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

Special Skills Handbook
compiled by Paul R. Kozelka and Yao Etê Agbovi

PEACE CORPS
LANGUAGE HANDBOOK SERIES
Developed by The Experiment in International Living
Brattleboro, Vermont
for ACTION/Pace Corps
This series includes language materials in Belizean Creole, Ewe, Kabiye, Kiribati, Mauritanian Arabic, Setswana, siSwati, Solomon Islands Pijin, Soninke, Tanzanian Swahili, and Tem.

These materials were developed by The Experiment in International Living.

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AKNOWLEDGMENTS

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

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

I am grateful to the Peace Corps for having made funds available for these materials, to Peace Corps Togo for having taken the initiative to request them and the Experiment in International Living for providing such a sound framework within which to administer them. I am indebted to Will Leben at Stanford University for recommending me for this job and for granting me leave to devote my full attentions to the work. Past directors of Peace Corps Togo, Bob Iglehart and Karl Beck, were appreciative of my commitment to serve and to learn as long as I did and were instrumental in insuring I could do so. The present director, Jody Olsen, and the ever patient, ever-enduring staff followed a healthy receptiveness to the project with crucial logistical support, and to them I owe many thanks.
I feel a word of recognition should be said for all the PCV's I worked with and continue to work with, who freely shared their skills and experiences, thus enabling me to be even vaguely conversant with more than just the life of an English teacher.

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

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

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

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

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

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

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

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

In general, the material is presented in a facing-page format with English on the left and Ewe on the right. This bilingual format should prove useful in self-study situations. But the format can also get in the way of learning Ewe if you don't make an attempt to break away from the English "crutch." A recommended procedure is to read the
English page quickly to get a general sense of what is contained in the lesson. Then fold the English page under and study the Ewe page carefully, trying to make as much sense of it as you can. When you have reached the point where you can do no more with the Ewe alone, turn back to the English for help. Then come back to the material on a later day and see if you can get along without any reference to the English.

Finally, you will note that in a few places we have left spaces, lines and openings to encourage you to add your own words, phrases, and lists. Involve yourself with the text and make it your own. The more you invest yourself in the material the more it will become part of you. Have fun and good luck.
Ewe is one of those tremendously rich languages which boast a wealth of proverbs and euphemistic expressions, most of which are known to and used by very few people outside of a small number of sages, scholars, and elders. When you can deftly use an appropriate euphemism or proverb in a conversation, or in response to a question, there will be little doubt left as to your dedication to learning the Ewe language and culture. People may begin to wonder, however, if you were really born and grew up in the U.S. Here are a few proverbs to get you started. Whenever you hear a new one, add it to the list. (More can be found in books such as R. K. Nutsuako's Blemo Kenuwo Lododowo Kple Adaganowo, or S. J. Obianim's Euegbe quti nunya-Akpa evelia. We have given rough literal translations when we couldn't find an English equivalent. Some have been left blank for you to discover on your own. In any case, you should check them all out for yourself.
Proverbs

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

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

Yao Amedomenya  
B.P. 7012  
Lome, Togo  

Siamlom, 20 lia, 1980

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

Xɔ nye Laïa,

Enye dzidzo ga nam be, manło nawo be, nye kple novinye mleko kpe edzi be miawo miafe tsadigi le yleti, si gwena la fe ɲkeke 14 lia dzì ayi de Kpalime.

Miedi tso gwawo be ava kpe de mia nũti le mozoco sia me. Miele到位 gedewo wam le ɲkeke sia fa dzidzedze nũti. Meka de dzì be ado dzidzo nawi hā.

Mese de afisia do gbe nawo nyuie.

Nye xcišwɔ,  

Yao
General Skills

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

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

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

Balfohadzikpakp3

2. Mia fe bol menyo o. Mia fe bol nyo nuto.
3. Domedome ha me menyo nami o.
4. Miele bol nam miancewo o.
5. Mekpo be mia doli tefe na amesi le miame la neva yi nu quisme.
6. Ne woda bol nawo la megaz3 o.
7. Dze agbagba nada bol woayi de kusia me.
8. Miafo bol sia kple asiviwo nu ko.
10. Miaxo bol de dz3 nyuie na mia naviwo.

Nukpakp3

1. Balfoha sia s3nu wu mia fe balfoha.
2. Mia fe balfoha dze agbagba nuto.
3. Amesia enye miafe balfoia nyuieto.
4. Edona age gede.
5. Ne miedu dz3 o ha, miekpo be amesiawo fe bol fofo menyo abe miata o.

Hadowowo

1. Zo yi dzi.
2. Le amesia.
3. Na enuti.
5. Nam bol esl mele kusi nga.
6. Ame eve nena domedome.
Funeral Ceremonies

1. There are different types of burials because in the village they bury the dead sooner than in the city. For this reason, not many people go to burials. Yet, at the time of the funeral (wake) many people go to do the funeral ceremonies.

2. When someone dies, they prepare him and dress him. A vesper is held for him and his picture is put up over a well-covered bed. This bed remains thus until the time of the funeral ceremonies and is a reminder to the family.

3. When the burial is already done, the funeral is held. The funeral is begun with the customs of libation.

4. After that, the wake is held. The wake ceremonies begin with Christian hymns—Protestant or Catholic. During the wake, sad songs are sung and people tell stories until midnight.

5. After the wake of the faithful, drums are played until morning, and people dance. In the morning, they go to mass with bereaved.

6. After that, one goes to express condolences for the family of the deceased and money is collected for the expenses of the funeral ceremonies.
Funeral Ceremonies

Kunuwwc

1. Amedidiwo le vovovo elabena le kafe me la wodina amekuku kaba
wu du gáwo me. De esia a me skgho wóneyina o. Kem le ts5wqyi
la amewo yina skgho hena kу kunuwwc.

2. Ne ame ade ku la wodone atsa ne nyuie eye wodone agbanutu, le
abati nyuie de dzi. Abati sia ne anyi vasẹde kunuwwc yi eye
wo nyea ṣkgodizinu na fomeawo.

3. Ne wodji amekukua wo la wowona kunu(ts5) ne. Wodzea kutetẹ game
kple tsi ọrẹ anyi kunuww.

4. Emegbe la wodona ṣi. ṣkgolo kunuwwo dzea egume kple Kristotowo
fe hadjidzi--Bremen ajo Katolikotowo. Le ṣdọ yi la wodzina
nublanui hawo, eye amewo gbọna ṣktinya vovovowo, vasẹde zá ga
wuiwe.

5. Le xasetowo fe ṣkgolo megbẹ la, wo fona uu vasiẹde ẹdọme eye
weduna ye. Le ẹdọme la, wọyia ṣe ku-siile kple kutcwo.

6. Le sileme megbẹ la wọyia ṣe do baba na kufomeawo eye wodzona
ga na kunuwwc fe fe ẹkẹẹ.

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20
General Skills

Traditional Holidays and Festivals

Feast of the New Yam

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

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

Feast of the Ewe Origins (Feast of the Walls)

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

The Taking of the Stone

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

Family Reunion Feast

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

Feast of the Beans (Tsevie)

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

Tedqquezá

Wođuna azá sia esi te yeye do go, le eweawo fe nutowo me kple dziehe nutowo me.

Azá sia nye te yeye fe duçu zi gbáta le afeme. Wođuna te sia eye amesiame quné. Le nkeke sia dzi wofona uu eye amewo katá kpoa dzidzo elabena te yeye do go.

Agbogbozá

Agbogbozá enye eweawo fe ñutinya kple dzodzome zá, si wođuna le Notsé. Le azá sia me la wogbiona eweawo fe ñutinya kple wofe dzodzome. Alesi wowo hafi vadó Notsé kple alesi wova kaka do.

Kpetsotszá

Anexo alo Géwo fe azáe. Wođuna azá sia le fesiafe me le Anexo- Glidzi. Eye wowona kpetsotsó konuwo le tome. Kpe sia fiana fe la fe dzagbe nyuie kple nukuwo fe wwo nyuie, alo fe la fe manyomanyo, ñçuçuu kple dzelelewo.

Yekeyeke

Yekeyeke enye Anexotowo fe azá si wođuna le fesiafe me. Azá sia enye fome duço do fe azá. Le azá sia dzi la amewo katá kpoa woncéwo eye wokpoa dzidzo. Wođana yekeyeke si nye wofe de konu. Yekeyeke fe gome nye be amesiame neva ke.

Ayiza

Esi eweawo fe hatsotsó akpa qeke va do tefe si miyona fifia be Tsevie la, nuduçu vo le wosi gake wofa ayi. Ayi la wó nyuie nutó. Le esimu wodró be yewoadzo la ame adewo gbó be: manço anyi ne ayia netse vie. (Tsevie) fesiafe la Tseviétowo döná nku ŋkekesia dzí.
General Skills

Totems and Taboos

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

Fortune/Destiny/Law

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

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

Taboo/Totem

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

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

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

Demon

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

Lie-detecting Ordeal

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

Idol

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

Sacrifice

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

Charm/Talisman

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

Se

Se enye dzogbe si ṣe ṣe anyigba dzi. Efe ica ṣi dzi amewo zona ṣo le agbesia me. Enye mo si dzi aṣẹ akọ dzogbe nyuie.

Se enye nusi dziqụ́ọ́ gbe be womawo le dukọ́a me o. Wo yce be dziqụ́ọ́ fe sewo.

Eka

Eka enye sededẹ ṣe nusu maqọ́ le wo agbeme o. Alo nusu enye eka na miafe fome. Le kpọ́dunumọ́, le fomea ṣeawo me wo mequa enyiọ́ọ́ o. Efia be enyi enye eka nwo.

Eka enye nusi medzọ́a dzi na ame o, eye ne equi la atẹ́nu adze ṣo.

Nu maqụ́ọ́ siawo nje, Eka. Amesi mateṣu aṣu eka o la gbọ́na bẹ́:
Eka le ọ́nuye, alo: Nusia enye eka naam.

