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The purpose of this beginning text in Ewe is to provide the student with an introduction to the structure of the Ewe language and "reasonable practice" in speaking. It is intended to be taught with the assistance of a native speaker of Ewe. Linguistic terminology is minimal. Suggested teaching time ranges from two semesters of class meetings of three hours each week to approximately 250 hours in an intensive course. The first section of the volume presents a brief description of the language background and some general linguistic features, followed by "pre-speech" phonology drills. The section on grammar presents the basic structures in dialogs glossed in English and accompanied by explanatory notes on the grammar and culture, paragraphs for comprehension practice, and comprehension and discussion questions. The final section comprises a glossary of vocabulary used in the text. (AMM)
EWE BASIC COURSE

Irene Warburton
Prosper Kpotufe
Roland Glover

with the help of
Catherine Felten

Revised Version

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

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Bloomington
1968

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# EWE BASIC COURSE

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<td>XXVII</td>
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</tbody>
</table>

**D. Dictionary**
Introduction

Purpose - The purpose of this manual is to give a beginning student an introduction to the structure of the Ewe language and reasonable practice in speaking it. It is intended to be taught with the assistance of a native speaker of Ewe.

Time Allotment - This book can be minimally covered within two semesters of class meetings of three hours each week. This presupposes that much work is done on the student's own time.

In an intensive course this book is minimally estimated to cover about 250 hours. If the instructor wishes to add further drills and exercises, this can cover much more. Note that the units are not of equal length, and the first few chapters especially may go at a fairly rapid rate.

Methods of Use - We stress oral practice and speaking with the informant as much as possible. The dialogues may be utilized for this purpose in many ways. We have found the following methods helpful.

1) Repeat after the native speaker each sentence or phrase. This may be done separately and/or in a group.

2) Read the dialogues with one another, with the native speaker making corrections as necessary.

3) Memorize the dialogues or portions of them and practice both among members of the class and with the native speaker.

4) Analyze the dialogues sentence by sentence, for grammatical content. This can be both a review and an exercise for the particular topic of the unit.
5) Improvise conversations based on the content of that and preceding units.

6) Do the comprehension. This may be a reading, translation, or dictation exercise.

7) The questions following the comprehension may be between two students with the native speaker making corrections, or between a student and the native speaker. Some of the questions may also be the basis for more conversations.
II. The Language Background

1. The Ewe language belongs to the so-called Kwa group of languages. This group is part of Westermann's "Westlichen Sudan-sprachen" and Greenberg's "Niger-Congo" Family (Ansre).

2. The Kwa languages are spoken in the eastern part of the Ivory Coast, the southern part of the Gold Coast, Togoland and Dahomey, and the southwestern part of Nigeria (Westermann).

3. The term "Kwa languages" was first used by G.A. Krause in 1885 and propagated by Christaller. It is derived from the word for people, which in many of these languages contains the root /kwa/ (Westermann).

4. The Ewe language is spoken by some 1,700,000 people, according to the most recent estimates available (Ansre, 1961). The various dialects which are classified under the term Ewe are divided into three groups.

   a) The western section with Ewe proper, which consists of the "inland dialects" and Aplc.

   b) The central section, which includes the dialects Wati, Ge (Mina), and Adya.

   c) The eastern section, which is made up of Gâ, Fê and Maxi dialects.

Ewe proper is spoken in the southern part of the Volta Region in Ghana, the south of the Republic of Togo, and the south of Dahomey (Ansre).

5. Linguistically this language is one of the best known in West Africa. The most extensive study on Ewe has been done by D.
Westermann, who has produced a complete grammar (on which much of this grammar was based) and a comprehensive dictionary. Other more recent studies are those by J. Berry, J. Greenberg, and G. Ansre. Ansre is a native speaker of Ewe and has recently received his Ph.D. in Linguistics from the LSOAS. His dissertation is said to be a complete and up-to-date grammar of Ewe. His M.A. thesis is on tones in Ewe.

III. Some General Linguistic Features

1. There are seven vowel phonemes.
   - There is vowel length, but it is of secondary importance.
   - Nasalized vowels are very common.
   - Vowel assimilation is very regular to the extent that Westermann speaks of a tendency to vowel harmony.

2. In Ewe, as well as in several other African languages, we find the coarticulated stops /kp/ and /gb/, which are not clusters but single units. In some of the languages in which they appear these consonants are implosive, but in Ewe they are explosive.
   - There are two /d/ sounds, one which is alveolar according to Westermann and dental according to Berry, and another post-alveolar retroflex /ɟ/.
   - There are two sets of labial fricatives; one set consists of the bilabial /ʃ/ and /v/ and the other of the labiodental /f/ and /v/.
   - /l/ and /ɻ/ constitute one phoneme.
   - /m/ and /n/ are often syllabic, and they bear tone.
   - /p/ seems to be a borrowed phoneme from Twi. Most of the words in which it occurs are loan words.
3. Tone is of outstanding importance. Ewe is the classical and rare example of a language in which tone is almost exclusively lexical.

4. Most of the roots (verb or noun) are monosyllabic and consist of CV. If a stem consists of more than one syllable, it is either a compound or a loan word.

5. Compound nouns and compound verbs are very frequent.

6. There are no true noun classes and no concord with other parts of speech.

7. Nouns often have a vowel or nasal prefix which is used to form nouns from verbs.

8. To form the plural you suffix the 3rd person plural pronoun to the singular.

9. There is no grammatical gender.

10. Case is expressed by the position of the word in the sentence.

11. There are no morphological word classes.

12. There is no formal passive; the passive idea is expressed by an active construction with the 3rd person plural pronoun as the subject; i.e., the English expression 'he is hit' is rendered in Ewe by 'they hit him'. The pronoun 'they' is considered impersonal.

13. The verb root is invariable. Tense and mood are usually expressed by particles or by reduplication or both. It is often hard to distinguish between tense and mood. Person and number are indicated by the subject pronoun.

14. The verb describes action, condition and quality: /yi/ 'to go'; /mló/ 'to lie'; and /ko/ 'to be high'. Because of the
last type of Ewe verb, many English adjectives are expressed by verbs in Ewe.

15. Ewe, as well as related languages, has a peculiar type of adverb. There are adverbs which are associated with only one verb. Most of them are picture words (onomatopoes), which attempt to express by their sound the impression conveyed by the senses, e.g.

/zo/ 'to walk'
/zo bafobafo/ 'describes the walk of a small man whose body is briskly moved when he walks'
/zo bohoboho/ 'describes the heavy walk of a fat man, etc.'

16. The word order in a sentence is: subject - verb - object.

17. In a genitive construction the thing possessed follows the possessor.

18. Adjectives, including numerals, follow the noun they modify.

IV. Phonemes

The alphabet for writing Ewe is generally written thus:

a b d d e e f f g h y x i k l m n q o o p r s t u v u w y z.

Note that it does not contain a special symbol for all of the phonemic sounds, such as dz, gb, kp.

V. Tones

Tones are not usually marked in Ewe except for /mf/ of the first-person plural, /wô/ of the third-person plural, and /wô/ of the second person singular. In rare circumstances, a writer may mark tones on the pronouns to eliminate the doubt in his readers.

viii
### Pronunciation

#### Consonants

<table>
<thead>
<tr>
<th>Spelling</th>
<th>Description</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>b, g</td>
<td>For all practical purposes, these consonants are pronounced the same as the corresponding sounds in English.</td>
<td>'to ask' 'money' 'to finish' 'debt' 'grandmother' 'mother'</td>
</tr>
<tr>
<td>v</td>
<td>Similar to the corresponding consonant in English, but pronounced with the tip of the tongue against the back of the teeth and not against the ridge behind the teeth.</td>
<td>'to send' 'town'</td>
</tr>
<tr>
<td>f</td>
<td>Made with the tip of the tongue against the front of the hard palate. Technically: a voiced retroflex stop.</td>
<td>'to fill' 'gunpowder'</td>
</tr>
<tr>
<td>m, n</td>
<td>Similar to the corresponding English consonants, but with less aspiration (puff of breath). /t/, like /d/, is pronounced with the tip of the tongue against the back of the teeth.</td>
<td>'papa' 'chisel' 'yam' 'father' 'to be tall' 'to die'</td>
</tr>
<tr>
<td>p, t, k</td>
<td>Pronounced with simultaneous closure at the lips (as for /p/) and at the soft palate (as for /g/ or /k/). Released simultaneously and without aspiration. Technically: labiovelar stops, voiced and voiceless, respectively.</td>
<td>'voice' 'side, vicinity' 'to be heavy' 'to see'</td>
</tr>
</tbody>
</table>
dz, ts
Usually similar to the final dzê consonant clusters in English dzê cads and cats respectively, but pronounced with the tongue against the back of the teeth. Before /i/, and sometimes before other vowels, similar to the consonants in English Joe and chew respectively. tsê

v, j
In producing /v/ and /j/, the air passes through a narrow opening left between the lips (rather than between the upper teeth as in /v/ and /j/).
Technically: bilabial fricatives, voiced and voiceless respectively.

z, s
Similar to the corresponding sounds in English, but slightly palatalized (i.e., somewhat closer to the medial consonant sounds in English pleasure and pressure respectively) before /i/.

y, x
In producing /y/ and /x/, the air passes through a narrow passage formed by raising the back of the tongue towards the soft palate.
Technically: velar fricatives, voiced and voiceless respectively.

h
Similar to /y/, but produced somewhat further back in the mouth.
Technically: a voiced pharyngeal fricative.

ny
Similar to French en as in Eculegone.
Technically: a palatal nasal.

x
0

Similar to English *ng* as in *name*.

Technically: a velar nasal.

1

Similar to the first *l* in *little*.

English *little*. The tongue is raised and flat, not retracted as in the second *l* in *little*.

2

In producing */r/*, the air passes through a narrow passage formed by raising the tip of the tongue towards the ridge behind the teeth.

Technically: a voiced alveolar fricative.

w, y

Similar to the corresponding *w* sounds in English, but often weakened to the point of disappearing completely between vowels.

### Vowels

<table>
<thead>
<tr>
<th>Spelling</th>
<th>Description</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>i</td>
<td>Similar to the vowel in English <em>beat</em>, but unglided.</td>
<td><em>dzf</em> — 'to give birth to'</td>
</tr>
<tr>
<td></td>
<td>Technically: a high front unrounded vowel.</td>
<td><em>lf</em> — 'to be there'</td>
</tr>
<tr>
<td></td>
<td>Between the vowel in English <em>bet</em> and the final vowel in English <em>sofa</em>.</td>
<td><em>dë</em> — 'to marry'</td>
</tr>
<tr>
<td></td>
<td>Technically: a centralized mid front unrounded vowel.</td>
<td><em>ëvë</em> — 'two'</td>
</tr>
<tr>
<td>e</td>
<td></td>
<td><em>dë</em> — 'to marry'</td>
</tr>
<tr>
<td></td>
<td>Between the vowel in English <em>bet</em> and that of English <em>bat</em>, but much closer to the former.</td>
<td><em>pë</em> — 'chisel'</td>
</tr>
<tr>
<td></td>
<td>Technically: a lower mid front unrounded vowel.</td>
<td></td>
</tr>
</tbody>
</table>
a

Similar to the vowel in American English *pot*.  
Technically: a low central unrounded vowel.

Similar to the vowel in English *bought*, but unglided.  
Technically: a lower mid back rounded vowel.

Similar to the vowel in English *boat*, but unglided.  
Technically: a higher mid back rounded vowel.

Similar to the vowel in English *boot*, but unglided.  
Technically: a high back rounded vowel.

All of the above vowels have a nasalized counterpart.

Tones

Ewe has three distinctive tones:

**high**: tā 'to draw'  
tō 'ear'

**mid**: tā 'head'  
tō 'mortar'

**low**: tā 'to wear (of native dress)'  
tō 'buffalo'
EWE BASIC COURSE

B. Pre-Speech Drills

Nan Schneeberg
Prosper Kpotufe

With Some Help From
Roland Kofi Glover

This work was prepared under
the auspices of the Peace Corps
through Contract PC-82-1917
Drills

/b/ vs. /gb/

Students should listen carefully to each of the following pairs of words as said by the instructor.

<table>
<thead>
<tr>
<th>bá</th>
<th>'to hide'</th>
<th>gbá</th>
<th>'voice'</th>
</tr>
</thead>
<tbody>
<tr>
<td>bá</td>
<td>'that'</td>
<td>gbá</td>
<td>'to refuse'</td>
</tr>
<tr>
<td>ba</td>
<td>'mud'</td>
<td>gbá</td>
<td>'to break'</td>
</tr>
<tr>
<td>bá</td>
<td>'to gather'</td>
<td>gbá</td>
<td>'to come back'</td>
</tr>
<tr>
<td>bó</td>
<td>'magic'</td>
<td>gbó</td>
<td>'unripe'</td>
</tr>
</tbody>
</table>

Are the following pairs of words same or different?

<table>
<thead>
<tr>
<th>gbá</th>
<th>(voice)</th>
<th>bá</th>
<th>(to hide)</th>
<th>D</th>
</tr>
</thead>
<tbody>
<tr>
<td>gbá</td>
<td>(voice)</td>
<td>bá</td>
<td>(to hide)</td>
<td>D</td>
</tr>
<tr>
<td>bá</td>
<td>(to hide)</td>
<td>gbá</td>
<td>(voice)</td>
<td>S</td>
</tr>
<tr>
<td>bá</td>
<td>(to hide)</td>
<td>gbá</td>
<td>(voice)</td>
<td>S</td>
</tr>
<tr>
<td>gbá</td>
<td>(voice)</td>
<td>bá</td>
<td>(to hide)</td>
<td>D</td>
</tr>
<tr>
<td>gbá</td>
<td>(to refuse)</td>
<td>gbá</td>
<td>(to refuse)</td>
<td>S</td>
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<td>(to refuse)</td>
<td>gbá</td>
<td>(to refuse)</td>
<td>S</td>
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<td>gbá</td>
<td>(to refuse)</td>
<td>bá</td>
<td>(to say)</td>
<td>D</td>
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<td>gbá</td>
<td>(to refuse)</td>
<td>gbá</td>
<td>(to refuse)</td>
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<td>(to say)</td>
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<td>D</td>
</tr>
<tr>
<td>bá</td>
<td>(mud)</td>
<td>gbá</td>
<td>(to break)</td>
<td>D</td>
</tr>
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<td>bá</td>
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<td>D</td>
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</tr>
<tr>
<td>gbá</td>
<td>(to come back)</td>
<td>bó</td>
<td>(to gather)</td>
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<td>bó</td>
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<tr>
<td>bó</td>
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</tr>
<tr>
<td>gbó</td>
<td>(unripe)</td>
<td>bó</td>
<td>(magic)</td>
<td>S</td>
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<tr>
<td>gbó</td>
<td>(unripe)</td>
<td>gbó</td>
<td>(unripe)</td>
<td>S</td>
</tr>
<tr>
<td>gbó</td>
<td>(unripe)</td>
<td>gbó</td>
<td>(unripe)</td>
<td>S</td>
</tr>
</tbody>
</table>

Do the following words contain /b/ or /gb/?

<table>
<thead>
<tr>
<th>bá</th>
<th>(to hide)</th>
<th>b</th>
</tr>
</thead>
<tbody>
<tr>
<td>bá</td>
<td>(to hide)</td>
<td>b</td>
</tr>
<tr>
<td>gbá</td>
<td>(voice)</td>
<td>gb</td>
</tr>
<tr>
<td>bá</td>
<td>(to hide)</td>
<td>b</td>
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<tr>
<td>gbá</td>
<td>(voice)</td>
<td>gb</td>
</tr>
<tr>
<td>Word</td>
<td>English Gloss</td>
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</tr>
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<td>--------</td>
<td>---------------</td>
<td></td>
</tr>
<tr>
<td>gbé</td>
<td>to refuse</td>
<td></td>
</tr>
<tr>
<td>bè</td>
<td>to say</td>
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</tr>
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<td>gbé</td>
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<tr>
<td>bá</td>
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</tr>
<tr>
<td>gbô</td>
<td>unripe</td>
<td></td>
</tr>
<tr>
<td>gbô</td>
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<tr>
<td>gbô</td>
<td>unripe</td>
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</tr>
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<td>magic</td>
<td></td>
</tr>
<tr>
<td>bô</td>
<td>magic</td>
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</tr>
<tr>
<td>gbô</td>
<td>to come back</td>
<td></td>
</tr>
<tr>
<td>bá</td>
<td>mud</td>
<td></td>
</tr>
<tr>
<td>bé</td>
<td>to say</td>
<td></td>
</tr>
<tr>
<td>gbá</td>
<td>to break</td>
<td></td>
</tr>
<tr>
<td>bô</td>
<td>magic</td>
<td></td>
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<tr>
<td>gbô</td>
<td>to come back</td>
<td></td>
</tr>
<tr>
<td>gbé</td>
<td>voice</td>
<td></td>
</tr>
<tr>
<td>gbé</td>
<td>to refuse</td>
<td></td>
</tr>
<tr>
<td>bè</td>
<td>to hide</td>
<td></td>
</tr>
<tr>
<td>gbá</td>
<td>to break</td>
<td></td>
</tr>
</tbody>
</table>

Identify by giving the English gloss.

The words for this exercise are /bè/ 'to hide' and /gbé/ 'voice',

<table>
<thead>
<tr>
<th>Word</th>
<th>English Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>bè</td>
<td>to hide</td>
</tr>
<tr>
<td>gbé</td>
<td>voice</td>
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<tr>
<td>gbé</td>
<td>voice</td>
</tr>
<tr>
<td>gbé</td>
<td>voice</td>
</tr>
<tr>
<td>bè</td>
<td>to hide</td>
</tr>
</tbody>
</table>

The words for this exercise are /bè/ 'to say' and /gbé/ 'to refuse',

<table>
<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>gbé</td>
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</tr>
<tr>
<td>bè</td>
<td>to say</td>
</tr>
<tr>
<td>gbé</td>
<td>to refuse</td>
</tr>
<tr>
<td>gbé</td>
<td>to refuse</td>
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<td>gbé</td>
<td>to refuse</td>
</tr>
</tbody>
</table>
The words for this exercise are /bå/ 'mud' and /gå/ 'to break'.

<table>
<thead>
<tr>
<th>Word</th>
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<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bå</td>
<td>(mud)</td>
<td>(to break)</td>
</tr>
<tr>
<td>gå</td>
<td>(to break)</td>
<td>(to break)</td>
</tr>
</tbody>
</table>

The words for this exercise are /bå/ 'to gather' and /gå/ 'to come back'.

<table>
<thead>
<tr>
<th>Word</th>
<th>Phonetic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>bå</td>
<td>(to gather)</td>
<td>(to gather)</td>
</tr>
<tr>
<td>gå</td>
<td>(to come back)</td>
<td>(to come back)</td>
</tr>
</tbody>
</table>

The words for this exercise are /bå/ 'magic' and /gå/ 'unripe'.

<table>
<thead>
<tr>
<th>Word</th>
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<th>Meaning</th>
</tr>
</thead>
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<tr>
<td>bå</td>
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<td>(to break)</td>
</tr>
<tr>
<td>gå</td>
<td>(unripe)</td>
<td>(to break)</td>
</tr>
</tbody>
</table>

/**/ vs. /**/

Students should listen carefully to each of the following pairs of words as said by the instructor.

<table>
<thead>
<tr>
<th>Word</th>
<th>Phonetic</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
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<td>kpå</td>
<td>(to be heavy)</td>
<td>(to be heavy)</td>
</tr>
<tr>
<td>kpå</td>
<td>(to be heavy)</td>
<td>(to be heavy)</td>
</tr>
<tr>
<td>kpå</td>
<td>(to be heavy)</td>
<td>(to be heavy)</td>
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<td>kpå</td>
<td>(to be heavy)</td>
<td>(to be heavy)</td>
</tr>
<tr>
<td>gbå</td>
<td>(voice)</td>
<td>(voice)</td>
</tr>
<tr>
<td>gbå</td>
<td>(voice)</td>
<td>(voice)</td>
</tr>
<tr>
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<td>(voice)</td>
<td>(voice)</td>
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<td>(to be heavy)</td>
</tr>
<tr>
<td>gbå</td>
<td>(to refuse)</td>
<td>(to refuse)</td>
</tr>
<tr>
<td>gbå</td>
<td>(to refuse)</td>
<td>(to refuse)</td>
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<tr>
<td>gbå</td>
<td>(to refuse)</td>
<td>(to refuse)</td>
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Are the following pairs of words same or different?

<table>
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<tr>
<th>Word 1</th>
<th>Phonetic 1</th>
<th>Meaning 1</th>
<th>Word 2</th>
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<td>(to be heavy)</td>
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<td>(to be heavy)</td>
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<td>(voice)</td>
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<td>(voice)</td>
<td>(voice)</td>
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<td>(to be heavy)</td>
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<tr>
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<td>(to refuse)</td>
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<td>(to invite)</td>
<td>(to invite)</td>
</tr>
<tr>
<td>gbå</td>
<td>(to refuse)</td>
<td>(to refuse)</td>
<td>kpå</td>
<td>(to invite)</td>
<td>(to invite)</td>
</tr>
<tr>
<td>gbå</td>
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<td>(to refuse)</td>
<td>kpå</td>
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<td>(to invite)</td>
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<td>Sound</td>
<td>Clarification</td>
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<td>--------------------------------</td>
<td>-------</td>
<td>---------------</td>
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</tr>
<tr>
<td>gbd</td>
<td>(to roof)</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kpd</td>
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<td>S</td>
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<tr>
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<tr>
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<td>S</td>
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<td></td>
<td></td>
</tr>
<tr>
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<td>(to be cheap)</td>
<td>D</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gb6</td>
<td>(to come back)</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gb6</td>
<td>(to be cheap)</td>
<td>S</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>kpd</td>
<td>(to come back)</td>
<td>D</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gb6</td>
<td>(near)</td>
<td>S</td>
<td></td>
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<td>kpd</td>
<td>(to see)</td>
<td>S</td>
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<td>S</td>
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<td>S</td>
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<td>S</td>
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</table>

Do the following words contain /kpd/ or /gb/?

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<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
<th>Sound</th>
<th>Clarification</th>
</tr>
</thead>
<tbody>
<tr>
<td>kpd</td>
<td>(to be heavy)</td>
<td>kp</td>
<td></td>
</tr>
<tr>
<td>gb6</td>
<td>(voice)</td>
<td>gb</td>
<td></td>
</tr>
<tr>
<td>kpd</td>
<td>(to be heavy)</td>
<td>kp</td>
<td></td>
</tr>
<tr>
<td>gb6</td>
<td>(voice)</td>
<td>gb</td>
<td></td>
</tr>
<tr>
<td>gb6</td>
<td>(to refuse)</td>
<td>gb</td>
<td></td>
</tr>
<tr>
<td>kpd</td>
<td>(to invite)</td>
<td>kp</td>
<td></td>
</tr>
<tr>
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<td>(to invite)</td>
<td>kp</td>
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<td>(to invite)</td>
<td>kp</td>
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</tr>
<tr>
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<td>(to refuse)</td>
<td>gb</td>
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<td>(to fade)</td>
<td>kp</td>
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</tr>
<tr>
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<td>(to fade)</td>
<td>kp</td>
<td></td>
</tr>
<tr>
<td>kpd</td>
<td>(to roof)</td>
<td>kp</td>
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<tr>
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<td>(to roof)</td>
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</tr>
<tr>
<td>gb6</td>
<td>(to come back)</td>
<td>gb</td>
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<td>kpd</td>
<td>(to be cheap)</td>
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<tr>
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</tr>
</tbody>
</table>

xvi
Identify by giving the English gloss.

The words for this exercise are /kpé/ 'to be heavy' and /gbé/ 'voice'.

| ke | (to be heavy) |
| gb | (to refuse) |
| kp | (to fade) |
| gb | (to come back) |
| gb | (near) |
| kp | (to invite) |
| kp | (to be cheap) |
| gb | (near) |
| kp | (to be cheap) |
| gb | (near) |
| kp | (to see) |
| kp | (to fade) |

The words for this exercise are /kpé/ 'to invite' and /gbé/ 'to refuse'.

| kp | (to invite) |
| gb | (to refuse) |
| kp | (to be heavy) |
| gb | (voice) |
| kp | (to be heavy) |

The words for this exercise are /kpé/ 'to fade' and /gbé/ 'to roof'.

| kp | (to fade) |
| kp | (to fade) |
| gb | (to roof) |
| kp | (to fade) |
| kp | (to fade) |

The words for this exercise are /kpé/ 'to come back' and /gbé/ 'to be cheap'.

| gb | (to come back) |
| kp | (to be cheap) |
| gb | (to come back) |
| gb | (to come back) |
| kp | (to be cheap) |
The words for this exercise are /kp\d/ 'to see' and /gb\d/ 'near'.

/b/, /gb/, /kp/

Do the following words contain /b/, /gb/, or /kp/?

kp\d  (to invite)  
gb\d  (voice)  
kp\d  (to see)  
gb\d  (voice)  
gb\d  (to refuse)  
kp\d  (to be cheap)  
kp\d  (to be cheap)  
kp\d  (to come back)  
kp\d  (to hide)  
kp\d  (to see)

bilabial /f/ vs. labio-dental /f/

Students should listen carefully to each of the following pairs of words as said by the instructor.

\f\d  'year'  
\f\l\f  'buy it'  
\f\d  'to beat'  
\f\d  'sea'  
\f\d  'bone'

Are the following pairs of words same or different?

\f\d  (debt)  
\f\d  (debt)  
\f\d  (year)  
\f\d  (debt)  
\f\d  (year)

\f\l\f  (buy it)  
\f\l\f  (cut it up)  
\f\l\f  (buy it)  
\f\l\f  (cut it up)  
\f\l\f  (buy it)
<table>
<thead>
<tr>
<th>Word</th>
<th>Affricate</th>
<th>Alveolar</th>
<th>Bilabial</th>
<th>Labio-dental</th>
</tr>
</thead>
<tbody>
<tr>
<td>to be light</td>
<td></td>
<td></td>
<td></td>
<td>labio-dental</td>
</tr>
<tr>
<td>to beat</td>
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<td></td>
<td>labio-dental</td>
</tr>
<tr>
<td>to beat</td>
<td></td>
<td></td>
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<td>(feather)</td>
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<td></td>
<td>labio-dental</td>
</tr>
</tbody>
</table>

Do the following words contain bilabial /φ/ or labio-dental /ɾ/?

<table>
<thead>
<tr>
<th>Word</th>
<th>Affricate</th>
<th>Alveolar</th>
<th>Bilabial</th>
<th>Labio-dental</th>
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<td></td>
<td></td>
<td>labio-dental</td>
<td></td>
</tr>
<tr>
<td>Word</td>
<td>English Gloss</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>--------------</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/ʃe/</td>
<td>'year'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/ʃe/</td>
<td>'debt'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/ʃe/</td>
<td>'year'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/ʃe/</td>
<td>'year'</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>/ʃe/</td>
<td>'year'</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The words for this exercise are /ʃe/ 'year' and /ʃe/ 'debt'.

<table>
<thead>
<tr>
<th>Word</th>
<th>English Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>/flif/</td>
<td>'buy it'</td>
</tr>
<tr>
<td>/flif/</td>
<td>'cut it up'</td>
</tr>
<tr>
<td>/flif/</td>
<td>'buy it'</td>
</tr>
<tr>
<td>/flif/</td>
<td>'buy it'</td>
</tr>
<tr>
<td>/flif/</td>
<td>'cut it up'</td>
</tr>
</tbody>
</table>

The words for this exercise are /flif/ 'buy it' and /flif/ 'cut it up'.

<table>
<thead>
<tr>
<th>Word</th>
<th>English Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ʃd/</td>
<td>'to beat'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'to beat'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'to be light'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'to be light'</td>
</tr>
</tbody>
</table>

The words for this exercise are /ʃd/ 'to beat' and /ʃd/ 'to be light'.

<table>
<thead>
<tr>
<th>Word</th>
<th>English Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ʃd/</td>
<td>'sea'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'misery'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'sea'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'misery'</td>
</tr>
</tbody>
</table>

The words for this exercise are /ʃd/ 'sea' and /ʃd/ 'misery'.

<table>
<thead>
<tr>
<th>Word</th>
<th>English Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ʃd/</td>
<td>'bone'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'bone'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'feather'</td>
</tr>
<tr>
<td>/ʃd/</td>
<td>'bone'</td>
</tr>
</tbody>
</table>

The words for this exercise are /ʃd/ 'bone' and /ʃd/ 'feather'.
### Bilabial /v/ vs. Labio-Dental /v/.

Students should listen carefully to each of the following pairs of words as said by the instructor.

<table>
<thead>
<tr>
<th>vuvu</th>
<th>'to shake'</th>
<th>vuvu</th>
<th>'to shake'</th>
</tr>
</thead>
<tbody>
<tr>
<td>avå</td>
<td>'war'</td>
<td>avå</td>
<td>'granary'</td>
</tr>
<tr>
<td>uvå</td>
<td>'door'</td>
<td>uvå</td>
<td>'a fight'</td>
</tr>
<tr>
<td>uvå</td>
<td>'blood'</td>
<td>uvå</td>
<td>'to tear'</td>
</tr>
<tr>
<td>uvå</td>
<td>'vehicle'</td>
<td>uvå</td>
<td>'torn'</td>
</tr>
</tbody>
</table>

Are the following pairs of words **same** or **different**?

<table>
<thead>
<tr>
<th>vå</th>
<th>(war)</th>
<th>vå</th>
<th>(war)</th>
</tr>
</thead>
<tbody>
<tr>
<td>vå</td>
<td>(granary)</td>
<td>vå</td>
<td>(granary)</td>
</tr>
<tr>
<td>vå</td>
<td>(war)</td>
<td>vå</td>
<td>(granary)</td>
</tr>
<tr>
<td>vå</td>
<td>(war)</td>
<td>vå</td>
<td>(granary)</td>
</tr>
<tr>
<td>vå</td>
<td>(war)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(to finish)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(door)</td>
<td>vå</td>
<td>(door)</td>
</tr>
<tr>
<td>vå</td>
<td>(door)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(to finish)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(blood)</td>
<td>vå</td>
<td>(blood)</td>
</tr>
<tr>
<td>vå</td>
<td>(a fight)</td>
<td>vå</td>
<td>(a fight)</td>
</tr>
<tr>
<td>vå</td>
<td>(blood)</td>
<td>vå</td>
<td>(a fight)</td>
</tr>
<tr>
<td>vå</td>
<td>(a fight)</td>
<td>vå</td>
<td>(a fight)</td>
</tr>
<tr>
<td>vå</td>
<td>(vehicle)</td>
<td>vå</td>
<td>(vehicle)</td>
</tr>
<tr>
<td>vå</td>
<td>(vehicle)</td>
<td>vå</td>
<td>(vehicle)</td>
</tr>
<tr>
<td>vå</td>
<td>(vehicle)</td>
<td>vå</td>
<td>(vehicle)</td>
</tr>
<tr>
<td>vå</td>
<td>(vehicle)</td>
<td>vå</td>
<td>(vehicle)</td>
</tr>
<tr>
<td>vå</td>
<td>(torn)</td>
<td>vå</td>
<td>(torn)</td>
</tr>
<tr>
<td>vå</td>
<td>(to shake)</td>
<td>vå</td>
<td>(to shake)</td>
</tr>
<tr>
<td>vå</td>
<td>(to shake)</td>
<td>vå</td>
<td>(to shake)</td>
</tr>
<tr>
<td>vå</td>
<td>(torn)</td>
<td>vå</td>
<td>(torn)</td>
</tr>
<tr>
<td>vå</td>
<td>(to shake)</td>
<td>vå</td>
<td>(to shake)</td>
</tr>
</tbody>
</table>

Do the following words contain bilabial /v/ or labio-dental /v/?

<table>
<thead>
<tr>
<th>vå</th>
<th>(granary)</th>
<th>vå</th>
<th>(granary)</th>
</tr>
</thead>
<tbody>
<tr>
<td>vå</td>
<td>(war)</td>
<td>vå</td>
<td>(war)</td>
</tr>
<tr>
<td>vå</td>
<td>(granary)</td>
<td>vå</td>
<td>(granary)</td>
</tr>
<tr>
<td>vå</td>
<td>(war)</td>
<td>vå</td>
<td>(granary)</td>
</tr>
<tr>
<td>vå</td>
<td>(war)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(to finish)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(to finish)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(to finish)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(to finish)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
<tr>
<td>vå</td>
<td>(to finish)</td>
<td>vå</td>
<td>(to finish)</td>
</tr>
</tbody>
</table>

No.
<table>
<thead>
<tr>
<th>Bird</th>
<th>English Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>avd</td>
<td>'granary'</td>
</tr>
<tr>
<td>avd</td>
<td>'war'</td>
</tr>
<tr>
<td>avd</td>
<td>'granary'</td>
</tr>
<tr>
<td>avd</td>
<td>'war'</td>
</tr>
</tbody>
</table>

The words for this exercise are /avd/ 'war' and /avd/ 'granary'.
The words for this exercise are /vʊ/ 'blood' and /vʊ/ 'a fight'.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>vʊ</td>
<td>(blood)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(a fight)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(blood)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(blood)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(a fight)</td>
</tr>
</tbody>
</table>

The words for this exercise are /ʊv/ 'vehicle' and /ʊv/ 'to tear'.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>vʊ</td>
<td>(vehicle)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(to tear)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(to tear)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(vehicle)</td>
</tr>
<tr>
<td>vʊ</td>
<td>(vehicle)</td>
</tr>
</tbody>
</table>

The words for this exercise are /vʊvʊ/ 'to shake' and /vʊvʊ/ 'torn'.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>vʊvʊ</td>
<td>(to shake)</td>
</tr>
<tr>
<td>vʊvʊ</td>
<td>(to shake)</td>
</tr>
<tr>
<td>vʊvʊ</td>
<td>(to shake)</td>
</tr>
<tr>
<td>vʊvʊ</td>
<td>(torn)</td>
</tr>
<tr>
<td>vʊvʊ</td>
<td>(torn)</td>
</tr>
</tbody>
</table>

Dental /d/ vs. retroflex /d/. Students should listen carefully to each of the following pairs of words as said by the instructor.

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>dʊdʊ</td>
<td>'to be long'</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>'saliva'</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>'to throw'</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>'hunger'</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>'to send'</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>'to plant'</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>'town'</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>'gunpowder'</td>
</tr>
</tbody>
</table>

Are the following pairs of words same or different?

