Are feeding practices changed when child is sick?

F. Nuɖuɖuwo dzadzrado, woɖaɖa kple ɖuɖu

1. Aɖaɖu kawo amewo wɔna hena nuɖuɖuwo dzadzrado?
2. Afika woe wodzrana wo ɖo? na yeyi kawo? le nonome ka me?
3. Agba kawoe wozana na nuɖuɖu; aleke woklɔna wo? aleke wolena be nawo ɖo?
4. Aleke nuɖuɖu ɖewo woatenu ɖba dɔlele na amewo? Aleke woxea mo na nusia?

G. Vidada kple ɖevi fe nuɖuɖu

1. Nuɖuɖu kae nyɔnuwo ɖuna ne efu le wosi? Ne notsi le vavam? Dee nusiawo dze a?
2. Aleke vidada nana no? Nuka woe kpena ɖe notsia nu? Aleke woxea no le ɖevi si? Nukae amewo susuna tso noxoxo le ɖevisi nu?
3. yekayi wo dɔlina nuɖuɖu bubuwo? Nuɖuɖu ka?
4. Dee woɖɔlina nuɖuɖu na ɖevi ne edze dɔ a?

H. Problems of Nutrition

1. Is there malnutrition in the area? who is affected?
2. Are there diseases of malnutrition? who is affected?
3. Do the diets seem to lack any essential nutrients? what is the cause?
4. Is there a hungry season? when?

I. Environmental Sanitation

1. Water

- i. What sources of water are used in the community? For what purposes? does water supply vary by season? is it adequately protected from contamination?
- ii. How much water is used for what purposes per person per day?
- iii. Are sources contaminated? is the problem of contamination understood?
- iv. What are beliefs, attitudes, desires concerning water supply?

2. Waste Disposal

- i. What are practices and attitudes concerning fecal elimination and disposal?
- ii. What is understanding concerning diseases being spread by fecal contamination?
- iii. How are garbage, trash, etc. disposed of? do they prevent health problems? do people understand this health problem?

H. Nududuḡoḡo fe kuxewo

1. Dee nududu mesogbo le nuto sia me o a? Amekawo dzie nusia tena ḡo?
2. Dee nududu fe manyomanyo na dɔlelé a?
3. Dee nududu fe ḡoḡo hiã nu vevie aḡewo a? Nukatae?
4. Dee dototo yeyiyi wole a? yekayie?

I. Lamesënyagbo kpokpo le nutoame

1. Tsi

- a- Afikae tsi si wozana dzo tso? Le nuka ta? Dee tsi sia tsoa tsidzadzanzɔliwo a? Dee wonye tsi si womenana dɔlele deke oa?
- b- Tsi fe agbɔɔɔ hiã na amesiame le gbedeka? Nukatae?
- c- Dee dɔlékuiwo le tsidzɔfewo a? Dee wotsona nusiawo kuna de dɔleléwo kaka nu a?
- d- Nukawoe nye amewo fe dzixose, nɔnɔme, dzodzro, siwo ku de tsi nana nɔti?

2. Aḡukpodzi nuwo

- a- Nukae amewo susuna tso afodzi dede nu? Aleke wowɔna ḡo?
- b- Gɔmesese kae le tso dɔleléwo baba le afodziwo fe bemałemałé nu?
- c- Belelé kae wotsona na duḡowo? Dee woxena mo na lamesë fe kuxewo a?
- d- Dee amewo se duḡowo dzadzraḡo fe kuxe sia gome a?

Health Beliefs and Practices

J. Health Systems

1. Traditional

- i. What types of traditional medical practitioners are there? Do they prevent? diagnose? treat? deliver babies?
- ii. What services do they provide?
- iii. What is their general theory of disease? what medicines and treatments are used?
- iv. Who uses these services, what are their attitudes toward the practitioners and the care they give?

2. Western

- i. What types of facilities and services are available: personal? accessibility?
- ii. General theory of disease, medicines and treatments?
- iii. What groups use these services? don't use them? why?
- iv. What are the general attitudes toward these practitioners and services?

K. Family decision-making

1. Who generally makes family health decisions? what to do when someone is sick, whether to take preventive measures, diet, where and when to seek treatment?
2. Is there a typical order in which various family members receive health care?
3. Are family members involved in prevention, diagnosis, or treatment of certain disease?
4. What is the family attitude toward a member who is sick? What aid do they provide?

J. Lamsēnyagbo kpokpo fe dodo

1. Le de konuwo me

- a- Afemduyola kawoe li? Dee wowona mxenuwo? dzesi dōnuwo alo dōyoy a; dee wodzina via?
- b- Aleke woyona wofe dōwo dō?
- c- Susu tōxe kae le wosi de dōlelé n̄uti? Atike kawo n̄udo wowona? Aleke woyona dōwo dō?
- d- Amekawoe x̄ona nusiawo dzi eye aleke nye wofe n̄on̄ome?