Trä

Trä enye vivime gbọ́go si amewo subọna. Enye anyigbadzi fe ṣuṣe to amegbeto fe nwawo me.

Aka

Aka enye nusiwowọ́ na nja na nyatefe toto le ame eve dome. Woye be akanyinyi.

Legba

Legba enye nusi wowọ́ kple anyi eye wo subọ́, wua là ṣe. Ele abe anyigba dzi Mawu ene.

Vsasa

Vsasa enye nụ nụ na legba alo tr3.

Gbọ́esa

Gbọ́esa enye anyigbadzi fe nusẹ́ si le amewo si, eye to efe nyatiwo me la nu geđe dzona nukutọ́. 

24
General Skills

Divination

1. An oracle is something used to discover invisible things. Using an oracle is called divination.

2. Divination is the consultation of cowrie shells or an oracle allowing the soothsayer/diviner to see the invisible, or whatever you wish.

3. The lay of the cowrie shells is what shows truth and good fortune.

4. Some diviners draw lines in the sand when consulting an oracle.

5. Hot oil is used to bring the truth to light between two people. For example, someone has stolen something and says he hasn't.

6. He is brought to the hot oil drinking-place. This oil is on the fire and is poured out for the people to drink.

7. If you haven't stolen anything, you can drink it easily.

8. However, if you have stolen, you won't be able to drink this oil: thus the truth is brought out.

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

Afākaka


2. Afākaka enye hotsui alo afā dzonu si bokɔnɔ atɛn ɛkpo nusi le vivime, alo nusi dim nele.

3. Hotsui fe nonome ye fiana nyatefe kple dzɔgbenyuiye.

4. Bokɔnɔ Ʌe wo tea fli Ʌe ekeme hafi ka afā

5. Ami dzodzo enye akadodo na ame eve. Le kpođenum la, ame aɖe fifi eye wobe ye mefifi o.

6. Wokplone yina Ʌe ami dzodzo nofe. Ami sia ṉɔa dzo dzi eye wokunɛ na amesia be woano.

7. Ne mefifi o la, ano ami sia bɔɔe.

8. Ọɔa, ne fifi la, mateŋu ano ami ɔia: ekema aka le.
### General Skills

**At Church**

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

1. The church bell has rung.
2. I'm going to church.
3. I attend church.
4. Let us pray.
5. Let us stand and pray.
7. The choirs will sing.
8. Let us receive the blessing.
9. Almighty, our Lord and Saviour.
10. Our Father who art in heaven.
11. Prepare to receive communion.
12. Those taking communion, come forward.
13. The Father, the Son and the Holy Spirit.
14. This Sunday is a holy day.
<table>
<thead>
<tr>
<th>No.</th>
<th>Le Soleme</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>soleme ga</td>
<td>The Solemm</td>
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<tr>
<td>2</td>
<td>yi ñe soleme</td>
<td>Meyina ñe soleme.</td>
</tr>
<tr>
<td>3</td>
<td>de soleme</td>
<td>Medena soleme.</td>
</tr>
<tr>
<td>4</td>
<td>do gbe ña</td>
<td>Mina miado gbe ña.</td>
</tr>
<tr>
<td>5</td>
<td>tsitre</td>
<td>Mitsitre miado gbe ña.</td>
</tr>
<tr>
<td>6</td>
<td>dzi ha</td>
<td>Mina miadzi ha.</td>
</tr>
<tr>
<td>7</td>
<td>hadziha</td>
<td>Hadzhawo na dzi ha.</td>
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<tr>
<td>8</td>
<td>yra</td>
<td>Mina miax3 yayra.</td>
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<td>9</td>
<td>yayra</td>
<td>Afeto, mia ñela kple mia ñela.</td>
</tr>
<tr>
<td>10</td>
<td>ñela, ñela</td>
<td>Mia to si le dzifo.</td>
</tr>
<tr>
<td>11</td>
<td>dzifo</td>
<td>Mina miadzra ño na nupunu kokoe la ñococ.</td>
</tr>
<tr>
<td>12</td>
<td>kokoe</td>
<td>Kpiñuodelawo woadzra ño na nupunu kokoe la ñococ.</td>
</tr>
<tr>
<td>13</td>
<td>nupunu kokoe</td>
<td>To kple vi kple gboogo kokoe.</td>
</tr>
<tr>
<td>14</td>
<td>gbogbo kokoe</td>
<td>Kwasiña si gbóna enye ñkekenyuie.</td>
</tr>
<tr>
<td>15</td>
<td>gbogbo</td>
<td>Kristotówo</td>
</tr>
<tr>
<td>16</td>
<td>ñkekenyuie</td>
<td>atitsogía</td>
</tr>
</tbody>
</table>

At Church
General Skills

Clothing

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

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

Awulodo

1. awutewui
2. afswui; afokpa
3. batakali
4. agbaa
5. dzampa
6. ego, avene
7. sa avc qe ali
8. ta avc
9. blu ta
10. togs, alqge, asigw
11. dzonu
12. atawui
13. atakpui
14. dziwu (abc legbe, abc kpui)
15. awulegba
16. kuku
17. taku

1. Efe awutewui le dzedzem.
2. Mado afokpa hafi ado afswuiwo o.
3. Mefle batakali sia le asigame.
4. X3nye to agbaa sia nam.
5. Medo dzampa na nje nut3 la.
6. Devi sia medo ego o.
8. Ama ta avc nyuie.
9. Akcsiswa mebla ta hafi va gb3nye o.
10. Mifle togs kple alqge siawo etc.
11. Afz do dzonu qe eko.
12. Leo fe atawui keke akpa.
14. Medo dziwu abc legbe.
15. Awulegba ma dzewo nut3;
General Skills

<table>
<thead>
<tr>
<th>Body Parts</th>
</tr>
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<td>cheek</td>
</tr>
<tr>
<td>arm</td>
</tr>
<tr>
<td>shoulder</td>
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<tr>
<td>elbow</td>
</tr>
<tr>
<td>eyelid</td>
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<tr>
<td>foot</td>
</tr>
<tr>
<td>toes</td>
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<tr>
<td>buttock</td>
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<tr>
<td>chest</td>
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<td>shin</td>
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<tr>
<td>waist</td>
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<td>knuckle</td>
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<td>anus</td>
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<td>hand</td>
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<td>palm</td>
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<tr>
<td>finger</td>
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<td>thigh</td>
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<tr>
<td>side, rib</td>
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<td>hair</td>
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<td>back</td>
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<tr>
<td>chin</td>
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<td>knee</td>
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<td>neck</td>
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<tr>
<td>mouth</td>
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<tr>
<td>head</td>
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<tr>
<td>ear</td>
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<tr>
<td>belly</td>
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<tr>
<td>fingernail</td>
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<tr>
<td>body hair</td>
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<tr>
<td>forehead</td>
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<tr>
<td>eye</td>
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<tr>
<td>face</td>
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<tr>
<td>nose</td>
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<tr>
<td>penis</td>
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<tr>
<td>vagina</td>
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<tr>
<td>Body Parts</td>
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<tr>
<td>------------</td>
</tr>
<tr>
<td>1. alogo</td>
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<tr>
<td>2. abó</td>
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<tr>
<td>3. abóta</td>
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<tr>
<td>4. abóklígo</td>
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<tr>
<td>5. aqaba</td>
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<tr>
<td>6. afo</td>
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<td>7. afoviwo</td>
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<td>8. agonu</td>
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<td>9. akóta</td>
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<tr>
<td>10. akpaligbe</td>
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<tr>
<td>11. ali</td>
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<tr>
<td>12. alótinu</td>
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<tr>
<td>13. ańome</td>
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<tr>
<td>14. asi</td>
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<tr>
<td>15. asime</td>
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<tr>
<td>16. asiviwo</td>
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<tr>
<td>17. ata</td>
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<td></td>
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</tbody>
</table>
## General Skills

1. 
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Other Diseases and Injuries*

<table>
<thead>
<tr>
<th>Number</th>
<th>Disease/Injury</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>leprosy</td>
</tr>
<tr>
<td>2.</td>
<td>whooping-cough</td>
</tr>
<tr>
<td>3.</td>
<td>to sprain</td>
</tr>
<tr>
<td>4.</td>
<td>to scrape</td>
</tr>
<tr>
<td>5.</td>
<td>measles</td>
</tr>
<tr>
<td>6.</td>
<td>stomach-ache</td>
</tr>
<tr>
<td>7.</td>
<td>headache</td>
</tr>
<tr>
<td>8.</td>
<td>to break</td>
</tr>
<tr>
<td>9.</td>
<td>to bite someone</td>
</tr>
<tr>
<td>10.</td>
<td>blood</td>
</tr>
<tr>
<td>11.</td>
<td>to bleed</td>
</tr>
<tr>
<td>12.</td>
<td>to bleed profusely</td>
</tr>
<tr>
<td>13.</td>
<td>smallpox</td>
</tr>
<tr>
<td>14.</td>
<td>abcess, swelling</td>
</tr>
<tr>
<td>15.</td>
<td>to have diarrhea</td>
</tr>
<tr>
<td>16.</td>
<td>fever</td>
</tr>
</tbody>
</table>

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

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

Dôlele kple Abixo Bubu ñewo

1. ekpo
2. dzaye
3. doli
4. bebe
5. gbaboe
6. damaqui
7. etaqui
8. ñene
9. qu ame
10. eeu
11. uu le dodom
12. uu le yiýim
13. sakpate
14. nutete
15. srã dome
16. asrã