<table>
<thead>
<tr>
<th>Vowel</th>
<th>Word</th>
</tr>
</thead>
<tbody>
<tr>
<td>dʊdʊ</td>
<td>(going down)</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>(going down)</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>(going down)</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>(going down)</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>(saliva)</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>(saliva)</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>(saliva)</td>
</tr>
<tr>
<td>dʊdʊ</td>
<td>(tongue)</td>
</tr>
</tbody>
</table>

The following pairs are different (D) or same (S): D S S S S S S S
<table>
<thead>
<tr>
<th>dental</th>
<th>retroflex</th>
</tr>
</thead>
<tbody>
<tr>
<td>dō</td>
<td>(to throw)</td>
</tr>
<tr>
<td>dō</td>
<td>(to cook)</td>
</tr>
<tr>
<td>dō</td>
<td>(to throw)</td>
</tr>
<tr>
<td>dō</td>
<td>(to cook)</td>
</tr>
<tr>
<td>dō</td>
<td>(to throw)</td>
</tr>
<tr>
<td>dō</td>
<td>(net)</td>
</tr>
<tr>
<td>dō</td>
<td>(hunger)</td>
</tr>
<tr>
<td>dō</td>
<td>(hunger)</td>
</tr>
<tr>
<td>dō</td>
<td>(net)</td>
</tr>
<tr>
<td>dō</td>
<td>(net)</td>
</tr>
<tr>
<td>dō</td>
<td>(to fill)</td>
</tr>
<tr>
<td>dō</td>
<td>(to fill)</td>
</tr>
<tr>
<td>dō</td>
<td>(to fill)</td>
</tr>
<tr>
<td>dō</td>
<td>(to fill)</td>
</tr>
<tr>
<td>dō</td>
<td>(to fill)</td>
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<tr>
<td>dō</td>
<td>(to fill)</td>
</tr>
<tr>
<td>dō</td>
<td>(to fill)</td>
</tr>
<tr>
<td>dō</td>
<td>(to fill)</td>
</tr>
<tr>
<td>dō</td>
<td>(to plant)</td>
</tr>
<tr>
<td>dō</td>
<td>(to plant)</td>
</tr>
<tr>
<td>dō</td>
<td>(to plant)</td>
</tr>
<tr>
<td>dō</td>
<td>(to plant)</td>
</tr>
<tr>
<td>dō</td>
<td>(to arrive)</td>
</tr>
<tr>
<td>dō</td>
<td>(to plant)</td>
</tr>
<tr>
<td>dō</td>
<td>(town)</td>
</tr>
<tr>
<td>dō</td>
<td>(gunpowder)</td>
</tr>
<tr>
<td>dō</td>
<td>(town)</td>
</tr>
<tr>
<td>dō</td>
<td>(gunpowder)</td>
</tr>
<tr>
<td>dō</td>
<td>(town)</td>
</tr>
<tr>
<td>dō</td>
<td>(gunpowder)</td>
</tr>
</tbody>
</table>

Do the following words contain dental /d/ or retroflex /ɖ/?

<table>
<thead>
<tr>
<th>dental</th>
<th>retroflex</th>
</tr>
</thead>
<tbody>
<tr>
<td>dō</td>
<td>(going down)</td>
</tr>
<tr>
<td>dō</td>
<td>(going down)</td>
</tr>
<tr>
<td>dō</td>
<td>(to be long)</td>
</tr>
<tr>
<td>dō</td>
<td>(going down)</td>
</tr>
<tr>
<td>dō</td>
<td>(to be long)</td>
</tr>
<tr>
<td>dō</td>
<td>(saliva)</td>
</tr>
<tr>
<td>dō</td>
<td>(tongue)</td>
</tr>
<tr>
<td>dō</td>
<td>(saliva)</td>
</tr>
<tr>
<td>dō</td>
<td>(saliva)</td>
</tr>
<tr>
<td>dō</td>
<td>(saliva)</td>
</tr>
<tr>
<td>dō</td>
<td>(to cook)</td>
</tr>
<tr>
<td>dō</td>
<td>(to throw)</td>
</tr>
<tr>
<td>dō</td>
<td>(to cook)</td>
</tr>
<tr>
<td>dō</td>
<td>(to cook)</td>
</tr>
<tr>
<td>dō</td>
<td>(to throw)</td>
</tr>
</tbody>
</table>
Identify by giving the English gloss.

The words for this exercise are /didi/ 'to be long' and /didi/ 'going down'.

/didi/ (to be long) 'to be long'
/didi/ (going down) 'going down'
/didi/ (going down) 'going down'
/didi/ (going down) 'going down'
/didi/ (going down) 'going down'

The words for this exercise are /ãã/ 'saliva' and /ãã/ 'tongue'.

/ãã/ (saliva) 'saliva'
/ãã/ (saliva) 'saliva'
/ãã/ (tongue) 'tongue'
/ãã/ (saliva) 'saliva'
/ãã/ (tongue) 'tongue'
The words for this exercise are /dâ/ 'to throw' and /dâ/ 'to cook'.

| dâ  | (to cook)     | 'to cook' |
| dâ  | (to cook)     | 'to cook' |
| dâ  | (to throw)    | 'to throw'|
| dâ  | (to cook)     | 'to cook' |
| dâ  | (to throw)    | 'to throw'|

The words for this exercise are /dê/ 'hunger' and /dê/ 'net'.

| dê  | (hunger)      | 'hunger' |
| dê  | (net)         | 'net'    |
| dê  | (hunger)      | 'hunger' |
| dê  | (hunger)      | 'hunger' |
| dê  | (net)         | 'net'    |

Velar /y/ vs. pharyngal /h/.

Students should listen carefully to the following pairs of words as said by the instructor:

| yâ  | 'sun'         | hê        | 'to educate' |
| yâ  | 'flowing'     | hââ       | 'broad'     |

Are the following pairs of words same or different?

| yê  | (sun)         | yê         | (sun)       |
| yê  | (sun)         | hê         | (to educate)|
| yê  | (sun)         | yê         | (sun)       |
| hê  | (to educate)  | yê         | (sun)       |
| hê  | (to educate)  | hê         | (to educate)|
| yê  | (sun)         | hê         | (to educate)|
| yê  | (sun)         | hê         | (to educate)|
| hê  | (to educate)  | hê         | (to educate)|
| hââ | (broad)       | yââ        | (flowing)   |
| hââ | (broad)       | hââ        | (broad)     |
| yââ | (flowing)     | hââ        | (broad)     |
| hââ | (flowing)     | yââ        | (flowing)   |
| yââ | (flowing)     | yââ        | (flowing)   |
| hââ | (flowing)     | yââ        | (flowing)   |
| yââ | (flowing)     | hââ        | (broad)     |
| yââ | (flowing)     | hââ        | (broad)     |
Do the following words contain velar /\u00e9/ or pharyngal /\u00e2/?

| yē   | (sun)     | velar |
| ḥē   | (to educate) | pharyngal |
| yē   | (sun)     | velar |
| ḥē   | (to educate) | pharyngal |
| yē   | (sun)     | pharyngal |
| ḥē   | (to educate) | pharyngal |
| yē   | (sun)     | velar |
| yē   | (sun)     | velar |

| yādā (flowing) | velar |
| ḥādā (broad)  | pharyngal |
| ḥādā (broad)  | pharyngal |
| yādā (flowing) | velar |
| ḥādā (broad)  | pharyngal |
| ḥādā (broad)  | pharyngal |
| yādā (flowing) | pharyngal |
| yādā (flowing) | velar |
| yē   | (sun)     | velar |
| yē   | (sun)     | velar |
| ḥē   | (to educate) | pharyngal |
| yē   | (sun)     | velar |
| ḥādā (broad)  | pharyngal |
| yādā (flowing) | pharyngal |
| ḥādā (broad)  | pharyngal |
| yē   | (sun)     | velar |

Identify by giving the English gloss.

The words for this exercise are /yē/ 'sun' and /hē/ 'to educate'.

| ḥē   | (to educate) | 'to educate' |
| ḥē   | (to educate) | 'to educate' |
| ḥē   | (to educate) | 'to educate' |
| yē   | (sun)     | 'sun' |
| ḥē   | (to educate) | 'to educate' |
| yē   | (sun)     | 'sun' |
| yē   | (sun)     | 'sun' |
| ḥē   | (to educate) | 'to educate' |
| yē   | (sun)     | 'to educate' |
| ḥē   | (to educate) | 'to educate' |
The words for this exercise are /yââ/ 'flowing' and /hââ/ 'broad'.

<table>
<thead>
<tr>
<th>yââ</th>
<th>(flowing)</th>
<th>'flowing'</th>
</tr>
</thead>
<tbody>
<tr>
<td>hââ</td>
<td>(broad)</td>
<td>'broad'</td>
</tr>
<tr>
<td>yââ</td>
<td>(flowing)</td>
<td>'flowing'</td>
</tr>
<tr>
<td>hââ</td>
<td>(broad)</td>
<td>'broad'</td>
</tr>
<tr>
<td>yââ</td>
<td>(flowing)</td>
<td>'flowing'</td>
</tr>
<tr>
<td>hââ</td>
<td>(broad)</td>
<td>'broad'</td>
</tr>
<tr>
<td>yââ</td>
<td>(flowing)</td>
<td>'flowing'</td>
</tr>
</tbody>
</table>
II. Some Tongue Twisters

baba, baba, baba, badabada, bame, balime, abdaquil, babobo, beinuhu, abebobo, bebefe, bebele, boku, babla

dadá, qu, daa, daé, dia, daquame, dalidodo, didodo, dododedi, dozi, daa, dodade, dodode, dododo, dadafu, dededé, sedada, dadafa, daaza, daée, damoumu, dadamudo, dadamudo, dadadidi

m, n, n
mo, no, n, mi, ni, me, menje, monumimali, molina, nogoobonlalá, amenatinmlé, manòvinyomli, manòvinyomtali, néné, amenizulá

v, w, w
vo, vo, wo, avoa, awo, avo, ludo, aveluus, avelih, wozemari, ustru, vemevivi, venumwwo, awawofe, awobádo, awamatafka, vetafali, veu, avifa, vanyavany, awawogbe, vovoyi, awoovu, awawovi, avawoiw, wulwuli, ufoli nyufe la mewli

xxviii
EWE BASIC COURSE

C. Ewe Basic Grammar

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Unit I

Greetings

Subject Pronouns

Asking Questions

Dialogue 1: General Greetings (In the city)

K: Komla
A: Akuwa

K:

fó                   to get up
èfó                   you got up
èfóá?                 did you get up?
Èfóá?                   How are you?

A:

è                   yes
mèfó                   I got up.
È, mèfó.                   I'm fine, thanks.

K:

dèviáwó                the children
há                    also, even
Dèviáwó há fóá?                   How are the children?

A:

wófó                   they got up
È, wófó.                   They're fine.

Notes:

1. A relatively short exchange of greetings is more common in the city. In the country, where people are in less of a hurry, longer greetings are more usual.

2. Note the difference in the following pairs of sentences.

/èfó/ 'you got up'
/èfóá/ 'did you get up'
I. /dɛvɪdɔ hə fɔ/ 'The children got up also.'
/dɛvɪdɔ hə fɔ/ 'Did the children get up too?'
/-ə/ at the end of a sentence marks a yes-no question.

3. Literally, the above conversation means:

Did you get up (in good health)?
Yes, I got up.
Did the children get up too?
Yes, they got up.

Dialogue 2: Morning (In the city).
K: Komla Ko: Kofi

K:
Móni!
Ko:
ɑʃɛmɛ
dé?
home
how about, what about,
and (denotes a question)
Móni, ɑʃɛmɛ dé (or ɑʃɛmɛtɔwɔ) Morning, how's everyone at home?
dé)?
K:
Tɛf
Wóli. to be there
They're fine.
Ko:
miɛfɔ you (pl.) got up
nydɛ well
Miɛfɔ nydɛa? You're all well?
K:
miɛfɔ we got up
ɛ, miɛfɔ nydie. Yes, we're all fine.

Notes:

1. From English morning. It is used on the coastal areas, the Ako area and especially in Accra where there is a great mixture of tribes.

2. Note the following sentences.

/a³e³mè/ 'home'
/d³e³mè dé/ 'How's (everyone at) home?'
/dèviáwó/ 'the children'
/dèviáwó dé/ 'How are the children?'; 'Where are the children?'; 'and the children?'.
/dé/ at the end of a noun phrase may be translated 'how is?', 'where is?', 'what is!' or 'and...?', depending on the context.

3. /wólë/ Literally: 'They are there.' /lì/ 'to be there' is here used synonymously with /fë/ and /dë/.

4. /afò/ 'you (sg.) got up'
/miéfé/ 'you (pl.) got up'

Ewe makes a distinction between the second person singular and plural.

Dialogue 1: Good Morning (In the country)

Ab: Abla Am: Ama

Ab:

/Gëdë (Good) morning!

Am:

/Gäi, a³e³mètëwó dé? Good morning, how's everyone at home?

Ab:

/éfò/ he, she, it got up²

Éfö. Fine.
I.

Am: How about the children?

Ab: They're fine.

Am: They're all well?

Ab: Yes, and your children?

Am: They're fine.

Ab: They're all well?

Am: Yes.

Notes:

1. /déviáwó dé/ 'How are the children?'

2. We makes no gender distinction in the third person singular pronoun.

The Subject Pronouns:

/míefo/ 'we got up'

/míefo/ 'you (pl.) got up'

/míefo/ 'you (sg.) got up'

/míefo/ 'they got up'

/miéfo/ 'I got up'

/miéfo/ 'you (sg.) got up'

/miéfo/ 'she, she, it got up'
I. **Singular** | **Plural**
---|---
1st person | má- | mié-
2nd person | é- | mié-
3rd person | é- | wó-

The pronouns are mi and mié, but e acts as a liaison between certain pronouns and verbs and/or verb tenses. This e is not a part of the pronoun.

**Dialogue 4**: Good Afternoon (In the country)

K: Kosi  A: Abia

K: **Qdot** (Good) afternoon!

A: **gôô** (form of respect)¹

Qdo, gôô âfeame dé? Good afternoon, how's everyone at home?

K: **dó** to sleep

Édó. Fine.²

A: **Dêfiâwô dé?** How about the children?

K: **Wôôôô, dêfiâwô?** They're fine, and your children?

Wôôôô nyifé. They're fine.

**Notes**: 1. /gôô/ is a respect form used by a woman to a man, a commoner to a chief, or in any situation where one wishes to show respect.
2. Literally, 'It (i.e., the household) slept well.' This is when a 'it' is used instead of wô-‘they’.

Dialogue 5: Good Evening!
K: Kosi Ko: Kodzo
Fié! (Good) evening!
Ko: e-los a wô dé? Fié god, ñëámë? Good evening, how’s everyone at home? A is Good.

Édo. Ina-ôdá (wôl) Fine.
Ko: A

Défiaâó Ina-ôfô (wôl) How about the children?
Wôlì. They’re fine.

Wôdô nydíé? They’re all well?
K: Wôdô nydíé? Yes, how’s your wife?

Ko: She’s fine.

Défiaâó How about the children? Wôlì. They’re fine.
Supplementary Vocabulary:
fofowo, or, tòwò
your father
dawò (or, nòwò)
your mother
tògbùìf
grandfather, father (if elderly)
màmà
grandmother, mother (if elderly)
nòvìwòwò
your brothers, sisters, cousins

Grammatical Drill

1. Respond with the appropriate pronoun + /fó/.

Examples:
Sròwàa dë?
Éfo.

Dèviawò dë?
Wófò.

Aféamè dë?
Éfo (or, wofò).

2. Respond with the appropriate pronoun + /lì/.

Sròwàa dë?
Èlì.

Novìwòwò dë?
Wòlfì.

Fofowo dë?
Èlì.

Dawò dë?
Èlì.

Màmà dë?
Èlì.

3. Respond with the appropriate pronoun + /dò/.

Màmà dë?
Èdo.

Devìawò dë?
Wòdò.

Fofowo dë?
Èdo.

Sròwàa dë?
Èdo.

Aféamè dë?
Èdo (or, wòdò).

4. Respond with the appropriate pronoun + /fó nyúfè/.

Tògbùì dë?
Èfo nyúfè.

Dawò dë?
Èfo nyúfè.

Sròwàa dë?
Èfo nyúfè.

Novìwòwò dë?
Wòfo nyúfè.
1. Delviawọ dé? Wọfo nyúié.

5. Respond with the appropriate pronoun + /if nyúié/.
   Àf'eamè dé? Éli nyúié (or, wọlí nyúié).
   Dawó dé? Éli nyúié
   Tégbuf dé? Éli nyúié.
   Mamá dé? Éli nyúié.
   Delviawọ dé? Wọlí nyúié.

6. Respond with the appropriate pronoun + /dó nyúié/.
   Noviwawọ dé? Wọdó nyúié.
   Dawó dé? Édó nyúié.
   Srówọ dé? Édó nyúié.
   Àf'eamè dé? Édó nyúié (or, wόdό-nyúié),
   Togbuf dé? Édó nyúié.

7. Respond with /e/ + the appropriate pronoun + /ọ/.
   Examples:
   Èfoá? È, èfo.
   Èfoá? È, mèfo.
   Èfó nyúiéá? È, mèfo.
   Èfoá? È, mèfo.
   Worfoá? È, wófo.
   Worfo nyúiéá? È, wófo.
   Èfoá? È, èfo.
   Miefo nyúiéá? È, miefo.

8. Respond with /e/ + the appropriate pronoun + /lif/.
   Wólíf? È, wólí.
   Èliá? È, mêlè.
   Mielíá? È, mielí.
   Wólí nyúifá? È, wólí.
   Èliá? È, éli.
9. Respond with /e/ + the appropriate pronoun /dé/.

Miedoá?

Wódó nyúíá?

Édó?

Wódéa?

Examples: Éfoa?

Éfoa?

Éfo nyúíéá?

Édo nyúíéá?

Deviawo hₐ dₒ?

nyúíéá

Édoa?

Srₜₜwœa foa?

Édo nyúíéá?

Deviawo hₐ lia?

Wofo nyúíéá?

Miedo nyúíéá?

10. Respond with /e/ + the appropriate pronoun + the verb used in the question.

Examples: Éfoa?

Éfoa?

Éfo nyúíéá?

Édo nyúíéá?

Deviawo hₐ dₒ?

nyúíéá

Édoa?

Srₜₜwœa foa?

Édo nyúíéá?

Deviawo hₐ lia?

Wofo nyúíéá?

Miedo nyúíéá?

Question and Answer Drill:

Answer the question asked you by the instructor. Then ask another student in the class a question based on the same pattern. Continue in this manner until everyone has had a chance to ask and answer several questions.

1. Question with /dé/.

Example: Instructor: Afeame dé?

Student: Éfo. Deviawo dé?
1. Question with /-ål/. 

   Example: Instructor: Mìelia?
   Student: Ë, mìeli. Deviawo fô nyuíéà?

   Conversation Drill:
   Improvise a conversation on the model of the dialogues in Unit I.
Unit II
The Pronouns /nê/ and /wô/

Dialogue 1
E: Edward   K: Kwasi

Núfiala âlô sukúvì ne nyèâ?

àgbles
àgbłèdèlà
ati
atike
âtìkwolà
dò
dòjölà
ya
Àgbłèdèlà menyè.
Kofi ya nyè sukûví.

Nye ya êâtìkwolà menyè.

The Demonstratives /sìa/
Uses of the Particle /ya/

E:
Are you a teacher or a student?¹

K:

farm
farmer
tree
root
doctor, herbalist
illness, sickness
doctor (healer of illness)
on the other hand²

I am a farmer.
Kofi, on the other hand, is a student.

E:

I, on the other hand, am a doctor.

K:

person
which, who
who
man
this³
II.

Who is this man?

Ameaka enye qutsu sia?
E: eya hā
towd

Eya hā nye Amerikatowo.

Ndifia/ wonye.

Qdi nawd, Bob; agbledela sia

Gōkō énye Kwasi.

Notes:

1. /nā/ 'you,(sg.), and /â'/ 'you,(sg.), freely alternate as subject of a sentence. /enyenufiala/ 'you(sg.), are a teacher.' /enyenufiala/ 'you (sg.), are a teacher.'

2. /ya/ 'on the other hand, but' is used to place the noun it follows in opposition to another. /Kofi ya nye sukhvi/

3. /sia/ (pl. /siawd/)'this' is the demonstrative adjective. It follows the noun it modifies. /qutsu sia nye nufiala/

4. /Amerikato/ 'American, American citizen.' /Amerikatowo/ 'Americans, American citizens.' /to/ 'citizen, citizen of' may be used in the plural /towd/ even when it refers to only one person. The choice is optional. /to/, /towo/ is suffixed to the name of a country, city, town or village to signify resident or citizen of that place. /Ghanato/ /Chana/towo/ 'Ghanaian(s)' /Togo/to/ /Togoto/ 'Togolese' /Gōto/ /Gōtowo/ 'resident of Accra'.

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Dialogue 2

K: Kofi  B: Bob

K: ná  to give, for, to
wó  you
náwó  to you

Ndí náwó?

Ndí, áfíó?

múfíala  teacher
(n)e  you (singular)

K: Núfíala nényídá?

wó  Fine [Yes]. Are you a

E, núfíala ményé.  teacher?

Wóa dé?  B:

súkúvé  you (emphatic)
álo  Yes, I am a teacher.

Súkúvé nye ya ményé.  What about you.

Áfrikàtòwo álò Ámërikàtòwo  K:

nényéú?  student
Ámërikàtòwo ményé.  or

B: I am only a student.  I am American.

Are you African or American?

Notes:

1. /wóa dé/ is the result of the contraction of /wo + ya dé/  
   'And you on the other hand?' or 'How about you?'  
   /ya/ is usually contracted with /wó/ to form /wóa/.

2. When /ya/ does not follow a noun directly, it can often  
   be better translated as 'but' or 'only' or 'just'.

/Súkúvé nye ya ményé/ 'I'm only a student.'
Dialogue 3
B: Bob       K: Kosi

**Igisitowo**
Igisitowo nitsu sia nyéa?
E, Igisitowo wényé.
Áfrikàtòé Kofi nyéa?
E, Áfrikàtòé Kofi ya nyé.

**Dialogue 4**
B: Bob       K: Kosi

Sukúví nényéa?
O (or ao)
O, agbledela menye.
Wòa dé?
Tógótòwò
Nufiala menye.
Tógótó nényéa?
E, Tógótó menye.
Wòdó?
Ámerikàtòwò menye.

**English**
Is this man English?
K: Yes, he is English.

Is Kofi African?
K: Yes, Kofi, on the other hand, is an African.

Are you a student?
K: No

And you?
B: Togolese

I am a teacher.
K: Are you Togolese?

Yes, I am Togolese.
K: And you?

B: I am American.

**Comprehension**

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II.

A. Questions Based on the Comprehension

1. Áfrikàtòwo Kosi nyéà?
2. Tògotow wônyéà?
3. Sukúví áló ágblàdèlã Kosi nyéà?
4. Sukúví áló ágblàdèlã Kofí ya nyéà?
5. Ámerikàtòwo áló Áfrikàtòwo Bob nyéà?
6. Núfiala Bob nyéà?
7. Dóyolá áló núfiala Edward nyéà?

B. Questions for the Class

1. Sukúví nènyéà?
2. Núfiala menyéà?
3. Núfiala áló sukúví nùtsù sia nyéà?
4. Yevì (white man) wônyéà?
Unit III
The Definite Article

Dialogue 1
E: Edward  K: Kosi

ame
ka

ameka
lá (or, a)

múfi lá

Amekae nye múfi láa—Bob áló Kofía?

yé, é

Bobe nye múfi láa; (or, múfi lá).

Kofía nyé sukúvi.

détugbui
tsadilá
Sukúvi áló tsadilá(e) détugbui sia nyéa?

Sukúvi e wónyé.
dékámpui
Améka ényé dékámpui sia?

aféto
Aféto Browne.

The emphatic /æ/

person, human
what, which (question particle)
who
the (definite article),
this

teacher

Who is the teacher—Bob or Kofi?

Kofi?

It is

It is Bob who is the teacher;
(Bob is the teacher).

Kofi is a student.

young lady
visitor, wanderer

Is this young lady a student or a visitor?

She is a student.

young man, gentleman

Who is this gentleman?

Mister

He is Mister Brown.
III.

E:  (be) good
   (he, she, it) is good
   very, much
   it is very nice, it is
ever very good

Oo: efé, dëto Brown.  Well, how are you, Mr. Brown.

B:  I am well, thank you.

Notes:

1. /á/ is a demonstrative adjective, and it serves as
   the definite article after a substantive. Similar to the
   adjectives and other noun modifiers it follows the noun it
   modifies, e.g. /ati/ 'tree' /ati lá/or /atiá/ 'the tree'.
   If there is an adjective modifying the noun the article /á/
   or /á/ follows the adjective, e.g. /agble/ 'farm' /ga/
   'big' /agble ga lá/ 'the big farm' (literally: farm big the).
   The definite article is normally used when the noun it modifies
   has already been previously mentioned or known. Thus it is
   not used as often as it is used in English.

2. /ye/ or /é/ 'it is' places a substantive or a pronoun noticeably
   in opposition to another. The /ye/ or /é/ (which is more
   common, due to ease of pronunciation) is suffixed to the noun
   it emphasizes. Compare the following examples:

   /Kofi nyé mífiala/ 'Kofi is a teacher' simply announces
   what Kofi's profession happens to be.

   /Kofie nyé mífiala/ Literally, 'it is Kofi who is a
   teacher' (in opposition to someone
   else).
III.

However, this type of construction is much more common in Ewe than the construction 'it is Bob who...' is in English. Note that the pronoun e is attached to the preceding verb, e.g. /enyu utsV 'it is very good.' The emphatic e is attached to the noun or whatever it emphasizes, e.g. /Kofie nye nufiala/ 'it is Kofi who is the teacher.' /Ameke nye esia?/ 'Who is this?'

3. To emphasize the substantive predicate, you place it at the beginning of the sentence and you add the emphatic to it.

/sukyvi Kofi nyé/ 'Kofi is a student.'
/sukyvie Kofi nyé/ 'Kofi is a student (rather than something else).'

In a short question or answer where only one substantive is used, e follows the substantive and the verb is omitted, e.g. Question: /Ameke nye dekákpui sia?/ 'Who is this man?' Answer: /Aféto Browne/ 'It is Mr. Brown.'

and

Bob: /Dóyolá(e) dëtugbui sia nyé./ 'This young lady is a doctor.

Kofi: /Amerikátówóea?/ 'Is she American?

4. /w/ 'he, she, it' replaces /é/ in an affirmative sentence when there is some other element preceding the subject, as for example:

/sukyvie wónyé/ 'It is a student that she is.' or

'She is a student.'

5. Many words, such as 'good,' which we consider an adjective, are expressed in Ewe by a verb, for example, /nyo/ '(to) be
good, is good.' Further discussion will come later in the book.

Dialogue 2

B: Bob  
K: Kofi

Kofi, Áfrikatòwo nényëa?
É, Áfrikatòwo menyë.

Wôya dê? (or, wôa dê)?
Ámerikatòwo menyë.

Wônye núfialaâ?
É, nyêô nye núfiala lá.

Sukôvi nényëa?
O, ágbledelâ menyë.

Dialogue 3

K: dofi  
Ko: Kosi

Ámerikatòwo âlo Áfrikatòwoe
nye ñutsul siâ?
Áfrikatòwoe.

Ulísitowo âlo Fransetòwoe
nye Johnâ?
Ulísìawòe.

Amékae nye núfialaâ, Bob
âlo Johnâ?
Bobe nye núfiala lá.
Dôyolâ(é) John nyé.

B:  
K: Kofi, are you African?

Yes, I am African.

What about you?

B:  
K: I am an American.

Are you the teacher?

B:  
K: Yes, I am the teacher.

Are you a student?

K: No, I am a farmer.

K:  
Ko: Is this man American or African?

He is African.

Ko:  
K: Is John English or French?

He is English.

Ko:  
K: Who is the teacher, Bob or John?

Bob is the teacher.

John is a doctor.
III.

Dialogue 4

B: Bob    K: Kofi

Ndí, Kofí, dọyoláe ñetugbui   B: Good Morning, Kofí, this young
sia nyé.                     lady is a doctor.

Ahá, Ė́ẹ́rémíkátóówea?  K: Is she American?

É, Ė́ẹ́rémíkátóówe.        B: Yes, she is American.

Kofí núfiala nënyéa?   K: Kofi, are you a teacher?

0, sukúvie menyé.          No. I am a student.

Note:
1. Ahá is an exclamation equivalent to: 'Oh yes!', 'That
   reminds me.' etc.

Comprehension

Bob nyé Ė́ẹ́rémíkátóó. Ė́ẹ́r núfiala. John hā nyé Ė́ẹ́rémíkátóó.

É́ẹ́r dọyolá. âjéeto Brown nyé dọyolá. Ė́ẹ́r lìisiawó. Kofí nyé
ya nyé ágbledelá.

A. Questions Based on the Comprehension

1. Ė́ẹ́rémíkátóó áló Afrikátóó Bob nyéa?

2. Núfiala wònyéa?

3. Ė́ẹ́rémíkátóó áló Ɂ́lìisiawó John nyéa?

4. Núfiala áló dọyolá wònyéa?

5. âjéeto Brown dè dọyolá wònyéa?

6. Ė́ẹ́rémíkátóó áló Ɂ́lìisiawó âjéeto Brown nyéa?

7. Afrikátóó áló Ė́ẹ́rémíkátóó Kofí nyéa?

8. Sukúvi wònyéa?

9. Amékae nye ágbledelá lá?

10. Afrikátóó áló Ė́ẹ́rémíkátóó Kọmlá nyéa?

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B. Questions for the Class

1. Amékaé nye mífialaa?
2. Amékaé nye útsi sia?
3. Amékaé nye ðëtugbuia?
4. Ámerikatówo òð Áfrìkàtówo mënýeà?
5. Ámerikatówo òð Áfrìkàtówo mënýeà?
6. Ámerikatówo mìenyèà?
7. Amékaé nye Ámerikatówo?
8. Amékaé nye Áfrìkàtówo?
9. Amékaé nye Òlisìawô?
Unit IV
Plural
Dialogue 1
B: Bob   K: Kosi

B: Good evening, how are you?
K: I am well, thank you.

K: What about the children?
B: They are fine.

K: Are these men students?
B: Yes, they are students.

K: Are the students African?
B: Bill and Tom are Americans.

Kofi and Komla are Africans. The Americans and the Africans are friends.

Notes:
1. a. The plural of substantives is formed by adding wo to them. (Wo is the 3rd person plural of the personal pronoun), e.g. /ame/ 'human being' -22-
IV.

/amewo/ 'human beings'

b. Should the substantive be followed by a modifier (adjective, pronoun, article), the sign of the plural is added to the latter, e.g.

/revi/ 'child'
/revi/ (or /devi/) 'the child'
/reviw/ 'the children'
/lâ/ 'animal'
/woadâ/ 'wild'
/woadâw/ 'wild animals'

2. In the singular the definite article may be /â/ or /â/. In the plural it is always /â/.

/atâ/ 'tree'
/atâl/ or /atâ/ 'the tree'
/atâw/ 'the trees'

Dialogue 2

B: Bob        K: Kofi

nyônu
Afrikàtwoe nye nyônu siawoa?
B: woman
K: Are these women African?
E, Afrikàtwoe wônye.
Togotówo wônye.

/Európatwoe nye rûtsusiawódâ?
B: Are these men European?
E, rûtsusiawód kplé ëkêkapuísiawo
nyé Európatwö.

Sukûvîwöe miényéâ?
B: Are you students?
èvë
K: two
E, miénye sukûvîwö.

Yes, we are students.
IV.

Dákákpui évé siawöe nyé
múfiáldawö.

Dialogue 3

B: Bob
K: Kofi

Töğótówó ãló Ghanatowó
dëtugbui siawo nyéâ?
Töğótówó wónyé.

Tsadilá
Sukúviwo ãló tsadiláwo wónyéâ?
Tsadiláwo wónyé.
Dekakpiawó nyé sukúviwo.
Qlisíawó ãló Ámerikatowó
núfialaa nyéâ?
Ámerikatowó wónyé.

Dialogue 4

B: Bob
K: Kosi
K: Komlá

Sukúviwose dëviawo nyéâ?
E, sukúviwo wónyé.
Áfríkátowó ãló Ámerikatowó
wónyéâ?
Áfríkátowó wónyé.
Miaowö nye nufialaaowoâ?
E, miaowö.
Áfríkátowó ãló Ámerikatowó
ményéâ?
Áfríkátowó mienye.

These two young men are the teachers.

Are these girls Togolese or Ghanaian?
They are Togolese.

Are these girls Togolese or Ghanaian?
They are Togolese.

Are they students or visitors?
They are visitors.

Are they students or visitors?
They are visitors.

Are they students or visitors?
They are visitors.

Are they students or visitors?
They are visitors.

Are they Africans or Americans?
They are Africans.

Are they Africans or Americans?
They are Africans.

Are you the teachers?
Yes, we are.

Are you the teachers?
Yes, we are.

Are you (pl.) Africans or Americans?
We are Africans.

Yes, we are.

We are Africans.
IV. Comprehension


A. Questions Based on the Comprehension

1. Amerikàtôwo Bob kplé John wonyea?
2. Núfialawo áló dòyoláwo wônyea?
3. Amerikàtôwo áló Afrikàtôwo sukùvìawo nyèa?
4. Sukùvìawo kplé nufialaawo wonye xowo?
5. Afrikàtôwo Kofí kplé Kômìlù wonye?
6. Xôwòe wônyea?

B. Questions for the Class

1. Núfiala áló sukùvì miényea?
2. Núfiala miényea?
3. Afrikàtôwo miényea?
4. Amerikàtôwo miényea?
Unit V
Independent Personal Pronouns

Dialogue 1

K: Kômlô  Ko: Kosi

Efoô?  K: How are you?
E, mefo.  Ko: I am fine.
Wô hä eroô?  K: How are you?
Đèviâwo dé?  K: How are the children?
Wôli nyuie.  Ko: They are well.
Srôwoa dé?  K: And your wife?
Eyá hä pô.  Ko: She is also well.

tso  K: to come from
afi  place, here
kâ  question marker, what
Afêkâ  which, etc.

Afêkâ mietsô?  K: Where do you come from?
Kofi tso Kpalime, nye ya metsô Lôme.  Ko: Kofi comes from Kpalime, I come from Lome.

nô  to sit, to stay in a place
nôna  to stay habitually

Kpalime mienonâ?  K: Do you (pl.) live in Kpalime?
afisìa  this place, here
gake  but (and)
Kofi nôa (or, nôna) Kpalime, gake nyô ya mênônô afisìa.  Kofi lives in Kpalime, I, on the other hand, live here.
Notes:

1. /nya hā mēfō/  
   /wô hā âfō/  
   /ēya hā mīfō/  
   /miâwō hā mīfō/  
   /miâwō hā mīfō/  
   /wōâwō hā wōfō/  
   'I also got up'  
   'you (sg.) also got up'  
   'he, she, it also got up'  
   'we also got up'  
   'you (pl.) also got up'  
   'they also got up'

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<td>1st person</td>
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<td>2nd person</td>
<td>wô</td>
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<tr>
<td>3rd person</td>
<td>è</td>
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<tr>
<td>miâwō</td>
<td>miâwō</td>
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<tr>
<td>wōâwō</td>
<td>wōâwō</td>
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The independent personal pronouns are used when the pronoun is to be emphasized. They may be used as either subject or object. As subject they do not directly precede the verb but are separated from it by a particle like /hā/ or /yâ/ etc.

In all but the third person singular the 'non-independent' personal pronouns are also used after the particle /hā/ and before the main verb.

2. /ya/ is attached to the third person singular pronoun before /hā/.