2. Le yevu me

- a- Amekawo kple nukawo le mia gbo xena miafe kpekpedeṅu le dōyoyome? Dōkita kōdzi? Atike flēfe? Vidzife?
- b- Susu kae le wosi de dōlelé n̄uti? Atike kawo n̄udo wowona? Aleke woyona dōwo dō?
- c- Amekawoe x̄ona nusiawo dzi? Amekawoe mexona se o? Nukata?
- d- N̄on̄ome tōxe kawo miekp̄ona tso amesiawo fe dōwōwō n̄u?

K. Fomewo fe dzodzro

- 1. Amekae kp̄ona fome fe lamesēnyawo gbo?
- 2. Dee lamesēnyawo z̄ona de tsitsi nu a? n̄utsu alo nȳonu a?
- 3. Dee fometoṅwo kpena de dōlelé aḡewo fe mx̄exe, dzesinuwo kpakple dōyoy n̄uti a?
- 4. Nukae fometoṅwo w̄ona ne ame aḡe dō le fomea me? Kpekpedeṅu kae wonan̄e?

Technical Skills

School Gardening

1. In the school field or garden, everyone can have a garden.
2. Turn the earth well and spread cow manure on it.
3. Make mounds and put the seeds on them.
4. You can plant different kinds of crops in your gardens: vegetables, beans, corn or cassava.
5. When the crops grow and you notice that there are a lot in one place (that they're thick), you can thin them out. This allows the remaining ones to do better.
6. Water is of the first order. If the plants don't get enough water, they can't do well.
7. If it's raining you don't have to water your crops.

Suku fe abowo wawo

1. Le suku fe agble alo abo me la amesiamе awo efe abo.
2. Miaku anyigba nyuie eye miaku enyi mi kede edzi.
3. Miafo kpo eye miafo nukuwo de edzi.
4. Miatenu afo nuku vovovowo de miafe abowo me: amawo, ayi, ebli alo agbeli.
5. Ne nukuwo mie eye miekpo be wosogbo de tefe deka la miatenu aho de le wonowo gbo. Esia ana be mamleawo awo do nyuie.
6. Etsi enye nu gbato. Ne etsi mele nukuawo gbo dem nyuie o la, wo matenu awo do nyuie o.
7. Ne etsi le dzadzam la mehia be miagawu tsi miafe nukuwo o.

Technical Skills

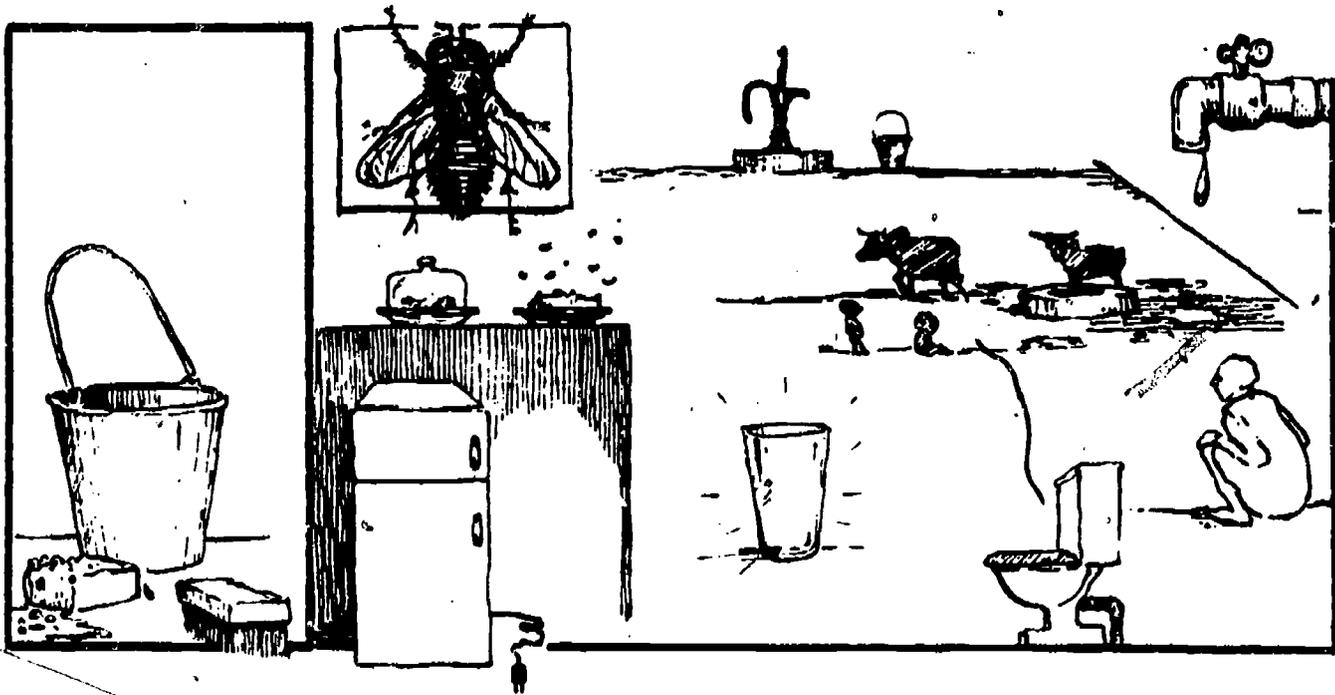
Taking Care of Water: Wells, Dams and Latrines