1. Amesia nye kpônô.
2. Devisia le dzaye kpm.
3. Me folly afo le bol fofe.
5. Bevi siawo le gbaboe lem.
6. Dome le Kofi ñum.
7. Ëta le Esivi ñum.
9. Ablavi ñu Akua esi wolé dzre wóm.
10. Eda ñu Kofi etso le suku.
11. ñu le yiýim le nyônûnvisia nu.
12. ñu le dodom le ñôtime ñe.
13. Abia le uu tom.
15. Enu te ata nam.
16. Afônye le tetem.
17. Mele dome srâm.
18. Asrá lem.
<table>
<thead>
<tr>
<th>No.</th>
<th>Condition</th>
<th>No.</th>
<th>Condition</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>vomit</td>
<td>10</td>
<td>chill</td>
</tr>
<tr>
<td>2</td>
<td>pregnancy</td>
<td>11</td>
<td>to be constipated</td>
</tr>
<tr>
<td>3</td>
<td>pregnant woman</td>
<td>12</td>
<td>rash</td>
</tr>
<tr>
<td>4</td>
<td>anemia</td>
<td>13</td>
<td>dizziness</td>
</tr>
<tr>
<td>5</td>
<td>blister</td>
<td>14</td>
<td>to pass gas</td>
</tr>
<tr>
<td>6</td>
<td>to catch the clap</td>
<td>15</td>
<td>itch</td>
</tr>
<tr>
<td>7</td>
<td>worm</td>
<td>16</td>
<td>to defecate</td>
</tr>
<tr>
<td>8</td>
<td>lice</td>
<td>17</td>
<td>paralysis</td>
</tr>
<tr>
<td>9</td>
<td>breath, to breathe</td>
<td>18</td>
<td>sweat</td>
</tr>
</tbody>
</table>

1. Are you vomiting?
2. Are you pregnant?
3. Have the women with child come to see me.
4. This person is anemic.
5. What has broken out (blistered) on the child's skin?
6. Did you "pick up" something somewhere?
7. Worms are what are bothering me.
8. This woman has head lice.
9. He is breathing normally.
10. I'm chilly.
11. I'm constipated.
12. I have a rash.
13. I'm dizzy.
14. I'm not passing gas.
15. I itch. (I'm scratching.)
16. He's paralyzed on one side.
17. I'm sweating.
<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
<th>Number</th>
<th>Word</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>nuđege</td>
<td>10</td>
<td>avuvo</td>
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<tr>
<td>2</td>
<td>efu</td>
<td>11</td>
<td>de atsi</td>
</tr>
<tr>
<td>3</td>
<td>efunכו</td>
<td>12</td>
<td>akpå</td>
</tr>
<tr>
<td>4</td>
<td>tete</td>
<td>13</td>
<td>motro</td>
</tr>
<tr>
<td>5</td>
<td>lolo</td>
<td>14</td>
<td>ṇọ</td>
</tr>
<tr>
<td>6</td>
<td>nulọc</td>
<td>15</td>
<td>nuti kuku</td>
</tr>
<tr>
<td>7</td>
<td>vaklui</td>
<td>16</td>
<td>nye mi</td>
</tr>
<tr>
<td>8</td>
<td>eyo</td>
<td>17</td>
<td>gbafă</td>
</tr>
<tr>
<td>9</td>
<td>gbogbo</td>
<td>18</td>
<td>afifia</td>
</tr>
</tbody>
</table>

1. Ele nu ọm a?
2. Efu le asiwo a?
4. Amesia le tete do lem.
5. Nukae lọlọ ọchọvia ṇuti?
6. Ele nu le aṣiṣe a?
7. Vaklui ye le fu ọm náwọ.
8. Eyọ le tame na nyọnuvi sia.
9. Ele gbogbo ọnyiye.
10. Avuvo le wanyem.
11. Mede atsi.
12. Medze akpa.
15. Mele nuti kum.
17. Medze afifia.
18. Afifia le tenyem.
Getting a Motor-bike Repaired

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

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

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

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

G: Yes, I did it all up.

M: Mr. Mechanic, how much is that?

G: 1000 francs.

M: Please, come down a little.

G: Nope.

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

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

G: Ayi fle nuwo ve ne maqqliwo nawo a? Aloo, mafle wo a? Edzodzi nawo a?

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

G: x, mewoe kenken.

M: Gbede, nene axɔ?

G: Kotoku ṭeke?

M: Meqe kuku, ṭe dzi nam.

G: Ao ṭe.

M: Mana wɔ bive'dze atɔ. Akpe nawo, gbede.
### General Skills

#### Foods

<table>
<thead>
<tr>
<th>Grains</th>
<th>Fish</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. beans</td>
<td>27.</td>
</tr>
<tr>
<td>2. peanuts</td>
<td>28.</td>
</tr>
<tr>
<td>3. corn</td>
<td>29.</td>
</tr>
<tr>
<td>4. millet (&amp; sorghum)</td>
<td>30.</td>
</tr>
<tr>
<td>5. rice</td>
<td>31. salmon</td>
</tr>
<tr>
<td>6. gourd seeds</td>
<td>32. crab</td>
</tr>
<tr>
<td>7. ground peas</td>
<td>33. shrimp</td>
</tr>
<tr>
<td>8. cassava</td>
<td>34. tuna</td>
</tr>
<tr>
<td>9. yam</td>
<td>35. goat</td>
</tr>
<tr>
<td>10. sweet-potato</td>
<td>36. beef</td>
</tr>
<tr>
<td>11. taro</td>
<td>37. pork</td>
</tr>
<tr>
<td>12. plaintain</td>
<td>38. mutton</td>
</tr>
<tr>
<td>13. banana</td>
<td>39. agouti</td>
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<tr>
<td>14. orange</td>
<td>40. chicken</td>
</tr>
<tr>
<td>15. avocado</td>
<td>41. guinea-fowl</td>
</tr>
<tr>
<td>16. pineapple</td>
<td>42. turkey-tail</td>
</tr>
<tr>
<td>17. papaya</td>
<td>43. bean beignet</td>
</tr>
<tr>
<td>18. coconut</td>
<td>44. flour beignet</td>
</tr>
<tr>
<td>19. spinach</td>
<td>45. &quot;fortune cookie&quot; pastry</td>
</tr>
<tr>
<td>20. okra</td>
<td>46. corn &amp; peanuts</td>
</tr>
<tr>
<td>21. bean-leaves</td>
<td>47. doughnut</td>
</tr>
<tr>
<td>(the others have no simple English equivalent)</td>
<td>48. peanut-brittle (nougat)</td>
</tr>
<tr>
<td></td>
<td>49. &quot;pick-up sticks&quot;</td>
</tr>
<tr>
<td></td>
<td>(corn or peanut)</td>
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<tr>
<td></td>
<td>50. porridge (&quot;la bouillie&quot;)</td>
</tr>
<tr>
<td></td>
<td>51. rice and beans</td>
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<tr>
<td></td>
<td>52. fried fish</td>
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<tr>
<td></td>
<td>53. &quot;corn pone&quot;</td>
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<thead>
<tr>
<th>Tubers</th>
<th>Meats</th>
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<tr>
<td>12.</td>
<td>35. goat</td>
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<td>13.</td>
<td>36. beef</td>
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<tr>
<td>19.</td>
<td>42. turkey-tail</td>
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<thead>
<tr>
<th>Fruits</th>
<th>Snacks</th>
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<tr>
<td>12.</td>
<td>43. bean beignet</td>
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<thead>
<tr>
<th>Greens</th>
<th>Sauces</th>
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<tbody>
<tr>
<td>19.</td>
<td>54. palm-nut sauce</td>
</tr>
<tr>
<td>20.</td>
<td>55. peanut sauce</td>
</tr>
<tr>
<td>21.</td>
<td>56. okra sauce</td>
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### 43
<table>
<thead>
<tr>
<th>Nuğdũwũo</th>
<th>Akpawo</th>
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<tbody>
<tr>
<td>Kuwo</td>
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</tr>
<tr>
<td>1. ayi</td>
<td>27. manvi</td>
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<tr>
<td>2. azi</td>
<td>28. tsiyi</td>
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<td>3. bǐl</td>
<td>29. akpala</td>
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<tr>
<td>4. efo</td>
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<tr>
<td>5. moli (molu)</td>
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<td>6. gusi</td>
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<td>7. azigoku</td>
<td>33. ṣalu</td>
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<tr>
<td>Nûgdoqwu</td>
<td>34. ḫafa</td>
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<td>8. agbeli</td>
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<td>9. ete</td>
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<td>10. agutė</td>
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<td>11. maŋkani</td>
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<tr>
<td>Kutsetsewo</td>
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<tr>
<td>12. abladzo (amadå)</td>
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<td>13. akọdu</td>
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<td>14. nŏri</td>
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<td>15. pęya</td>
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<td>16. atzte</td>
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<td>17. ṣadibå</td>
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<td>18. ne (yevune)</td>
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<td>Amagbë</td>
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<td>19. gboma</td>
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<td>21. ayima</td>
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<td>Ñumeqenuwu</td>
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<td>22. ewokple</td>
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<td>23. amokple</td>
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<td>24. fufu</td>
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<tr>
<td>25. ṣali (gari)</td>
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<td>26. pino</td>
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<table>
<thead>
<tr>
<th>Eia wo</th>
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<tbody>
<tr>
<td>35. gbolă</td>
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<tr>
<td>36. nỳiřă</td>
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<tr>
<td>37. halał</td>
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<td>38. aiëišă</td>
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<td>39. xčišă</td>
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<td>40. koklišă</td>
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<tr>
<td>41. tsaxelă</td>
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<tr>
<td>42. advkugbüi</td>
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<thead>
<tr>
<th>Detsiwo</th>
<th></th>
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<tbody>
<tr>
<td>54. dedetsi</td>
<td></td>
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<tr>
<td>55. azidetsi</td>
<td></td>
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<tr>
<td>56. fetridetsi</td>
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</tbody>
</table>
General Skills

**Relationships Between Men and Women**

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

1. Kadodo si anc ntsu kple nyanu dome la le vovovo.
2. Nyanuvi gedewo kplaa wonavi alo wo xci5 nyanuvi bubu ñe ntsi hafi yina ñe ntsuvi dewo gbo.
3. Eye ntsuvi ñe ñe hâ kplaa wo xci5 ñe asi hafi yia ñe nyanuvi ñe ñe gbo.
4. Gawu la, 1ci5 wawo le gbadza dzi menyo o. Amewo katâ woanc mia kpm.
5. "Nnye, medi be nava no gbonye ye Bermuda ga enyi, miafo dze vie."
6. "Medi be nye kple wo miayi ñu ye etso le novine gbo."
7. "Ao, nye magano aha o."
9. "Meâde kuku, esia nyo no anyi kpoool."
11. "Evem vie, nye mateânu aqo wo o."
General Skills

History

1. It is only fitting that every Ewe child know something about the origin of the Ewe peoples. This will insure that he can speak of his Ewehood with confidence.