Dialogue 2

B: Bob    K: Kofi

Kofi, afika nētso?  
Mētsô Tōgo.  
Afika Akuwa tsô?  
Ēya hē tsô Tōgo.  
Kofi, mufiala nēnyē?  

B: Kofi, where are you from?  
K: I come from Togo.  
B: Where does Akuwa come from?  
K: She also comes from Togo.  
B: Kofi, are you a teacher?
Dialogue 3

B-J: Bob and John  
E-T: Edward and Tom

Amerikatowo miénye?
E, nye kple Tom miénye Amerikatowo.
Amerikatowo miawó há miényè?
E, Amerikatowo miénye, eye mietsô Kokomo, Indiana.

alékè
Alékè miefòà?
Miefò, nyuie.

Notes:

1. /kple/ 'and, with' conjoins only words (substantives, pronouns, verbs etc.), e.g. /Bob kple Tom/ 'Bob and Tom' or 'Bob with Tom'.

2. /eye/ 'and' conjoins sentences. /menye Amerikato, eye metso Chicago./ 'I am American, and I come from Chicago.'
Dialogue 4

D: Datugbui  J: John

D: Washington metsaâ?
J: Are you (pl.) from Washington?
D: Bob tsõ Washington.
J: Bob comes from Washington.
D: Nyea metsa New York.
J: I come from New York.

D: dã go
J: to know, to be acquainted
D: mdsi
to recognize

Ah! Enya õfeto Brownâ?

Eya hã tsõ New York.

J: He comes from New York too.
D: dã go
J: to meet
D: medo go
J: I met
D: lâ
J: in, at

E, miedo go õfeto Brown lê

New York.

Nfäiala wonyé.

Nfäialawo miawo hâ miyeya?

Bob nyé nfäiala, nyé
ményê dëyolâ.

Comprehension

Edward tsõ New York. Ënye dëyolâ, eye wônona Lôme.
Edward dzâsi õfeto Brown hâ; õfeto Brown, Bob kplâ John
woawo hâ wotso Amerikâ, eyé wóawo hâ wônôna Togo. õfeto
Brown kplâ Bob wônye nfäialawo, gake John ya nyé dëyolâ.

A. Questions Based on the Comprehension

1. Afíka Edward tsõ?
2. Afíka wônona?
V.
3. የፋክላ, ወፍፋል እሎ እጆበደል ይነሳል? 
4. ይድሰiselect John ከፋለ ዓባል? 
5. ወፍፋል የውወ ግ ቆ ዓን ዝ ነ? 
6. ወፍፋል Bob ከፋለ John ከወትሮ? 
7. የፋክላ, ወፍፋል እሎ እጆበደል ይነሳል? 
8. ወፍፋል ይነርሱ? 
B. Questions for the Class 
1. ወፍፋል ለንጋስ? 
2. ወፍፋል ለንጋስ? 
3. ወፍፋል ሰወ ይ ይ ያ መ እ ታ ዝ ነ? 
4. ወፍፋል ታ ይ ያ ይ ታ ይ ያ መ እ ታ ዝ ነ? 
5. ወንወ ይ ያ መ እ ታ ዝ ነ New York? 
6. ወንወ ይ ያ መ እ ታ ዝ ነ Washington? 
7. ወንወ ይ ያ መ እ ታ ዝ Togọ? 
8. ወንወ ይ ያ መ እ ታ ዝ Ghana? 
9. ወንወ ይ ያ መ እ ታ ዝ Californiə?
Unit VI
Negative
Dialogue 1
B: Bob  K: Kofi

kaflâ (taflatse)
afikatowo
Kaflâ, Kofi.
Afikatowo nênyê?
Togotôwo menyê.
QLísiawô nênyêà, Bob?
ô (or, Ao), nyê menyê
QLísiawô ô.
Amérikatôwo menyê.
Menye sukûví nênyê ôâ?
ô, nyê ményê sukûví ô.
Tsadilâ menyê.
amékawô
qutsuvi
Amekawô enyê qutsuvi siawô?
Ményê sukûvíwôe wónyê ôâ?
nyâ
Nyê ménya ô.
Wôô nyê núfialâ?  B:
ô, nyê ményê mífialaa ô.
Aôtô Browne nyê núfiala là.
Doyola nyêa menye.

B: excuse me
citizen of what place
Excuse me, Kofi.
Where are you from?
I am Togolese.
Are you English, Bob?
No, I am not English.
I am American.
Aren't you a student?
No, I am not a student.
I am a visitor.
who (pl.)
boy
Who are these boys?
Aren't they students?
to know
I do not know.
Are you the teacher?
No, I am not the teacher.
Mr. Brown is the teacher.
I, on the other hand, I
(emph.) am a doctor.
VI.

Notes:
1. /taflatse/ - formal
   /kafla/ - colloquial
2. /Qlisixo/ /Qlisitowo/ 'English, Englishman' Both forms are used interchangeably. The first is a combination of /Qli/ 'England, English (adj.)' + /a/ 'def. article' + /wɔ/ plural. Similar to this: /Togoawo/ 'Togolese,' etc.
3. Negative
   /dəviawo ʃo/ 'the children got up'
   /dəviawo meʃɔ ɔ/ 'the children didn't get up'
   /dəviawo foa/ 'did the children get up?'
   /dəviawɔ meʃɔ ɔɔ/ 'didn't the children get up?'

   The negative is formed by placing /mə-/ after the subject and before the predicate and /ɔ/ at the end of the sentence.
   This can be compared to French ne ... pas.

   The Negative Paradigm with Personal Pronouns in Subject Position
   /nyəmeʃɔ ɔ/ 'I did not get up'
   /məʃɔ ɔ/ 'you (sg.) did not get up'
   /méʃɔ ɔ/ 'he, she, it did not get up'
   /mʃo/ 'we did not get up'
   /mʃo/ 'you (pl.) did not get up'
   /wɔmeʃɔ ɔ/ 'they did not get up'

   Note the following changes of the pronominal prefix in the negative:
   a. In the first person singular /mə-/ 'I' is replaced by /nyə-/.
   b. In the second and third persons singular the pronominal and the negative prefixes contract to form /me/ which
VI.

carries the tone of the pronominal prefix:

\[ /mé/ + /ə/ \rightarrow /mè/ \]
\[ /mé/ + /é/ \rightarrow /mè/ \]

c. In the first and second persons plural the \( m \) of the negative /me/ is elided:

\[ /mì+/me+ /fo+/ô/ \rightarrow /mìfô ôt/ \]

The form /mìfô ôt/ is dialectal.

In the negative question, the negative prefix /mè-/ is used in the same way, but the question marker /â/ is added to the negative:

\[ /mèfô ôt?/ \]

'Didn't you get up?'

Dialogue 2

Kd: Kodzo  Km: Komla  B: Bob

Amékae nye ñástâ sia?
Nyêményà ô.
Ménye sukuví ô.
Káflà, Æ'eto, wőenyâ
mífiala lá?
Ô, nyêé.

Kd: Who is this man?
Km: I do not know.
B: He is not a student.

Excuse me, sir, are you
the teacher?

B: Yes, I am.

Are the students American?
B: No, they are African.

Dialogue 3

K: Kosi  A: Akuwa  B: Bob

Fiê, Akuwa, amêka ânye
mífialaâ?
Nyêményà ô.

K: Good evening, Akuwa, who is
the teacher?
A: I do not know.
VI.

Sukūvī énye Kômłâ?
ò, Kômłâ ménye sukuvi ò. 
Áfrikàtòwoe Bob kplé John 
wónyè?
ò, wómenye Áfrikàtòwo ò.

Dialogue 4
E: Edward  K: Kofi

Enya John kplé Bobà?
Nyè ményà John ò, gake 
ményà Bob yà.
kpe

Àfìka nèkpé Bob le?

Mekpe Bob le Lôme.
Kàfe
dù
gá
dùgá

Kàféee nye Lômea?
ò, Lôme ménye kàfé ò; dùgá 
wónyè.

Comprehension

Bob kplé John wónye núfialawo. Wómenye Áfrikàtòwo ò. 
Wónyè Ámerikàtòwo. Kôfi kplé Ákúwa wómenye núfialawo ò, wónyè 
sukūvíwo. Wômeñas Ámerikà ò. Wôtsó Lôme. Kômłâ ménye sukuvì 
ò; ágbledelà wónyè. Lôme ménye kàfé ò; dùgá wónyè.

K: Is Komla a student?
A: No, Komla is not a student.
K: Are Bob and John Africans?
B: No, they are not African.

E: Do you know John and Bob?
K: I do not know John, but I
know Bob.
E: to meet, to get acquainted 
with
Where (what place) did you meet 
Bob?
K: I met Bob in Lome.
E: village
town
big, large
big town, city

Is Lome a village?
K: No, Lome is not a village;
it is a city.
VI.

A. Questions Based on the Comprehension
   1. Sukûviwœe Bob kplé John wonyeâ?
   2. Afrikatôwoe wonyeâ?
   3. Afika wôtsô?
   4. Nûfialawœe Kofí kplé Àkuwa wonyeâ?
   5. Ámerikatôwoe wonyeâ?
   6. Afika wôtsô?
   7. Sukûvie Kômlâ nyêâ?
   8. Dôyôlâ wonyeâ?
   9. Nûfiala wonyeâ?

B. Questions for the Class
   1. Nûfiala nenyêâ?
   2. Sukûviwœe mienyêâ?
   3. Sukûvi menyêâ?
   4. Dôyôlâ menyêâ?
   5. Tsadilâ menyêâ?
   6. Nûfialae qitsù sia nyêâ?
   7. Sukûvi wonyeâ?
   8. Ámerikatôwoe nenyêâ?
   9. Afrikatôwoe nenyêâ?
   10. Lome netsôâ?
   11. Tôgô netsôâ?
   12. Nûfialawœe dêkâpui siawo nyêâ?
   13. Tsadilawœe wonyeâ?
   14. Afrikatôwoe wonyeâ?
   15. Qlisiawoe wonyeâ?
Unit VII
Possessives

Dialogue 1
A: Akuwa    K: Kofi    B: Bob

nyel
(l)a
xɔnyɛa

Xɔnyɛa nyɛ Amerikatɔwo.
Etso New York.

é(fe)

Erkɔ dɛ?
Erkoe nye Bob.

wɔ

نكowd dɛ?

юсьɛ enye Kofî.
Sukdvie nenyea, Kofî?

nɔvi

Ê, nyɛ kplɛ nóvinyɛ mienye sukdvivo.

Notes:

1. Possessive Adjectives

/ 'ɵkɔnyɛ/ 

/nyɛ ɵko/}

/ ɵkwɔd/

/ wɔ ɵko/}

/ ɵkɔ/

/miaŋkɔ/

'my name'

'your name'

'his, her, its name'

'our name'
VII.

\[\text{/miaʒko/} \quad \text{/'your (pl.) name'}\]
\[\text{/wóʒko/} \quad \text{/'their name'}\]

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<tr>
<td>1st person</td>
<td>nyē-</td>
<td>mía-</td>
</tr>
<tr>
<td>2nd person</td>
<td>wō-</td>
<td>mía-</td>
</tr>
<tr>
<td>3rd person</td>
<td>ẹ-</td>
<td>wō-</td>
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The possessive always precedes the possessed noun, except for the possessive adjectives of the first and second persons singular. The possessive adjectives of the first and second persons singular normally follow the possessed noun if the latter is:

a. a kinship term - \(/\text{t̩onyē}\) 'my father'
   \(/\text{n̩̩wē}\) 'your mother'

b. \(/\text{x̩̩}\) 'friend'  \(/\text{x̩̩nyē}\) 'my friend'
   \(/\text{x̩̩wē}\) 'your friend'

When the possessive precedes the possessed noun, it takes a low-high tone; when the possessive follows the possessed noun, it takes a low tone.

2. In West Africa, the immediate family includes father, mother, brothers, sisters, paternal uncles and their children. The term \(/\text{novi}\) therefore includes all the children in this family-in other words, brothers, sisters and cousins.

**Dialogue 2**

B: Bob  K: Kodzo

**Fīṣ.**

B: Good evening.

**Fīṣ, efčā?**

K: Good evening, how are you?
VII.

Amékawọe nye dèkàkpuí sìawo?

K: Who are these gentlemen?

Xúnọ woe.

B: They are my friends.

Wòckowo dé?

K: What are their names?

Wòckowo e nye Kwami kplé Kofi.

K: Their names are Kwami and Kofi.

Miawó ŋkowo dé?

K: What about your (pl.) names?

Ijkonye enye Bob, xànyea ŋkoe nyé John.

K: My name is Bob, my friend's name is John.

Menye miawóe nyé múfialaáwó òa?

B: Aren't you the teachers?

Ā, miawóe; eye miawóe nye sukviáwó.

K: Yes, we are teachers; and you are students.

ŋuto

nyó

Menyo ŋuto dà?

B: very, much be good, nice

Ē, ényo ŋuto.

Isn't that nice?

Dialogue 3

Kd: Kodzo K: Kosi

Wr démialaa ŋko dé?

Kd: What's your teacher's name?

Éŋkó énye Bob.

K: His name is Bob.

Menye ñlisiaawo wónye œa?

Kd: Isn't he English?

ō, menye ñlisiaawo c. Ámerikatówoc.

K: No, he is not English.

srōa

He is American.

Sroa énye ñlisiaawo

wife, husband, spouse

His wife is English.
VII.

Kd: What is her name?
K: I don't know.
Kd: Are their children students?
K: Yes, they are students.

Dialogue 4

B: Bob  K: Kofi  En: Brown

Kofi, efó?
Ê, mérê, enyá x'nyeá?
Ô, éŋko dé?
Èŋkoe nye John Brown.
Afáto Brown, ëkonye enye Kofi.
Ô, x'nye há ìkó ënyé Kofi.

Woe nye múfialaá, Afáto Brown?

È, n'yè.
Nye kplé sr'ønye miénye múfialawo.
Nia víwo nye sukûviwo.

Comprehension

VII.

A. **Questions Based on the Comprehension**

1. Amékae nye áfétó Brown?
2. Ámerikàtòwo àlo ìlísawò wònyéa?
3. Sukúvíwóe nyé wòviwóa?
4. Wó ãkowo dé?
5. Núfialawóe Àkuwa kplé Òma wònyéa?
6. Sukúvíwóe wòviwo nyéa?
7. Wó ãkowo dé?

B. **Questions for the Class**

1. Wóyko dé?
2. Nyèyko dé?
3. Èŋko dé?
4. Afíkatowo nenyè?
5. Afikà nowo ts6?
6. Afikà xówôa ts6?
7. Afikà nedôgô xówoa lè?
8. Xówoa ãko dé?
9. Tôwo ãko dé?
10. Nòwo ãko dé?
11. Novíwóa ãko dé?
Unit VIII
Possessives (continued)

Dialogue 1

Kf: Kofi  Kw: Kwasi  Km: Komlá  E: Edward

mite

Oot Kwasi, edzesí dëkákpuí sia?

Eyae nyé mité núfiala.

Ôi ényo ndto, égyko dé?

Afeto Edward.

Afeto Edward, ndí nawó.

Ndí, éfo nuyieá?

Wó sukúvie Komlá nyéá?

eve

katá

ame eveawo katá

È, wó ámè eveawo katá nyé nyé

sukúvivo.

mivá

áfémé

Komlá, mivá mité afémé

fit sia.

miagado go

Enye, miagado go.

Yoo.

Ehl

Kwasi, do you know this gentleman?

He is our teacher.

Oh! that's nice, what is his name?

Mr. Edward.

Mr. Edward, good morning.

Good morning, how are you?

Is Komla your student?

two

all

both of them, both

Yes, they are both my students.

come (plural imperative)

house

Komlá, come to our house this evening.

see you later, good-bye

0.K., see you later.

0.K.
Notes:

1. Possessives (continued)

/Kòmlá fé nufiala/  'Komla's teacher'
/gé nufiala/  'his teacher'
/mí postage nufiala/  'our teacher'
/mí postage nufiala/  'your (pl.) teacher'
/wó postage nufiala/  'their teacher'

but:

/ní postage nufiala/  'my teacher'
/wó postage nufiala/  'your (sg.) teacher'

Note that, with the exception of possessive adjectives of the first and second person singular, the possessive always precedes the possessed noun (See Unit VII, Note 1), and it is usually separated from it by the possessive marker /f é/. /f é/ is omitted:

a. Before nouns of kinship and nationality, e.g.

/Kofinó/  'Kofi's mother'
/wó postó/  'their father'
/Amerikátówo/  'citizens of America'

b. Before /xó/

/xó nynxé/  'my friend'

and in a few other cases to be noted later.

/f é/ is optional:

a. Before /okó/

/ékó/  'name'
/gé kó/  'his name'
/okó/  'their name'
b. before /aʃemə/ 'home'
   /miaʃəme/ 'our home'
   /miaʃaʃemə/

If a noun beginning with /ə/ is preceded by a possessive noun or pronoun with/without /ʃə/, /ə/ becomes /a/:

/nyə aʃemə/ 'my home'
/wə aʃemə/ 'your (sg.) home'

When directly preceded by /ə-/ 'his, her, its', /mia/
 'our', /mia/ 'your (pl.)' or a possessive noun, this /ə/ is elided in normal speech:

/aʃemə/ 'his home'
/miaʃəme/ 'our home'
/miaʃaʃemə/ 'your (pl.) home'
/miʃialaʃəmə/ 'the teacher's home'

When directly preceded by /wə/ 'their', the /ə/ is optionally elided:

/wə aʃemə/ 'their home'
/wəʃə aʃemə/ — /woʃe me/

If /ə/ is directly preceded by /ʃə/, the /ə/ of /ʃə/ is optionally elided:

/miaʃə aʃemə/ 'our home'
/miaʃaʃəmə/

Dialogue 2

J: John   K: Kosi

Kosi, amékae nye wọ miʃiala? J: Kosi, who is your teacher?
Miaʃə miʃialaẹ nye əʃeto K: Our teacher is Mr. Brown.
Brown.
Is he American or English?
He is American.

French (language)
to teach
to teach habitually

Do you know Edward?

His brother is also a teacher.

He teaches French.

Yes, Kómá and Kofi are his students.

VIII.

ḥantónu álo ṣísáwọ?
Amerikatowoe.
Fráségbe
fía
fiana

Enya Edwardá?
Năviá ā ṣíye nufiala.
Efiana Fráségbe.

Ẹ, Kómá ṣplé Kofi wónye éje sukúwíwo.

Dialogue 3

K: Kofi   E: Edward

anyigba
dzi

anyigba ka dzi

Qdi, Edward, anyigba ka dzie netsó?
Metsó Ameriká.

Áfríkàtòwòe nyé wo sukúviawoa?
Nyé sukúviawo nyé Tógotòwò.

Nyínye hā nù ye nufiala.

Èje sukúviawo Ānìye Tógoviwò.

Enyo nito.

Va míajémé fìjì sia.

Enyo, màvà.
Is Kofi's teacher English?

No, his teacher is not English, he is American.

Where is your teacher from?

Our teacher is also an American.

What is his name?

His name is Mr. Brown.

Aren't you Mr. Brown's student?

No, our teacher's name is Mr. Edward.
VIII.
5. Afikatowoe wofe sukuviawo nye?
6. Sukuvie Kosi novi nyeda?
7. Nufialae Kofi fofo nyeda?

B. Questions for the Class
1. Afika ntsô?
2. Afika mtsô?
3. Afikatowo wo nufiala la nyê?
4. Afikatowoe efe sukuviawo nyê?
5. Afikatowoe wofe nufiala nyê?
6. Amerikatowoe wo nufiala nyê?
7. Afrïkatowoe sukuviawo nyê?
8. Amerikatowo woxyô nyê?
9. Agbledelae: ajêto Smith fofo nyê?
10. Sukuvie novia nyê?
11. Mìaxo efe nufiala nyê?
Unit IX

Substantives of place

Possessive Substantives

Dialogue 1
K: Kwasi     Km: Komla

Dëkákpui, taflatsé, ṫköwô dé?    Pardon young man, what is your name?

Komla Senyo.

Âfika netsô?    Km: Komla Senyo.

Metso Lôme.

yekayi
va
va òo

K:    From where are you?

K:    I am from Lome.

K:    when

came    arrived /lit. come arrive/

Km:    When did you arrive?

K:    I arrived on Friday.

Afika nedze?

dze

Km:    Where are you lodging?

K:    lodge, put up

Km:    blacksmith

Afika nedze?

gbede

gbo

gbede gbo

Medze gbedô gô.

I have put up at the blacksmith's.

Note:

1. Postpositions or Substantives of place

/gbede gbo/    'at the blacksmith's'
(lit., the blacksmith's vicinity)

/mogô dzi/    'on the main street'
(lit., the main street's surface)
/gbo/ and /dzi/ are called postpositions or substantives of place. They are true nouns which denote some kind of location, such as the 'inside', the 'surface', the 'vicinity'; however, they often perform functions similar to those of English prepositions, adverbs, and conjunctions.

In addition to referring to place, they may also refer to time, degree, cause and purpose.

The substantives of place are called postpositions because they always follow the noun or pronoun 'object' which they modify. The concept of 'object' is important to note for purposes of translation. For example:

/xo ka le sukuxo la megbe / is correctly translated 'What building is behind the school? not 'What building is the school behind?'.

Following is a list of some of the postpositions or substantives of place, with their meanings as nouns and extended meanings as function words, and examples of their use.

/dâme/ 1. a place, between
2. between, among, in
Suku la le posu la kplé k povitowo xo la dome -- The school is between the post office and the police station.

/dzi/ 1. surface, upper part, sky
2. on
Alilikpo (cloud) ađeke (not a) mele dzi o -- There are no clouds in the sky -- dzi used as a noun.
Agbalâ la le kplâ la dzi -- The book is on the desk (table) -- post position.
IX.

/gome/

1. foundation, the underneath part
2. down, under, downstairs

ketekemo la to le sia gome--The railway passes under this bridge.

/gbo/

1. side, vicinity
2. near, towards

Efe dawoše la le posu la gbo--His working place is near the post office.

/me/

1. the place inside a line, the inside, the content of a word or speech
2. in, inside, during; to indicate extension of space, time, or to indicate a state or quality.

Kofi yi sukure la me--Kofi went into the school compound.

When the substantives of place are used as nouns they do not take post positions. Substantives appear most commonly as nouns in compound words, very seldom do they stand alone. /dzi/ above is an exception to this.

/megbe/

1. the back part, rear
2. behind, after, back, except

Kofi je aje le tonye megbe--Kofi's house is behind mine.

/ugo/

1. the front, place before, future
2. before, in front of
Suku lae nye ema la ṣowd—That is the school in front
of you.

1. face, appearance, that
   which is before you
2. before, in front of

Devi la meklo ṣkume ṣdi sia o—The child did not wash his
face this morning.

xo si le wó ṣkume lae nye suku la—The building before
you (in front of you) is the school.

1. outside, outer surface,
   that which surrounds you
2. round, by, near, according
to, regarding, on account of

Metso kotoku la ku de di la ṣuti—I hung the bag on the wall.

1. the underneath part, place
   under an object
2. under

Dadi la le kpló la te—The cat is under the table.

1. middle
2. in the middle of, in the
   midst

Jordan tosisi la to Indiana University titina—The river
Jordan passes through the middle of I.U.
 IX.  
**Dialogue 2**

K: Kwasi  
Km: Komla

Gbede ka gbó nèdze?

K: With which blacksmith are you lodging?

Km: mo  
    gá  
    mogá  
    dzi  
    fia  
    afeme  
    fiafeme

Éle móga lá dzi le fiafeme gbo.  
He is on the main street near the chief's house.

K: (e)mal (ékšmá)  
    dowofé

Oh, gbede mal

Menyae nyuie.

Efe dowofé le ṭtígá la gôme.

Km: exactly, indeed
    that is it, that is that

Eyaema títutu.

K: That is it indeed.

Eyáema títutu.

K: 

tè  
    tè dé  
    (e)to

road  
large, big  
main road, main street  
to be  
chief  
home, house  
chief's house (home)

Oh, that blacksmith!

Menyae nyuie.

Efe dowofé le ṭtígá la gôme.

Menyae nyuie.

Eyáema títutu.
IX.

Is your house near (close by) the blacksmith's?

Km: Yes, it is behind the blacksmith's.

Note:

1. /to/ is used with the possessive pronouns to form the possessive substantivos mine, yours, etc.

/Esia enye afe agbale/ 'This is his book'
/Esia enye ẹtọ/ 'This is his'
/tônye/ 'mine'
/miato/ 'ours'
/tôwọ/ 'yours'
/miato/ 'yours'
/ẹtọ/ 'his, hers, its'
/wọto/ 'theirs'

Dialogue 3

K: Kwasi Km: Komla

kplọ
tọ

Makplọ wo ọ if ọjọmeda?
fiase
fifia

O, nyamélę ọjọme yi sififia ọ.

Meyina fiase me.

K: to lead, to take

(to lead away)

Km:

Should I take you home?

store

now, soon, at once, etc?

Km:

No, thanks, I am not going home immediately.

K:

I am going to the store.

K:

river, stream

(to) run /sisi=running/
Have you ever been to the store on the river bank?

No, I don't believe that it was built (has been built) the last time that I was here (when I was here the last time).

This store is very big (large). I have never before seen anything of its kind.

Dialogue 4

K: Kwasi  Km: Komla

lolo
togbui

Fiasa si'a lolo rito.
Nyemeko etogbui kpó o.
IX.

I'm...about
Wo tui ao abe je eve enye esi.

It was built about two years ago.

Km:
sell

Nukae wodzrdá lè fiase la me?

What is sold in the store?

Klòe

Almost
dress, all Western-styled apparel.

Áwú

Everything, all things

Mì

Almost anything that you want.

Mísìnd

I buy my clothes here.

Mísìnd klòe si nédf la.

Afisía.

Comprehension

Dékakpui sia ńko enye Komla Senyo. Enye Togoto tse Lome.

Eva do Kpando etso le yesakpo xolóa Kofí. Senyo dze gbede gbo le mogá la to. Gbede je afe la te de fia la to yu, eye afe dowofe la atigá la te.

Le yóo me la, Senyo kple Kwasi yi de fiasegá si le tóósi la to la me gapé womefle nanke o. Wogatro yi afeme enumake; wovó be wo didawó tsi dži le ye wo yu.

v5--------to be afraid
enumake----at once, immediately

yewo--------them (i.e. Kofi and Komla in the comprehension)

Questions Based on the comprehension

1. Dékakpui la je ńko dé?
2. Afika wótsó?
IX.
3. Nukata wọva Kpando?
4. Xotoa ṣeko de?
5. Ameka gbo Senyo dzẹ?
6. Gbede sia ṣfe afe to de fia la to gboa?
7. Gbede la ṣfe afe la le atigẹ la tea?
8. Gbede la ṣfe dowọfe le atigẹ la tea?
9. Fia la ṣfe afe le tosisị la toa?
10. Kofi nya gbede si gbo Senyo dzẹa?
11. Kofi kple Senyo jle nene le fiasegẹ la mea?
12. Afika fiase sia le?

Babiawo
1. Xowọ ṣeko de?
2. Eva tso Omeha be yeakpo wọ da?
3. Ameka gbo xowọ a dze?
4. Afisi wọdze la te de wọ afe gboa?
5. Ede fiasegẹ ade me la Indianapolis egbea?
6. Nukawọ nafle le fiase la me?
7. Fiase sia te ṣe tosisị la gboa?
8. Fiase sia le tosisị la toa?
9. Fiase la ṣeko de?
10. Dada wọ tsia dzi le ṣuwọ ṣutoa?
Unit X
The Verb "be" - to be'
Simple Past and Present Tenses

Dialogue 1
Km: Komla
A: Akuwa
le
Taf, Kofi le af'ea mea?
ò, ele suku.
Afika suku la?
kpó
ví
kpóvitó
xo
kpóvitowoxo
dome
pósü
Suká la le pósü la kple
kpóvitowoxó lá dôme.

Km: be, is, be present
Good morning, is Kofi at home?
A: No, he is at school.

Km: Where is the school?
A: baton, club
small
policeman (one who carries small clubs or batons)
builting
policemen's building,
police station
between
post office

The school is between the post office and the police station.

Note
1. /le/ 'be, is' be present in a certain condition, quality, place or time.
   /ele mogá dzi/ 'it is on the main street'
   /ele nyuie/ 'he is well'

Although /le/ 'be, is' is similar to /nye/ 'be, is', in
meaning, their uses are quite different.

/le/ is used to describe an adverbial condition. It answers the question 'how,' 'where,' and 'when.'

/nye/ is the verb of equation; it is used before a substantive predicate.

/Bob nye nufiala/ 'Bob is a teacher'

/Kofi nye suküvi/ 'Kofi is a student'

(However /le/ is used before a true adjective predicate. Definition and examples of this will be discussed later.)

/le/ is also used to introduce adverbial phrases of place, time, and manner which contain a substantive.

/Kofi dea suku le afisia/ 'Kofi goes to school is here.' 'i.e., Kofi goes to school here.' (/afisia/is a noun meaning 'here' or, literally, this place.)

**Dialogue 2**

_Km:_ Komla  _A:_ Akuwa

Afika kpovitowo xo la lé?  _Km:_ Where is the police station?

to

to

le

nego

Menyaë oa?

Ele tosísí la tó.

Tso mogá la yi ngó.

Zà tò le lá gôme.

LE sia dzìe kétokamó la tó?

Don’t you know?

It is on the river bank.

Take the main street and walk (go)

straight ahead.

Walk by under the bridge.

Is it on this bridge that
railway line passes?
in your face, in front of you.
Yes, from this bridge, the police station is in front of you.
to describe, (give directions)
place
soft, easy
easily
You have described it very well.¹ (you have given me directions very well.)
to be far, long
It is not far either.
very much, (a lot)
Thank you very much.
in it
Not at all; or don't mention it. (or you are welcome).

Note:
1. The simple past and simple present tense are represented in the same manner in Ewe, that is by the verb itself. Interpretation of these two forms is based on context. For example:

/Kofi nye sukuvi/  "Kofi is a student"
/Kofi was a student/
X.

"Enya afeto Browná?/ 'Did you know Mr. Brown?'

'Do you know Mr. Brown?'

Note that there is no infinitive form in Ewe. /nya/ may be glossed for English speakers as 'to know', but more correctly it is know, knows, or knew.

Note that

/no/ 'was' past tense of /le/ 'be, is'

/le/ is quite an exception, since it is conjugated irregularly.

/no/ is used in the same manner as /le/. However it is a verb in its own right with the meaning of 'sit, stay, remain'.

/Kofi noa Nyagbo/ 'Kofi lives in Nyagbo' (habitual)

/eno nyuie/ 'he was well'

/eno mogó dži/ 'it was on the main street'

**Dialogue 3**

**Km:** Komla  **T:** Togbe (togbui), elderly man.

Ndi nawó Togbe, esiae nye k povitowoxo la?

É, enye k povitowoxo.

Vinye màmlae nyé k povitó.

be

Mexose be enye k povito nyuie. I believe that he is a good policeman.

/ñuŋãdá

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He is a good child (boy) and his overseers (superiors) are much happy about him.

Afrika suku la le?
Where is the school?

Xonye Kofi nye sukuvi le afima.
My friend Kofi is a student there.

T:
that, that one

Oo, suku la enye ema le nga wo. Oh, that is the school that
is in front of you.

Wóewó do.
Thank you.

Yool
You are welcome. (O.K.)

Dialogue 4
Km: Komla N: Nufiala (teacher)

Ndí náwo nufiala, suku siame Kofi lea?
is Kofi in this school?

Km: Good morning teacher, (to) test
N: test and see (testing to see)

dó middle, midst
dó kpó

dóókpó
E, gáké mexose be élé dóókpó
Yes, but I believe that he is
títina fifia.
in the midst of an exam

right now.

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Can I see him after the examination?

N: a while, a little wait

Km: behind, after

Down, earth sit down

Wait for just a while.

Sit in this room or under the trees.

Thank you very much.

Don't mention it (not at all).

Comprehension

Suku la le posu la kple k povitowoxo la dome. Posu la le suku la megbé eye k povitowoxo la le éugo. Komla menya afisi suku la le o, Akuwa fia mo lae. Komla zo megbá la dzí eye wó zo to lí la gome. Tso k povitowoxo la gbo la, Komla kpo suku la le égkume. Eyi sukufe² la me eye wóno atiawo te élábéna³ (because) Kofi nò dodokpo titina.

fia -- show

sukufe -- compound

élábéna -- because

Babiawo

1. Afika Kofi le rdi sèa?

2. Awekae gbloe na Komla be Kofi le suku?

3. Kofi novie nye Akuwa?
X.

4. Komla Senyo nya afisi sukuu lea?
5. Xo kawo dome suku la lè?
6. Xo kae le tosisì la to?
7. Mò kae dzi Komla zo yi kprovitowoxo la gbo?
8. Nukae to lè la dzi?
9. Tso lè la gbo la, xokae le Komla je ñkume?
10. Suku la didi tso Kofi je aʃeme gbo?
11. Nuka titina Kofi no le suku?
12. Komla kpo Kofi le dodokpo mebèa?

Biabiawo.

1. Ede xowo ʃe me egkèa?
2. Xowo no aʃe me wekamia?
3. Afika xowo ʃe sukuu le?
4. Wò suku la le kprovitowoxo la gbo?
5. Tosisì aèe to wò suku la titina?
6. Tosisì sia to posu la gbo?
7. Suku la te de wò aʃe gbo?
8. Indiana le Illinois kpe Chio dome?
9. Tosisikae to Washington, D.C. titina?
10. Wò aʃe didi tso posu la gbo?
Unit XI.
Future Tense
Dialogue 1

Kl: Komla    Km: Komi

Navá Yàwo jémeá? yeyiyi manô

didi
Míano àfìmà yeyiyi dìdia?
ò, múnò anyí wàdòdidi o.

And àfìmà sìfiá?
xoxo
dowòfè

E, égbó tso dowòfè xoxo.

tegbe juta
Enyo.
Màvá, eye emègbé lá, màyi dè juta.

Notes:
1. Future Tense

/Komi áva/

'Komi will come'
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The future tense is formed by placing /d-/ 'future tense indicator' before the verb stem and after the subject. In the negative the future tense indicator is placed after the subject and after the negative marker.

The Future Paradigm:

Affirmative

/mává/ 'I will come'
/ává/ 'you (sg.) will come'
/áva/ 'he will come'
/miáva/ 'we will come'
/míáva/ 'you (pl.) will come'
/wóava/ 'they will come'
/yékayí nává/ 'when will you (sg.) come'
/yékayí wóava/ 'when will he come'

Negative

/nyémáva δ/ 'I will not come'
/mává δ/ 'you (sg.) will not come'
/máva δ/ 'he will not come'
/miáva δ/ 'we will not come'
/míavá δ/ 'you (pl.) will not come'
/wómava δ/ 'they will not come'

The following changes of the pronominal and/or the negative prefix take place in the future:

a. In the first and second persons plural affirmative, the /e/ of the pronominal prefix is elided. /miáva/ 'we will come'

b. Otherwise the future tense indicator /á-/ contracts with a preceding /e/ to form /a/, which carries the tone of the pre-
XI.

ceding /e/. (This applies in the first person singular affirmative, /mâva/; in the second person singular affirmative, /âva/, /nâva/; in the third person singular affirmative /âva/; and in the entire negative.)