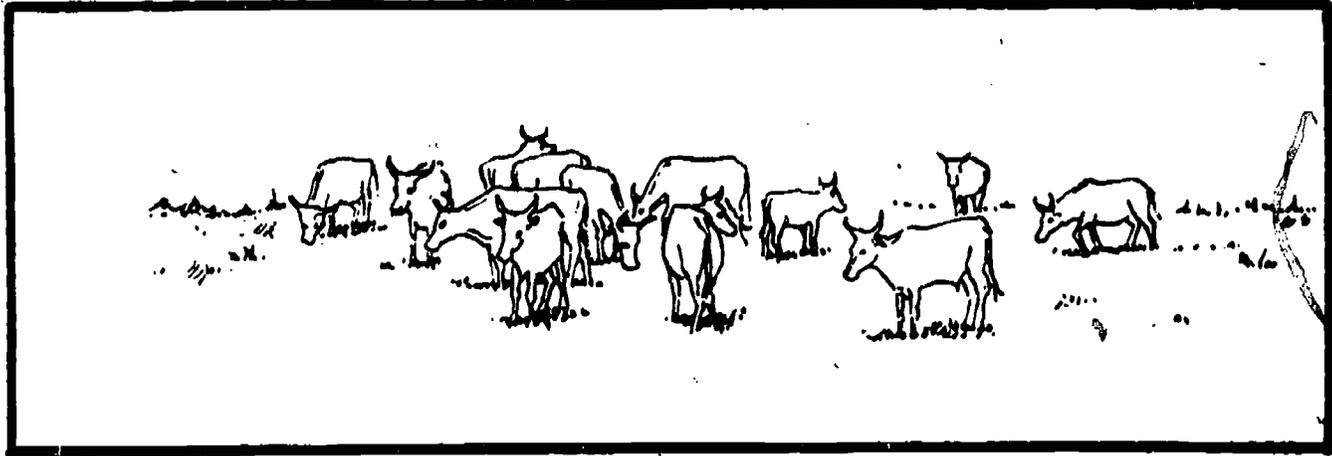
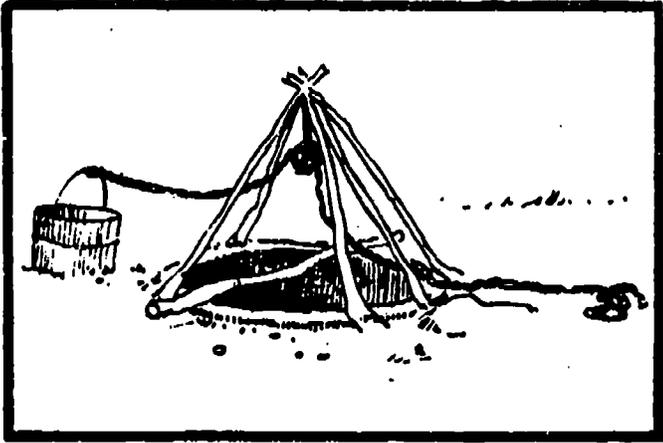
1. When the water in a reservoir (dam) dries up, don't drink it.
2. Boil water before drinking it because diseases are in stagnant water.
3. When you boil water all the germs die.
4. Boiled water or water that has been filtered is really good, for babies.
5. Don't wash clothes in the reservoir.
6. And if someone has guinea-worm or a sore, they shouldn't put it in the water.
7. Wells need lots of care. Build a good wall around the opening.
8. Wells shouldn't be located close to latrines.
9. It is important that wells not be in valleys nor latrines on hills.

Taking Care of Water: Wells, Dams and Latrines

Etsi fe Belelé: Vudo, Anyikpo kple Afɔdzi fe Nyawo

1. Ne anyikpo fe tsi de ade la mieganoe o.
2. Miɔa tsi hafi ano, elabena ɔlelé le tsi sasra si va tɔte ɔe tefe ɔka me.
3. Ne mieɔa tsi la ɔlekuiwo aku ken.
4. Tsi ɔaɔa alo tsi si wozrɔ kple tsizrɔnu la nye tsi nyuie ɔe vevieto na viɔwo.
5. Mieganya nu ɔe anyikpo me o.
6. Eye ne atɔ alo abi le ame aɔe nɔti la megatsɔe de tsi la me o.
7. Vudowo hiã belelé nɔtɔ. Miatu nu vudowo nu nyuie.
8. Vudo manɔ afisi medidi le afɔdzi gbɔ o.
9. Vevieto vudɔ manɔ balime eye afɔdzi anɔ totame o.





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