2. Where the Ewes are today, is not where they were in the olden days. They once lived in many different places before coming to settle where they are today some three hundred odd years ago.

3. The Ewes originated in West Africa and later came to the regions of the great river Niger along with many other peoples such as the Dahomeans, Yorubas, Gens, Adas and Ashantis. They lived in a placed called Ketu (or Ayo) and still call it the "place of origin" or "God's place."
1. Edze Euevi ḋesiadę be wọanya nana tso Eueawo fe dzọtsọfe ṣuti. Esia awce be woate ṣu agblo nya tso Euevinyenyę ṣuti kaka qedzitoe.

2. Afisi Eueawo le egbe la, menye afimae wonọ tso bilema ke o. Wonọ tefe vovovowo kpa hafi va qi te ṣe afisi wole egbe anye fe alafa etọ kple edzivwoe nye esi va yi.

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

*A name given to an original home or to a place abandoned by its inhabitants.
4. Eweawo megate nnu nnu afisia hâ o, ke bon wogauu. Le uuuu tso afisia me la, wova mâ de akpa gà eve. Akpa ðëka yi ðinc Mön təsisi la nnu eye woyc afisi wonc la be Tado. Akpa evelia yi ðanc Haho kple Mön dome eye wawo yɔ wofe nɔfe be ñtsie, afisi le Lome kple Atakpame dome. Amewo yce be Gîme esi wodo gli fo xlåe ta, eye amewo yce be Agbome le agbo ðëka si le enu la ta. Amea ðeówɔ yce be Kpome le efe dzoxɔɔ ta. Ke Hogbefe nye efe ðkɔ si dukowo katå nua nɛ.
5. The peoples who lived in Nōtsie were the Anlo, the Be, the Agou and the Fon. Because of the quarrels which were occurring frequently, they broke up. The Fon went way South and founded the town of Fla. The Fon people called their land Dahomey which means "in the house of Da."

6. Many different kings ruled the people of Nōtsie and each one ruled the people with great care. Following these benevolent kings, an evil person came to sit on the royal stool and his name was Agokoli. He ruled the people with cruelty and when the nobles wouldn't put up with his cruel ways, he had all the elders killed except the noble Teglee who remained alive only be his eldest son Kelemu's cleverness. Kelemu hid his father in a cave and built a fence around it like a voudu house - which kept anyone from knowing what it was.
5. Dukɔ siwo nɔ nɔtsie lae nye aŋłɔwo, Beawo, Aguawo kple Fɔawo. Le dzre si nɔ dzɔdɔm enenu tu la, wogakaka. Fɔawo dzo to dziehe nua me uii heva tso Fia du. Fɔawo na ŋkɔ wofe anyigba la be Dahome si gome nye Dafeme.

6. Fia vovovowo du nɔtsietowo dzi eye wo dome qesiaq du dukɔa dzi kple belele gã. Le fia ɖuuv siawo megbe la, ame vɔdgi ɖe va nɔ zja dzi amesi fe ŋkɔe nye Agɔkɔli. Ekpla dukɔ la kple ŋutasesẽ ěye esi efe amegawo mede efe ŋutasesẽmwo dzi nɛ o tu la, ena wowu ame tsitsiawo katã negbe amegã Teglee koe tsi agbe le vja tsitsita. Kelemu fe ayedzedze tu. Kelemu yla fofoa ɖe doa ɖe nã, ḥɛtɔ kpc ɖe afima abe trɔxɔ ene nusi wce be amea ɖeke menya o.
7. Because of the king's cruelty, the majority of the people firmly decided to leave Nôtsie entirely. So they sent out scouts to find a new place to settle. Tsali, a man who was a powerful sorcerer was also among the scouts. All the Dogbo kin held a special meeting with Elder Teglee and made suggestions about their departure. Many preferred to abandon king Agokoli's leadership and go wherever fate led them. Those who didn't want to leave were hardly "a drop in the bucket" and finally, they too came to see that leaving was far better than staying under this unforgiving king.

8. A great discussion broke out as to the way they would go about getting out of the city since there was only one entrance to the whole town and guards were always at it. Some thought they should kill all the gate-guards one night so they would have a way out, but many didn't buy such a murderous idea at all. They thought that everything they did in leaving should rather be done peacefully. After many suggestions, there arose the nice idea that, since they were walled in, it would be better and easier for them to fell a wall and leave in peace. So they advised all the women in the town that whenever they washed dishes, did laundry, or bathed children, they should throw out their water onto the wall so it would soften.
7. Le fia fe nytasese ta la, duklo la fe akpa gato doe kplikpaa be ele be yeowadzo le n'tsisie kokoko. Le esia ta wodo nkutsalawo do de nga be woaqadi njea de afisi woava yi. Tsali, ntsu si nye amilimatsila de no nkutsalawo dome. Dogboawo kata va wo takpekpe toxo le tagbi TagLee gbo eye wode ajanu tso woje dzodzo n'tuti. Ame ge dewo l'3 de edzi be yeowadzo le n'tsisiea Agokoli fe kpoplo te, ayi afisift si Se afia ye wo la. Amesiwo mel'3 de dzodzo sia dzo o la mede kui eve o, eye mlseba la, woawo n'to ha va kpo be dzodzo anyo sa wu esi yeowo a fia makpo nublanu si te.

8. Bikeke gâ va do ameawo dome tso mo si dzo woato ado go le dua me la n'tutu elabena agbo je dea koe le du blibo la nu eye dzolawo noa enu daa. Amea deewo doe da be woawu agbonudzialo kata le za d'eka me ale be yeowoakpo mo adzo, ke ama ge de mede h'sdodo susu sia dzo o. Wobui be nusianu si yeowoawo le yeowo fe dzodzo sia me la, nato nutfaf sa fia fia de bon. Le nayamdzdro gege megbe la, susu d'zouu sia va dz'o be, esi w'eye glikpo meeye yeowo te la, anyo eye woanb bobe na yeowo be yeowo amu gli la afu anyi, ado go le nutfafa me. Eyata wodo ajanu na nyenwo kata le dua me be, ne woklo agba alo nyâ aco alo le tsì na qevivo la, woanb tsia fum gbe de glia nu ale be woâbobo.
9. This pouring of water on the wall continued for a long time, and when they saw that the wall was quite soft they made great preparations. Everyone got his things together in the allotted time. They set a rendezvous and when the appointed time came, everyone congregated in groups in the night. Then Elder Teglee took out his dagger and held it up three times, touched the ground and prayed. Following that, Elder Teglee touched the wall three times with his dagger to summon the young men to push on it. Boom! A large section of the enclosure fell to the ground. Then Elder Teglee was the first to be led out of town. They had firmly decided that the women and children should follow him. During all this time, the young men were loudly drumming in the city so that the king wouldn't notice what they were about. In the middle of the night when all was perfectly still, they stopped playing and all together left the town behind.

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

11. Kelemu had to stop because of his father Teglee's illness, so peoples such as the Ho and Peki left them. But the Danyi, Lavi, Kuma, ðii, Yokpa, Agou and others waited until Teglee passed away. Thereafter, other people left Nötsie at varying times.
9. Tsi kako de glia ᓂu sia yi dzi yeyiyi didia, ᐃe, ᐆye esı wokpo be glia babo nyuie la, wowo dzadzrado gâ ᐃe. Amesiame fo te efe nuwo kenie yeyiyi qoqoa ᐃe dzi. Wodo gbe ᐃi ᐆye esı azâ su la, amehawo katâ va fo ᐃu le zâa ᐃe me. Tete amegâ Teglee tso efe adekpuil ᐃe asi, ᐆye wodo de ᐃi zi et3, tse anyiligba hà nenema hedo gbe ᐃa. Eyome Togbi Teglee tso adekpuil la tó gli la zi et3 hede gbe na qekakpuivo wotu asi gli la. Gblool Glikpo la fe akpa gâa ᐃe mu dze anyi. Tete wokplo ametsitsia Teglee do goe gbâ le dua me. Wodo ᐃa sëe hafi na qeviwo kple nyonuwo dze eyome. Le yeyiyi siawo katâ me la, qekakpuivo nô uuuf sâ dzi sesiê le dua me be fla la nagadze si nu le wo ntui o. Le zâ tife esi ame nu kpe Se la, wozudzo uua fofo ᐆye wo katâ waho dzo hegbîê du la ᐃi.

10. Togbi Teglee mete ᐃu yi ngô sâ o, elabe etsi xoxo ᐆye le eyama ta wotó de tefea ᐃe si woyona be Betedzêe. Wotso du gbâto ᐃe afisia le uuuu tso ᐃotsie megbê.

11. Ele na Kelemu be woato ᐃe fofoa Teglee ᐃu le efe doléle te eyata dukowo abe Hoawo, kple Pekiawo ene dzo le wogbo. Ke Danyiawo, Laviawo, Kumawo, _MIôawo Yikpawo, Aguawo kple bubuawo lala vasede esime Teglee gbîê xexeame ᐃi. Ke dukça gëwo hà va dzo le yeyiyi vovovowo me le ᐃotsie.
Miafe ġutifafa dukplola Avafiawodzifia Eyadema xo Moroko kple Nyiqufuta dziququwo fe amedowwo ūa

Miafe ġutifafa dukplola avafiawodzifia Eyadema xo amedawa hatsotso etš nyitsa Memlešagbe eye miejo na tso hatsotso gbša, si wōxxa le n̄dī me, tso Amerika la n̄dī xo xo.