The direct object precedes the indirect object if the latter is a noun. If the indirect object is a pronoun, it may precede or follow the direct object.

/Áfia Ìlísigbe ñêviawo./ 'He will teach the children English.'

/Áfia Ìlísigbe wo./ 'He will teach them English.'

2. The question 'how long....', which is introduced with a question word in English, is always a 'yes' or 'no' question in Ewe, e.g.

English: 'How long will we stay'

Ewe: /Míánò afíma didia?/ Lit., 'Will we stay long?'

3. /no/ is also the future form of /le/ (See Unit X, Dial. 2, note 1). /Àno afíma/ 'he will be there'.

Dialogue 2

J: John Y: Yawa

jó
dâgba
vívi

Alóké, Yawá, mâvá nyê ìjììè míâjuò dâgba vívi ìdèwò òà?

Hi, Yawa, won’t you come to my place? We will play some nice records.
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Enyo, mava.

Jázz gbá ádewo lè ásíwọ?

J: Jazz gbáwo koe lè ásíwọ?

J: Kóngógbá ádewo hálè ásínyẹ kpọ 'highlife'

ádewo há.

K: tso

si

kò

Oh, matso nye agbawo há vèa?

E, tsowo ve.

J: Oh, shall I also bring my records?

K: Yes, bring them.

Note:

1. 'Highlife' is the indigenous African music influenced by Westernism. (Compare African beat influenced by Spanish and Portuguese beats in Latin America). It originated in Ghana but is enjoyed and played all over West Africa, especially Ghana and Nigeria.
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Dialogue 3

K: Kosi      E: Edward

*Kwasi mele azã viáde dugu
la afénye mé.*

Mává kpo étěfe nám dá óa?

*YeKayi* (or, Gbekagbe?)

Kwásídagbè.

Fíʃmèa?

É, fíʃmè.

Enyo, mává.

Amákawoe ánd afimá?

*Akásiwa, Yawo kple Kwadzo.*

Évca?

mamléawo

*O, mënía ame mamléawo ò.*

Enyo, miágàdó gó.

Dialogue 4

K: Kosi      Y: Yao

Yawo, miayif juta ëtsó.

E: feast, party, get-together
give, for

Kwasi, I am going to have a
get-together at my house.

Won't you come to attend it?

When? (on which day?)

On Sunday.

In the evening?

Yes, in the evening.

Yes, thank you, I will come.

Who will be there?

Akásiwa, Yawo and Kwadzo.

Is that all?

the others, (Lit., the last ones)

No, you do not know the other people.

K: 0.K., see you later.

K:  

Yao, we will go to the beach tomorrow.
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wọ kplé améká

Wọ kplé améká?
Nye kplé Komlá.
Mává miayi ṣá?

ò, nyèmáteru yì ó.
Múkata?

kpé
da ní
ameade
be

Ameade kpen be mava ṣú ní.
Améka kpéwó?
Aṣeto Brown.
Enyo. Du ní njuí.

Comprehension:
Mámlédá(gbè)
Kwasídá(gbè)
Vásede

Ètso énye Mámlédágbè; Yawo kplé x̣àwó mayi sukr Ọkeke ọvù ọ. Ètso ọdí wọ́yí juta, éye lá yetró me lá wọ́yí Kòmlá jẹmẹ àjọ ágbà yẹ̀yẹ̀ àdewo. Wọ́n àfìma vásede fíjìmé ẹkẹma wọ́yí sínìmà. Kwasídágbè wọ́ṣe ìlìsígbẹ́fíàlà àdù àṣà viadé náwọ, wọ́ káta wọ́yí.

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Questions Based on the Comprehension

1. Gbekagbe enye etso?
2. Yawo kple xawo ayi Sukua?
3. Ykeke nuniwo wmanyi Suku o?
4. Nuka wawo lë Mëmlëdë ñdi?
5. Woayi sinema Memleda yetroh?
6. Woayi juta Kwasidagbea?
7. Amekae aqo azâ via de le efeme?
8. Yekayi woaqo azâ lâ?
9. Sukuviawo ñyiâ?
10. Nuka woawo le suku ñkekewo dzâ?

Questions for the Class

1. Gbekagbe enye égbè?
2. Etso anye Memledagbea?
3. Ayi suku etsoa?
4. Ayi Indianapolis etsoa?
5. Nuka nawo le "summer" më?
6. Ele sinema yige fiif sia?
7. Agba ye ye adewo le aisiwó nafo namíta?
8. Dadawó ava kpó wó Memledagbea?
9. Ele azâ ade duge le Memledagbea?
10. Amekawoe ava azâ la duje?
Unit XII
The Habitual Tense
The verb ‘to have’

Dialogue 1
K: Kwasi  E: Edward

Agbledeláwo
yëvúwo
anyigba
dë, (dënyigba)

Agbledelá gëdewo lë wò dëa?

E: Agbledeláwo lë Amerika a a

Zâ.

K: Agble
dë agble (dâgbë)²
dënaâgbë²
agbeli
âgbeligbe

Agbledela Amerikatowo denâ
(dea) âgbeligbëdë?
âsi

Ô, âgbeli mëlé miasì ò.

K: Mfëwo o
Mfëwo na o
gâlf
Mfëwôna gâlf òa?

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we didn't make, we don't make
we don't make (habitually)
tapioca
thing
these things
these things came from Africa
these things come from Africa
No, we don't make tapioca, either.
These things come from Africa.

Notes

1. Note that when /dè/ 'native land' is the possessed noun in a possessive construction, /fâ/ 'possessive indicator' is omitted.

2. If a word ending in /è/ or /à/ is followed by a word beginning with /à/, the final vowel of the first word is elided in fast speech, e.g.: /dè āgble/ 'to cultivate a farm' becomes /dâgbłe/. /ñutsu siawo dëna āgble/ 'these men cultivate farms' becomes /dënagble/.

3. Literally: 'to go to the farm'.

4. Habitual:
/dõ kâ nèwɔ/ 'what kind of work have you done?'
/dõ kâ nèwɔnâ/ 'what kind of work do you
(generally) do?'
/mèffà ñlisígbè/ 'I have taught English'
/mèffánà ñlisígbè/ 'I (generally) teach English'
XII.

The habitual denotes an action which is performed habitually, which is usual or customary. It is formed by suffixing /-na/ 'habitual indicator' to the verb stem.

/na/ + /é/ (3rd person, singular, object) becomes /ne/.

5. /agbeli/ literally means:

/àgbe/ 'life'
/lf/ 'exists'

/àgbeli/ 'life exists'

6. Literally: 'manioc is not (in) our hand'

/àgbeli lè Afrikatowo sf/ 'Africans have manioc'
/àgbeli lè àsínyè/ 'I have manioc'
/àgbeli lè àsíwd/ 'you (sg.) have manioc'
/àgbeli lè ési/ 'he has manioc'
/àgbeli lè mìa sf/ 'we have manioc'
/àgbeli lè mìa sf/ 'you (pl.) have manioc'
/àgbeli lè wò sf/ 'they have manioc'

Note that in the expression /lè àsí/ 'to have':

a. /jé/ 'possessive indicator' is omitted.

b. the possessive pronouns of the first and second persons singular follow the possessed noun /àsí/.

Dialogue 2

K: Komi
E: Edward

K: Æzi
/àgbléwò/ peanut (ground nut)
/àgbléwò/ peanut farms
Àgbléwò lè Ámerikàa? Are there peanut farms in America?
Anyfehè
É, àzìgbìlàwò lè anyfehè.

lóló
Wólólọ̀ọ̀a?
ágbledelá
déká
ágbledelá déká
dé

ká álàfá déká
ábè ... ènè
ábè ká álàfá déká ènè

Wólólọ̀ọ̀ọ̀. Àgbledelá déká déa They're very big. One farmer 
ágblo ógbè ká álàfá déká ènè. 

álèkè wòwọ̀
álèkè wòwọ̀

Álèkè wòwọ̀?
mó
ágbledemo
Ágbledemowó lè èsì.
áhá
Ahá, ènò yìtò.

E: south
Yes, there are peanut farms in

the south.

K: 

to be big
Are they big?

E: farmer
one
one farmer
a measure of about 20 square
meters
one hundred 'ka'
like, about, approximately
about 100 'ka'

K: how did he do it
how does he do it

E: machine
farming machine

K: aha
Aha, very good. (Aha, that sounds
great).

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Notes

1. north - dziehe
   south - anyiehe
   east - yedzehe
   west - yetodofe

Dialogue 3

E: Edward  K: Kosi

Are there many farmers in Africa?

Yes, there are plenty of farmers in Africa.

What kind of farms do the farmers cultivate in Togo?

They cultivate manioc, yams, peanuts, and other things.

Do you have oranges?

Yes, we have oranges, pineapple, lemon and other things (etc.).
XII.

bli

Blígblé 13 míasí lè Tógó?

E, blígbléwó lè míasí zá.

gáké

âgute 

yěvíte

yevítegblé

Madéna yěvítegblé?

ô, mîdenà yěvítegbélé ô,

gáké te le míasí zá.

fôme

vi

fômevi

atí kutsetse

atí kutsetse fômeviwó

Atí kutsetse ka fômeviwoe lè míasí lè Tógó?

Àkodi, àtòto, agútì, mángò,
kplé bûbuawó lè míasì.

Comprehension

Àgbledelwó lè Tógó. Wôdèa blígble, ìyí kúsetsewogbélé kplé bûbuawó. Yěvíte mélé wósì ô, gaké tè kplé t'àpikà lè wósì.

Wôdèna ìgbélígblé eye wòwóna gài. Ìb ìmèrikà nà ìgbèdèlè wàna bìf, dètì kplé atíkutsetsewó, gáké t'àpikà mélé wósì ô, eye wômewòná gài hà ô, mísìwò vána tsèá Àfrikà.
fà - plant
déti - cotton
bo - be plentiful

Questions Based on the Comprehension

1. Àgbledaláwo sôgbô lè Tógoâ?
2. Nükã gblê wôdêna?
3. Blígblë lè wôsiâ?
4. Àtkikutsetsewo lè wôsiâ?
5. Àgbledaláwo lè yevûwodêâ?
6. Nükã gblee wôdêna?
7. Tè lè wôsiâ?
8. Tàpiókà lè wôsiâ?
9. Wôwôna gâlfà?
10. Affã mísiawo tsônâ?

Questions for the Class

1. Àgbeligblewô lè Togâ?
2. Àgbeligblewô lè Âmérîkà?
3. Mìwôna gâlf lè âfîmâ?
4. Yëvîtë lè wôsi lè Togâ?
5. Àtkikutsetsewo lè wôsi lè Togâ?
6. Àtkikutsetse kâwoéè lè Togâ?
7. Nûfiala âlô sûkûvî mënyâ?
8. Nûkã mefiànâ?
9. Ñlisi sûkûwô lè wôsi lè Togoâ?
10. Nûfialawo lè Togoâ?
11. Âmérîkatôwo wôna gâlf klë tàpiókà?
12. Affika mísiawo tsônâ? -76-
Unit XIII
The Indefinite Pronouns

Dialogue 1

N: Nufiala
A: Ama
K: Kofi
Kw: Kwami

N: nufiala
A: ama
K: kofi
N: kwami

tä

tä nu dé

nylo

kpé

müglökpé

Amekaë tä nü dé nufiala fë

müglökpé lâ dzif? Améa déke

mënya cë?

Nufiala, Kofë tä nü dé

kpé lâ dzif.

nyatefë

Kofi, nyatefëa?

dë

kuku

dë kuku

Who drew on the teacher’s black-board? Nobody knows?

Teacher, it is Kofi who drew on the board.

Kofi, is that true?

K: take off

hat

to be sorry, please, to apologize, sir, etc.

(serves as an obeisance when addressing elderly and people of respect).

Nufialá, mëë kuku eh ...

Núka wonyé netâ?

Teacher, I am sorry, eh ...

What was it you drew?
Kw: person, human being
dia this
esiame everybody, person
to laugh

to laugh
It is I he drew. Everybody

dzo (be) straight
médzo o not straight, to be guilty
mí sia fomevi something of this sort
kposé never; ever

Nufialá, mëde kuku tônye Teacher, I am guilty and I am
médzuò o. Nyè mèwò nu sia sorry. I have never done any-
jomevi kposé o. thing of this sort.

Émyo. Kofì, zò yì mogà That is O.K. Kofì, walk to the
lá dzì. main road and back.

Àbi wound
àfo foot

Mëde kuku abì lè nyè àfo. I am sorry, I have a wound on

tó my foot.
he ee ear
tônèhe pull
ear-pulling (punishment)
bubu other
bubuade another
give

na
Then we will give you another punishment later.

Notes

1. Indefinite Pronouns:
   
   /ame/ 'person, somebody'
   /nu/ 'thing, something'

   If a transitive verb lacks a specific object, then it must take an indefinite object which will be one of these two indefinite pronouns. e.g., The verb /ylo/ 'to write' is a transitive verb; thus it will either have a definite object, such as

   /menlo agbale/ 'I write a letter'

   or it will have the indefinite pronoun /nu/

   /menlo nu/ 'I write (lit., I write something)'

2. /dé/ 'a, any, a certain ...'

   This indefinite pronoun also serves as the indefinite article, which follows the noun it modifies. However, the definite article /a/ is also attached to the noun, e.g.

   /xoaide/ 'a house'
   /atiade/ 'a tree'

3. /deke/ 'any'

   This is composed of the indefinite pronoun /de/ and the emphatic particle /ke/.

4. /náne/ 'something'
   /náneké/ 'anything', nearly always used in negative sentences.
XIII.

5. /néné/, /nénié/ 'how much, how many'

6. /siaa/ 'both, altogether', e.g.
   /yútsu vé nó máo siáa/ 'both men and women'
   /siaa/ often stands between a noun and a repetition of that
   same noun, and then it means 'every', e.g.
   /yutsu siaa yutsu/ 'every man'
   /atí siaa atí/ 'every tree'.

   Certain of these combinations which are frequently used are
   written as one word, e.g.
   /amesiame/ 'everybody'
   /nusienu/ 'everything'
   /desiade/ 'every, all'
   /gbesiagbe/ 'every day'
   /afésiáfi/ 'everywhere'

7. /bu/, /bubu/ 'another, the one, the other'
   /bu/ stands between a noun and a repetition of that noun in
   the same way as /siaa/, but only in time expressions, e.g.
   /yebuyi/ 'another time'
   /gbebugbe/ 'another day'.

8. /asimasi/ 'Mr. So-and-So', i.e., someone whose name one does
   not want to mention.

Dialogue 2

N: Nufiala   K: Kofi   A: Ama   S: Sukuvliwo

N: Nufiala

K: Kofi

A: Ama

S: Sukuvliwo

N: /yilo/ write
   ati tree, stick
XIII.

nuŋloti

akónta
Mitsó mfafé nuŋlotiwo ná
akónta.
déke
déke mélè o

Núfialá, nuŋloti ađeke mélè
ásinyé o.
adé
dome
mia dometo
Nuŋloti bûbuáđe lè mia
dómetóa de sià?
Ê, déká bûbuá dé lè ásinyé
gaké méyloa nú nyufe o.
Kófí xo āma fé nuŋloti
bûbu sia.
Núfiala, nuŋloti lá méyloà
nanéke o.
Nuŋloti bûbuá dé lè ame
dé sìà?
améa déke
0, mélè améa déke sì o.
Ényo, Kófí xo tonye lá.

pen, pencil (lit., a
writing stick)
mathematics, arithmetic
Get ready (take your pens)
for mathematics.
one, none, not one
to have none (lit.,
have not one)
Teacher, I have no pen.
a certain one
among
any (or one) amongst you
Does anyone among you have
another (an extra) pen?
Yes, I have an extra one, but
it does not write properly,
Kófí, take Ama's extra pen.
Teacher, the pen does not write
anything.
Does anybody else have an extra
pen?
nobody
No, nobody has any.
O.K., Kófí, you may take mine.

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XIII.

Dialogue 3

N: Nufiala  K: Kwadzo  Ko: Kofi

why
Kwadzo, why haven't you done
anything?
book
Teacher, sir, I don’t have the
book.
to see, to look
finish
Who has finished the math
(assignment)? Nobody.
Kwadzo, use (look into) Kofi’s
book.

Ko:
Mr. So-and-So
Teacher, Mr. So-and-So looked
at my work. (i.e., Kwadzo
peeped at Kofi’s work).

N: nukata
Kwadzo, nukata mɛwɔ naneke
o?
agbale
Nufiala, mɛde kuku ɔgbele
mɛlɛ ɔsinyɛ o.
kpɔ
do ... do
Ameaɛ wɔ akonta do? Amɛa
dɛke o. Kwadzo, kpo Kofi
jɛ ɔgbele mɛ.

asimasi
Nufiala, asimasi kpɔ nyɛ
akonta.
K:
Nufiala, mɛde kuku, nyɛme-
kpɔ naneke o.
Kwadzo, zɔ yi mogɔ la dzi.
zi
zi nenɛ?
zi deka.

K:
How many times?
N: Only once.
XIII.

Dialogue H

N: Nufiala  K: Komla  Kw: Kwasi

dó

dó álí

Nufiala, asímasi dó álí.

fó

Komlá, fó! Èwo akónta vôa?

O.

Nenié nèwo?

dzè do

Nyè mèwò dèké o. Médze dò
etso fie.

Va kpó atìkewolá.

Mède àffíma ndí sia.

Atìkewolá ná nanem.

Ékema yi òjémé.

Comprehension


Akóntagbále méùè Kwadzó sì o. Èya kple Koff wókpo àgbale dèka me.

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XIII.

Komla do alo le suku. Êdze do etso fie eye ëtikewolá
ná nánée.

déka me - together

Questions Based on the Comprehension
1. Êmekaé ta mì dé núgllekpe lá dzf?
2. Êmekaé gboolé ná múfialà? (gbool - tell)
3. Wôhè tò áda ná Kofiá?
4. Kofi tsò núglotìa dò và sukúá?
5. Êmekaé tsò núgloti búbù và sukú?
6. Êmekaé ná núgloti búbù Kofi?
7. Êmëaâde kpò Kofi jè âgbale mèá?
8. Akóntagbale âdé lè Kwadzo siá?
9. Kwadzo kplé Kofi wôkpo agbale déka méá?
10. Asîmasì kpò Kofi jè ëkontâ?
11. Êmekaé do alo le sukú?
12. Ëkonta není e wòwo?
13. Ëtikewolá ná nánée?

Babiawo
1. Núgloti âde lè àsíwòa?
2. Etso núgloti âde và sukúá?
3. Núgloti búbù âde lè àsíwòa?
4. Asîmasì kae ná núgloti wò?
5. Ëkpò ëmëàdeì jè âkonta lè sukúá?
6. Asîmasì gbloe ná núfialà?
7. Ëme nenie métso âgbale. va sukú òi?
8. Ëme nenie métso núgloti và sukú o?

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XII.

9. Àmeká jé múŋloti bûbue nyo ẹṣià?
10. Àmeadé dò əlò ọ̀rọ̀ sukù ọgbẹ̀a?
11. Źf nénie nedo əlò ọ̀rọ̀ sukù ọgbẹ̀a?
Unit XIV
Object Pronouns

Dialogue 1

\[ Y_1: \text{Yawa-1} \quad Y_2: \text{Yawa-2} \quad B: \text{Áfeto Brown} \]

Edógò xónico?  

\( \dot{e} \), nyámédogoe \( \dot{e} \). \( ñkowó \) de?  

No, I have not met her. What is your name?

\[ Y_2: \text{call} \]

My name is Yawa. (Lit., they call me /that/ Yawa)

\[ Y_1: \text{Have you met my friend?} \quad B: \text{him, her} \]

\[ Wó yoám bé Yáwá. \]

\[ Yáwódogbè \]

\[ lè Yáwódogbè \]

\[ miawó \]

\[ -mì \]

\[ dzi \]

Yawá wóyona wò hàt;  

Wódzf wò lè Yáwódogbè;

\[ Y_2: \text{that} \]

Your name is also Yawa! (They call you also Yawa). You (sg.) were born on Thursday! (They gave birth to you on Thursday).

\[ Y_2: \text{that} \]

that is that, that is correct day

\[ ñkeke^3 \]

\[ Eyaema. ñkeke ka dzi \]

That's right. On what day were you born, Mr. Brown?

\[ wódzfwò, áfeto Brown? \]

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XIV.
Bládagbè
Wódziá Bládagbè.
Ah! Wó Eve ŋko ñnye
Kómá.
Ékema
átégu
bé
Ékema natégu áyom bé Kómá.

**Notes**

1. **Object Pronouns:**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>-m</td>
</tr>
<tr>
<td>2nd Person</td>
<td>-wó</td>
</tr>
<tr>
<td>3rd Person</td>
<td>-é</td>
</tr>
</tbody>
</table>

/óó/
'to eat'
/wóó/ 'they ate it'

'Wóó Ékema nattily Etyora bti.

Kóra.'
XIV.

/to drink/  /nɔ/  
/they drank it/  /wɔnɔ/  
/to give birth to/  /dæ/  
/they gave birth to it/  /wɔdæ/  
/to buy/  /ʃlæ/  
/they bought it/  /wɔʃlæ/  
/to pursue/  /nyɔ/  
/they pursued him/  /wɔnyɔ/  
/to draw/  /tæ/  
/they drew it/  /wɔtæ/  
/to shave/  /lʌ/  
/they shaved it/  /wɔldʌ/  
/to send/  /dɔ/  
/they sent him/  /wɔdɔ/  

The abstract underlying form of the third person singular is generally considered to be /-e/ and is often written this way in the orthography. Note, however, that the actual sound is determined by the sound of the preceding vowel, i.e. /-e-/

a. becomes /-ə/ after /u/ or /i/; /wɔdə/, /wɔdzə/.

b. becomes /-ə/ after /o/; /wɔdə/>. 

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c. contracts with a preceding /a/ to form /xɛ/, where
   1) x is low if /a/ has low tone; /wɔnyɛ/.
   2) x is high-low if /a/ has high tone; /wɔtɛ/.
   d. is nasalized after a nasal sound; /wʊdiɛ/.

When the particle /hâ/ follows the object pronoun, the independent personal pronoun is used instead of the short form mentioned. Compare:

   a. /Wôdzi-mf î lé Yawodagbê/ 'They gave birth to you (pl.) on Thursday'.
   b. /Yawá wóyoná mfwó hâ./ 'They call you also (pl.) Yawá'.

2. The Days of the Week and Associated Names

<table>
<thead>
<tr>
<th>Days of the Week</th>
<th>Male Names</th>
<th>Female Names</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kwasidagbê</td>
<td>Kwasi</td>
<td>Akosia</td>
</tr>
<tr>
<td>Kosidagbê</td>
<td>Kôsi</td>
<td>Akɔsiwá</td>
</tr>
<tr>
<td>Dżidagbê</td>
<td>Kwadzo</td>
<td>Adzoa</td>
</tr>
<tr>
<td>Blżidagbê</td>
<td>Kwamla</td>
<td>Ablá</td>
</tr>
<tr>
<td>Kùidagbê</td>
<td>Aŋku</td>
<td>Akua</td>
</tr>
<tr>
<td>Yawodagbê</td>
<td>Yawô</td>
<td>Yawa</td>
</tr>
<tr>
<td>Kwaku</td>
<td>Akúwá</td>
<td></td>
</tr>
<tr>
<td>Yao</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
XIV.

Fídágbè 'Friday' Kòffì

Mémlédágbè 'Saturday' Kúmì

3. /ŋkeke/ 'day' is used rather than /gbè/ 'day' when a 24-hour time unit is intended. Compare:

a. /ŋkeke néńie lè Kwasiclá mè/ 'How many days are in the week?'

/Gbèkagbe nye égbè/ 'What day is it today?'

Dialogue 2

Kf: Kofì Km: Komlά

èñyá
èdžésìf
médzésìf o
médzésìf oá
déltugbúf siawó

Enyó, Komlά, médzésìf déltugbúf siawó oá?
médzésìf ác
nyé médzésìf ác
wó ŋkówo

Ao, nyémédzésìf wó ác. Wó ŋkówo dé?
wó amé evéawo káta
wó amé evéawo káta ŋkó

Kf: you (sing.) know
you (sing.) recognize
you (sing.) don't recognize
don't you (sing.) recognize
these young ladies

Well, Komla, don't you recognize these young ladies?

Km: I recognize them
I don't recognize them
their names

No, I don't recognize them.

What are their names?

Kf: both (emphatic)
both's name
XIV.

Wô amô evêâwo kátâ казалось ernê Yawa.


Ényô rûtô.

Dialogue 3

K: Kofi  B: Bob

Bob, wôdzô xônyea le Kidagbô.

Nënyâ éyokoâ?

B: xôse

É, mêxôse bé éyoko ernê Kônd.

K: Êzô

ffia

novî

novî rûtsâ(vf)

novî nyônu(vf)

gbêsigbe

Énya rûto. Êzô novîanyô-novî éyoko ernê Akâwô. Nënyâ gbêsigbe wôdziâ (wôdzifâ)?

B: Wôdzô éyahô le Kidagbô.

K: srô

srô mî

Both of them are named Yawa.

Aha, both were born on Thursday?

Yes.

Very good.

Bob, my friend was born on Wednesday. Do you know his name?

Yes, I believe that his name is Koku.

now

now, at the present, at this moment

brother, sister, cousin

brother

sister

the day which (on which)

Very good. Now, his sister’s name is Akuwa. Do you know the day on which she was born?

She was also born on Wednesday.

to learn

to learn (something, things)
I learn habitually fast, quickly.

That's very good. You learn quickly.

Dialogue 4

B: Bob  
K: Kofi

B: gbe

dzigbe

Dzigbe yko le amesiam si le?

Togo?

yi de

E, tsó Dzodagbé yì dë Kwasi-
dagbé, amesiamë xòa dzigbe
yko.

Dzédagbé víwo yko dë?

Nìsuvìawo nyé Kwadzo eyè
nyómuvìawo nyé Àdzáa?

Mómledagbé ì?

Kwàmì kple Ámà.

Tògotowo naa yevúykwó
wó víwò?

E, wónàa yévú yko dëkâ wó
víwò.

B:

K:

B:

K:

B:

K:

B:

K:

B:

K:

Does everybody in Togo have a birth name?

Yes, from Monday to Sunday everybody gets a birth name.

What is the name of Monday's children?

The boys are Kwadzo and the girls are Adzoa.

What about Saturday?

Kwami and Ama.

Do the Togolese give (white men's) European names to their children?

Yes, they give a European name to their children (i.e., to each child).
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Comprehension


Questions Based on the Comprehension

1. Dzigbe nkòwo là Togòa?
2. Êkeke ka dzì wòdzì novinyè rutsuvi?
3. Êkeke ka dzì wòdzì novinyè nyonuvi?
4. Èje dzigbe nkò dé?
5. Novinyè rutsuvi je dzigbe nkò dé?
6. Dzigbe nkòwo là Amèrika?
7. Êkeke kà dzì wòdzì Afùa?
8. Pidagbè rutsuviwo je nkòwo dé?
9. Êkeke kà dzì wòdzì Komlà?
10. Bob nyà èje Ewe nkòa?
11. Ènya èje dzigbe ñkekeà?
12. Àfèto Brown nyà èje dzigbe ñkekea?
13. Èje dzigbe nkò dé?
14. Êkeke kà dzì wòdzì Àfèto Brown?
XIV.

**Babiawo**

1. Nkeke ka dzi wódzi wó?
2. Wó Ewe ūko ḍé?
3. Nyé Ewe ūko ānye Āma. Nkeke ka dzi wódzi ṅim?
4. Nkeke ka dzi wódzi Kofí?
5. Nkeke ka dzi wódzi Akúdá (Akúdá)?
6. Wó ṣkowoe nyé Kwamí kple Āma. Nkeke ka dzi wódzi wó?
7. Nkeke ka dzi wódzi novĩwó nyọnuvř?
8. Ṣje Ewe ūko ḍé?
9. Nkeke ka dzi wódzi novĩwó ṣútsuvř?
10. Wó nufiala jē Ewe ūko ḍé?
11. Nkeke ka dzi wódzi?
Unit XV

Relative Clauses

Dialogue 1

K: Kofi      B: Bob      A: Akku

K: kpé
gbèkagbè nevá

Bob, ekpé fɔnyɛ sìl ṣìkɔɔ fùnyɛ

Añku lá kpọà?

Añku, efɔ nyuiɛa?

B: fo (fovi)

Kwaʃida

Mève tɔɔ ìméríkà kwaʃida sì

A: kpọ ... dà

Gbeʃagbè gõvá?

B: kwaʃida sì váyi

Vá yì là mè.

B: wà tɔɔ ìméríkà kwaʃida sì

Añku lá kpọà?

Añku, efɔ nyuiɛa?

B: fo (fovi)

Kwaʃida

Mève tɔɔ ìméríkà kwaʃida sì

A: kpọ ... dà

Gbeʃagbè gõvá?

B: kwaʃida sì gbona

Vá yì là mè.

B: wà tɔɔ ìméríkà kwaʃida sì

Añku lá kpọà?

Añku, efɔ nyuiɛa?

B: fo (fovi)

Kwaʃida

Mève tɔɔ ìméríkà kwaʃida sì

A: kpọ ... dà

Gbeʃagbè gõvá?

B: kwaʃida sì gbona

Vá yì là mè.

B: wà tɔɔ ìméríkà kwaʃida sì

Añku lá kpọà?

Añku, efɔ nyuiɛa?

B: fo (fovi)

Kwaʃida

Mève tɔɔ ìméríkà kwaʃida sì

A: kpọ ... dà
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A:  
Ekéma
kú
kú dè gbọwọ
Gbési agitation
lọ

Ekéma kú dè gbọwọ. Gbési agitation nyọ.
yẹ
ye kayi
lọfo

Yẹkayi lọfo?
Fíkẹ. Và dù Fídagbèrie
mú kpalé mi.
yọ, ọkpọ. Mí ndó gò lọ
Fídagbè Kwásídá si gbọna
mẹ.

B:  
That depends on you. Any day is O.K.
sun
when, what time of day
about, in the environment

About what time of day?
In the evening. Come and have
Friday supper with us.
Agreed, thank you. See you on
Friday next week.

Notes

1. Relative Clauses
The relative clauses are introduced by the relative pronoun
/si/, e.g.:

a. /Ekpé fọnọya ọjọ nkọ
nyé Anku lọ kọhà/

Have you met my brother
whose name is Anku?

b. /Mèvà tópó Ameríka
kwásídá ọjọ và yì
la me/

'I came from America (in)
the week which has passed'.
A general characteristic of the Ewe language is that all dependent clauses end in /la/ if they precede the main clause. If they follow the main clause, the particle /la/ is optional, e.g.

/Fonye si nkɔ enye Anku/ 'My brother whose name is
la va aff tsɔ Amerika/ Anku came here from America'.

/Miakpɛ Fǐda si gbọna/ 'We will meet next Friday'.

(1a) me/

If the antecedent is plural, then the plural marker /wɔ/ comes after /si/, e.g.

/Fia nu siwo ne j'le lam/'Show me the things you bought'.

Descriptive relative clauses are not used very often in Ewe, and many of the relative clauses that appear in English are expressed in Ewe either by coordination or by asyndeton (omission of conjunctions which join co-ordinate words or clauses). For example the sentence

/Efe xo si lolo la xo asi/ 'His house, which is big, is expensive'.

is better expressed by either:

/Efe xo la lolo eye woxo asi/ 'His house is big, and it is expensive'.

or:

/Efe xogɔ la xo asi/ 'His big house is expensive'.

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Dialogue 2

Kf: Kofi  
Kd: Kodzo

dé

Ède Lôme kpóà?
Kwasída
si
kwasída si vàyï

kwasída si gbona

È, nyë kplé xonyè miedè
afíma kwasída si vàyï mè.
dzé ... yûl
édze Kofi yu
édë yûnye
édë mìaûù

Édë mìaqua?
È, Lôme dzèa amesiame sí
dé afíma kpó lâ yû.
dó
bos
ketékè

Bós áló ketékeké miedà?

Kf: to have been; to have visited

Have you ever visited Lome?

Sunday, week
relative pronoun, who, which
last week (week which passed)
next week (week which comes
(Habitual))

Yes, my friend and I went there
(during) last week.

to please, to satisfy

Kofi liked it
it pleased me, I liked it
it pleased us, we liked it

Did you like it?

Yes, everybody who has been to
Lome likes it.

to take, to arrive

bus

train

Did you take the bus or the
train?
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dzô
Fídægbê ñdí
Memléagbê yetrô

Bos miédô. Miedzo lè Sôkode
Fida ñdí éye miedo Lômê
Mémledâ yetrô.

Íkeke nónié miênò anyf?

ko
Mémledagbê kple Kwasídagbê
koé miênò àfíma.

Notes

1. /èdze ñûnîe/
   /èdze ñûnɔ/
   /èdze éʂu/
   /èdze miarù/
   /èdze miarù/
   /èdze wɔrù/

'I like it'
'you (sing.) like it'
'he likes it'
'we like it'
'you (pl.) like it'
'they like it'

Notice that instead of the object pronouns 'me, you, him,' etc., as in 'it pleases me', the possessive pronouns are used. The expression /èdze ñûnîe/ may be analyzed literally as 'it is of my satisfaction'.

2. If a noun is followed by a number or the word /nëni/ 'how many', the noun is always in the singular.

Kd:
to leave (a place)
Friday morning
Saturday afternoon

KF:
We took the bus. We left Sôkode on Friday morning, and we arrived in Lôme Saturday afternoon.

Kd:
How many days did you stay?
only
We stayed (there) only Saturday and Sunday.
Dialogue 3

Kf: Kofi           Kw: Kwadzo

Essi nède Lôme dé ékipó músiānī

Kf: want, look for

af

When you were (visited) Lôme,¹
did you find (get) everything
you wanted?

Essi nède Lôme dé ékipó músiānī

Kw: Yes, I found (got) the things

af nèdé lâ?

I wanted, but my friend did not

find everything.

È, mekipó nû siwo medf lâ,

Kf: again²

gaké xonyè ya mekipó músiānī

go again

d.

d. kw

gayi

When will he go to Lôme again?

Yekayi wàsagayi Lôme?

grant permission

na mo

That depends on his father.

Èkema ku dé foroâ nû.

Kf: I will go to Lôme on Thursday.

Ne èna mòè égbè lâ, méxo

Le Yàwòdàgbè mayi Lôme.

If he permits him, he (my

friend) will go to Lôme today.

Notes

1. /dè/ - a particle (also used as an interrogative) sometimes

used with /esi/ to indicate a subordinate clause. It is

used in the same manner as /la/, except that it has a more

interrogative sense. Note that it is used here in interrogative

sentences. One would be equally correct in saying

/Esi nède Lôme la, ...?/ When you were in (visited) Lôme,

...?"
2. /ga/ 'again' is used to express the repetition of an action, and it is placed between the pronoun and the verb, e.g.