Hatsotso evelia, si hā wōgaar le n̄dī me, le gbša yome la, nye Moroko dziququja fe amedowwo.

wo be, yexa du tso Moroko Fia Hassan II gba ve na exsi kple hadowla avafiawodzifia Eyadema.

Afeto Ramzi be yewofe vava kù dé gbedoqilig kadede, siwo le Afrika dukplawo dome hena numedzočiro kple wo n̄syo wa n̄yú.

AMEDOWWO KPLELA be, yewofe nu kple Tato Eyadema tso kpekpečamenebowu kadede, siwo le miafe duklo eyewawo dome n̄yú. Miekpoe dëziali le dukplola Avafiawodzifia Eyadema n̄yú be eiba ame eye domekoko kple n̄sye le efe susuwo me. Megapke dëziali le eju be, etso dé le Afrika katat kple Afrika fe Dekawofa Hababo gá la fe nyawo me.

Afeto Ramzi be, ele be dukplola Eya-
dema fe vieli hena dojekpakpo na Afrika dukawo fe se xaaawo, efe dzimatji t̃siti dé n̄t̃sawo massacre n̄yú kple didi vie le Afrika nay γγo la nanye kpeje n̄a Afrikavi désiáde.

Afeto Ramzi be, Moroko dukawo fô n̄kù le alesi Togo le gba dém gahwawtsoyogbe to kutrikuku kple mowesi jiqo dé dawawo n̄yú me la n̄yú.

Amedawa hatsotso etšia, si Tata Eyadema xo la tso Nyidufuta. Memleša fe yeto me miafe ġutifafa dukplola la x̄wo. Woje ngamala nye afeto Denis Baa Kanon, amesi nye Nyidufuta adawawo la agbedenyawo gombapla.

Afeto Denis Baa Kanon gbala na nyajedazadsokpatbwawo be, yexa agbalá dë tso Nyidufuta dukplola afeto Houphouet Boigny gba ve na Tata Eyadema gake ye menya enenya wo o.

Afeto Baa Kanon be enye yeje di dik be yeje hadowla le Togo ma dé t̃sawo o glo le Nyidufuta, adji ba eye yewowtso n̄me t̃sawo n̄ȳi le kpekpečimunana yewo n̄syo le agbedenyawo ma n̄yú.

Afeto Baa Kanon be yewawo n̄kù dé cenu be, agbiel Jomsevi vowoñwwo ba dë Togo ´nyijba dri, afe yewawo sù na anyo be wzawle n̄kù dé anyijba n̄, anya øsewo afe n̄wo le Nyidufuta ?nyījba h̄i dri.
Woje kplola nye ajeta RAMZI. dudunumla, si kpoa dukoa me nuwo kpe Islam kinyinnayawogbokpola.

Amesiwo kpe dqe ajeta Ramzi gu woneye, ajeta Majuubi, dukatefena kale ajeta Maa Lamine, Moroko Sewoja je zime
nula je kpegepus.

Esi wodo go tso Tato Eyadema gbo la, ajeta Ramzi gbo na nyadzdzebalengba-

Kina 'medodowo qis de tefe vovovo le miafe dukoa me. Wowo takpekpe hā

Kina dunyagblisha je amedodowo asiiske, siwo va do Lome nyita Braidagbe la yi woje xolb kpe dawodadji dzle yawog-

Miaqo gku edzi na mle be, esi wova do miafe siadua me la, Tato Eyadema xa wwo je efe dawo gbebeke. Le eya yome
la, amedodowo do go kpe qulefasa Dunyagblisha je agbonugblow le RPT je Aege me afiame aki eceavo wo woje daw-
takpekpegbato la.

Le guisse Kuqila la, ajeta Mivedor, Togo je Dunyagblisha Dedziko fone men-
la x3 Kina 'medodowo je nudukpli gu le Tato Eyadema je g3 me.

Esi gu ke Yawogbile la, amedodowo qis de tefe je viafj weo; Wofli tsu de miafe dutanyawogbokpoko dudawoje, ahsa dudunumla Anan Akakpo Ahilano, dunyawo kpe kpekefemensewogu kadenyaowogbokpola, Dunyagblisha Ded-
dzikroha menala x3 wo le.

Ajeta Ahilano fo nu na wo gbā heqili qase le ales Kina dzidudua kpe duka
x3 Togo 'medodowo nyue nenye be wo-
qis yi wo gbo kpe xolb kadeo vava, niwo le Togo kpe Kina dome la gu. Eka
qe edzi na wo be Togo menye dzro du na

wo o, bog ajee wova.

Le nyawo nu dodo me la, amedodowo kplala ajeto Wu Xueqian gbī be, esi ye-
wova do Lome ko la, yowo kpe dze sii enumake be Togo xa yeo. kpe lai xolb ke xolb kpe xolb nyenye gbogbo wuato me. Kina dukatefena le Togo ajeto Yeeh

Hsin kpe miafe dutanyawogbokpoko dudawoje drikpoba, kpo goodo sial teje.

Amedodowo do go kpe Togo dawawo-
wo je tatoila gbemage. Wogadi tsel de Kpalime, Melidzeje eye wode fwoa-
metelo azhe hā.

KINA 'MEDODOWO LE NUDUKPLI DJU KPEL AJETO MIVEDOR
Listen to this story...About the Frog and the Bee:

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

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

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

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

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

Akpokplo kple Anyi wónye xɔlɔ vevie. Gbeđeka la Anyi kpe Akpokolo be wóava ṣu nu kple ye. Esi Akpokplo nya be Anyi ɗana nu vivi ta, metsi megbe o. Esi Akpokplo ᵭa ᵭa Anyi fe afeme la, ᵥkpo anyitsi le trë gã ṭe me eye Anyi le egbo. Esi Akpokplo te ᵭe trë la gbe be yeade asi ेme la, Anyi gbiọ ne be, Ao, xɔnye yi tome ᵭa klo wô asiwo hafi nava ᵭu nu kplim. Akpokplo yi tome ᵭa klo efe asiwo zi geq e gake ᵭe ko wofonà ᵭi hafi wóva ᵭọa Anyi fe afeme. Zi mamìto la Anyi no anyitsi la vo hafi Akpokplo trọ tso tome ᵭa ᵭa afe a me. Akpokplo tsi numaŋu eye wÔra yi efe afeme nublanuitse.

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

In the olden days, Plantain and Banana were good friends. One day, a great quarrel arose between them. Banana hit Plantain in the stomach and bent him. Plantain took a big stick, hit Banana on the head, and shortened him.
Mise gli loo...Gli tso dze Abiadzo kple Akoændu dzi:

Le blema me la Abiadzo kple Ako앤u wonye xol. Gbeđeka la dzre gã de va dzo de wo dome. Ako앤u të ko dome na Abiadzo eye Abiadzo xa gobàa. Abiadzo hã tso ati gã de fo tame na Ako앤u eye Ako앤u to de eme zu kpuï.
A Few Traditional Songs

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

2. On the day that I die you and I
   Next to the grave will lie
   There I will say farewell my love.
   Come with me, my love.
   Why are you abandoning me?
   Come with me my love, oh, oh, oh,
   Brigitte, don't be angry

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

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

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

Hadzidzi ueewo

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

2. Gbesigbe maku la nye kpili wo ayi
   Aqa mic yowo nye la to
   Afima Ioló xede nyuie.

   Loişto va qom qa.
   Nuka Ṽuti re gblem qi?
   Loişto va qom qa, aye aye aye
   Brigita, mega bi dzi o.

3. Esi ne wom la nye ya metsi yaa
   Esi ne wom la nye ya metsi yaa
   Esi meyi afe a me la nye mekpo wo o.
   Ao, Ioló esi ne wom la nye ya metsi yaya, ao loo.
   Mele wevie o, tsce na Mawu,
   Kpo alesi ku gbá fe nam qa a
   Kpo alesi ku gbá fe nam qa a.

4. Vinye, ao vinye
   Vinye, ao vinye
   Esia enye Ioló la,
   Si gbó nye meiša nu le o.

5. Amegbeto, nuka Ṽuti,
   Ne le dzi tsim ale gbegbe?

   Xixe sia me la, amedzro ye mienye,
   Dzífo ye nye afe nami.
   Xixe sia me la, amedzro ye mienye,
   Dzífo ye nye afe nami.
A Few Ewe Traditions

Bringing Out the Child

1. The practice of this custom is very important among our Ewe peoples. Our ancestors believed that if they didn't "bring out the child," and give him the proper rites, then they couldn't take the baby out in public, to the market, or to any gathering. The bringing out of the child on the eighth day has come to be that which people pay the most attention to among the Ewe peoples.

2. When the child is brought out on the eighth day, all close relatives and friends are informed to come gather in the house where they're going to bring out the child in the morning. When they have gathered, a person who has the same birthday as the child puts it on the ground in the courtyard, and anoints it with fresh water, saying: "I have brought you out today, may our forefathers and mothers all watch over you that you may be strong and reach their resting place."

3. "May your head uphold your parents and all your family. May swarthy arms and all things humanly good come to be yours." After that, they again anoint the child with fresh water, and when it is crying, another person who sees it says loudly that he has found a child. The mother immediately comes and says it is hers, she will take it. The person who found the child sets a price with her of a pesewa or a shilling before agreeing to give the child up to its mother. When the child's mother has thus taken the child, then the father gives everyone drink and everyone wishes good luck to the child by giving different sorts of gifts.

Circumcision

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

Ear-Piercing

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

1. K'auzwwo sia le vevie nuto le mi Eue duk'o la dome. Mia togbiwo-xae se be be we worehe devia de go, wo k'auzwwo ne o la, ekema womate'nu atso vidzie ma ado goe de amewo dome, asime loo alfofofe a'ke o. ηkeke enyia gbe fe vidzi hehe de go va zu nusi dzi amewo kata da asi do wu le Eue duk'o la me.

2. Ne wohe a devia de go le ηkeke ényia gbe dze la, woklaa jometo siwo katâ te de ame nu la kple xolowo va foa fu de afe si me wole devia he ge de 'go le la le ndikanya: Esi amewo va fo fu vo la, amesi fe azagbe deviaadzê la kong dana de anyigba le xoxnu, eye wodea asi tsi fâce me hlena de edzi, gblona bena: mehe wo de go egbea; tagbeawo kple mamawo kata na kpe ta wo nanc sesie ade tagbeawo kple mamawo kata defe.

3. Wo ta na'he dziwolawo kple forge katâ. Aboka drika, nunyonameawo kata nava to dziwo. Egbegbe la, wotsa devia mla anyi de xoxnu hehlea tsi fâce via de de enu, eye ne eie avi fam la, ame bubu si kpôla, dona gblona be ye'fo devi. Enumake dadaa vaa gblona be ye vie, yeaxce. Amesi fo de via la doa asi nc kavege loo aloo sili'ñ hafi lon'a dea asi le devia nu na dadaa. Ne vidadaa xê devia alea vo la, ekema vitoa naa aha amewo katâ eye amesiamâ dia dzogbenyulê na devia to nunana vovovowo me.

Auatsotso

Ne amea de dzi ñutsuvi eye woxc tso ñkeke enyi dzi heyi ko la, wotsa aua ne. Esia gomee nye woatso hc qade afe ayi si le devia fe avanu nu la qa. Voa, le fiâfa me la, woate'nu atso aua na devia le kodzi abe afeme hâ ene.

Toñçdu

Do sia nye nyãnuvi dzilawo fe nga. Nyãnuwo nga to na nyãnuviwo eye abe auatsotso ke ane la, amesi nya ewoco lae wodina de enu. Esi wonça to na devia vo la, wogblea ka kpuia de de toñçdu la me si wosana. Vi dadaa nga nefimi ñom toñçdu la vasede esime abia kuna.
A Few Ewe Traditions

**Asking for a Wife**

1. Among the Ewe peoples there are many different ways of asking for a woman's hand. For example: The girl's parents themselves promise her to a man or boy they see as being serious, well-behaved and inclined to raise a family. In this case, if a man accepts the woman promised to him in marriage, then he helps out the girl's parents in small ways.

2. However, the one shortcoming to this is that sometimes when the young women grow up, they no longer accept to marry the man promised to them in their childhood.

3. For this reason, some parents prefer to have their sons themselves find suitable women, ask their permission and hear good things about them before they (the parents) ask for their hand. Before they ask for a woman's hand, the man's mother, uncle, or other respected family member sets up a meeting with the woman's mother. When the day arrives, then the requestors get up early to go ask for the woman's hand from her mother or those family members they had already met with.

4. When the woman's mother and relatives finish hearing the words of request, they say they have heard them, will think about them and will give an answer later. When the requestors have gone home, the mother calls her child and asks whether she will agree to marry the man who is asking for her hand. If the woman accepts the proposal, then after two or three days, when the requestors come back, the mother tells them that she has sought the permission of her daughter who agrees to marry their son; therefore, there is no reason to refuse on her own account. She tells them in addition that "it takes two to tango," therefore they should go see the woman's father.

**Marriage**

1. Among the Ewe, when a man is going to take a wife, he buys one or two goats. He has these goats slaughtered and "red pate" prepared for the woman's parents; and they too distribute good things to set among the neighbors. After that, the man--the bridegroom--also slaughters a chicken, divides it into two parts, and sends one part to the woman he is marrying.

2. When night falls, the man sends someone to the father and mother-in-law (telling them) to send his wife to him. The messenger goes and returns empty-handed twice before they give the woman up to her husband.

3. The woman's thought about this practice is that, if they don't do it, when the day of a quarrel comes, her husband will insult her saying he didn't beg her to come into the conjugal home.
Asking for a Wife

Ny3nu Tabiabia

1. Ny3nu tabiabia fe monu vovovowo li le Eue dukawo dome. Le kpojeni me: Ny3nu dzilawo nutu doa wo via nugbe na ntsu alo dekakpui fometo si wokpo be efe mo vena, nontome nyui le esi eye woava he fome la. Le go sia me la, ne ntsua de lo de nyonuvu si nugbe wodo de de dze dzi la, ekem enca kpekpedenufu viviwo wom na nyonuvia dzilawo.

2. Ke afoosedede deka si le esia me lae nye be yeadeyoi ne nyonuvia wo va tsi la, wo megalona be yewoade ntsu si wotsa yewo na le djeime la o.

3. Le esiata dzilaa dewo la wu be yewo vi ntsuviwo nutu nakpo nyonuviri siwo nyo na wo, wo bia gbe wo eye wose nya nyuia de tso wo nu la hafi yewoabia eta na wo. Hafi woaibia nyonuvia de ta alea la, ntsuviwia dada, nyruiu alo fometaa de si dze bubu la yina doa nyaza nyonuvia dada. Ne nkekeja do dzi la, ekema nyonubialala siawo fca foqili qabiaa nyonuvii la ta le vinca kpl kpl fometo siwo wodi da qi la gbo.

4. Ne vi dada kple etawo se tabianyawo wc la, egblona be yeese, yeabu enu eye yeado nu na wo emegbe. Ne nyonubialawo dzo yi afeme la, vino la yoa via, eye wobiane be elo be yeade ntsu si le eta biam la mahâ? Ne nyonuvia lo de fojoa dzi la; ekema le nkeke eye alo et3 mege, ne ametabialawo gava la, vino la gblona nawi wena, esi yebia gbe ye vi la, eya há la be yeade wo vi ntsu la, eyata gbegea deke mele yea ye nu o. Egblona kpena de enu na wo be d0 deka medizia vi o, eyata woayi de vi fofo la gbo.

Sroodde

1. Le uedome ne ntsu le ny3nu kpl ge la, eflea gbo deka alo eye. Enana wowua gbo siawo eye wodaa dznkple dona de nyonuvia dzilawo eye woawo hâ ma nuqdwa vivivi na koma metowo. Esia megbe la, ntsu, nyonudela la gawaa koklo deka eye womaa eme de akpa eye tsoa akpa deka dona ny3nu si dem wole la hâ.

2. Ne fié do la, ntsuvu la doa ame doa de toa kple luxoa wena woakplo ye sro la vo na ye. Amedodo dene zi eye trona gbona fuflu, etoia hafi wodaa asi le nyonuvia nuti na sroa.

3. Nyonuvia fe susu le esia wowa nutie nye be, ne yemewo nenema o 1 ekema le dzrewogbe la, ye sro ntsua ndzui na ye be yemege ak na ye nyonua hafi yeva atsufe la o.

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General Skills

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

TECHNICAL SKILLS
Technical Skills

Going to Meetings and Making Speeches

Salutations and Introductory Phrases:

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

Beginning a Speech:

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

Closing:

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

Gbedrowowo & Kpokplovideme:

1. Medo gbe nami katā.
2. nụtifula nami. (Le ọdekawowo me.)
3. Ago nami.
4. Enye dzidżo gà dë nam be, amesiame va fo fu ñe afisia.
5. Mele akpe manjagble gà dë dem nami katà dë miafe vàva la ta.
7. Miafe takpekpe fe nyati enye be, míafo nu nami tso miafe sukuviwo, dętugbiwo, dękakpuiwo, fe agbenço nuti, vevietc enye lámese nyawo nuti.
8. Nòvi todolà veviewo esiawoe nye nya siwo mìehe ñe nami. Ne babia le ameače si la, atẹnu abia fàa.

Gbèfaadède fe Gòmedzedede:

9. Nya fùu mele asinye o. Vọa mate gbe agbió be...
10. Menye Amerika Iọsìnu dòwọla eye wọdọm ña be mava wọ dů le miafe du me.
11. Mele akpe dam nami do ñgo ñe miafe Iọsìnu nyuie ta.

Le Fia Gbọ:

12. Se nedo fìa gbọ be mado gbe nẹ.
13. Se nedo fìa gbọ be etṣọ la madże donye wọwọ gôme kple dukwọ.

Nuwuwu:

Technical Skills

Construction

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

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

9. tu agbaxc vie
10. di gagblalawo
11. xotutudjdotata
12. xo dzidzewo
13. blu simiti
14. do gamedokpewo
15. konu/gbedodoja
16. kpe meme/kpe fofo

1. Na nyanuwo na ku tsi nami.
2. Tsi vc le tome. Miayc commandã.
3. Miado simiti le Lome.
4. Amewo woayl de simiti.
5. Simiti le agbaxc me.
6. Megado kpe o.
7. Ameka gbo miayl kpo ati le?
8. Afikae woqum mexc asi le o?
9. Amekae atenã akpc gablalawo namí?
10. Dzidzewo ado kpedolawo de qa ml.
11. Ameka atenã axie xotutudjdotata?
12. Xcslia je kekeme enye nene?
13. Efje didime de?
14. Efje kokome de?
15. Amekae nya simiti bublu?
Construction

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

1. The apprentices will be making bricks.
2. The children will bring dirt to fill in the holes.
3. The carpenters have finished cutting the wood.
4. Put up the beams.
5. Only the corrugated iron is left (to do).
6. There is enough money to do crepissage and to paint.
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<tr>
<td>1.</td>
<td>anyigba ne so</td>
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<td>2.</td>
<td>te anyigba</td>
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<tr>
<td>3.</td>
<td>tso atiwo/lá atiwo</td>
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<td>4.</td>
<td>da akpale</td>
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<tr>
<td>5.</td>
<td>gba xo</td>
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<td>6.</td>
<td>wá plasta</td>
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<td>7.</td>
<td>sí akalo</td>
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1. *Dsoroviwo nana ke fon.*
2. *Deviwo aku ke axe dowo.*
3. *Atikpalawo lá atiwo nso.*
5. *Ekpotó zingi.*
### Technical Skills