/Yekayi woagayi Lôme/ 'When will he go to Lome again?'

Dialogue 4

Kw: Kwadzo  
Kf: Kofi

?'Ndì nàwò, Kofi, ede Lomea?

Kw: Good morning, Kofi, did you visit Lome?

Kf: Yes, my mother and I. (lit., I and my mother)

Ef, nyè kplè dànye.

Kw: Show me the things you bought.

Kf: Open that day

Fia nù sìwò nèfle láì.

Kw: I did not buy anything. The shops did not open that day.

Kf: When (on which day) did you go to Lome?

Gbèmágbe

Nyè nèfle nàneke ò.

Kw: We went on Saturday evening and came back (we turned and left) Monday morning. My mother said that everything we want is in Sokode.

Fia sìwò nèfle láì.

Mìeyì Məmledagbè fiì éyè mìegatró dzo Dzodagbè nìfì.

Gbèkagbe nèyi Lômèá?

Dànye bë mìiànì sì dim mišlè lá lè Sokode.
**Kw:** exist

birthday, birthstar

bad

dzogbevó

bad birthday, unlucky star,

unlucky

Oh, dzogbevóetó!

Oh, you unlucky fellow!

**Note**

1. Many verbs in Ewe can take both a direct and an indirect object. The indirect object, if a substantive, always comes at the end of the sentence, and it usually does so when it is a pronoun.

/medé to nufiala/

'I obeyed the teacher'

(lit., 'I pulled ear to the teacher')

/fía nu siwo ne j'le

Show me the things you bought'

lám/

If the direct object is a pronoun, its form and position are regular, e.g.

/egblox na nufiala/

'He told it to the teacher'

Sometimes, however, if the indirect object is a pronoun, it may take a form different from the regular one. This will be discussed further in later chapters.

In modern speech, the verb /na/ 'to give' in certain circumstances, such as when it follows another verb, is no longer conjugated, and in such instances has become a particle or preposition to express the indirect object.

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/Étso agbalé nami/  'He gave the book to us'
/Éti nawa/   'Good morning to you'

**Comprehension**


**Questions Based on the Comprehension**

1. Afika Kwadzó kplé xoa wóndè?
2. Yekayì wóñi árímà?
3. Afika wótsó lè?
4. Yekayì wódzò?
5. Yekayì wòvà dò árímà?
6. Ìkèke nenìe wóno árímà?
7. Wójìle núsiwò wòdè lè Lomeà?
8. Kwadzó ñlé núsiānu sì wòdè là?
9. Xólà hà ñlé núsiānu sì wòdè là?
10. Gbèkagbè wòtro yì Sokodè?
11. Lôme dzè wóquà?
12. Enyá nú sìwó dzè wóqu lè Lomeà?

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13. Gbèkagbe Kofi kplé dàdà wòdè Lomè?
14. Yekayf wotro vá Sôkôdè?
15. Wôfè músiwò wòdi lâ lê Lômèâ?
16. Músiwò wôdi lâ lô Sôkôdèâ?

Babiavo
1. Ède Tôgo kpôà?
2. Ède Chicago kpôà?
3. Yekayfé nedè Chicago?
4. Nükâe dzê yûwo le Chicago?
5. Kétékè nedô yî Chicagoâ?
6. Gblè ní siwò nafèlè lê Chicago lâ namî?
7. Gbèkagbe nedè New York?
8. New York dzê yûwoâ?
9. Nükâe dzê yûwo lê New York?
10. Gbèkagbe énye ësifà?
11. Ède Indianapolis ègbèâ?
12. Èkó dâwo ègbâ?
13. Yekayf nèkpô dâwo ègbè?
14. Nusiwo nafîle egbe gàlè dàiwoâ?
Unit XVI
The Intentional
Dialogue 1
Kk: Koku Km: Komi
bli lá
tši
Papa, bliá tsi.
nya
tešé
nyatšé
yf
È, nyatšéée. Nye nyto
 há mèdè ágbélè mè etsè.
Ètsè nyatšéée.
 naï
mìdeme
mìlé ènègè
Yëkayf mìlé ènègèf?
 Mìlé ènège ètsè.

Notes
1. /nye nyto/ 'I myself'
The subjective and objective forms of the independent personal pronouns may be strengthened by /nyuto/ 'self':

/nye nyto/
/wè nyto/
/èyè nyto/

Strong Form of the Pronouns
Kk: the corn
to grow
Papa, the corn has grown.

Km: word
in place of
that is right, really
to go

Yes, you're right. I myself
also went to the farm yesterday. It has really grown.

Kk: to break, to reap
we reaped it
we are going to reap it

Km: When are we going to reap it?
We're going to reap it tomorrow.

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/mta ʔitowo/ or /mfa ʔitowo/ 'we ourselves'
/mfa ʔitowo/ or /mfa ʔitowo/ 'you yourselves'
/wəʔawo ʔitowo/ or /wə ʔitowo/ 'they themselves'

/ʔuto/ is also used to strengthen a noun, e.g. /fofonye ʔuto/ 'my father himself'.

2. Intentional:

/mfeyf/ 'we went'
/mfeľa ʔiyiiqő/ 'we are going to go'
/mfeva/ 'we came'
/mfeľa ʔavāqő/ 'we are going to come'

The intentional denotes an intended action or one which is going to be performed in the near future. It is formally composed of the auxiliary verb /lâ/, a verbal noun, and the particle /-ge/ 'intentional indicator'. The verbal noun is formed by prefixing the verb stem with a low-toned reduplication (i.e., repetition) of itself.

/mèle fəfəqő/ 'I'm going to get up'

Note the following changes in the reduplicated prefix:

a. If the verb stem has a nasalized vowel, the nasalization is omitted in the reduplicated prefix.

/muka nèle sosrőqő/ 'what are you going to study?'

b. If the verb stem contains an /l/ or an /r/, it is emitted in the reduplicated prefix.

/muka nèle fəfəqő/ 'what are you going to buy?'
/muka nèle dzədzəqő/ 'what are you going to sell?'

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c. If the verb stem contains a palatalization, i.e., a consonant followed by /i/, the palatalization is omitted in the reduplicated prefix.

/ñika nèle fafiage/ 'what are you going to teach?'

In the verb forms previously encountered, a transitive verb* was one normally followed by one or more objects.

/mféyì ãgbë/ 'we went to the farm'
/mféle ãgbë yìgè/ 'we are going to go to the farm'
/mféde ãva mà/ 'we put it in the granary'
/mféle édege ãva mà/ 'we are going to put it in the granary'

Note that the first object of the verb becomes the possessive modifier of the verbal noun in the intentional, and thus it precedes the verbal noun. In this case the reduplicated prefix is omitted.

/éle dòyemgré/ 'he is going to send me'
/éle dòwogè/ 'he is going to send you (sg)'
/éle édege/ 'he is going to send him'
/éle mía dòge/ 'he is going to send us'
/éle mía dòge/ 'he is going to send you (pl)'
/éle wó dòge/ 'he is going to send them'

*In Ewe, a verb indicating direction or location followed by a noun phrase indicating place (e.g., /mféyì ãgbë/ 'we went (to the) farm') must be considered transitive
Note that:

a. The possessive pronoun of the first person singular has the form /-yɛm/.
   /ɛlɛ dɔyɛmɛ/  'he is going to send me'

b. The possessive pronouns of the first and second persons singular always follow the verbal noun.
   /ɛlɛ dɔyɛmɛ/  'he is going to send me'
   /ɛlɛ dɔwɔgɛ/  'he is going to send you (sg.)'

c. A high-toned verb has low tone before the possessive pronouns of the first and second persons singular.

Dialogue 2

Kk: Koku  Km: Komi

Kk: mfeyi aɡble
mfelɛ aɡble ɡié

Mfelɛ aɡble ɡié ɡbea?

Kk: /d18 dɔyɛmɛ/  'he is going to send me'
/ɔ lɛ dɔwɔgɛ/  'he is going to send you (sg.)'

Dialogue 2

Kk: Koku  Km: Komi

Kk: mfeyi aɡble
mfelɛ aɡble ɡié

Mfelɛ aɡble ɡié ɡbea?

Kk: we went to the farm
we are going to the farm

Are we going to the farm today?

Km: we went
we are going to go
immediately

Yes, we're going to go right now.

Kk: the corn (pl.)
entirely, all
we reaped all the corn
we are going to reap all the corn

Are we going to reap all the corn?

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Dialogue 3
Km: Kwami  Kk: Kwaku  Ks: Kwasi

Km: coconut
to pick, to harvest
today

Kk: to be dry, ripe
not yet

Ks: Excuse me, Kwaku, is your father
going to harvest the coconut
today?

Kk: No, I do not think so (lit., I
don't believe it). Our coco-
nuts are not dry yet.
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Kk:  

(yito)  

(after a noun or pronoun)  

himself

Ah, tónyé yítoé nyé sf (sfa). Ah, here is my father himself.  

(lit., My father himself is that).

Km:  

eyata  

therefore, and therefore  

to need

hié  

help (noun)

kpékpédeyu

Aléké, Kwasi, néawo jú lè nyé ágblé mè. Ìmèlé wógbögé  

étsé ndí éyata mèhií  

kpékpédeyu.  

kpé dé yú  

kpakple

Say, Kwasi, the coconuts are ripe on my farm. We are going to pick them up tomorrow morning, and we need help.

Ks:  

to give help, to help

and

Nyé kplé srónye kpakple vinyé  

My wife, my son and I will help you.

Mjakpe dé yúwó.  

Km:  

applause (thanks, gratitude)  

strong (stronger than)  

very

akpe  

kákaka

Thank you very much.  

sèjú  

(yú  

kákaka).

Ákpe kákaka. (Wóesé yú

Notes

1. /nye mexoes e o/ 'I do not believe it'. /xo ... se/ 'believe' actually consists of two verbs, /xo/ 'catch, take' and /se/ 'hear'. Of these only one verb can take an object, and this...
object immediately follows the verb. There are several verbs similar to this:

/tê nú kpô/  'look at thing see, i.e., try something'
/dò ámè kpô/  'follow person see, i.e., test somebody'
/dò nú kpô/  'lick thing see, i.e., taste something'
/líá nya se/  'ask word hear, i.e., inquire about something'

The use of several verbs in one sentence to express a thought which may often be expressed in English by one verb is characteristic of Ewe. Westermann accounts for this with the explanation that the Ewe people describe in detail every action or happening, and each detail has to be expressed by a special verb. They dissect every happening and present it in its various parts, whereas in English the leading event is expressed by a verb, and subordinate events are either not considered or are expressed by means of a preposition, adverb, conjunction, or prefix of the verb.

Va mía tsa yì donokodzi. (lit., come let us take a walk go hospital) Let's visit the hospital.
The object of the verb /kpg de ə/ is placed between the last two forms, i.e., between /de/ and /ə/. But, if the object is a pronoun, the first and second persons singular follow the last form /ə/.

/mekpe de wonu/ 'I helped them'
/mekpe de miar/ 'I helped you'
/mekpe de oru/ 'I helped him, her, it'
/mekpe de miar/ 'I helped us'

But
/skpe de ənu/ 'he helped me'
/mekpe de əw/ 'I helped you'

3. /kpack/ = /kl/ 'and'. /kpack/ is normally used only when it is the last and in a series.

4. /wose ə/ is more commonly used in speech, but /meda akpe nawo/ or /akpe nawo/ is more formal.

Dialogue
J: John  K: Komi
Amékae lè néawo gbégbé?
Yaovi. (Yaovi).

J: Who is going to pick the coconuts?
K: Yao (Yawo) the Smaller, or Jr.

rõ
Amékae lè wófâge lè ətiawo
gôme?
Nyónuâwöe.

J: And who is going to collect them from under the trees?
K: The women.
J: to break
to break it
will break it
Are there some people to break them?

K: to pour, to turn over, tip
water, liquid, juice
big container

Nyoundaw lè wógba gë èyè wóle
netsi lá tróge dé zògbá
dé më.
The women will break them, and
then they will pour the juice
into a big container (pot).

**Comprehension**

Blia tsì lè Kwakú foró jë ágblè më. Wóle ágble yigé ètso
ëe ëyè wóle blia ñëge eye wóle ètso dége àva më. Àgble lá mëliòlo o
ëyata wó mehia kpekpédegu o.

Kwakú foró mëlè ëje néawo gbëgë ágbe o. Wómafu hadé o.
Néawo jë lè Kwami jë ágblè më. Wóle wógbe gë ètso. Kwami jë
ágblè lá lolo ëyata éle kpekpédegu hiage. Kwasi kplé srôá
kpakplé wovi lè kpekpêge dé Kwami ju. Ìjìtsuawo lè néawo gbëgë
ëyè nyònuawo lè wòfogé tsò atiawo gôme. Ékëma nyònuawo lè wógba
gë ëyè wóle agonetsi lá tróge dé zògbá dé më.

**Questions Based on the Comprehension**

1. Kwakú foró jë blígblièa lolóâ?
2. YeKayi wóle blia ñëgé?
3. Wóle blia ñëge ètsoa?
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4. Kwakú fofo le kpekpédehui hiagéa?
5. Améka je nèwoe jù?
6. Yekayi wôle wògbegè?
7. Amékaé le kpekpége dè Yaovi ñu?
8. Amékaé le wófóge le åtìawo gòme?
9. Amékaé le nèawo gbégè?
10. Le ésià megbe (after this) dè nükàé nyònùwò le wowoge?

Questions for the Class

1. Bligblewo le Amerikà?
2. Bligblewo le Afrikà?
3. Aléke Amerikatòwo ñéna blf?
4. Négblewo le Amerikà?
5. Négblewo le Afrikà?
6. Aléke ìgbledelàwo gbena né le Amerikà?
7. Nùka wògé nèle fif sìà?
8. Afìka yigé nèle le sulkà megbé?
9. Amékaé le Afrikà yigé tsò afìsià?
10. Amékaé le ìwegbe fìa gè?
11. Èle Togo yigèà, ñféto Brown?
12. Nùka wógé nèle le arìmà?
Unit XVII
The Progressive
Dialogue 1
Km: Kwami  Kd: Kwadzo

\begin{align*}
\text{Agblemenukuawo} & \quad \text{Agblemenukuawo le tsetsem} \\
\text{tsé} & \quad \text{Are the crops growing well?} \\
\end{align*}

nydiédá?

\begin{align*}
kókó & \quad \text{coo} \\
vó & \quad \text{to rot} \\
nyé kókó vó & \quad \text{my cocoa is rotten} \\
nyé kókó le vovóm & \quad \text{my cocoa is rotting} \\
\end{align*}

Aô, nyé kókó le vovóm.

Tónye há.

\begin{align*}
dó & \quad \text{to send} \\
edó dëviawo & \quad \text{you sent the children} \\
ële dëviawo dom & \quad \text{you are sending the children} \\
sukágâ(à) & \quad \text{high school} \\
dë sukgâ(à) & \quad \text{to high school} \\
\end{align*}

\begin{align*}
\text{Éle dëviawo dóm dë sukgâ(à)?} & \quad \text{Are you sending the children to} \\
hôtsui & \quad \text{high school?} \\
gà & \quad \text{money (lit., cowry. Cowry} \\
kóbâ & \quad \text{was the first used money)} \\
\end{align*}

Aô, kóbâ melé àsinyá ò.

Nyé há nyématerui ò.

Núka miawò.

\begin{align*}
\text{Km:} & \quad \text{the crops} \\
\text{Kd:} & \quad \text{to grow} \\
\text{Km:} & \quad \text{to send} \\
\text{Kd:} & \quad \text{you are sending the children} \\
\text{Km:} & \quad \text{money (lit., metal)} \\
\text{Kd:} & \quad \text{half-pence, money²} \\
\text{Kd:} & \quad \text{I don't have any money.} \\
\text{Kd:} & \quad \text{I can't afford it either.³} \\
\text{What shall we do?} \\
\end{align*}
2

XVII.  

qù  
qù dzì  
dżiçuçu  
dé  
dó  

Km:  
eat, reign, rule, lord it over  
to reign, to rule  
reign (noun), government  
to put (in)  
to lend  
see the road  

Mèlé mókpom bé Dżiçuçu  
adé àsi émë námë vásezë jë  
si gbóna lâ më.  

Notes  
1. Progressive:  
/kökò lá lè vôvóm/  
/melè yiïim/  
/melè vávám/  
/melè fôfôm/  
/mûka nèle fàfiám/  
/mûka nèle jâflêm/  
/mûka nèle dzâdzrâm/  
/melè âgble yiïm/  
/melè édem áva la më/  

the cocoa is rotting!  
we are going!  
we are coming!  
we are getting up!  
what are you teaching?!  
what are you buying?!  
what are you selling?!  
we are going to the farm!  
we are putting it in the granary!  

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XVII.

The progressive indicates an action which is now in progress. It is formed like the intentional except that /-â/- 'progressive indicator' is suffixed to the verb stem (instead of /-gë/- 'intentional indicator'—See Unit XVI, Intentional).

Note that the possessive pronoun of the first person singular has the form /-yë/ before /-â/- 'progressive indicator'.

/âle dëyëm/ 'he is sending me'

The verbs /gbo/- 'come', /yi/- 'go', /be/- 'say' often take the habitual instead of the simple past or the progressive.

/mele suku yin/ 'I am going to school'
/meyina suku/ 'I am going to school'

2. From English 'copper'. /hôtsui/ (cowry) was the money used before the minted coin. /hôtsui/ is therefore used to mean money. /gâ/- 'metal' is money. /kôba/- 'half-pence, or about 7/12 cent' is used as money, especially to demonstrate the absolute absence of it.

3. Literally, 'I can't do it!' (i.e., send the children to school).

Dialogue 2

Ks: Kwasi   Km: Kwami
/Edo/
/Edo, ñf'ämâ dé?

Édo.
Dëvìawo dé?
Wódo, dëvìawo?

Ks: Good afternoon!
Km: Good afternoon, how's everything at home?
Ks: Fine.
Km: How about the children?
Ks: They're fine, and your children?
XVII.

Wófo nyáìe.
Àgbleménkuawo lè tsìtsám nyáìeá?
Ače, wómelè tsìtsám č. tsìdzagólia ákpa
Tsìdzá ngólia dìdi ákpa.
Nyatefèe.

Dialogue 3

K: Kami
Y: Yaovi
K: ablande
átótó
Nyé átotoawo lè vòvóm.
Nükatae
da
Nükata máyi adañewó ca?
K: Xeyiyiá déke mélè asínyè
Č. Mele nì hà srom vévie
qúto.

de
Èle suhá dèmá?
È.
gbblé
Nyeyá nyé áŋutiawo lè gbégbem (As for mé) my oranges are getting
de atiawo dzi.

Km: They're fine.
Ks: Are the crops growing well?

Km: No, they're not growing.
Ks: the rainy season very much, too much

Km: The rainy season has been too long.
Ks: You're right.

Y: pineapple
K: pineapple

Y: My pineapples are rotting.
K: why

Y: Why don't you go to reap them?
K: I do not have any time. I am also studying very hard.

Y: go
K: Are you going to school?
Y: Yes.

K: to spoil
Y: (As for mé) my oranges are getting spoiled on the trees.
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dzo dé
wódzi
Nkàke lè dzé dzóm dé wódzi?
Nyeménya ò.

Dialogue 4

K: Kwami
Y: Yawo

K: ṭkúmè (or mò)
yo
yo ṭkúmè (or yò mò)
nénéma

Yàwo, nkàtata néyo ṭkúme
nénéma?

Nyé àziàwó lè gbégbélém.
dè
Ôj éléke, dè wóle vòvóm
lóò áló nkàke lè wòwóm?

É, wóle vòvóm le anyígba me.

dzé
kér̄kén

A, èdzòna; nyè ya nye
dégblia wó le dzèdzem kér̄kén.

K: to happen to (with)
on them, to them

What is happening to them?
I don't know.

Y: face
to squeeze
make a face, grimace
that way, such a way, such,
in such a manner

Hi, Yao, why are you in such a
bad humor?

My peanuts are getting spoiled.
is it that

Oh! is it that they are getting
rotten, or what is happening
then?

Yes, they are getting rotten
underground.

to spoil (used for tubular
roots)
completely

Oh, it happens; as for me, it is
my manioc that is getting
spoiled completely.

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In interrogative sentences containing question words, the word order with the intentional and the progressive tenses often changes slightly in normal speech. This revised order is:

question word - main verb + intentional or progressive marker - pronoun + auxiliary

'/nuka wom nele/' 'What are you doing?'
'/nuka wogè nele/' 'What are you going to do?'

By this rearrangement the direct object ('/nuka/') immediately precedes the main verb. It is also possible to ask the question with the regular word order, but in this case, since the direct object does not immediately precede the main verb, there is reduplication.

'/Nuka nele wowom/' 'What are you doing?'
'/Nuka nele wogöge/' 'What are you going to do?'
17.

Comprehension

Yawô yo mo yuto. Lè jè sià mè la. tsidzañolia didi la Ghana ákpa eyata efe ágbelia lè gbégbélém, eyè efo ayutiawo kple kòkò wòhà lè gbégbélém de átiawo dzì. Ga mèle èsi wòàdò òòviawo de suku å. Ele mòkpom bé dzìduqua àdo gà nae héna fèsi gbòna lè mè.

Questions Based on the Comprehension

1. Dzi lè Yao dzomá?
2. Nùkatå?
3. Aléke efe áziawo lè wòwóm?
4. Aléke efe ayutiawo lè wòwóm?
5. Aléke efe ágbelia lè wòwóm?
6. Ga lè èsià?
7. Vívó le èsià?
8. Nùkatå wòhiá gà?
9. Nûke wòle mòkpom nà?

Questions for the Class

1. Ágbledelá menyéà?
2. Ágbledelá fofofo nyéà?
3. Ágbledeláwo le Amerikà de wòle cóco gbé demá?
4. Ga lè èsíwoà?
5. Nûka srom nèle?
6. Èle nu srom vëviéa?
7. Amékaé lè nufòm náwò fìfìà?
8. Nûka xlém mèle?
9. Nûkuawo le tsitsìm nyufèa je sià meà?
10. Tsidzañolia didi je sia meà?

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Unit XVIII
Telling Time

Dialogue 1

A: Ama
B: Bob

A: dzradô
B: vu

A: vufofo

Aiddle, Bob, madzradô miayi
adakô vufofo a?

gôme

A: dzê ëgôme

Yekayô wôle ëgôme dzegê?

gà

B: ëne

gà ëne më

A: Ædzê ëgôme gà ëne.

wînu

A: Áwunu yekayô?

adrê

A: Áwunu gà adrê.

so

gàfôfo

A: ëtô

kâtê

anyf

nô

nô anyf

A: to get ready, prepare

B: drum

A: drumming

B: Well, Bob, won't you get ready
drumming?

that we may go to see the /

bottom, beginning, under

start (v.)

A: When is it going to start?

B: time, hour, o'clock

four

A: at four o'clock

B: It will begin at four o'clock.

A: to finish

B: And when will it finish?

A: seven

B: It will finish at seven.

A: strike, beat, ring (v.)

B: an hour's period

three

as much as

down

stay, sit

A: stay, to sit down, to last

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Oh, it is going to last as much as three hours?
A: Yes, will you get ready to go?
B: wait wait for a few minutes (lit., wait small or wait a little)
All right, wait a little for me.
What time is it now?
A: It is half past three. (lit., it strikes time three and a half).

Notes
1. The numerals:
The cardinal numbers from 1 to 19 are:

1. /dêká, dã/
2. /êvâ/
3. /êtâ/
4. /ene/
5. /âtê/
6. /adê/, /andê/
7. /adrê/, /andrê/
8. /enyâ/
9. /asiêkè/, /enyide/
10. /ëvë/
From 20 the cardinals are:


The object counted is placed in the singular before the numeral, e.g. /gafəlo ătɔ/ 'three hours'.

But if the object has the article, then the plural marker is added to the numeral, e.g.

/mısɾɔla/ 'the disciple'
/mısɾɔla ʍièveaʋo/ 'the twelve disciples'

The ordinal numerals, with the exception of /gɓeɓo/ 'first', are formed by adding /-liɔ/ to each of the numbers.

/èvelia/ 'second'
/etɔliɔ/ 'third'

Dialogue 2

A: Ana  B: Bob

gà
gà nɛnɛmɛ
dɔ

time
what time
to come out of, from
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A: What time will you get out of class today?

B: Eleven half at eleven and a half.

A: Half past eleven.

B: What time do they close the hospital?

A: To close hospital

B: Twelve.

A: It closes at twelve thirty. (lit., they close it)

B: Do you think that you can be there before it closes?

A: Yes, I will.

B: Yes, I will. (Certainly, etc.)

Notes

1. Ewe does not have a passive voice. The English passive
construction with an indefinite agent, such as 'I am hurt, it is read, etc.,' is expressed in Ewe by the construction 'they hurt me, they read it, etc.' The third person plural subject has an impersonal meaning and is equivalent to the French pronominal 'on'.

2. The second person subject pronoun is omitted before the verb /teŋu/ here because it is in a dependent clause and its subject is the same as the subject of the main verb. In this case:

/Exese bé/ 'do you think that'
/Yeateŋu/ 'you can'

In all similar cases /yes/ introduces the dependent verb.

**Dialogue 3**

A: Ama  
B: Bob

A: bé  
yleti  
lé  

that  
moon  
to catch, to catch up with,  
to hold

Wóbe ye le yletf lége égbe;  
nyateféâ?

They say that the sun will catch  
the moon today. Is it true?  
(There is going to be an  
eclipse).

B: gblô  

to say, to speak, to mention  
something

É, wógblô sa lè 'radio' dzf  
ndi sia.

Yes, they said it on the radio  
this morning.
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dʒə
Yēkayf wələ dʒədzəgıf?
ne əsụso
miniti, adabasofo
ne
ne esuso miniti blave
voatŋ ne ga asieke

Wōbe ádzə ne əsụso miniti blāvə və atə ne ga asieke nafo.
do ŋgo
Aleke wōnye dọ ŋgo haff
wōdzə nà?

bụ
Akọnta wōnye wobuna.

wunu
ô, nyatefẹât! Yēkayf wôle ĕmu wигe?
wuięstọ
Awunu əbẹ ga asieke kplẹ
miniti wuięstọ enẹ.

A: to happen, to occur
When will it happen?

B: when it remains
minutes (from English) for, to
Lit., when it is left 25
minutes for hour nine,
i.e., 25 to nine
They say it will happen at
twenty-five to nine.

A: in advance
How do they know in advance?
(lit., how they (do) know in
advance before it occurs
(happens) then?)

B: to calculate, to figure
They figure it out by mathemati-
cal calculations.

A: to finish something
Oh, really! When will it end?

B: fifteen
It will finish at about fifteen
minutes past nine.
A: Then we are going to see something today.

A: lorry, bus, car to leave

B: Excuse me, when does the train to Atakpame leave?

B: two

A: I think it leaves at half past two.

B: When do you think we will arrive at Atakpame?

B: early to run

A: more, most

B: the last, the rest

A: all

B: It depends on what train you take.

A: The 'pipa' runs faster than the rest (of them all) and arrives at Atakpame early.

A: And when do you think the 'pipa' will arrive?

B: It will arrive after four hours.


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Then we will arrive at about half past six.

that's it, that's right

Yes, that's exactly it.

Good, thank you very much.

Not at all. (you are welcome).

Notes

1. /wóése ny/ is the colloquial but most used form of saying thank you. The other two forms are:
   /meda akpe nawd/ (formal) 'I applaud you'
   /wóé wo do/ (less formal) 'you did work, a useful work'

The answer to 'thank you' comes from the formal one:
   /akpe melé emé o/ 'an applause is not in order'

Comprehension


Questions Based on the Comprehension

1. Mïka Kódzo kplé John wówé etsó?
2. Mükata wóyf afimâ?
3. Yekayi wófo?
4. Yekayié wóndé yudzó ná dzídzó?

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5. Affka wóyi?

6. Gâfofo ka mè kétèkè lá va?

7. Gâfofo ka mè kétèkè lá dzô?

8. Yèkayié wôdo Atakpame?

9. Wônd afîma yeyiyi didia?

10. Yèkayie wôdzo lè Atakpame?

Questions for the Class

1. Gà nenie fô?

2. Gà nènèmè ne vá afisia?

3. Gà nènèmè nèlè dzôdzôge lá afisia?

4. Gà nènèmè sukua dzia egôme?

5. Gà nènèmè wòwua emu?

6. Suku deyi didina?

7. Gà nènèmè nè do le sukà etso?

8. Gà nènèmè sinemâ dzena égôme?

9. Sinemâ didina?

10. Gà nènème sinemâ wùa énû?
Unit XIX
The Preterite, Future, and Habitual Progressive

Dialogue 1

Am: Ama
Ak: Akuwa

bé

gbo

Yevúwode

Mese bé víwó gbo tsó

Yevúwode, nyatsefá?

do dzé

É, mëno dzé dóm étso fit háfi wóva do.
yáme

yámevú
dzé
dzéfe

yámevú-dzéfe

Mëyi dákpé lë yámevú-dzéfe do?

tró

sùsù
etro efe sùsù

mamlae

Ak:

that (conjunction)
come back, return
Europe
I heard that your son came back from Europe, is it true?
to converse (lit., talk salt)
Yes, I was conversing last evening when he arrived.
air, atmosphere
airplane
to land
landing place
airport

Ak:

to change
thoughts, thinking, mind
he changed his mind
the last one

Didn't you go to meet him at the airport?
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Ao, mi'nya be élè ÿé ñám
ètso o. Éylo nàmí bé yèle
aýe vám kwa'sìda si gbôna là
gakè 'ètro aýe susè. Ægbàle
mámlae sì wò ñlo nàmí la va
égbèa.
Nùkà wem nòviawo nò hàfí
wòvá?
Šrò
nò nu šròm
kpé tà
tákpékpé
éyométo

Kwamla nò nu šròm, éyométo
Afua yì takpékpé mè eye
mámláéwò nò dzè dom.

Notes
1. /bè/ 'to say, to speak'
   a. follows verbs of saying, thinking, wishing, etc., and
      introduces objective clauses; it is translated as the
      conjunction 'that'.

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b. introduces final clauses; here, it is translated 'in order to'.

2. The progressive may also be expressed in the preterite and the future. In this case /le/ is replaced by /no/ or /ano/ respectively.

**Present Progressive**

/mele yiyim/  'I am going'
/mele agble yim/  'I am going to the farm'

**Preterite Progressive**

/meno yiyim/  'I was going'
/meno agble yim/  'I was going to the farm'

**Future Progressive**

/mano yiyim/  'I will be going'
/mano agble yim/  'I will be going to the farm'

The habitual may also be used with the progressive, usually to express a habitual or continuous action in the past.

/Adimea menoa ju lem/  'In the morning I used to swim'

3. In complex sentences where the main verb is one of thinking, saying, meaning, etc., the pronoun in the subordinate sentence which refers to the subject becomes /ye/ or /yewo/ (or possessive /yafe/, /yewofe/). They thus appear to introduce indirect speech, although Westermann claims that in fact they are introducing direct speech.

/ôbe yeàva/  'You said you would come' (lit., you said 'I will come')

/eylo nàmi be yele afe vâm/  'He wrote to us that he was coming home'
XIX.

Dialogue 2

K: Komla  E: Edward

K: remember (lit., set eye on)
dó ṭiku (dzi) childhood
dēvimē to laugh
kō (mi) to laugh at somebody
ko ame myself
dōkuinye seashore, beach, coast
jāta

Né meido ṭiku dēvimē dzi la,
mskona dōkuinye jāto.
Mfeno jāta.

Nyata? Nūka nēno wowōm?

E: Really? What were you doing?

K: dō

(ä)dēke

Dōdēke mēndō āsinya mēno
wowom dō.

K: sea

jē

jē

lē

jūrē, lārē

fé

gli

tō

I had no work, I was doing)

I had nothing to do. (Lit.,

I had no work, I was doing)

Really? What were you doing?

work

any

I had nothing to do. (Lit.,
In the morning we were swimming in the sea. In the afternoon we were playing. In the evening we were telling tales.

Is that all?

Yes, that was all the job.

We were playing, telling tales.

Oh, childhood was really pleasant in the past.

Notes

1. When the indefinite pronoun /dé/ 'a, a certain' is followed by the emphatic particle /ke/ 'any', its use is generally limited to negative pronouns only.

Dialogue 3

M: Mary  A: Akuwa

E: anyfgba  K: vívi

M: vívu

nyíftso

M: the earth, country

shake

the day before yesterday,

the day after tomorrow,

the other day

What were you doing when the earthquake took place (the earth shook) the other day?
Nyəu mëno mïnyəm. Nûvïnyë no mïrûm ëāf ënyïgba la wïwï.
A: ñfëamë dô
dze ni gôme
fâ ëvi
yometo
yonyemeto

M.: a, some, any

B: Bob
K: Kosi
B: (a)dé

Dialogue 4

A: cook (v.)
I was cooking. And you?
M: to wash something
I was washing. My brother was studying when the earthquake took place.
A: to enter the house
to begin something
to cry
little brother
my little brother (lit., the one behind me)

My father was just entering the house when it began. My little brother was crying very much.
expression denoting a condition of no choice; only, but.
to wake up
My baby was sleeping, but he was awakened at once (all of a sudden).
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Ési nëno dëwëm le fiasëa
mà dé, mikë tititie nëno
wâwom?
kpôtuîkpotûiwo
K:
dô kpôtuîkpotûiwo

Mëno dô kpôtuîkpotûiwo wöm.

B:
ôbë ... ëné

K: Abë mikë ëné?
kplô
dzra dô
mûdzadzrawo

Mëno fiasémâ kplôm; mëno
mûdzadzrawo dzrâm dô, kplé
bubûawô.

B: xê
nà
nàwô

Hô nenfë wônë xëxém nàwô?
kôtoki³

K: Ënd kôtoki wufeûô
xêm nàiô.

Notes
1. /a)de/ is used only to describe something quite indefinite,
a person or thing to which no more exact reference is made.
The /â/ is optional depending on the flow of speech and

When you were working in the store, what were you doing exactly?
menial, all kinds of menial jobs, all kinds of work

I was doing menial jobs.

Like what?
to sweep to arrange the merchandise

I was sweeping the store, I was arranging the merchandise, etc.

Pay to you

How much were you being paid?

He was paying me fifteen thousand francs.

1. /a)de/ is used only to describe something quite indefinite,
XIX.
dialect; e.g.

\[ /xoade/ \] "a house, some house"

2. \[ /me/ \] "the inside"

Compounds with \[ /me/ \] generally express an extension of space or time:

\[ /devi/ \] "child"    \[ /devime/ \] "(youth), childhood"

\[ /fiasfe/ \] "store"    \[ /fiaseme/ \] "the inside of the store"

3. In the sterling area, \[ /gâ kòtokó déka/ \] "one money bag" is equivalent to 100 pounds (§280).

Comprehension

Èsi mëno dëvimë la, miënd juta. Àgbè vivi yëmâfì me yëto. Dòdòdeke mëno më dëviawò më miënd wòwòm ò, tàfèm kò miënd; le ñdimë la miënd gïwò tòm. Gbè dëkà èsi miënd tàfèm le juta, nòvënyë nò ju lêm, dànye nò miëm, ëye vîdzìa nò èìlò dòm le, ìnyigbà là vûvu. Nyè mënìa mì si wòlè be màwò ò. Nòvënyë dògò le tseìmë ëye miëju dü yi àjëme.