#### Digging Wells

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>1.</td>
<td>well</td>
<td>9.</td>
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<tr>
<td>2.</td>
<td>water level</td>
<td>10.</td>
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<tr>
<td>3.</td>
<td>divining water</td>
<td>11.</td>
</tr>
<tr>
<td>4.</td>
<td>rope</td>
<td>12.</td>
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<tr>
<td>5.</td>
<td>shovel</td>
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<td>6.</td>
<td>hoe</td>
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<tr>
<td>7.</td>
<td>bucket</td>
<td>15.</td>
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<tr>
<td>8.</td>
<td>ladder</td>
<td>16.</td>
</tr>
</tbody>
</table>

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

Vudokuku

1. vudo
2. tsi xaqe
3. tsi didi
4. eka
5. sofì
6. agblenu
7. tokpo
8. atrakpui
9. ku
10. ke deqo
11. didi
12. yi to
13. to yiyl
14. edo
15. keke
16. akeke

Miedi be miaku vudo de afisia.
2. Miateh adi tsi a?
3. Melé tsi tefe nyuie age dim.
4. Wotso ka, tokpo, sofì kple agblenu ve a?
5. Ele yiyl hafi a?
6. Ke deqo ne so vie.
7. Aleke efe to yiyl le fifia?
8. Doa ne keke de dzi.
Digging Wells

1. to deepen
2. rock
3. to break through, pierce rock
4. to set off dynamite
5. to run dry
6. clear water

7. to be full of water
8. to do masonry
9. leak
10. to leak
11. muddy water
12. salty water

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

7. vudo yo kple tsi  
8. kpeŋŋo  
9. gago  
10. ele sisim  
11. tsi wo baba  
12. dze tsi

1. Ne goglo wu.  
2. Ekpea ṣe xe mo nami.  
3. Miatenu aŋe a?  
4. Amekae nya ḥu mumu Ṽuti?  
5. Tsi dzina eye wo gavna.  
6. Amekae ḥo kpe a?  
7. Afika gagoa ṣe?  
8. Miafe tsi ko Ṽnuie.  
10. Miafe tsi ve dze Ṽuto.  
11. Miatenu awo pɔmpi a?
Technical Skills

Raising Chickens

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

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

Koklononyinyi

1. koklonɔ
2. koklotsu
3. atsuodonɔ
4. koklokpa
5. tsonofe
6. nufufo
7. nukuwo
8. atikewo
9. adza
10. azi3do3o
11. azidodo
12. vifofo
13. kokloviwo
14. efu
15. atotsu
16. la wo fe doyoła

1. Koklo hatsotso kae nye esia?
2. Koklotsuwo le dzre wɔm.
3. Wo mele koklonɔwo llam o.
5. Miena ebli, efo, mali miafe koklowo.
6. Miefone de anyigba le wofe nufufo.
8. Koklo siawo le azi ɗɔm.
9. Esiawo le azi ɗɔm.
10. Esiawo fo vi.
11. Kokloviawo fe lamente mele nyuie o.
12. Wol le ni nyem.
13. Efufi mele esia nuit o.
15. Mayo la wo fe doyoła neva kpo mi ɗa.
Technical Skills

Raising Rabbits

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

1. My male rabbits aren't mating with the females.
2. How many babies did she have?
3. Who can build us some cages?
4. Mix this medicine into their water.
5. Can you find some good grass for us?
6. Take off the skins so you can send them to Europe.
7. This one's eyes are bad.
8. It's ears are full of wax.
<table>
<thead>
<tr>
<th>Famizinyinyi</th>
<th>1. famizi</th>
<th>2. famizinco</th>
<th>3. famizivi</th>
<th>4. gadza</th>
<th>5. nduufe</th>
<th>6. tsinofe</th>
<th>7. efu</th>
<th>8. ñe agbale</th>
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<tbody>
<tr>
<td></td>
<td>Famizitsu nyemwo mele famizinowo liam o.</td>
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<td>2.</td>
<td>Vi nenie wodzi?</td>
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<td>3.</td>
<td>Amekae atene auo gadza nami?</td>
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<td>4.</td>
<td>Ge atike sia de tsime nawo.</td>
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<td>5.</td>
<td>Miateku akpo gbe nyuie nami a?</td>
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<td>6.</td>
<td>Mide agbalewo alebe miatsco aqo de yevu de.</td>
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<td>7.</td>
<td>ñku menyo na asia o.</td>
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<td>8.</td>
<td>Ñe to dze akpa.</td>
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</tbody>
</table>
## Raising Cattle

1. anemia
2. vaccination
3. abscess
4. worms
5. vermifuge
6. sprain
7. fracture
8. to plaster
9. castrate

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

Enyinyinyi

1. enyitsu
2. enyino
3. enyili
4. nyintsji nala
5. enyila
6. ekpo
7. ezoti
8. asike
9. tsetsemu
10. tete
11. abui dodo
12. nutete
13. voklui
14. vokluitike
15. dpli
16. nene
17. de akalo
18. te

1. Enyitsu sia fe lâme le nyuie.
2. Enyino sia dzi vi kpo a?
3. Miele enyino siwo na natsi dzim o.
4. Amedewo lona enyi si dê kpo.
5. Enyi fe kpekpe ye wo dzrana.
6. Midê ezo na enyiviwo le ðevime.
7. Esia tsç efe asike dê mi me.
8. Tsetsemu megatsro miafe lâwo.
9. Enyino sia si efu le la te.
10. Esia fe afo fee le megbe.
11. Enyitsu sia fe aqwo gble akpa.
12. Mina woanç abui dom na enyiwo.
Technical Skills

Animal Traction

A. Why should you have oxen do the field work (work in the fields)?

1. So that a man's job is easier.

2. So that less time will be needed. With two oxen, you will work an acre in only four days. However, with a hoe, it will take much longer.

3. So that the abundance of the crops will increase: by doing better work in better time; by increasing the size of the fields.

4. So that the oxen manure will nourish the soil and the crops grow better.

5. So that carrying loads of firewood or water will be easier for the women.

6. So that you can get water from far away for the home and garden.

7. So that you can make a profit on the sale of the oxen. Because they have good meat on them after three or four years' worth of work.
**Animal Traction**

**Mó fe Agbledwó wó kple Nyíwo**

---

A. *Nukata miatsó nyíwo wo agbledwó?*

1. Ne ntsu fe dòwó wó nanc bòbce.
3. Ne nukuwo fe agbsósc dè dzi: tó dò nyuie wó wó le yeyiyi nyuie ađe me; to agblewo fe kekème dè dzi.
4. Ne nyíwo fe mi ana nụdụgu anyigba eye nukuwo awó nyuie.
5. Ne nake kple tsi gba dodronu anc bòbce na nyónuwo.
6. Ne aku tsi le ueme na fome la kple abóme.
Animal Traction

B. Choosing Oxen

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

C. You should choose:

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

B. Enyiwo tiatia.
1. Miatsa enyi eve siwo fe efe nye qeeka.
2. Eye, woatenu awc du deque du na efe ditiwo.
3. Migatsa enyi siwo tsi akpa o. Enyi tsitsiwo fe hehe seunu; le hehe mege le, wowana do le fe kpui me ko.
4. Migatsa enyi siwo metsi o: nusë mele wonuti o, wo metsi vo o, wofe fowo mesure o. Enyi qekekpi si le do wam la metsina o.

C. Miatsa:
6. Enyi siwo lolo eye wo kpena hâ nusë le wo nuti.
7. Enyi siwo kpo lâme nyuie: efuwo kple lâkke woatsi nyuie, afatiwo wuâdo nusë nyuie.
8. Enyi si mateunu aco nyuie o la menyö na dwwâc o.
9. Enyiwo fe cçzame afla ne woatenu awc do nyuie.
10. Zotiwo na kpo nusë nyuie. Wo mateunu abia kokuti de enyi siwo fe zotiwo ne ailo womenyo nyuie o la nûti o.
11. Enyi siwo fe lolôme anye qeeka.
Animal Traction

D. Training Oxen

1. If oxen are well trained a single man can use them and they will work well too.

2. When oxen are in training, or when they're not yet trained, three men should guide them.

3. One man in front; the second man on the side; the third man holding the plow.

E. How does one train oxen?

4. Oxen must be used to being driven by a man.

5. If a man is cruel to his oxen, or beats them, they will be frightened and become nasty.

6. When a man takes care of his oxen, for example he gives them a little salt to eat, the oxen will be calm and more obedient.