Questions Based on the Comprehension

1. Àffìkà ñùbì nò là ëje dëvì më?

2. Áléke àgbè nò là yëmâfì më?

3. Nùkà dëviawò nò wòwòm 1ë gïdì më?

4. Nùkà wònò wòwòm 1ë yéstrò më?

5. Nùkà wònò wòwòm 1ë fìs më?

6. Nùkà sò gbè dëkâ?

7. Nùkà wòn dëviawò nò hâtì ìnyigbà wûvu?

8. Nûkà ñùbì dëviawò nò wòwòm?
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9. Núkă wódadá nó wówôm?
10. Núkă vídzfá nó wówôm?
11. Afikë Kúrfí kplé náviá fu di yì?

Questions for the Class

1. Èdoa yku wó dëví me dzí yeadowoyía?
2. Afikë nèno lè wó dëví mé?
3. Ègbe viví yêmáyi méa?
4. Núkă wóm nèno lè ìdímé?
5. Núkă wóm nèno lè yètòmè?
6. Núkă wóm nèno lè fièmè?
7. Anyigbá wàáwu ési nèno dëví méa?
8. Núdufu kàé viví nàwó wí le wó dëvímé?
9. Èfà aví yúto lè dëví méa?
10. Nàví yometòwó lè asiwà?
11. Wòfàa aví yútòdá?
12. Èfòa wó enuenuá?
13. Èfòa wó yeadowoyía?

Additional Vocabulary

/wá/ 'better, best, more, most' (for comparisons)
/yeadowoyi/ 'sometimes'
Unit XX

The Imperative and the Jussive

Dialogue 1

J: John
K: Kesi

tô

Afika màtô (á)yi¹ posu là?

K: zɔ̀ yi

jée

vee

màtsɔ̀

mìame

Zɔ̀ yi ngɛ vee eye, màtsɔ̀

mò ètòlìa là wò mìame.

J: tô

jée

Mènèyè mò ètòlìa dzèggɛ bùs

là tònà dɔ̀?

K: nazo
tè

mùduùmè

É, bìyaàma títítù; gazo tè yi
dè mò enèlfìa là wò mùduùmè

la dizi.

dɔ̀

àzìgbà

Àfìsi wòdɔ̀ àzìgbà dɔ̀?

tô

Where should I pass to go to the post office?

K: go (lit., walk and go)
a little, for a while

you are to take

left

Go straight, (and) take the third road to your left.

Isn't it on the corner of the third street that the bus stops?

you are to go, go straight

right

Yes, that is it exactly; then go straight again until (you reach)

the fourth road to your right.

to put

peanut bowl

Where there is a peanut stand?

(Lit., where they have put the peanut bowl down?)
XX.

K: ṣútì
to ... ṣútì
kplo ... ọ̀
múmùì

ঐ, to ṣúfìma ṣútì yi; mú sì
kplo éma ọ̀ lá e nàtàsì,
mádìdì, hàfì nàdò pòsù lù á o.
Énye xò gá múmù ìàdì.

J: Ényo, wòwò wo kekeke.

Affka mátò tsó lè ṣúfìma yi
sukága?

K: Èdíìì viè tsó lè pòsu gbó.
Bìà àììììè lè ṣúfìma bì
wòfììì hà lè wò.

J: Yòò, wòwò do.

K: Àkpé mèlè èmè o.

Notes

1. A peculiarity in Ewe is that we often find a row of verbs one after the other. The chief features of this are that all the verbs stand next to each other without being connected, that all have the same tense or mood, and that in the event of their having a common subject and object, these stand with the first, the others remaining bare. Should a
conjunction stand between two verbs, the subject and object must be repeated.

2. Imperative: /zo/, the imperative, is a command to the person addressed and is expressed by the verb alone. In the plural, however, the pronoun alone (mî) precedes the plural form.

/yi/ 'go (sing.)' /miyi/ 'go (pl.)'

3. Jussive: /nâtsô/ is a command to the subject of the verb. It is formed by prefixing /nâ/ or /ná/ to the verb.

/nâyi/ 'you are to go'
/nâyi/ 'he is to go'
/wâ nâyi/ 'they are to go'

Dialogue 2

J: John K: Kosi
mîquô restaurant
Kâflâ, âfika matô ëfî mîquô? Please, where should I pass to go

to a restaurant?

Kpô to see
då particle used to point to
remote things

Ekpô xê mîmu må då? Do you see that green building?
to
tûtolô
tailor

Ê, ési gôme tûtolô ëde leâ? Yes, under which there is a
tailor?
split, turn away from turn
Yes, at the building turn to your left and go straight ahead on that road. Then you will see a restaurant on the corner of the fourth street.

Good, thank you.

worth
Not at all. (You are welcome).

Dialogue 3

J: John
K: Kesi

amedzrodzejfe
'Le Bénin'

Afika màtò (a)yi amedzrodzejfe 'Le Bénin'? K: dî
Ôì Edìdì vie, dò bos blànnè vò àtò eye nàdi lè tòfe ētàlìà. Akpè lè ìgowo zì ìgùà.

álèke wòle?

màtèru òbù dì

name of a hotel
Where should I pass to go to the 'Le Bénin' hotel?

alight, go down, come down
It is a little far; take Bus 45 and alight at the third stop. You will see it in front of you at once.

(Lit., how is it?) What does it look like?

(Lit., you cannot get lost) you will not miss it
It is a big white building. You can't miss it.

Sir, where should I pass to go to Kpalime?

a crossroad (lit., a certain road-splitting place)

Take the big road of the hospital and follow it until you come to a crossroad.

(Lit., at the crossroad where should I pass?) Where do I go from the crossroad?

(Lit., pass left) Go left, the road goes to Kpalime. (Lit., the road will take (carry) you to go to Kpalime).

And the (second) other road, where does it go?

in the direction

The other road goes in the direction of Atakpame.

Thank you very much.

O.K.
Comprehension (Edward and Kosi)

E: Afika mātō (d)yf jutā?
K: Zē yi nge; nātsō mó etūlīa lē wōmīame.
E: Mēnye mó etūlīa jē kōnā mē jōtōjēlā dē lē dā?
K: Œ, eyaema pépepe. Gayi nge dē mó eneliā le wō niqusīmē lā dzī.
E: Áfisisa wōdo àzīgba dō?  
K: Œ, tō afīma yūti. Mō sī dzē ēma yome laē nātsō yi dē jutā.
E: Enyo akpe kakaka.

Questions Based on the Comprehension

1. Afika Edward dī bé yēdī?
2. Mō ka wōatsō ādo afīmā?
3. Nūkaē lē mó etūlīā jē kōnā mē?
4. Afika wōayi lē mó etūlīā megbē?
5. Nūka yūti wōatsō āyē jutā lē?
6. Amēkaē dō mó lā nā Edward?

Questions for the Class

1. Amedzrođafē ēde lē afissā?
2. Alēke māyi afīmā?
3. Afika pōsūā lē?
4. Afika matō āyē nukūsē?
5. Afika matō āyē kētekē tōfēā?
6. Afika matō āyē (ādo) donokōdzīdā?
7. Alēke madō sukū?
8. Sīnemā ēde lē afissā?
9. Gā nenīs mē sīnemā dzenā ēgome?
10. Alēke madō sīnemā tsō afissā?
11. Afika matō āyē 'embassy' lā?
Unit XXI
Adjectives
Dialogue 1

A: Ama
Móñf.
Monñ, mieñó nyuíëá?
xéxeame
fá
Èt xéxeame gâfá égbea yuto!

B: Mdnt.
Good morning.
Good morning; how are you?

A: the world, the weather
to be cold

B: Fine! The weather is again very
cold today! (as was the pre-
vious day(s))

(A lit., do you see something
for me) we agree on this,
I think so too
what (rel.)
happen

A: Yes. We agree on this. I do
not know what happened again.
to make, to appear
like, as ... as
to rain

B: It seems to me as if it is going
to rain a little again.
the cloud
some (pl.)
to germinate
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E, álflíkpo adëwo lë dzìa ya!
A, nédza, mënye aghlemenukuwo
kôô atsi nydie dâ!

A? Nyë ya mëyia ëjëmë hâfi
tsi’d nàdzë egome.

dogbe na ame

Yëô; dogbe nà ëjëmëtowo
nam sia.

Wôasêe.

Notes
There are three main ways in which the adjective, as we know it in English, may be expressed in Ewe.

1) attributively—that is, as a noun modifier. When it is used attributively, the adjective immediately follows the noun.

/xë dzë/  ‘red bird’

Note that the adjective follows the noun it modifies. If there are one or more other modifiers for the same noun, they will follow the adjective:

/atf koko la/  ‘the tall tree’
/atf koko ade/  ‘a tall tree’

If the noun is plural, only the last modifier of the noun will take the plural marker:
/atf koko ađëwo/  ‘some tall trees’

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2) predicatively—as a predicate or predicate adjective:

/xe la le dzfe/ 'the bird is red'

a) Note first the use of /le/ with the predicative form of the adjective.

b) Adjectives ending in /e/, such as /dz/ 'red', /sês/ 'strong', /vêve/ 'important' are used both attributively and predicatively. When they are used attributively, often a second /e/ is added, and the /-ee/ becomes /-i/; thus /dzf/, /sesf/, /vevi/.

/xe dzf/ or
/xe dzf/ 'red bird'

When these forms are used predicatively, a further /e/ must be added:

/xe la le dzfe/ 'the bird is red'

/êyâ le vevie/ 'that is important'

Adjectives ending in /oe/, which for phonetic reasons changes to /ui/, also add an /e/ to the predicative form.

/kpoe/ > /kpuï/ > /kpuie/ 'short'

/ame kpuï/ 'short person'

/ele kpuie/ 'he is short'

The rest of the adjectives do not distinguish between the predicative and the attributive forms.

3) many English adjectives are expressed in Ewe by verbs:

/fa/ 'be cool'

/xexeame fa/ 'the weather is cool'
However, these verbs may also be made into real adjectives:

a) by reduplication

/ko/ 'be high'
/ati la ko/ 'the tree is high'
/koko/ 'high' (adj.)
/ati koko/ 'high tree'

b) by suffixing an /e/

/nyo/ 'be good'
/enyo/ 'it is good'
/nyoe/ > /nyui/ 'good'
/ame nyui/ 'good person'

c) Verbs which are already a reduplication are used unchanged as adjectives:

/lolo/ 'be large, large'
/didi/ 'be long, long'

Dialogue 2

A: Ama           B: Bob

ŋdo             A: sunshine, noon, daylight, noon heat
sēsē           hard, strong

Ọ! Ègba jë ŋdoa sēsē nito. Oh! Today's sun is very bright. (lit., today's sunshine is very strong)
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B: déko
më nu
dzô
É seè! Déko wôle âme mêm
abe dzô ënë.

A: fiâ
këŋken
Àgblemenikuwo lê fafiâge
këŋken.

B: nyâ
mûnyâlë
dzidzo
È, gâkë énye mûnyalawo ya fë
dzidzo.

A: Ài akëke nähawô?

du
dua ñë
duâ ñëwo
gbëgbëâ
nyëno
dûdëwë fë gbëgbëâ énë
dûdëwë fë nyëno.

Notes

1. /See/--liv., hear it--has the same meaning as /È/ but adds
colour to the language, as is often the case in Ewe.
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2. /aléke nahanáwà/ 'what will you do then?'
   The /há/ which is placed after the personal pronoun and the tense marker adds an overtone of impossibility to the meaning of the main verb. The implication of the expression /aléke nahanáwà/ is that there is really nothing that you can do.

/nuka nahanánu/ 'what can you eat then?', i.e., isn't there anything that you can eat?

**Dialogue 3**

Y: Yawa  A: Ama

yà
lò

Égbe j'ë yà ya gasé lò tì

nyrò
yfbo
nyro yfbo

jò

Y: the wind
   exlamatory particle
   The wind of today is particularly strong.
   A: to be dark (verb)
      black, dark (adjective)
      to be dark completely (emphatic)
      blow
   Yes, look at the sky! The clouds are completely dark, and the wind is blowing so hard!
   Y: I am sure that (lit., I swear on it that)
      water
      fall (n.)

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tsì dzà
Meká dë údzì bë tsì lë
dzàdzagè.
ésiataë
alea
xò dzò
Ésìataë yamë xò dzo alea.

A:

Isì sia më
tsidzadza
Fë sia më fë tsidzadza sësë
yîto.

fe si vâyì më
Áleke wôno fe si vâyì lá më?

Y:

Gbëgbe
lëkea gbëgbe
Fe si vâyì me la mësësë
alea gbëgbe ò.

A:

Njoli
tsidzaloli
Tsidzaloli aìnye ésià mà?
È, ëyae lë égome dzem.

Y:

Xì, ëyae lë égome dzem.

Dialogue 4
K: Kofi
J: John

to rain
I am sure that it is going to rain.
is this the reason why
like this
to be hot
That is why the atmosphere is so hot.
this year
the rain
The rain of this year is very heavy.
last year
How was it last year?
much
so much
Last year it was not so (much)
heavy.
season
rainy season, rainy period
Is this the rainy season then?
Yes, (it is beginning already)
it has already begun.
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sè
avuvo
(a)vuvoróli
lè mfađe
Mëse bë (a)vuvoróli dë wô
sësë le mfađe gyôto.
dzâ
'snow1, dzâ
Nuka ènye 'snow'?
yie
fù
tifiti
wô
Nû yie dëwënyé. Éfûna
tifiti gyôto. Èlè âbé wô
ené.
Nyateféa. Áléke wôdzana?
Gdzâna tse dzîmë.
alési
âbé alési ... ëné
Àbé alési tsi dzâna ënéâ?

É, eyaema, gake âbé alési
mègbloë ëné la, mënye tsi
wënyé o. Èlè âbé wô ené.

K: to hear
cold
the cold season
in your country (place)
I heard that the cold season is
very hard in your country.
to fall (from the sky, rain, snow)
to snow

What is snow?
white (adjective)
to be white (verb)
very white
flour

It is something white. It is
very white. It is like flour.

Really? How does it fall?
It falls from the sky.
as
as (introducing a clause)
As it rains? (in the manner of rain)
Yes, that's it. But as I said,
it is not water. It is like flour.
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As for us, our cold is a cool wind which blows from the north.

In our case, our cold season is brought in by a cold wind from the north.

Is it a strong wind?

No, but it is very cold.

Is it at night that it blows ...

It blows day and night.

Notes

1. The Ewe word /tsikpe/ 'hail!' is used sometimes for snow.

Comprehension

Questions Based on the Comprehension

1. Avuvugoli nenfe le Togô?
2. Tsidzajoli nenfe le Togô?
3. Avuvugoli didina le Togo abe Yovudode ene?
4. ’Snow’ le Togo?
5. Tsi dzana le Togo uvugoli mea?
6. Afika ya finite fona tsõnda?
7. Aleye xeame na na le uvugoli mea?
8. Tsi dzana yesiayi le tsidzajoli mea?

Questions for the Class

1. Xeame tetro le Togo le abe Amerikâ ene?
2. ’Snow’ le Togo?
3. ’Snow’ le Amerikâ?
4. Nuka enye ’snow’?
5. Avuvô wona ne tsikpé le dzâdzamâ?
6. Tsidzajoli nenfe le Afrikâ?
7. Tsidzajoli nenfe le Amerikâ?
8. Aleye xeame le égbea?
9. Avuvo le wowoma?
10. Ñdo le vuuma?
11. Xeame fu litiâ?
12. Alilikpwo le dzfâ?
Unit XXII

Compound Words

Dialogue 1

J: John  
K: Kodzo

dzrá  
dzrálá  
tó  
ayutito (or, ayutidzrala)

Aytito nenje énye ayúti dēkâ?  
Orange-owner, how much is one orange?

bíye  
Ève bíye.

money unit of five francs

nu  
Dzrá bíye ève nu nám.

Two bíye, two for five francs.

Afika ayúti nyé esiâ?

Kpálime ayútié.

It is from Kpalime. (Lit., it is a Kpalime orange)

Evívi nyufead?  
dó ... kpó

Is it very sweet (delicious)?

È, évívi nuto. Adóe kpóâ?

Yes, it is very sweet. Do you want to taste it? (Lit., would you taste it?)

È, mādóe kpó, È, évívi  
nyaseté. Ènyo mále bíye

Yes, let me taste it. Yes, it is really sweet. Good, I will buy three 'biye' worth.

etú nu.

gblo  
né  

to sell  
seller  
master, owner  
orange-owner, orange-seller

in order that, to, if, when
your fellows, your friends
y they will always buy
they will always come to
buy⁴

at my place, from me

emphatic exclamation

Good. Tell your friends, so that
ty they will be buying oranges
from me.

to be afraid
do not be afraid (sg.)

clientele, customers

O.K. Don’t worry (be afraid).

I will call customers for you.
(I will tell others of your
good products so they can buy
from you).

K: Good. Thank you very much.

Notes

1. /Dzräla/ is a noun agent. The noun agent is formed by
suffixing /la/ to the verb-root, and it indicates him who
commits the act(s) described by the verb. With a noun
agent we generally find an object preceding the verb, e.g.

/aŋutidzräla/ ‘an orange-seller’

/nufiala/ ‘he who teaches’

When the verb is intransitive, e.g. /sf/ ‘to flee’, then
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it must be reduplicated, e.g.

/st3f14/ 'he who flees'

2. Compounding is a very productive process in Ewe word formation. Substantives can be formed by adding /t6/ 'master, owner' to another noun, e.g.:

/agble/ 'farm' /agbleto/ 'farm-owner'
/ajuti/ 'orange' /ajutit6/ 'orange-owner'
/afe/ 'house' /afe/ 'house master'

/t6/ also expresses the belonging to a community, order, place, tribe, and therefore forms patronymics, e.g.

/Lomet6/ 'a Lomé man'
/kristot6/ 'a Christian'

We would also like to point out that in Ewe there are many words which consist of combinations of nominals and verbals. Grammatically they function as nouns. According to Ansre (p. 43), the following combinations of nominal and verbal components are possible:

1) nominal + verbal

Ex. /munana/ 'gift' (/nu/ 'thing' + /nn6/ - reduplicated form of /na/ 'give').
/fu6pekte/ 'suffering' (/fu/ 'pain' + /pektpe/ - from /kpe/ 'meet').

2) nominal + verbal + nominal

Ex. /nufiala/ 'teacher' (/nu/ 'thing' + /fia/ 'teach' + /la/ 'agent').
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3) verbal + nominal + nominal + verbal

Ex. /duamentsat/ 'tarantula' (/də/ 'bite' + /əmə/ 'person' + /tsa/ 'go about' + /to/ 'tell').

/duamedzihlul/ 'centipede' (/də/ 'bite' + /ame/ 'person' + /dzi/ 'heaven' + /hlui/ 'thunder (v.)').

4) verbal + nominal + verbal + nominal

Ex. /mevimense/ 'stinging insect' + (/mə/ 'sting' /vi/ 'child' + /mə/ 'sting' + /no-e/ 'mother').

/noafededu/ 'gossiper', also, 'telephone' (/nə/ 'stay' + /afə/ 'home' + /də/ 'went' + /də/ 'town').

3. /bfye/ 'paper bill money unit of 5 African francs'. 250 African francs are equivalent to 500 French francs and to an American dollar.

/flf/ 'one franc'

4. /wóana nu jlem/ 'they will always buy'

/wóava no nu jlem/ 'they will always come to buy'

When two consecutive verbs both express a future progressive idea (they will be coming and they will be buying), the first one is in simple future, and the second one is only in future progressive. 

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Dialogue 2

K: Komi

R: Rice Owner

Rice-seller, how much is the rice?

Mýlu

Mólu (or Mólu dzrála)

Nenfe nyé móluá?

Kfló déká kpónó.

tógbi
tè

Mólu ka tógbi énye sia?

Étena nyuiéá?

tè kpo


Enyo, mâfe kfló ène.

Yesiayi

né

ásime

kpló

vè

Yoó! Affsia kó mèmona yesiayi. Né evá ásime nává kpómd; nákplo miatówo há vè.

Rice-seller, how much is the rice?

Twenty-five francs a kilo.

kind, sort
to rise, to swell

What kind of rice is it?

Does it rise well?

try to see

Yes, it rises very much. Buy it and try it. I am sure that you will come back to thank me.

Good, I will buy four kilos.

always

if, when

market-place

to bring

here

O.K. I stay only at this place always. When you come to the market, come over to see me; bring also your fellows along.
difficult henceforth, from now on

From now on, we will be buying rice only at your place.

O.K. That is not difficult.

Good. Thank you. Good-bye (Lit., go well).

We will meet again.

Notes
1. /nává nákpwí 'come bring, come and bring'. This is another instance of the asyndeton construction, according to which verbs and with them sentences may freely be placed next to each other without being connected.

2. /Gbówé mfánó mólu flēm lè/ 'From now on we will buy rice from you'
/Mfánó mólu flēm lè gbówé/ 'at your place'

To emphasize the word /gbówé/ we place it at the beginning of the sentence. However, the morpheme /lè/, which functions here as a preposition, remains at the end of the sentence. This construction is equivalent to English sentences such as 'What subject are you interested in?', where the noun and the preposition are separated.

Dialogue 3
A: Ama G: Gali Owner
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A: tiikume
to be clear
it is fine (lit., it makes fine)

Co, galito, galivoa fe tiikume
Ah, gali owner, the face of your 'gali' is very clear. (Owner, your gali grains look clean).
ko nyufe nyuto.

G: Gali nyufe ko nyeyana medzana.
I sell only good 'gali'.

A: foligoia
measure of volume approximately equivalent to an American cup in that manner, in such a way

nenema

E, edze menema. Neni nedda
Yes, it appears so. How much do you sell the cup?
foligoia?
G: Biya deka.
One 'biya' (five francs) a cup.

Matenyu deo kpola?
A: May I taste it?
fâ
G: fâ
in order to, to
nâ
G: Oh, sure! Take to taste it.

Fâ, xê na dokpo! Alike
How do you like it? (lit., how do you taste it?)

nekpoe?

biya dzê
money unit equivalent to one hundred francs.
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alési (or, esi) ... tal
le mfatowo dôme

since, because, as
among my friends

I like it very much. I will buy
one hundred francs (worth).

Enyó nám ṣutó. Mảfle biyé
dzé dèkdá. Ési gáli woa
vivi ta, màyó asi náwó le
mfatowo dôme.

Since your 'gali' is so sweet,
I will let my friends know
about it. (lit., I will call
a market for you among my
friends).

Yoó, woésègu káka loó.

Yoó.

G: Good, thank you very much.

Héde nyuie!

A: Good-bye.

Notes

1. /alesi ... ta/ is a causal clause and may be translated 'as
your gali is so sweet', or 'on account of the sweetness of
your gali'.

Causal clauses are introduced by /esi/, /alesi/, etc.,
and they end in /ta/. When they precede the main clause,
the particle /la/ is added after /ta/.

/Ési mídudu ménò Apanda sime è ta la, mìyì Akafè/
'Since there was no food at the Apanda market, we
went to Akafe'

However, the sequence /ta la/ is felt to be very heavy in
spoken Ewe today, and a single /a/ is considered sufficient
to end a causal sentence when it precedes the main clause.
The same sentence then will be:
When the causal clause follows the main clause, it is introduced by /alesi/, /elabe/, /elabena/, and it ends in /ta/.

**Dialogue 14.**

**Y:** Yao

**YO:** Yam Owner

Y:

- tri
- lóó
- alé
- eme

O: Te sia tri loo! Éme nyó yá?

E, éme nyó ńtő. Atakpamè wọtső.

Té ka jomevie? Lábokoe.

- de
- de ye → dëe
- mégblé

Ahá! Láboko dë wọdzoa dzi nám ńtő. Eká dë edzi be mégblé çä?

ká

E, mégblé č. Máke nákpó.

Ekpóeá? Eme mégblé č.

**YO:**

- big, thick
- exclamation sigh
- like, so
- inside

Oh! This yam is big! Is the inside good?

Yes, the inside is very good. It is from Atakpamè.

What kind of yam is it?

It is 'laboko' (a variety of yam) it is that to be bad

Oh, yes! It is 'laboko' (yams) that I like very much. Are you sure (lit., do you swear on it) that it is not bad?

Yes, it is not bad. Let me cut it so that you may see. Do you see? The inside is not bad.
Mawoe wufève, biedzé âtô.

Enye, mafîše. Àgbeïa dé, nenié nele édzwàm?

Énvo, eto ménë aègelì dzedze o la, dzrâ biedzé ètô nu nâm.

dé édzi

Mâdè édzi nàwò kplé

Yô. Efle mi nâm yûto:

Mâdè édzi nàwò kplé tè dèkâ.

Sáhò. Efle mi nâm yûto:

Mâdè édzi nàwò kplé tè dèkâ.

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azɔ now, from now on

Ényo woesɔŋi lɔo. Mfagadɔgo. Good. Thank you. We will meet again.

Additional Vocabulary

bakery
bread
spinach, edible green leaves
tomato
onions
beans
meat market
soap
sugar
coffee
pull, drag
bargain
several

Comprehension

Égbe énye aṣigbe lè Kpálimè. Núdzralawo tsọ tẹfẹ vòvovòwọ
kplẹ wọje nùdzradzrawo éyè wọle wòdzram lè àṣime. Lè aṣìma nàkpọ
núṣiàmì sì nèdi la (nèdi na la). Gàlì dzrálawo ịf, ne dzrálawo
ịf, àtìkutsetse kplẹ búbuawo dzrálawo hà ịf. Wọje nùdzadzrawo
nyá kpọna éyè wóme xóxó hà ì. Àme gèdewo yìna da jìfẹ̀ nì lè
aṣìma. Koff kplẹ John yi bè yàfì̀è alèsi wòfìì na ní vòvovòwọ.

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XXII.
Ègblo nè bè ègbelì síà jè yàkumè kò, èyè laboko la, tè nyufe ìde wònyè. John srè hà bè wòtëmu hè àsi kplè múdzralawò èyè nè ee èfìle nù sògbò lè múdzrala ìde si la, èdè ìdèzi nàwò. Asiamè dzòdzì nà John nùto èyata wòbu tamè bè yèáno nù flèm lè àfìma azò.

Questions Based on the Comprehension

1. Ègbè ényè afika jè ìsìgbè?
2. Afìka múdzralawò tsò?
3. Nùka wòm wòlè lè Kpalime?
4. Nùka na kpò lè àfìmà?
5. Núdzadzrawò nyò?
6. Ame godëwo jfìe na nù ìfìma?
7. Amèkàe kplè John yì asiamè?
8. Nùka wòtsò fiá John?
9. Nyaka wògblo nè tsò ègbelì rùtí?
10. Tè ka jomeví ényò?
11. Nù bubu ka John srè?
12. Nùka múdzralawò wàna, nè èfìle nù gède le wòsfì?
13. Asiamè dzòdzì nà Johnà?
14. Aìèke wòsùsù?

Questions for the Class

1. Afìka wòfìlènà nù lè lè Tògò?
2. Afìka wòfìlènà nù lè lè Amerikà?
3. Wòteru hàà ìsi lè Amerikà?
4. Wòteru hàà ìsi lè Tògò?
5. Nùka nà kpò lè àsìme?
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6. Ási lè Togo?
7. Wóateţi lè ágbeli lè Ámerika?
8. Affika təpičkə tsənə?
9. Asime fə átikutsetsewo dọa xəxə?
10. Ëkpoa dzidzo lè átikutsetsewo ụdị?
11. Átikutsetsewo xəa ási lè Ámerika?
Unit XXIII
Cohortative
Dialogue 1

K: Kofi     Y: Yao
Yao, mika wam nle egede?  nane
Meyina nane flega la fidsem yetró sia.
Emegbe de?
nya
hadé cé
Nye monya cé.
di tsá yi

dó
no
déno
ko
wá midí
ná midí
nává miádi

Énjo va miádi tsá yi déno-
kóizi.
Mía va múká?
Mía di tsá yi ko.

K: Yao, what are you doing today?
    something
Y: I am going to buy 1 something at
    the store this afternoon.
K: And afterwards? (After that?)
Y: to know
    not yet
    I don't know.
K: to take a walk, to go, to
    take a walk to
    sickness
    female
    sick person²
    hill
    let's go
    let's go
    let's go³

All right. Let's go to visit the
    hospital.
Y: To do what? (Lit., we will go
    to do what?)
K: Just to take a walk there.
There are various departments (sick places) at the hospital. Which one exactly do you want to go to?

K: to cough

he who coughs, he who has tuberculosis

I want to visit the tuberculosis section.

Do you know where it is?

K: child

the woman who gives birth

the maternity ward

Yes, it is behind the maternity ward.

Do you know how many sick persons (who) are there?

K: to be numerous

No, but I know they are numerous.
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Ményá ame áde lè afima.

Nyatef'édą?

kpó

kpéf (from kpé é)

É, nye kpé mieđe sukú kpó.

Nye yá mèdzesè 'nurse' adé si wọa dè lè afima.

Nyśmuvićđą?

É, novinyè nyonuf xòé.

Ame yéyé wonyé lè afima?

xóxóxo

ô, élè afima xóxóxo.

né ... a

Ényo né megbo tsō fiásea me kò la miyî.

Yôc.

Notes

1. /mèyînà ... flegé/ 'I am going to buy' instead of /mèlè ... flegé/. In the ingressive, (i.e., intentional) /le/ may be replaced by a verb of motion such as /va/, /gbo/ 'to come', /yi/ 'to go'.

2. /no/ 'the female' has also the meaning of 'weak' as opposed to /atsu/ 'male, strong'. It is used in compound nouns, and it expresses that which is subject to, is ruled by, or
suffers from, ex.:

/doi/ 'sickness'
/dono/ 'sick man, sick person'
/fo/ 'foetus'
/fún/ 'a woman in pregnancy, someone who has miseries, suffers often'
/qún/ 'blind man, one who has bad eyes'
/tkun/ 'deaf man, etc.'

3. The cohortative expresses a polite command in varying degrees. The speaker includes himself in the command, and therefore it is in the first person plural.

/ná mři/ literally means 'let's go', and the speaker more or less asks the permission of the person he addresses that they go. However, it is not as strong as 'allow us to go'.

/vá mři/ literally means 'come that we go'. The speaker now has more authority, and he urges the person(s) spoken to to go with him.

/mři/, which is the same as the future, is more polite and more of an invitation.
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/nàva mìayi/ is also a polite invitation slightly stronger than /mìayi/.

4. When the verb /kpo/ 'to see' follows the main verb, it may mean 'sometime, ever, once', and in the negative: 'never, never as yet'. With this meaning, if the main verb is in the future, then /kpo/ may or may not take the future prefix. In all other tenses of the main verb /kpo/ remains invariable.

/nye kplf miédè sùkù kpo/ 'He and I went to school (together) once'.

/nye kplf miava sùkù (a)kpo/ 'He and I will go to school (together), sometime'.

Dialoge 2

Kf: Kofi  Y: Yao  Ks: Kosi

Êfœa, Yao. Và mìyi dà kpo  Kf: Hi, Yao. Let's go to visit
xìwoà dà. Y: your friend.

vù kpo

vù

Ényo. Gà kàmè wòùnà vùa?  O.K. What time do they open

Wòùnà àbè gà àtò kplé  the gate (fence)?

ârà ené.  Kf: They open it at about five thirty.

tu  Y: to close

Gà kàmè wòtu ne?  What time do they close it?

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They close it about eight.

O.K. Let's go. (Come let us go)

to take (something) from

another

anyway

Hi, Kosi. How did you catch the tuberculosis?

to take something from some-

body, contagious, conta-

gious disease

I did not know that it is a con-

tagious disease.

Is it then that you caught it

from somebody?

Yes, I caught it from a friend

of mine.

How is it doing now? (i.e.,

How does it feel, what are its
effects?)

the chest

ache

The chest is aching a lot.

Only your chest (is aching)?

to breathe

Yes, when I breathe, my chest

aches.
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Aléke nèwo xo doá lè amea gbd yá?

Nd àtoad dano 4y8 wa So dò lè. dze eme

Éle éme dzém nèwo yá? ka øe eme

É, élè kakám dé éme vie.

Nuka dòyola gbdë?

Ébe aká dé éme nám kérken lè ábe kwásida ève me.

Ényo, miagadî tsá vákpo wò da.

Ydô, miawde sëni kákaka.

Dialogue 3

Y: Yao  K: Komlâ

Afikaé lè vëwôm, Komlâ?

Y: How did you manage to catch it from the man anyway?

Ks: to be close already, certainly

If you are close to a sick man, and he talks into your face, you will surely get it.

Y: to get better, to improve

Is it getting better anyway?

Ks: to cool down

Yes, it is getting a little better.

Kf: What did the doctor say?

Ks: completely

He said that I would have recovered completely in about two weeks.

Y: Good, we will come back to see you.

Ks: O.K. Thank you very much.

What is the matter with you, Komlâ? (Lit., what is hurting you?)

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K: fever to bother
    I have a fever. (Lit., fever bothering me)

Y: to drink medicine
    Did you take (have you taken) any medicine?

K: tablet
    Yes, I took two aspirin tablets.

Y: Is that all?

K: to be plenty, be enough
    Yes, I think that it is enough.

Y: if it is the case, if serious rather, better
    If the fever is serious, hadn't you better go to the hospital?

K: to take aspirin.
    Yes, it is the doctor who told me to take aspirin.

Y: green grass used for tea in addition
    Why don't you take some grass tea with it for a trial?

K: Do you think it will help?
    (Lit., do you think it will do anything for me?)
XXIII.

vo

ana wɔavo

kaba

È, mekade ɔdzi be ãna

wɔavo nāwo kaba.

Ènyo mānoế kpö.

Dialogue 4

J: John  D: Doctor

Kafli døyolá, kpékpela

nenié le kōddzi?

Èbè alafá ádre ené.

Dë wòxɔ kpekpelawo kató

dë kó si ž džì?

È, né tɛfɛ lia, wòxɔ wô

kató dë kōddzi.

Nukató?

ame dome

dë ... ŋutì

Èlæbëna né wölè ame dome la,

wɔdè dë ame m Comparator

kató ṕù.

Y: to finish

it will give that it finish,

it will make it go

fast

Yes, I am sure that it will make

it go fast.

K: 0.K. I will try it. (Lit.,

I will take it to see).

J: Excuse me, doctor, how many

patients with tuberculosis are

there in the hospital?

D: About seven hundred.

J: Are all tuberculosis patients

hospitalized here? (Lit., is

it that they hospitalize all

... in the hospital?)

D: Yes, if there is room, they take

them all in the hospital.

J: Why?

D: among people

to transfer onto

Because if they are among people,

they will transfer the disease

onto the other people.
to look after somebody

How many doctors are here to look after them?

We are two.

How many nurses to help you?

Approximately twenty.

Where do they learn the job?

The school is here in the hospital.

to pay

How much do people pay in the hospital each day?

fee

They do not pay anything here.

But if you are in a single room, you pay about five hundred francs a day.

Where is this place?

It is straight ahead.

Good, thank you very much.

You are welcome.

Additional Vocabulary

moon, month

newly born

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Comprehension


Questions Based on the Comprehension

1. Dônkôdzi âde lâ Lômea?
2. Alëke wóyo né?
3. Dôno tôngbui kawoë wóxôa dê âfîma?
4. Affka dôyolâwo tsô?
5. Âmekawoë yî dônkôdzi égbêa?
6. Nûkata wôyî âffîma?
7. Dô kae wóxôa lë lëlem?
8. Alëke wóxoa dê afá?
9. Êyî kôadzi kâvî?
10. Nûka wônë lë âffîma?
11. Nya kaé dëkta gblô né?
12. Yekayî wôgatô yî yî dôwôfe?
13. Lë kôpêkêlawo tafô megbê dê âfîka John kplê Kôff woyî?
14. Amëka Kôff jo nu nà haffî wôdçô?

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Questions for the Class

1. Dônokôdzi âde lê dusla mëa?
2. Ëy dônokôdzi?
3. Kpêkpelawo lê afimâ?
4. Vîdzilawo tafê âde lê afimâ?
5. Gâ nânìfë më nâtâyâ qîtsa yi dâkpo dônowo lê afimâ?
6. Nûka nëwona nê élé asra?
7. Nûka Tûgotowo wôna kpië tigbe?
8. Èle nyûfëa?
9. Êotimâ xê nayô le ànuvøvoli sìa mëa?
10. Ta lê dô wô mëa?
11. Êotîxèname dê dôxolâamesi wônyëa?
12. Kpêkpekpe dê dôxolâamesi wônyëa?
Unit XXIV

The Comparative and Superlative Degrees of the Adjective

Dialogue 1

B: Bob  K: Kosif  A: Ajeno

Kosi, mele xo dím bé máhaya.

B: building, room
to look for something
to rent, to let

Kosi, I am looking for a room to rent.

How much do you want to pay?

About two thousand.

Good, I know a lady close by;
she has some good, clean rooms.

Let's go.

Good morning, madam. Do you have a room to rent? (Lit., you would rent)

up, high
sky
building with several stories

Yes, there is one; would you like to see it? It is on the second floor.
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A: mikpu
Esia. Xo nyufi wonye kple
mikpu nyuiewo.

B: se
lolo
lolo wő

Éséo yúto; bubu adé lè âsâwâ
sf lolo wő esâ?
vô
vôô

Dëká lô lolo wő esâ gâké
ame le émê. Né âtêqu lâla
lë, émê ávô ètso.

A:

B: Ényo, màvá ètso.

lë ... dôme

Ényo mekáde dîf bé éma
âdze yuwo. Éyae nyôwu
êye wô lolo wô le nyê xowo
kâtâ dôme.

Notes
1. The comparative of adjectives is expressed by the verb /wô/
   'to surpass' following the adjective.
   /xosia lolo wô éma/ 'this room is bigger than that
   one'

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/énya nd wúm/ 'he knows more than me'
/wú/ is also used without an object.
/esiá lólowú/ 'this is bigger'

2. The superlative of adjectives is also expressed by /wú/ with the addition of an expression /éye wú/ meaning 'of all of them', 'among all', etc.

/éyáe nyó wú/ éye wú/ 'it is the best and biggest
lóó wú. le nyé among all my rooms'

xóó kátá. dôme/

Equality is expressed by /ábe ... éne/ 'as ... as', e.g.

/ídólo ábe. éndé éne/ 'it is as large as that one'

Dialogue 2

B: Bob   A: Ejeno

Alékë, áfénë, xo si lólowú la wóo?

How is it, madam, is the bigger
room (lit.; the room which is
big) empty?

É, évé. Míte. ñu ayí akpoè fífa.

Yes, it is empty. We can go to
see it now.

kó. Dátstí.

Bed

B: "No, it is not too short.

Yes, this is bigger, but the bed
is too short for me.

tall, to be tall

word

B: "The man who was here before was
taller than you, but said
nothing."
There is only one chair in this room. Could you give me one more (in addition to this one)?

Yes, I will bring you one more.

Do you have a softer one?

This one is too hard for me.

just one, only one
the table
cloth, dress, apparel, etc.
to keep
the closet
No, they are all the same. Do you like the table and the closet?

to take a shower, to bathe
bathroom
They are good. There is lots of room in the closet, for my things. Where is the bathroom?

The second door to your right.

to be hot
hot (adj.)

Dialogue 3

B: Bob  A: Afeno

B: fá

fá ... và

Medí be máfó nyë míwo và xoame égbea.

A: ve (i.e., và afisia)

ño, fâa, âtënu wowo vé égbea.

B: to gather, collect

to move

I want to move my things into the room today.

Ch, sure, you can move them here today.

A: to say something, to speak

about

I would like to talk about the price.

O.K. The room is three and a half thousand.

B: I can only pay two thousand.

A: No, I cannot rent this room for two thousand.

B: How much can you take?

A: If you can pay three thousand, I will take it.
A friend of mine rented an apartment (room) better than this one for two and a half thousand in the range.

No, there is no apartment here better than this which costs (lit., and takes) two and a half thousand. In the range of apartments of three thousand this one is the best.

This room is a little expensive, but I will take it.

Dialogue 4

J: John  
A: Afeno

J: Káflè, affka mâtênu dund lè?
A: kònà
xà
ngogbe

Níduñ'è àde lè kònàme lè mìaxa, èyè bùbu hà lè ñogòbè viè.

J: Èkaè xo asi wù?
A: dëtsìf

Ési tso mìaŋbo là xo asi wù gake wòjë núduñ'è nyòwu.
Àkpo dëtsìf nyòdie lè affìmà.
to wash
Thank you. Where can I wash my things? (i.e., clothes)
I can wash them for you.
rent
Then how much is my rent now?
About five hundred francs a month.
Good, it will be better for me.

often
often, most of the time,
frequently
easily, soft

Additional Vocabulary
emuenu
dziédzi
bobo

Comprehension
Xo kpókpo lè Lôme mêsésè ò. Gâké ménỳe àrísiàfi ko nàkpé xo lè boboe ò. Àrísi nàkpé lè boboe wí lè ènye Tôkoe. Xowó bó dé affmà wí tafé bûbuawò. Èdídì vié tao Lôme je títinè gbô, àlébo xówò nyá kpôna lè afíma wí. Àtèyu kpô xà âbé âkpé ètè enè gake né edí bè wáalolo nyùìë èyë misiáni nààì ème lâ, âxà âbé âkpé âdré tao yì. Yenadewi la zikpû kplè òtòwò noa xoame, gake èmé gëdëwo méflëna mûwo déa xoawo me ò. Xoháyala yitoe ñlëa ëjë mûwo. Ènuënu la tsiláfë ève noa anyì nà àjëametowo kâtà, dëkà nà nyónuawô, eyë dëkà nà yutsàwò.
Questions Based on the Comprehension

1. Xo kpókpó lè Lôme sèsśa?
2. Afika xo kpókpó bòbo lè?
3. Núkata xo kpókpó bòbo lè affma wù?
4. Hônenie nàxé ná xo dèkà?
5. Zikpi kplé etowó noa xoame édziedia?
6. Amékaé fléa mìwó déa xoame édziedì?
7. Tsilefè nenfe li ná afléametëwo kàtâ?
8. Tsilefè lè xo dësidìde mea?

Questions for the Class

1. Afika nènoma. Fòrown fëmé lóó álò xoháya mèa?
2. Hônenie nèxéna ná xo wó?
3. Xo kpókpó bòbo lè ñëfisâ?
4. Afika xokpókpó lè bòboe wù; le Lome fë tètìnà lóó álò ñëfìdi
   lè tètìnà gbóà?
5. Zikpi kplé etowó noa xoâmè lè ñëfisâ?
6. Xowoà lòlowà xosìfa?
7. Xowoà lè suñà gbóà?
8. Núquè kàe tso dè sìkùa gbó wù?
9. Núquè kàe ko wù lè dùámë?
10. Núquè kàe nyo wù lè dùámë?
Unit XXV

Verbal Nouns

Dialogue 1

J: John  K: Koff

wu

dó lè wuyem

páña

dì mi

mínádu

múmáqumadu

Do lè wuyem yìto. Nyêmáteqú

yì pátìa númáqumadu ś.

Ényá tèfè nyuìe ààe miádu

mi lèa?

É, ményá míçëfè nyuìe ààe
gake édidí vfe.

héa

méhìa o

zo azóli

azóli zózo

Méhìa kùra ś. Azóli zózo
džéáduf nám.

dà

Wóyóqí be 'Tarzan'. Wódána

mi nyuìé yìto.

Verbal Adjectives and Their Negation

Y: Yao

J:

tó kill

I am hungry

the party (from the English)
to eat something

the eating, the food

non-eating, not having

eaten, without eating

I am very hungry. I cannot go

to the party without eating.

Do you know a good place to

eat'(at)?

Yes, I know a good place, but it

is a little far.

to need

it has no need, it does not

matter

to walk

the walking

It does not matter. I like

walking.

to cook, to prepare (a meal)

It is called 'Tarzan'. They

prepare very good food (there).
Wòvonà lè vòvo yùdò lè afrmá
ábé áffá mìdè èse ùnéá?

K: O, lè mòvòmòvò ko yùdu
wòvònà lè 'Tàrzànn'.

Tògò miqùwò ko dò dzàná
lé afrmá?

K: Ò, lè mòvòmòvò ko yùdu
wòvònà lè 'Tàrzànn'.

J: Toò miqùwò ko dò dzàná
lé afrmá?

K: Ò, lè mòvòmòvò ko yùdu
wòvònà lè 'Tàrzànn'.

J: Núsiém lì nèdi ko lè,
mòdè návò.

K: Ò, lè mòvòmòvò ko yùdu
wòvònà lè 'Tàrzànn'.
XXV.

mé ... kíra d

kpré.

É, mokpré kíra d.

Ényo miodómeto désfaäde ñxô

fufu kpónd déká kplé lë

kpónd déka.

sógbe

ffila

Ásógbe fffila.

Notes

1. The verbal noun is formed by reduplication of the verb form, e.g.: 

   intransitive /yi/  'to go'

   /yiyl/  'the act of going'

   transitive /wà do/  'to work'

   /dowowo/  'the act of working'

   /dnàf/  'to eat'

   /nmìdnu/  'the act of eating' (also, 'the food')

   The verbal noun is used as a substantive. In constructions where another substantive is used with a verbal noun we should distinguish two types:

   a. the verbal noun with a subject possessive

   b. the verbal noun with an object possessive

   not at all

   to be heavy

   Yes, it is not heavy at all.

   O.K. Each of us (Lit., every one of us) will take 25 francs worth of fufu and 25 francs worth of meat.

   to be ready

   right away

   It will be ready right away.
The subject possessive is always separated from the verbal noun by the possessive particle */j̱e/, e.g.

*/ame j̱e lolt/ 'the love of man!', i.e., 'the love which a man has!

The object possessive, on the other hand, directly precedes the verbal noun, and it forms a word unit with it, e.g.

*/amelolt/ 'the love towards a man'

The verbal noun is often used with the meaning of an abstract substantive, e.g.

*/zo/ 'to walk' /lo/ 'to love'

*/zozo/ 'walk' /lolt/ 'love'

### 2. Negative of verbal nouns

To form the negative of a verbal noun, the negative particle */ma/ is added in front of the verb form, and this combination is then reduplicated, e.g.

*/wo/ 'to do'

*/wono/ 'the act of doing'

*/mawomawo/ 'the act of not doing'

*/dumu/ 'to eat'

*/miqdu/ 'the act of eating'

*/mumaqumadu/ 'the act of not eating, without eating'

If the verb idea is formed by two verbal roots, reduplication does not take place, and the negative particle */ma/ is used only once, e.g.:
3. The verbal adjective is formed by reduplication of the verb form.

/du/  'to eat'
/dudë/  'edible'
/wo/  'to do'
/wowë/  'done'

The negative of the verbal adjective is formed in the same way as the negative of the verbal noun. If the verb is followed by an object or another verb, it is not reduplicated, and the negative /ma/ is used only once.

/la ame/  'to like a person'
/ame la ame/  'a likeable person'
/ame malamë ame/  'an unlikeable, disagreeable person'

The verbal adjectives are used only attributively.

**Dialogue 2**

J: John  K: Kofi  Y: Yao

**J:**

taɪko

**K:**

'thirst'

**J:**

taɪko  lë wuyêm

**K:**

'I am thirsty'

**J:**

Taɪko  lë wuyêm.  Nûkë  miændõ?  I am thirsty.  What shall we drink?

'wine'

wine

'beer'

beer

Kofì

coffee
They have wine, beer, and coffee, but their beer is undrinkable.

What kind of wine do they have?

Old (adj.)

They have some good unaged French wine.

O.K. We will drink wine and coffee after the dinner. Oh, here is the food.

I have not tasted it yet, but I know that I will like it.

I will send.

Pass me the salt and the red pepper.

Watch out (lit., look well).

The pepper is very hot.
We are missing (lit., we need) a fork. Can I use the spoon? No. Yao, bring us one fork.

The food is very tasty (lit., sweet), and the wine is very good.

Would you take a little more? No. I do not want to get fat. It is not fattening (Lit., it does not people to fatten).

to owe

Yao, how much do we owe you? Fifty francs each.

pay it we both, both of us times

I will pay (it) for both of us.

Fifty francs by two makes one hundred francs. Here it is.
Notes
1. The multiplicative numerals are expressed by means of /tefè/, e.g. /ôte tefè etè/ 'two to three places, i.e., two times three'.

Dialogue 3
J: John  K: Kofi
qo'... kpo
MÓi be mádo, Togo múdànu
nuuie áde kpo, ési máxà ási
ákpe s. Ényá tefè áde
miyía?
É, tefè nuuie áde 13
ísiamè aisi wódzran
ákplè lè.
J:
tef wó
Núkè ényé ákplè? Núkè wótsì
wónè?
hámè
bo
blí
wó
blíwo
Akplè hámè wóovowó if gakè
ésí bówu ényé blíwo kplè.

I would like to taste some good
Togolese food which will not
be too expensive. Do you know
a place we could go?
Yes, there is a good place in
the market where they sell
'ákplè'.
What is 'ákplè'? What is it
made of?
There are different varieties of
'akple', but the most common
one is corn-flour 'akple'.

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Mèse wò dëtsi ñko. Nûkà nêtsô wôt?

K: to
tome

lâ akpa, (tomelâ)
vù
lâ, (vûlâ)

âma

Dëtsi vôvowo há if: (tomelâ) akpa dëtsi âlô (vû)lâ dëtsi âlô âma dëtsi kplé tòwô. Và mi ën akplé kplé dëtsi kpó, mëkâde édzi be âdzë ñûwo.

J: Yawa, zî gbâtÔ mëvà arfia, akpléwôa dzê mûnës yîto, ëyata mëkplô xënyës vë.

Yawa, the first time I came here.

I have heard about your stew.

What is it made of?

river, lake
the inside of the river, fish
meat
fish, water animal
blood
animal, meat, blood animal,
meat of a blood animal
spinach, any edible green
leaf

There are also many kinds of stew: fish stew or meat stew
or spinach stew and others.

But let's go to try some akplë with stew. I am sure
that you will like it.

O.K. Let's go and have 10
francs of akplë each.
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Ényo yáto. Mfako lá?
K:  É, dzrā lá kprónd nū ná
    mi âme eve. John, âkplēa
dē yâwo lâ âfisâd?        J:  tō vôvo
tō vôvo yâto eyé, wônyô yâto.

Èto vôvo yâto eyé, wônyô yâto.

Àgâdu vfa dêâ?
    ka
gâ
gâde
dî fô

Ô, wôkê nâmâ gâde yâto.
Mâdi fô.
Yâwe, hōnânie mfako nâmâ?
K:  kpê
tso kpê(dê)
    âkplē biyê âme dêkâ,
    èwô biyê ène na mfâme evea,
tso kpê dê lâ kprônd, èwô
    biyê âsîâke.

Éyaâ sf. Wô mîâkôa nyô
    yâto. Mfâgâtrâ vâ âfisâd.

Y:  Very good. Will you have meat?
K:  Yes, bring twenty-five francs
    worth for both of us. John,
do you like the 'akplē' here?
tō vôvo
It is very different and very
    good.
J:  Will you have some more?

K:  to cut
    big
    much (adverb)
tô be satisfied with food,
tô have had one's fill

Yô, they gave us a lot. I am
    full.

Yêwe, hōw mûch do we owe you?
Y:  to add
tô take add on, i.e., plus
Ten francs (lit., 2 'biye') worth
    of 'akplē' each one makes
twenty francs for both of you,
twenty-five francs for the
meat makes forty-five francs
altogether.

K:  Here it is. Your food was very
good. We will come back.

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XXV.
Míana gà vía dë cà?

J: Are we going to give her a little money (i.e., aren't we going to leave a tip)?

K: No, we do not give money here. (i.e., we do not tip here).

ô, míena na gà lë affisia ò.

Comprehension

Questions Based on the Comprehension
1. Núdëgù kà jùmèvì nàtègu kpó lè Tògò?
2. Nàtègu kpó yëwë núdëgù lë afìmà?
3. Núkàwò ènỳe Tògò nùdëgù bòbo èvè?
4. Núkà ènỳe akplé?
5. Núkà ènỳe fùfu?
6. Akplé kà jùmèvì bòwà?
7. Dëtsì hëmë vòvòwòwò ifà?
8. Núkà wòtsò wòna dëtsì?

Questions for the Class
1. Èdu Tògò núdëgù kpoa?
2. Èdu akpá dëtsìa?
3. Èdu là dëtsì?
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4. Lë detsf dë 'Amerikë nùdu wònyës? 
5. Atënu kpe Tëgë nùdu lë 'Amerikë?
6. Atënu kpe Frësë nùdu lë 'Amerikë?
7. Frësë 'wine' dzàdza nàwà?
8. 'Wine' tætsi àlò 'wine' mëtsimatsi dzàdza nàwà?
9. Nûkë nònóru lë nùdu?
10. Ziméfè néqa ml gbë dëkà?
11. Atënu nò 'anyë ñëke, blibo nàndàmaduà?
12. Nûkë ñ'me 'Amerikë nùdu bòbòta?
13. Nûkë wòtso 'wine'?
14. Nënë nỳs ìtò tòfè ène?
15. Nënë nỳs ìtò tòfè èvë?
16. Cënt! nënë lë 'dollër' dëkà me?
Unit XXVI
The Conditional
Dialogue 1

SA: Sewa  A: Ama  S: Senya

A: to buy
dress, shirt (or a man's
clothes) (any form of non-
indigenous clothing that
has already been sewn into
its required form).

Good morning, Senya, won't you
come that we may go to the
store? I want to buy some
dresses. (Lit., I want that I
will buy some dresses).

If I have money, I also will buy
some.¹

mâmi (or probably Madam).

'Mâmi' is the general name
used for the Ghana women
actively involved in
trading.

cloth
debt (or price on commodity)
another day, another time

¹ This is a non-standard phrasing in the original text; the correct translation may be "some cloth" or "some clothes".
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Ga mele nye hâ si o. Mese be mâmì adzra avoawo nawô eye naxe fea gbebugbe.

Ekema va miyi dakpo mâmì da.
Fiase ka me wôle?

A: asi
Ej le asia xa la.

Mami ńko de?
A: Afeno Yawa Sewa.
Enya via Senyoa?
dufia
nye de wô
menye de woyi

Ne menye de wôyi Amerika o la, anye ne eyas enye mîfe dufia fifia.

Eya teje wôle Nyavô dom fiase.

I don't have the money either. I heard that mami will sell you the cloth, and you will pay the debt some other day (another time).

Then let us go (come we go to see) to see mami. In which store is she?

market (the open market)

The one beside the (open) market.

What is mami's name?

Mrs. (Madam) Yawa Sewa.
Do you know the son Senyo?

chief
is that he is not that he went (is gone)

If he had not gone to America, he would have become our chief.

Nyavô is being enstooled a chief as a substitute. (It is at his place that they are en-
stooling Nyavô as the chief).
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lakle

dzogolo

Lakle mele afe o, dzogolo

du fia.

Notes

1. The conditional sentence in Ewe is used to express an idea which has not happened. Either it is unreal, that is, contrary to fact and cannot happen, or it is real, that is, there is a possibility that it may happen but has not happened yet.

The conditional sentence consists of two clauses: The first clause is the condition, and the second is the result or consequence of the result. The conditional clause is introduced by /ne/ 'if, when' and ends with the particle /la/. The result clause begins with /ekema/ 'then'. The use of this word is optional, and it is often omitted.

/Ne ga le asinye la, ekema mafle dewo/

'If I have money, I will buy some'

/Ne ga le asinye la, mafle dewo/

'If I have money, I will buy some'

Many proverbs are normally in the conditional, although the /ne ... ekema ... etc./ are often omitted. Contrast:

/Lakle mele afe a o, dzogole du fia/

'The leopard is not at home; the civet-cat becomes king'
When the conditional is used, there are three possible combinations of verb tenses:

pres.-fut. /Ne ga le asinye la, maf'le dewo/  
'If I have money, I will buy some'

fut.-fut. /Ne ga ano asinye la, ekema maf'le dewo/  
'If I will have the money, I will buy some'

past-fut.perf. /Ne ga no asinye la, anye ne nye hê maf'le dewo/ /ne maf'le dewo/  
'If I had the money, I would have bought some (it will be that I ...)  
(it would be that I ...)'  

2. The power of the chief (king) rests in the stool (throne), which links his power with that of the gods and ancestors. During the coronation, the chief (king) is not presented with a crown as in Western tradition. (The crown is only a matter of décor). The chief is held and thrice seated and raised from the stool. (The stool is too small to sit on). This ritual is the heart of the enstooling ceremony. To destool the chief (i.e., remove him from power), he is seated on the stool, and then the stool is removed from under him.
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Dialogue 2

SA: Sewa  A: Ama  S: Senya

kpede
kpede ... yu

ma
makpede

Qi di nami, Ama, makpede mianu?

A:

Qi di, ajeno Sewa, esiae
nye xo nyae Afua.
Mfele avo dim be mianu.

to
mitulá
avutolá

xo

Awu nyuea déwo le xofyé.
Mexo wó tso mitolá gbo ètsò.

bog
so

SA: to help, to assist

SA: to help (someone or something)

shall I
shall I help ...

Good morning, Ama, shall I
(could I) help you (pl.)?

Good morning, Madame Sewa; this
is my friend Afua.

We are looking for a cloth to
buy.

SA: to sew

one who sews, dressmaker,
tailor

specifically means sewer of
apparel, dressmaker, tailor
to get; to take from

I have some beautiful dresses.

I got them from the dressmaker
yesterday.

S: rather
to measure up to, to be
equal, to fit
If you have the cloths, we would rather buy them.

We will make (sew) our dresses so that they would fit us well.

What type of cloth do you want? green

I am not sure. (Lit., I don't know exactly). If you have green cloth, then I will make (sew) a green dress.

enstooling (n.), i.e., the crowning of a chief or king

a good day, a ceremonial day, any public or religious, etc., holiday (e.g., Christmas, Independence Day, etc.). The reasoning is that such days coincide with good days only. On days considered evil, the African will not perform any rites or ceremonies.

white

If we are going to the enstooling ceremonies, then it would be better if we buy white cloths.
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S. kente (the Ghanaian national cloth)

ta kente-cloths to wear

Mía tì mi'je kentevovo.
Wèdè miàdzi wu awuíwo.

We will wear our Kente cloths.
They will become us much more than dresses. (i.e., they will look better on us than dresses, or we will look better in them than we would in dresses).

Dialogue 3:

A: Ama S: Senya A:
náná
Afeno Sewa, wòéwo do kekeke.
Ne avo yeyowo va ko la,
náná míányá kaba.

S: ìlébè ìlébè máyí
Ne miàdzi avo nyuiewo la,
èkèma ìlébè miàyi flasegg
mè lè dùgg dè mà.

It is (necessary) that
I have to go, I must go,
I ought to go.

If we want good quality cloths, then we have to go to a big store in a big city.

A: to permit, to grant permission to (lit., to give way)

Madame Sewa, thank you very much.
If (when) new cloths come in, let us know immediately. (As soon as new cloths come in, inform us immediately).

ne avo yeyowo a ko,

As it is (necessary) that
I have to go, I must go,
I ought to go.

If we want good quality cloths, then we have to go to a big store in a big city.

A: to permit, to grant permission to (lit., to give way)
If Mr. So-and-So (referring to the husband) permits me, we will go to the Kpalime market on Saturday.

pair of shoes, sandals, footwear only

That would be good. I need to buy a pair of shoes also. If only I could get a pair here that would fit me... (She is lamenting).

to mourn (to be mournful),
to worry soon, shortly

Don't be worried; Saturday will soon be here.

Do you have something (anything) to sell in the market?

rice to be unfortunate, everything has gone wrong with

I have a little bit of some rice.

If I should be unfortunate, I will sell it and buy something to eat before returning home.
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Notes

1. To express necessity or obligation in a manner other than a command one uses /elebe/ 'it is (necessary) that' plus the subject and future tense of the verb.

/elebe mayi/ 'I must go, I ought to go'
/elebe nayi/ 'you must go, you ought to go'
/elebe wɔayi/ 'he (she, it) must go, he (she, it) ought to go'
/elebe mjàyi/ 'we ought to go'
/elebe mjàyi/ 'you ought to go'
/elebe wɔayi/ 'they ought to go'

Dialogue 4

A: Ama       S: Senya       SA: Sewa

dzrdla
avodzrala
Mamif avodréala, nenie nye
avo sia?
cédif
pésewa
abo
Cédif dëkë kple ãfë (abo dëka). One and a half cedis (a yard).
Ne ãflee la, matsëtë náwô
cëdi dëka kple pésewa blavë
vô atô.

Mamif cloth-seller, how much is this cloth?
SA: Ghanaian unit of money
One cedi (1¢ = $1.40)
100p = 1¢
yard

If you will buy it, I will give it to you at one and a quarter cedis (one cedi and 25 pesewas).
A bargain (approx. translates 'that is a price')
It is a term to begin the bargaining process, or if said during bargaining, simply means that we have not yet despaired; bargaining is still in good faith.

A bargain, won't you reduce the price? (It is the polite way to make the request in bargaining).

If I reduce the price, I will go bankrupt.

market, price
a bargain
It is a term to begin the bargaining process; or if said during bargaining, simply means that we have not yet despaired; bargaining is still in good faith.

on it, on top of it
to take from, subtract
take from on top of it (in bargaining, reduce the price)
do not
did you not ....?
will you not ....?
A bargain, won't you reduce the price? (It is the polite way to make the request in bargaining).

to go bankrupt, to undersell,
to realize no profit
If I reduce the price, I will go bankrupt.
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Avo sia jë múmëto lë ësìwësë?

makpò dë

mâmëlë

Medzrâ mâmëlë (pronounced and/or written mâmëlë)

Ndëf sia.

Ne alala vaséëdë fië me la,

makpo dë nàwò.

Âfokpa siaë dën mële.

Nënë wëxt?

Cëdf ëté kplë ñëfë.

lë

xë

Në oëf lë máxë cëdf ëté nàwò.

Mâtsèd nàwò.

Àkpe nàwò.

Mfâgadó gô.

Yoo ñ Wëdëd dë.

Do you have the green (one) of this cloth? (Do you have this cloth in green?)

I will see one (I will obtain one)

last

I sold the last one this morning.

If you would wait until the evening, I will (could) obtain one for you.

This is the shoe (pair of shoes) for which I am looking.

How much does it cost?

Three and a half cedis (about $5)

like, love, admire
to pay

If you like, I will pay (give)
you 3 cedis (about $4.25)

I will give it to you (you may have it).

Thank you.

We will meet again. (See you).

Agreed! (O.K.) Thank you.
Notes
1. Except in the department stores, bookstores, and a few other exceptions, bargaining is a normal and somehow expected process in the buying-and-selling trade in West Africa. The seller normally prices the goods a little above the selling price, and it is up to the buyer to bargain the price down. The profit the seller realizes depends on how well or badly the buyer bargains.

Comprehension

Babiawo
1. Nuka Ama kple Senya dì be yewoṣáfì?
2. Mâmì ka gbo wọyì?
3. Ne ga mèlè wo sì o òe, Mâmì èdzra àvo nàwọa?
4. Senya nýà àvo si togbui dim wòlèa?
5. Ne Mâmì le awùwò dzàm dì wọajìlè wòa?
6. Ne wọnṣẹko àvo jìle le Mâmì gbo òe nûka wòa wò?
7. Gbekagbe wọyì Kpálìme?
8. Ne wọyì kpalìme la, nuk� wọajìlè?
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9. Ne woyi Kpalime la, woadzra nanea?

10. Ama kple Senya le fiadodo ŋkeke nyuie me yigea?

11. Ne woyi la, nuka woata?

Babiawo na sukuviawo

1. Efle awu kwasiṣa sia mea?

2. Wọ kple xowde de fiasea mea?

3. Ga no asiwọ yemayi mea?

4. Ne ga mele asiwọ o de, awudzrala adzra awua nawọda?

5. Efleawọ wọ awuwo katẹ le afisia?

6. Ne mekpo awu si dim nele le afisia o la, edea duga fiasewo mea?

7. Ne wọle awuowo dzram asi boboe de, efleawu gedewoa?

8. Ne wọ awu vu la, efleena bubua?

9. Ne wọ awu vu la, efle bubua?

10. Ne eyi sòleme la, awuka (nedona) nadọ?

11. Ne eyi sródeфе de, awuka nadọ?

Additional Vocabulary

asi boboe  
low price, at bargain price, i.e., merchandise on sale

vu  
to tear, to be torn

sòleme  
church (i.e., the worship)

sródeфе  
wedding
Unit XXVII

The Reciprocal and the Reflexive Pronoun

Dialogue 1

A: Aku B: Bàbá

A: to remain
restive, uneasy, worried
like this, in this manner

Why do you look so worried?

Where are you going?

woman
about a woman
to ask

I am going to Sokode to ask for
the hand of a woman in marriage.

For which relative are you going to make
the proposal? (i.e., on behalf of which relative ...)

For myself. (On behalf of myself).

an exclamation equivalent
to 'wait a minute', 'just a second', etc., denoting
a surprise with humour.
Oho! Ameadeke megbloe nawọ nọ? Le miade àfisẹ.la, ème móbìa sọta na ọdokúi o. B:

Nyatafẹ́dá? Nüká wọle be mawọ fifia?

A:

Ohọ! Hasn't anybody told you? Here in our country, a person (himself) does not propose marriage to a girl by himself.

Trautfully Izat that so? What should I do now (then)?

to drink alcoholic drinks a bar, a place for drinking each other, between or amongst ...

Try to put stone (on something) (idiomatic expression): to come to a conclusion, a compromise and/or a decision (over an issue).

Va miyẹ̀ ẹ̀hanojẹ̀. Le mìa nṣẹ̀wọ̀ dome la, mìaṣọ̀ kẹ̀ kùná è di kpuie.

Come, let us go to the bar. Between us, we shall soon hammer out a plan (we shall soon decide on something).

Comprehension After Dialogue 1

Additional Vocabulary

dzre

do adali

do kẹ̀ ... dzi

a quarrel

hold a tête-à-tête, to whisper agree on, compromise, emphasize
XXVII.

Le ahancofe la, wokpo ame gedewo no aha nom. Dekakpui evea dzewo no dzre wom kple wo noewo. Aŋku kple Baba jle aha na wo dökuwo eye wodo adali. Wodo kpe edzi be ye wonyi de aŋeto Dö gbo eye Aŋku akia nyomuata na Baba.

Notes

1. The reflexive pronoun is formed by adding /dokui/ 'oneself' to the possessive pronoun. With the first and second person singular, it is placed before the possessive pronoun. Otherwise it is placed after it.

\[
\begin{align*}
\text{dokuinye} & \quad \text{‘myself’} \\
\text{dokuiwö} & \quad \text{‘yourself’} \\
\text{e dokui} & \quad \text{‘himself’} \\
\text{mia dokuwo} & \quad \text{‘ourselves’} \\
\text{mia doku} & \quad \text{‘yourselves’} \\
\text{mia dokuwo} & \quad \text{‘yourselves’} \\
\text{wo doku} & \quad \text{‘themselves’} \\
\text{wo dokuwo} & \quad \text{‘themselves’}
\end{align*}
\]

The reflexive may also be strengthened by /yuto/. In this case /dokui/ always follows the possessive pronoun and /yuto/. Emphatic:

\[
\begin{align*}
\text{nye yuto doku} & \quad \text{‘I, myself’} \\
\text{wo yuto doku} & \quad \text{‘you, yourself’} \\
\text{eya yuto doku} & \quad \text{‘he, himself’} \\
\text{mia yuto mia dokuwo} & \quad \text{‘ourselves, we/us ourselves’} \\
\text{mia yuto mia dokuwo} & \quad \text{‘yourselves, you yourselves’}
\end{align*}
\]
XXVII.

"themselves"

2. The reciprocal pronoun is formed by the possessive pronoun + /noewo/ 'each other, between, among'.

/mia noewo/ 'we to each other',

/mia noewo/ 'you to each other',

/wi noewo/ 'they to each other'.

Dialogue 2

A: Aįku  B: Bąbá  D: Dę

Agoo namí!

Agoó nɛndɛ ɛfīmə ne ame náva!

D: Knock, knock!

A&B: Let the agoo stay out there, but let the man enter. This is a dignified way for the elderly man to say 'come in'.

Idi nami lọči!

Idi, aʃeame too?

Wodo.  fa'

A&B: Good morning to you all!

D: Good morning, how is home?

A&B: Things are fine.

D: wet, cool, cold, without incident or happenings, etc. (adj. or verb)

Mľągbę fa'.

Our place is cool. (i.e., We are without any incidents).

(It is the way the Ewe asks his visitor 'what can I do for you?')
XXVII.

nyă

nyăvű

amădzrö

Miagbo hâ nyăvăđ děke màlf o.

Xónye Băbă si nye amădzrö
le mia domë la bë yëkpô viwë
Adzăă eye āfe më dzë yăyu.
Étso dha vfa de vë bë yëndá
mianya.

yòç.

Yòç, miawoe wodo.

Comprehension After Dialogue 2

Verbs

15

15 gbe

vee

vedəswo

de ... fia

A: word, a happening, an
incident
a bad word, an unfortunate
incident, a sad tale or
story, etc.
a stranger, an alien

And we bring no bad news with us.

My friend Băbă here, who is an
alien friend among us, says he
has seen your daughter Adzoa
and likes her. He brings with
him here some drinks to let you
know (of his feelings).

O.K., agreed, etc.

O.K., thank you very much.

to agree, to respond
to exchange greetings, to
respond to a greeting.

few, small, etc.
a few, some few
to present, (i.e., meet someone
for the first time)
XXVII.

Comprehension

Esī Ⱥçu kple Baba yi de afe a ma e ye wo wo kple afe a metowo
l5 gbé na wonće wo vo la, Ⱥçu kple Baba de wo dokuiwo fia afe tu Do.

Le ɨkẹke ɨnade wọ gbé la, Ⱥçu kple Baba ɡa tro yi Afe tọ Do gbo be yewọ bia Adọga ta. Afe to Do tso vi na Baba be wọde.

Dialogue 3

A: Ɂku

mawu

mawu ɨ wodo

to lead (away), to take (somebody or something animated) away by leading

Congratulations. When are you taking your wife (bride) home? first

Nyemenya o. Ɂbá la, elebe

matu xo na doku nyе hafi.

matu xo na doku nyе hafi. A:

hfa

to need, to require, etc.

to lead (away), to take (somebody or something animated) away by leading

Until

-219-
XXVII.

dziqdu
Mehfa be natu xo na dokuiwɔ o, ateru no dziqdu ɔ fe xawo me vasede esime nateru tu xo na dokuiwɔ.

B: dome
nyo dome
dome nyo
Miafe dziqdua ɔ fe dome nyo quto. Le miade la, nufialawo quto tua xo na wo dokuiwɔ.

A: Dziqdu xea ɔ fe na nufialawoa?
B: ao qusɛ kpo qusɛ de ... dzi

Ao, eye dziqdu makpo qusɛ de nufialawo dzi hɔ o.

Comprehension After Dialogue 3
Vocabulary
yleti
fia

moon, month
chief
chief (du = village, town or city)
Afeto Nyaglo (who is the chief)’s
house (in the home of Afeto
Nyaglo, the chief)
to gather, to invite
whole, all
take a wife
marrying, i.e., taking a wife
(the) place where the marriage
ceremony is held or being held
(or going to be held).
(to dance).
dancing.

Comprehension
Le yletia dewo megbe la, Anku kple Adzoa de wo noewo le
afeto Nyaglo si nye dufia la je afeme. Wokpé du blibo la,
eye ame gedewo va sréde de la. Jutsuwo no aha eye nyonuwo
du ye ìjìke ke la katá,

Dialogue 4
A: Anku        B: Bábá

B: domenyonyo
Nye kple sronye mìeva be
miada akpe nawó le wó
domenyonyowo katá ta.

A: kura

I and my wife [my wife and I]
came to express our gratitude
to you for all your kindness.

expression denoting 'not at
all, never'
XXVII.

de fu

nenema

Akpe mele eme kura o. Mele be nade fu na dokuiwo nenema o.

B:

dzinye

kpe

dzinyekpola

kpe fu

fukpekpewo

hia

hahia

do adaru

zu

Adzoa gblo nam be ezu dzinyekpola ale be mateyu atao nye fukpekpewo kple hahiwo va gbowo be nado adarunam. Esia dze qunye quto.

Adzoa has told me that you have become my guardian so that I could bring my worries and needs to your attention, so that you may advise me. I appreciate this very much. (lit. I like this very much).
XXVII.

A: I will help you whenever I can. I believe that you also can advise me sometimes.

B: Well, we must be leaving now.

A: [lit., we will return home for a while]

never

fire

fireplace, kitchen

A: Never! You must stay and have dinner with us. Adzoa can help my wife in the kitchen.

Gbeqel. Mino anyi ne miadu nu kple ni. Adzoa ateq

kpede sronye nu le dzodofe.

Gbeqel. Mino anyi ne miadu nu kple ni. Adzoa ateq

kpede sronye nu le dzodofe.

Vocabulary

zi ... dzi' to force, to enforce, to compel, etc. (someone or something)

do dze (to) engage in a conversation, converse

Comprehension

Le arodede megbe la, Adzoa kple Baba yi de afeto Aoku gbo be woada akpe ne. Afeto Aoku kpo dzidzo le woju yuto eyata wodzi wodzi (he compelled them, he insisted) be woano anyi aq nu kple afeamenbto. Esi afetowo Baba kple Aoku no dzé dom la, Adzoa kpede afeno Baba ni le dzodofe.
DICTIONARY

The following dictionary is for use by the student with this manual. It does not purport to be a complete dictionary of the Ewe language. It has been set up in accordance with the way material has been presented in this book.
-a

a-

-à

à

àbàtfi

abé ... ené

abé álésf ... ené

ábi

àbländé

ábóló

ábólómáfó

adé, andé

ádë

adré, andré

ádzalë

adabafófo

áde

ádëwó

ádë

áfrá

áfrt

áfrisáfá

áfrisáfrf

'the' (Tone is the same as tone of preceding syllable). (Only in context).

'future indicator' (The tone depends on context). Examples: /ávé/ 'you will come' /ávé/ 'he will come'

'yes-no question marker'

aha, oh yes!

bed

like, as ... as, about, approximately

as (introducing a clause)

wound

pineapple

bread

bakery

six

slíva

seven

soap

minute

a certain one, a (indef. article) e.g., /devi aðë/ 'a child, a certain child'

some; certain (ones)

tongue

half

here

here, this place (i.e., being specific)

everywhere, every place
what place? where? everywhere, every place

foot

pair of shoes, sandals, footwear

home, household, in the house

home (i.e., to my house)

home (i.e., to my town or village, or country)

Mrs., Madam (lit., mother of the house)

(lit., father of the house)

mister, sir, Mr. an African

(lit., Africans, but could be used colloquially to mean an African)

coconut

potato

plate, record (i.e., gramophone record or album) a load

book

life

manioc, cassava

manioc farm

farmer

farming machine

crop (/muku/ by itself could also mean 'crop'; hence, /âgblemãkuwo/ or /mukuwo/ = crops; /âgblemãkuwo/ or /mukuwo/ = the crops)
aha; oh, yes: that reminds me
alcoholic drinks
bar, place for drinking
banana
mathematics, arithmetic
cHEST (body)
Orange
fish (also /təmelə/ 'fish, water animal')
very much, too much
applause, thanks, gratitude
a form of porridge
hundred
one hundred
four hundred
like, so, thus
so that, in order that
like this, in this manner
and so, so that
how is
as
as
since, because of, on account of
cloud
or
spinach, edible green leaves
Ama, girl born on Saturday
Ame
dâme
âmedzrö
âmedzrödzefé
âmékâ
AmerikÉtö
Amerikatowo
ând ... abé
amesâme
anyí
ânyfèhè
anyígbá
aquotf
así
âsi
âsí
asité
asi boboe
asímási, asfâmási
asiéke
medicine (also /ɪtɪkə/)
man, human being, person
stranger, alien
hotel
what person, who, which (question pronoun)
American
Americans; (colloq. only: American)
about
everybody, every person
down, earth
south
earth, country, land
lemon
hand
clientele, customers
market, price (the open market)
(lit., that is a price), bargain.
(It is a term to begin the bar-
gaining process, or if said
during bargaining, it means
bargaining is still in good
faith).
low price, bargain, price, mer-
chandise on sale
Mr. So-and-So (someone whose name
one does not want to mention)
(borrowing from Twi).
nine
market place, market
fever
pepper
tree
root; medicine
doctor, herbalist
fruit
five
pineapple
granary
cloth
cloth-seller
war
cloth, dress, apparel (any form of non-African apparel)
closet
dressmaker, tailor (lit., sewer of apparel)
beans
feast, party, get-together
peanut
henceforth, from now on
mud
as, that (conj., introduces subordinate clause).
hide (v.)
beer
ask, question (v.)
money unit of 5 francs
unit of money equal to 100 francs
twenty
twenty-(one through nine)
sixty
seventy
ninety
fifty
Tuesday
forty
eighty
thirty
twenty
corn
the corn (sg.)
the corn (pl.)
magic
rather, better
gather
common, popular, (to) be in abundance
soft, easily
babobo
bus
bostadvé
brfkeâ
bd
bd
bubú

softly
bus
bus stop
mason
be lost (v.)
calculate, figure (out) (v.)
other, another
D-1

dà  throw  
dà  mother  
Dé  put (in)  
Dé  (go to), have been to  
Dé ... quit  
transfer onto; spread (as a disease)
dé  native land, country  
dényégba  native land, fatherland  
detsi  soup, stew  
di  want, search (for), look (for)  
Didi (be) long, far (Examples: /didi/ as verb: /eje afoawo didi/ 'his feet are long'; /didi/ as adjective: /eje afo didiawo fu du sesi/ 'his long feet run fast').
dó  plant (v.)  
dó  lend  
Dé  say  
Dé gbe  say 'good day'  
Dé gbè, dé ... gbè  speak a language. Example: /Kofi dóa Ewegbe/ 'Kofi speaks Ewe'.
dé  test (v.)  
dodokpo  test, examination (n.)  
do  come out of, from  
Dégo  meet (v.)  
Déme  among, between, in between  
Dé  send
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dō</td>
<td>work (n.)</td>
</tr>
<tr>
<td>dō</td>
<td>incubate, sleep</td>
</tr>
<tr>
<td>do dō</td>
<td>sleep, fall asleep (Example: /Kofe dō ala le suku/ 'Kofi slept in school!')</td>
</tr>
<tr>
<td>dod, dōlōlō</td>
<td>illness, sickness</td>
</tr>
<tr>
<td>lē dō</td>
<td>be ill, be sick (Example: /Male dō etso ndi/ 'I became ill yesterday morning')</td>
</tr>
<tr>
<td>dod</td>
<td>hunger</td>
</tr>
<tr>
<td>dō kptuŋkptuŋwo</td>
<td>menial jobs, all kinds of work</td>
</tr>
<tr>
<td>dome</td>
<td>stomach, abdomen, bosom</td>
</tr>
<tr>
<td>nyo dome</td>
<td>be kind (idiom)</td>
</tr>
<tr>
<td>domenyonyo</td>
<td>kindness</td>
</tr>
<tr>
<td>dōno</td>
<td>sick person</td>
</tr>
<tr>
<td>dōnskōdzif</td>
<td>hospital</td>
</tr>
<tr>
<td>dōwofé</td>
<td>workshop</td>
</tr>
<tr>
<td>dōyolō</td>
<td>doctor (healer of disease)</td>
</tr>
<tr>
<td>ū</td>
<td>town; race</td>
</tr>
<tr>
<td>fū ū</td>
<td>to run</td>
</tr>
<tr>
<td>dūfū</td>
<td>running</td>
</tr>
<tr>
<td>dūfia</td>
<td>chief</td>
</tr>
<tr>
<td>dūgā</td>
<td>city (big or large town)</td>
</tr>
<tr>
<td>dzâ</td>
<td>(to) rain, (to) fall (from the sky, as rain, snow, etc.)</td>
</tr>
<tr>
<td>tsīdzadza</td>
<td>rainwater</td>
</tr>
<tr>
<td>dze</td>
<td>spoil (v.)</td>
</tr>
<tr>
<td>dzē</td>
<td>lodge, put up (v.)</td>
</tr>
<tr>
<td>dzē</td>
<td>salt (n.)</td>
</tr>
</tbody>
</table>

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D-3

dzè

dzè énýf

dzè

dzè dô

dzè égôme (dzè ..., gôme)

dzè émè

dzè émè

dzè ŋû

dzè ... yomè

dzèdze

dzèfè

dzfþpolà

dzinyêzpolà

dzèsf

dzf

dzf (v.)
dzf (n.)
dzf

dzfè

dzfó

dzdze

fall

(to) fall down

land (v.) (e.g., bird or aeroplane)

split, turn away from

become ill, become sick

start, begin (v.)

get digested

get better, improve, recuperate

(to) please, (to) satisfy

follow (in order of sequence, e.g., numbers, people, etc.)

(be) bad (used only to describe manioc, tough and not very tasty)

landing place, e.g. /yëmëwïdzèfè/ 'airport (aeroplane landing place)'.

guardian

my guardian, one who will see over me

recognize

on, on top (of), on the surface (of)

to give birth to

heart

up, high, sky (postposition)

heaven, sky

happiness

be happy

government, reign (n.)

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the government
the government
north
sky, heaven
story-building
leave, go away (v.)
fire
hot (adj.)
(to) be hot
fireplace, kitchen
restive, uneasy, worried
Monday
civet cat
be straight, be right
you are right
happen, occur, exist
be happy
birthday, birthstar
bad birthday, unlucky star, unlucky
prepare
get ready
(to) sell
seller, merchant
arrange, (to) save, keep
particle used to point to remote things
look!
(to) cook, prepare a meal
look
(to) go to meet, keep a rendez-vous
how about? (used at end of sentence or phrase to ask a question)
towards (Example: /Kofi yi dé sukt/ 'Kofi has gone to school!').
take off
it is
it is that, is it that
(to) owe, (to) fall into debt (/fe/ 'debt')
bother, worry (others, for example) Example: /Kofi dëa fu ná âme/ 'Kofi bothers people'
one
once (/gbátã/ 'first!')
young man
any, one, none, not one (used only in negative sentences)
every, all
cotton
young woman, girl
these young women
child
the children
<table>
<thead>
<tr>
<th>dēvimē</th>
<th>childhood</th>
</tr>
</thead>
<tbody>
<tr>
<td>lē nyē dēvimē lá ...</td>
<td>in my childhood ...</td>
</tr>
<tr>
<td>dē</td>
<td>slight, go down, come down; to bury</td>
</tr>
<tr>
<td>dē jō</td>
<td>(to) be satisfied (esp. with food), (to) have one's fill</td>
</tr>
<tr>
<td>dō</td>
<td>arrive, enter (e.g., into a car)</td>
</tr>
<tr>
<td>vá dō</td>
<td>arrive</td>
</tr>
<tr>
<td>dō</td>
<td>send</td>
</tr>
<tr>
<td>dō dzék</td>
<td>converse</td>
</tr>
<tr>
<td>dzékóókóó</td>
<td>conversation</td>
</tr>
<tr>
<td>dō adara</td>
<td>counsel (v*), give advice</td>
</tr>
<tr>
<td>dō dā</td>
<td>send (away)</td>
</tr>
<tr>
<td>dō kpé</td>
<td>come to a conclusion, compromise or decision on something (lit., put stone on something)</td>
</tr>
<tr>
<td>dō ṭoku (nu)</td>
<td>remember (something)</td>
</tr>
<tr>
<td>dokui</td>
<td>oneself, self</td>
</tr>
<tr>
<td>dō</td>
<td>describe, give directions</td>
</tr>
<tr>
<td>dō</td>
<td>net (n.)</td>
</tr>
<tr>
<td>dō ... kpé</td>
<td>taste (lit., taste, see)</td>
</tr>
<tr>
<td>dū</td>
<td>eat, celebrate (e.g., an anniversary)</td>
</tr>
<tr>
<td>dū</td>
<td>gunpowder</td>
</tr>
<tr>
<td>dū agbá</td>
<td>go bankrupt, undersell, make no profit</td>
</tr>
<tr>
<td>dū dzǐ</td>
<td>reign, rule, rule over</td>
</tr>
<tr>
<td>dū</td>
<td>rule</td>
</tr>
<tr>
<td>dzi</td>
<td>(postposition) over</td>
</tr>
<tr>
<td>dūgō</td>
<td>intentional tense of /dū/ ' (to) eat'; (to) celebrate</td>
</tr>
</tbody>
</table>
'nominal prefix'

you (sg.)

he, she, it

his, her, its relatives and parts of the body

(poss.) his, her, its

yes

often, most of the time, frequently

which one?

today

every day

that one; in that case; then

ought to, have to

later, afterwards; behind him, her, it

behind

four

often, continually

eight

nine

three

yesterday, tomorrow

yesterday

tomorrow

two

second, the second

twice

ten

-237-
therefore, and therefore, hence
the one born immediately after
him, her, it, the one following
it.
<table>
<thead>
<tr>
<th>F-1</th>
<th>cold, be cold, cool</th>
</tr>
</thead>
<tbody>
<tr>
<td>fá</td>
<td>surely, certainly, of course</td>
</tr>
<tr>
<td>fàa</td>
<td>(to) cry</td>
</tr>
<tr>
<td>fà àví</td>
<td>cool (adj.)</td>
</tr>
<tr>
<td>fàfa</td>
<td>(to) play; (to) split</td>
</tr>
<tr>
<td>fé</td>
<td>debt, price</td>
</tr>
<tr>
<td>fë</td>
<td>blow (one's nose)</td>
</tr>
<tr>
<td>fia</td>
<td>show (v.); (to) teach; (to) direct, e.g., /fìmò/ 'to show or direct (someone to) a road'.</td>
</tr>
</tbody>
</table>

| mífiala | teacher |
| fia | scorch, burn |
| ffa | chief |
| fiaddòdò | enstooling (n.), i.e., the crowning of a chief or king (note: italicized word) |
| fiase | store |
| Fídá (gbé) | Friday |
| Koff | boy born on a Friday |
| Àfàa | girl born on a Friday |
| fffia | now, at the present, at this moment |
| fffìlàà | right away, now |
| fité | evening |
| fité náwé | good evening (greeting) |
| foró | father |
| forógá | great uncle (patrilineal) |
| foróqá | uncle (patrilineal) |
| foligoia | measure of volume approximately equal to one cup |
foloo

photographer

to get up (i.e., from bed or lying position)

gather, collect, find, discover

palm branch

French (language)

feather

foetus, pregnancy

be white

pregnant woman; one who has miseries, suffers constantly

worry (n.), difficulty, trouble (n.)
(to) plant place, e.g. /dɔwɔd/ 'work place'
'possessive indicator'
year
buy
strike, beat (v.); play (e.g., records); ring (e.g., a bell); blow (e.g., the wind)
say (something), speak, talk
relative, (impersonal) kind, something of a kind, species
relative, kinsman
different kinds, of all sorts
his relative
(be) dry, ripe (v.); bone;
(to) swim
(to) run
(v.n.) running
(to) swim
(to) swim
sea
beach, the coast
ga

money (lit., metal)

gi

again (placed between pronoun and verb to express repetition of an action)

gà

time, o'clock, hour

gà nénle jòg

what is the time?

gà

big, large

gaflo

fork

gàpòjò

hour, period of one hour

gàké

but (and)

gàlf

manioc meal

-gé

'intentional indicator'

gedewo

several

Ghanatô

Ghanaian

Ghanatôwô

Ghanaians (coll. only, Ghanaian)

glô

tale

gódzi

in the direction (of)

gôgo

be close to, near

gôdô

'respect form'

gôme

bottom, beginning, under
gbá
bowl, a load
a bowl, a load
break (v.)
first (see /lis/ for formation of other ordinal numbers)
refuse (v.)
pick, harvest; voice (n.), language
Eve language
spoken language
day
today
every day
Every language
spoken language
day
today
every day
blacksmith
never
much
(the) bad (n.), misfortune
every day
spoil (v.)
(t) say, speak, mention something
unripe
arrive, come (came), breathe
Is he (she) coming?
come back
side, vicinity, (postposition) at
(t) roof (v.)
<table>
<thead>
<tr>
<th>Term</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>याः</td>
<td>scratch (v.)</td>
</tr>
<tr>
<td>ये</td>
<td>dance (n.)</td>
</tr>
<tr>
<td>दिये</td>
<td>(to) dance</td>
</tr>
<tr>
<td>येदृढ़ि</td>
<td>dancing (v.n.)</td>
</tr>
<tr>
<td>येत</td>
<td>borrow (v.)</td>
</tr>
<tr>
<td>येद्वेवोि</td>
<td>sun</td>
</tr>
<tr>
<td>येबुिि (येबुिि)</td>
<td>sometimes</td>
</tr>
<tr>
<td>येकावि</td>
<td>another time</td>
</tr>
<tr>
<td>येसइिि</td>
<td>when, at what time?</td>
</tr>
<tr>
<td>येट्रो</td>
<td>every time, every day, always</td>
</tr>
<tr>
<td>येयल्फ</td>
<td>late afternoon</td>
</tr>
<tr>
<td>यिर</td>
<td>time</td>
</tr>
<tr>
<td>यिड</td>
<td>white</td>
</tr>
<tr>
<td>यिति�ः</td>
<td>hide (v.)</td>
</tr>
<tr>
<td>यिल</td>
<td>moon</td>
</tr>
<tr>
<td>यिलि</td>
<td>noise, shout (n.)</td>
</tr>
</tbody>
</table>
snatch
also, even
rent, let, lease; (to) employ (e.g., for wages)
broad
before (adv.)
type, category, variety, kind
pull, drag
(to) argue
argument
bargain (v.)
educate
until
need (v.)
need (n.)
wide spreading
money
money
how much
broom
mourn, be mournful, worry
vicinity, neighborhood
(to) pay; to mend, (to) close
cover, mend, patch
bud (n.), bird
weather, world
surround
already, certainly; old, (to) age
(to) have aged, (to) age
long time, old
take (something) from another;
catch (as a disease); get
friend
friend
hot, be hot
rent (n.) (refers specifically to
room, apartment or house rent)
contagious, contagious disease
(taking something from somebody)
(to) believe; faith (n.), belief
ká

scratch, break (a piece off)

kà

a measure of about two sq. meters used to measure farm land (/kpe/ 'stone' is used to measure linear distance).

kà

rope

kà?

what, which?

kába

early, fast (adj.), immediately, quickly

káflà

excuse me, pardon (me) (coll.)

kákárá

very

káta

entirely, all

kátà

as much as

-kè

'emphatic particle'

kekeke

very much

kenté

('the Ghanaian national cloth')

kéqkéy

completely

kétékë

train

kloe

almost

ko

laugh

ko nu

laugh

mükoko

laughter

kò

only

dedékò

only

koémà (kò énye àma)

(was) just that, that is all (nothing else)

kòkò

cocoa

kòtokú

bag

gà kotokú

thousand (francs), 100 pounds sterling (i.e., $280)
kò
kà
kòbà
kòff
kòfo
koko
kònà
Kosidá (gbè)
Kwasida (gbè)
kwasida
kosida
kwasidá si váyi
kwasidá si gbónà
ki
ku
ákámá ku dé gbòwo
Kiddá (gbè)
ku
kúkú
dé kúku
kura
kwasidá
Kwasida (gbè)
Kosida (gbe)
tall, be tall
(be) clear
money, half pence
coffee
village, hamlet, cottage
clean
corner
Sunday
week
last week
next week
die
hang, depend
that depends on you
Wednesday
tablet
hat
(to) apologize, beg for pardon,
(to) ask for forgiveness
expression denoting 'not at all,
never'.
week
Sunday
KP-1

kpá
kpé
kpé
kpé
tsó kpé (dá)
kpé
kpédé ... yí

kpékpédegu
kpé
kpékpetla
kpé fu
kpé ta
takpékpé
kplé
kplf
kpló
kplò
kpló
kpónó
kpó
kpołuito
kpotuikpotuiwó
kpó
kpó

faide
plate, tablet, stone, slate
meet, get acquainted with
add (n.)
take add on, i.e., plus, in addition to
(be) heavy
help (v.) Example:
/Kofi kpéadé fôfôa yí/ 'Kofi helps his father'.
help (n.)
(to) cough
Tuberculosis patient (lit., one who coughs)
suffer, be in trouble/difficulties
(bring heads together) (to) meet
a meeting
and (between two words), with
in addition
bring, lead
sweep
table, desk
money unit of 5 biye, 25 francs
baton, club
policeman
menial, all kinds of
fence
never (w. neg. verb); ever
(w. positive verb)
once; ever (or 'never' in negative sentence)

see

(be) cheap

visit

hope (v.)

hope (n.)

short, soon, shortly
animal, meat, blood animal, meat of a blood animal

laboko, a variety of yam

meat market

leopard

wait (v.)
catch, catch up with, hold
to be, is, to exist (cannot take a predicate noun)

how? well ...

finally

elsewhere

bridge
to be there, to exist (the same as /lɛ/, except /lɪ/ is dialectal)
suffix used to form all ordinal numerals, with the exception of 'first', ex. /evali/ 'second' but /gbàtè/ 'first'.
-m
-m
-mé
-m
-m
-m
-m
-m
-m
-m
-m

mamá
mamif
mamlé
mamléwó
mángo
máwomáwó
mawu
mawue wodo
mé
mè
mè (mu)
megbè
lé easá megbè la
emegbè la
mémláá (gbè)
mé...! ≤

-mf
-mf

me
'progressive indicator'
progressive indicator before pronoun (opl. except in 1 and 3 sg.)
progressive indicator elsewhere
that (pronoun)
those
grandmother
mami, madam, the general name used for the Ghana women actively involved in trading
the last one
the others, the last ones, the rest
mango (a tropical fruit)
not rotten, i.e., fresh
God
God has worked, congratulations
I
inside
(to) roast (something)
after, afterwards
after this, afterwards
after that, afterwards
Saturday
not
you (pl.) (obj.)
us

-252-
mfa
mfiawo
mfa
mfiawo
mfa
mfiame
miawo
mf

mfiawo
mf
mf(â€”)
mf(â€”)
mfe
miniti
mo
$m\nu\nu\nu$
mö
mo
$a$gbledede$m$
mödzâ€”ö
mögâ
mökpökpö

your (pl.)
your (pl.) (used rarely)
our
our (used rarely)
left
(to) left, leftwards
you (pl.) independent
you (pl.) Examples:
/Mienye nufialawo/ 'You are teachers'
/Mfawo enye nufialawo/
'You (emphasis) are the teachers'
we, us
we (see example of preceding pronoun)
you (pl.) (subj.)
we
(to) germinate
(from English) minute
face
face
way, street, road, path, room, space
machine
farming machine
(a) crossroad
main street, main (trunk) road
hope (n.)
kpó mó

mólu (móli)
móńf
yíi
múmi

(to) hope, (to) expect (e.g., a visit) Example:
/Miéle mó kpó mó Kofi égbè/
'We are expecting Kofi today
(He is coming today)'

rice
morning
morning
green
<table>
<thead>
<tr>
<th>Word</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>na</td>
<td>give (v.), for, to (prep.)</td>
</tr>
<tr>
<td>ná mo</td>
<td>permit (lit., give way)</td>
</tr>
<tr>
<td>-na</td>
<td>'habitual indicator'</td>
</tr>
<tr>
<td>-(n)a</td>
<td>habitual indicator before a d.o., except -è</td>
</tr>
<tr>
<td>-na</td>
<td>habitual indicator elsewhere</td>
</tr>
<tr>
<td>-(n)à</td>
<td>habitual indicator after low tone</td>
</tr>
<tr>
<td>-(n)á</td>
<td>habitual indicator after high tone</td>
</tr>
<tr>
<td>náne</td>
<td>something</td>
</tr>
<tr>
<td>náneké</td>
<td>anything, nothing (w. neg.)</td>
</tr>
<tr>
<td>nè</td>
<td>in order that, to, if, when (introduces dependent clauses) for</td>
</tr>
<tr>
<td>nè (àgo, agoné)</td>
<td>nut, coconut</td>
</tr>
<tr>
<td>ne ... (1)a</td>
<td>when, if</td>
</tr>
<tr>
<td>nè</td>
<td>you (singular)</td>
</tr>
<tr>
<td>nénè, nénfé</td>
<td>how much, how many</td>
</tr>
<tr>
<td>hoc nénĩe</td>
<td>how much? i.e., how much does it cost?</td>
</tr>
<tr>
<td>nenéma</td>
<td>such, such a way, that way, in such a manner</td>
</tr>
<tr>
<td>nô</td>
<td>drink (v.)</td>
</tr>
<tr>
<td>nôno</td>
<td>drinkable</td>
</tr>
<tr>
<td>no</td>
<td>female</td>
</tr>
<tr>
<td>nô</td>
<td>mother; prefix to a noun to indicate feminine</td>
</tr>
<tr>
<td>nô</td>
<td>sit, stay in a place, live</td>
</tr>
<tr>
<td>nô anyf</td>
<td>stay, sit down</td>
</tr>
<tr>
<td>noewo</td>
<td>each other, between, amongst</td>
</tr>
</tbody>
</table>
brother, sister, cousin
brother
sister
your brother (sister, cousin)
your brothers (sisters, cousins)
thing
mouth
everything
right
in the direction of the right, rightward
merchandise
non-eating, without eating
food, victuals (lit., eating)
restaurant
teacher
what thing, what?
why
crop (n.)
crops
(farm) crops
overseer, one who has others under his care or direction
washer, washman, cleaner
blackboard, or any slate on which to write
pen, pencil (writing stick)
everything
tailor, seamstress
### NY-1

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nyā</td>
<td>(to) know, be acquainted word</td>
</tr>
<tr>
<td>nya</td>
<td>pursue; (to) wash</td>
</tr>
<tr>
<td>nyāk</td>
<td>truth, really</td>
</tr>
<tr>
<td>nyatefè</td>
<td>is that true? (is that so?)</td>
</tr>
<tr>
<td>nyatefèa</td>
<td>a bad word, unfortunate incident, sad tale, story, etc.</td>
</tr>
<tr>
<td>nyavô</td>
<td>is</td>
</tr>
<tr>
<td>nyô</td>
<td>I, me (independent)</td>
</tr>
<tr>
<td>-nyô/nyê</td>
<td>my</td>
</tr>
<tr>
<td>tônyô</td>
<td>mine, it is mine</td>
</tr>
<tr>
<td>nyítso</td>
<td>day before yesterday, the other day</td>
</tr>
<tr>
<td>nyô</td>
<td>to be good, nice, O.K.</td>
</tr>
<tr>
<td>nyônyô</td>
<td>(the) good (n.), happiness</td>
</tr>
<tr>
<td>nyô</td>
<td>wake up</td>
</tr>
<tr>
<td>nyômu</td>
<td>woman</td>
</tr>
<tr>
<td>nyôndvi</td>
<td>(small woman), girl, young woman</td>
</tr>
<tr>
<td>nyûdô</td>
<td>well</td>
</tr>
<tr>
<td>Word</td>
<td>Meaning</td>
</tr>
<tr>
<td>------</td>
<td>---------</td>
</tr>
<tr>
<td>tdīf</td>
<td>morning</td>
</tr>
<tr>
<td>tdīf nawi</td>
<td>good morning (to you)</td>
</tr>
<tr>
<td>ŋdo</td>
<td>sunshine, noon, daylight, afternoon, good afternoon (greeting)</td>
</tr>
<tr>
<td>ŋdo</td>
<td>break, reap</td>
</tr>
<tr>
<td>ŋg</td>
<td>front, in front of</td>
</tr>
<tr>
<td>ŋgob</td>
<td>ahead, further, farther, front part (i.e., frontwards), straight ahead</td>
</tr>
<tr>
<td>ŋkeke</td>
<td>day</td>
</tr>
<tr>
<td>ŋkeke nyuie</td>
<td>a good day, a ceremonial day, any public or religious holiday</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>name</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>face, in the eye</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>blind man, one who has bad eyes</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>the English</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>English (language)</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>(to) write</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>ready</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>keeping awake, (be) alert, (be)</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>power, might, strength</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>by, on (e.g., (hang) on a wall)</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>very</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>self (attached to noun or pronoun for emphasis) Example: &quot;Kofin yutse yi/ 'Kofi himself went' (Kofi went himself).&quot;</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>man</td>
</tr>
<tr>
<td><em>voice</em></td>
<td>boy</td>
</tr>
</tbody>
</table>

-258-
oho

exclamation denoting surprise.

with humor, equivalent to

'wait a minute!, just a second,

etc.!'
pétia
pósewá
pé
posu

party
Ghanaian unit of money,
100 p. = 1 cedi = $1.40
chisel (n.)
post office
sabála
sè
sèè
sèyú
wèse eyí
mesé wù wè

onions
(to) hear, be informed
expression of concurrence
strong, stronger than, to be stronger than
thank you
I am stronger than you

be strong, hard
hard
run
running
relative pronoun: who, which
this
the person who, he (she) who
this person
every person, everybody
emphatic exclamation
this
please (v.)
both, altogether, all
measure up to, be equal, fit
little, small
be ready
to be plentiful, plentiful, numerous
church
wife, husband
your wife, your husband
wedding place
learn, study
worth, be worth
sugar
school
a pupil, a student
school compound, campus
high school, college
student
thoughts, thinking, mind

think of (Example: /Kofi susid dada/ 'Kofi thinks of his mother').
about
(to) draw (e.g., a picture)
a picture, a photograph
draw a person
draw a line
excuse me, pardon
meeting (lit., bringing of heads, hence of minds, together)
tapioca
yam
rise, swell
draw
draw near, be close by
draw a line
in place of, place
green grass used for tea
be able to, can
very white
very white
tell, ear, to pound
pass, pass by; mountain; edge; bank of river, by (postposition)
buffalo
be different
Togolese
ear pulling, punishment
defaf man
tomato

-263-
stop
master, owner, father (Example: /Kofito/ 'Kofi's father').

sew
possessed thing, used as possessive pronoun
/Esia nye efe agbalọ/ 'This is his book'.
/Esia nye éto/ 'This is his'.

kind, sort, species
grandfather, elder
(the inside) of a river
fish, water animal
I am going to the riverside

river

citizens

thick (adj.), big
turn, change (v.)
pour, turn over, tip
close (v.); gun (n.)
build (v.)
exactly
TS-1

tsadilá

tá

taf

tátsi

tatsimatsi
taf

tá

taf dzí

taf (or) tsi

dé tsi
tsiléjé
tsiúpé
tatko
tasikó lá wúyém
tasikó lá Kofi wúm
tasó
tasó

tasó ............. yuti
tasó

tasó vé

e(t)tasó

etso si vayí
etso si gbóna
tasó ... wó

tasó vé

visitor, wanderer
(to) grow, (to) bear fruit,
(to) flower

spoon, ladle

(be) old

old

unaged

remain

grow (v.)

worry, be anxious

water, liquid, juice

bathe, take a shower

bathroom

hail, hailstorm

thirst

I thirst (or) I am thirsty

Kofi is thirsty

be dark

(to) come from

about (prep.), concerning

(to) take, (to) pick up

bring, bring along

yesterday, tomorrow

yesterday

tomorrow

make of, from, with

bring along
vá
va do
tasédé
vé
vévi
vévie
vé (i.e., ve afisia)
vé
viade
vidzë
vidzino
vidzinowoře
vie
vivi
vô
vôvô
vô vô
vôvôvô
vôvôvôvô
vô
tô
vôvô
vôvô
amevô
vô
vôvo (âvôvo)
âvuvoquli
smell (v.)
a little, for a little while
gate, door
drum; a lorry, bus, car
(to) open
blood
shake
wine
flour
do, make
employ, use
to be kind (an idiom)
finish
you (sg.) independent
you (sg.) (object)
he, she, it (subject pronoun)
(when subject is preceded by another word)
your (sg.)
you (sg.) (emphatic)'
plural marker'
their
them
they
both, both of them
they, them (independent)
finish
surpass (v.), than (comparison),
more, most, more than
kill
sixteen
seventeen
nineteen
fifteen
eleven
W-2

wdiene

wufenyi

wuleny

wulens

eleven
eighteen
eighteen
thirteen
twelve
wind
but, on the other hand
air, atmosphere (in the air)
aeroplane
airport

Thursday

he, she, him, her, it
(independent)

it is ... that

white man

Europe

potato

new

black, dark (adj.)

to go

back, behind

O.K.

squeeze (v.)

to make a face (an unpleasant expression in the face)

(to) call, (to) name
zà
zf
zf nemi?
zikpui
zê
zê azoli
âzoli zozo
zôgbâ
zd

in plenty, in abundance
time
how many times?
chair, (a) seat
(to) walk
(to) walk
walking (n.)
large container
become