7. Thus, after that, you can teach your oxen to carry a yoke.

8. If the oxen don't work for, say six months, they lose their good habits.

9. During the dry season when field work is done, you can have your oxen pull loads.

10. This will insure that they don't lose their good habits.
D. Enyiwo fe hehexxc

1. Ne enyiwo xçe hehe nyuie qe la ntsu qeka, atenugu akpíc wo eye woatenü awo dc nyuie há.

2. Ne enyiwo le hehete, alo womexcé hehe vó o la, ntsu etè woaatenu akpíc wo:

3. Ntsu qeka ancé ngo; ntsu evelia ancé axame; ntsu etšíia aíe agbledemó la.

E. Aleke woáhe enyiwo do?

4. Ele be enyiwo nanj ntsu fe kpoκpíc te.

5. Ne ntsu le nuta sèm le enyiwo nüti alo ele wo ñom la, enyiwo woanu νnǔšm, eye woawó anýra há.

6. Ne ntsu lea be na efe nüiwo la, le kpoκèñume ne náwo edze vie na woàçu la, enyiwo ancé anyi kpoo ado to nyuie.

7. Eye, emegbe la, miafia kokuti fe hehe miafé nüiwo.

8. Ne enyiwo mele agbledemó nüti abe yleti ade o la, woábu wofe nàncme nyüiewo.

9. Le kuçiýi ne agbledwo vó la, woatenu aza enyiwo na agba kuku.

10. Esia ana be womábu wofe nàncme nyüiewo o.
F. A Day's work for the oxen

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

1. Ne n'utsu wo de la, efé āme gbodzona.

2. Ne enyiwo hà wo da la, wo fe āme gbodzona.

3. Mienya be enyiwo hi a geyi wi sogo n'ara tofe nququ ke pkpko.

4. Le dawo si atenu ate dëjì enyiwo n'utị, abe agbienji ene me la, enyiwo mawo de sia awu gafofo atụ le gbedeke o.

5. Ne enyiwo n'ara anyi mba la, mianya ne dê fe āme gbele la, miajoli kple bubu kaba.
Technical Skills

Prenatal Consultations

1. to menstruate
2. pregnancy/foetus
3. to be pregnant
4. giving birth
5. mid-wife

6. text/examination
7. to grow
8. to swell, grow larger
9. to be weighed in pregnancy
10. weighing/weight

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

Nyɔnụ fonwo fe Nuxiṣame Nyawo

1. do le afeme, kpọ yleti, do asi anyi
2. fu
3. efu le esi
4. vidzidzi
5. nyonụ vixela

6. dodokpo
7. tsi
8. ho
9. da fu
10. fu dada

1. Aleke läme le nawo du?
2. Megale dodom le afeme o a?
3. yekáyi?
4. Efu ye le asiwo a?
5. Miateńu awo dodokpo nawo.
6. Nava kódzi zideka le yleti me.
7. Nyonụ vixela afo nu nami tso miafe lämesë kple devia nụti.
8. Agbilo nuxiṣame nwaawo nami.
9. Miava na efu dam.
## Prenatal Consultations

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<tbody>
<tr>
<td>1.</td>
<td>anemia</td>
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<tr>
<td>2.</td>
<td>malaria</td>
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<tr>
<td>3.</td>
<td>to abort</td>
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<tr>
<td>4.</td>
<td>abortion</td>
</tr>
<tr>
<td>5.</td>
<td>womb/uterus</td>
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</tbody>
</table>

1. Malaria can ruin your pregnancy.
2. The foetus grows in your womb.
3. Eat well.
4. Eat meat, eggs, vegetables and fruits.
5. Wear clothes that are good and loose (large).
6. Wear shoes to prevent worms and injuries.
7. Bathe often.
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<td>nyonume</td>
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1. Atiketsi atenu agble wo fu.
2. Devi vukoe tsina le miafe, nyonume.
3. Miku nu nyuie.
4. Nqë elã, azi, amawo kple atikutsetsewo.
5. Miado awu siwo lolo nyuie.
7. Miano tsi lem enuenu.
Technical Skills

Post-Natal Consultations

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

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

**Vinjwo fe nux3ame nyawo**

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<td>2.</td>
<td>en3 nana qevi</td>
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<td>abta sisi</td>
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<td>4.</td>
<td>&quot;biberon&quot; daqa</td>
<td>8.</td>
<td>abui dodo</td>
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</tbody>
</table>

1. Miklpa mia viwo yi qeviwo fe k3dzi.
2. Miada qeviwo.
3. Evina fe no nanà qevia enye nyuieta wu.
4. Biberon alo gatsi foqi atenu ana dolele qevia.
5. Miaq tsi si miqano.
6. Miana no qevi yaseqe fe qeka.
7. Miana nuqduq dolim na qevi la.
8. Ne qevia dze do la eve be woaco alo zagbc.
9. Abui dodo le vevie na dolele fe vovu.
10. Abta sisi xca ame de agbe eye wowu au kple dolelewo.
11. M3 geatewo le si woatenju adidi miafe vidzidziwo de megbe.
12. Miklpa miafe dcylawo.
Technical Skills

Health Beliefs and Practices

A. Meaning and Value of Health

1. What do the people consider a state of wellness to be? of illness?

2. How important is good health?

3. What are the expectations around being healthy; do people consider it natural to be healthy or ill?

4. What general changes in the quality of health do the people desire? for which subgroups? nutrition, disease eradication, sanitation, water supply, longer life?

B. Health Maintenance

1. What beliefs do people have concerning organs and systems of the body and their functioning?

2. What are their beliefs concerning preventing illnesses? do they think it's possible?

3. What are the attitudes to vaccinations and immunizations?

C. Hygiene and Health

1. What are local attitudes and practices concerning washing parts of the body? clothing? teeth? wearing shoes?

2. What are the beliefs concerning benefits of these hygienic practices?
Health Beliefs and Practices

Lamesé Dzixsé Kple Nuñawécu

A. Lamesé fe gómèggé kple efe asíxécw

1. Nukae amewo kpóna be enye lamesé fe nònòmé alo dòlélé fe nònòmé?

2. Nukata lamesé nye nu vevie ñó?

3. Nuka woényle mòkòkòkò na lamesé; ñée amewo buna be lamesé alo dòlélé wonye nusíwo dzóna goógo a?

4. Tòtro ka amewo le didim le lamesé nyawo gome? ña ñéviwo a? ña amētsïsiwò a? nùndúdu a? dòlélé tsotsro, kòkòñenye, tòsina kple agbe didi a?

B. Lamesé lelé de te

1. Dzixsé kae le amewo sì tso ame ñùtìlà fe akpawò kple ñùtìlà fe nònòmé kpakpìe wofe ñòwpwò ñù?

2. Nukae nỳe wofe dzixsé ñé nusíwo xéa mo na dòléléwò? ñéw woxcé sì be'ñùsjà le bòbòcè hà?

3. Aleke amewo susuna tso abòtasiwò ñù?

C. Kòkòñenye kple lamesé

1. Nònòmé ka wòe dze na ñùtìlà fe akpà'ñéwò fe kòkòñenye hà? awúwéó? ańwuó? ańkpadodo?

2. Viðe ka amewo kpóna tso kòkòñenye fe wòñawò me?
Health Beliefs and Practices

D. Disease

1. What are the general beliefs concerning cause, prevention, diagnosis and treatment of illness? Theories of disease?

2. What is the general understanding and attitude to Western medicine?

3. Are sorcerers thought to cause disease? How? Can this be prevented?

4. What diseases can be identified locally? What are their symptoms? How are they treated?

E. Nutrition

1. What foods are available? Seasonal differences; grown or purchased, are they cost-affordable?

2. What foods usually make up the diets among certain groups e.g. children? How are they prepared? Does it vary seasonally?

3. How many meals are prepared each day? How are they served, when eaten? Who eats together?

4. Are foods used to treat disease? To prevent illness?

5. Are certain foods thought to make one stronger?

6. What do the people consider is lacking in their diet?
D. Dolelé

1. Nuka woe nye dzixose blibo tso nya siawo ŋu: dolelé mônunwọ, maxe, sidzedze kple dɔɣyɔ? Nukae amewo nya tso dolelé Ṇuti?

2. Nugme sese blibo kple n省委me kawoe tso ɣeyuwo fe dɔɣyɔ ŋuti?

3. Êe amewo bua be doleléwo tsoa dzọquame alo adzetwo gbo a? Aleke nusia vana eme? Aleke woatenu xe mc na nusia?

4. Dolelé kawoe woatenu ado dzesi be wonye nuto sia me tɔ? Aleke woje dzesiwo le ðo? Aleke woayɔ wo?

E. Nuđuđu

1. Nuđuđu kawoe le afisia? Êe wođona loo alo flena woa? Êe wođena nu siwo xɔ asi vɔa womehiá oá?

2. Aleke wođana wo? Êe nuđuđuwo tona vovo le yeyiyiwo me a?


4. Êe nuđuđuwo wɔa ñe ñe doleléwo dzi mahā? alo xea mc na dolele a?

5. Êe nuđuđu ñewo nana ñusē mahā?

6. Nukae amewo susuna be wohiána le yewo fe ḳuˈuwo me?
Health Beliefs and Practices

F. Food Storage, Preparation and Consumption

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

G. Maternal and Child Nutrition

1. What foods do women eat when pregnant? when lactating? Are they adequate?
2. What are the nursing habits; schedule, supplements, weaning?
3. When are other foods introduced? which foods?
4. Are feeding practices changed when child is sick?
F. Nuqๆuwo dzadzrado, wɔdaga kple ṭuq静静地
1. Aqanu kawo amewo wɔna hena nuqๆuwo dzadzrado?
2. Afika woe wodzrana wo ṭo? na yeyiyi kawo? le nuncia ke me?
3. Agba kawoe wozana na nuqๆu; aleke wokična wo? aleke welena be nawo ṭo?
4. Aleke nuqๆu ṭewo wɔateŋu ńba dɔlele na amewo? Aleke woxea mo na nusia?

G. Vidada kple ṭevi fe nuqๆu
1. Nuqๆu kae nɔnɔnuwo ṭuna ne efu le wosi? Ne notsi le vavam? Dee nusiawo dze a?
3. Ṭekeyi wo dɔлина nuqๆu bubuwo? Nuqๆu ka?
4. Dee woqqlina nuqๆu na ṭevi ne edze dc a?
Health Beliefs and Practices

H. Problems of Nutrition

1. Is there malnutrition in the area? who is affected?

2. Are there diseases of malnutrition? who is affected?

3. Do the diets seem to lack any essential nutrients? what is the cause?

4. Is there a hungry season? when?

I. Environmental Sanitation

1. Water

i. What sources of water are used in the community? For what purposes? does water supply vary by season? is it adequately protected from contamination?

ii. How much water is used for what purposes per person per day?

iii. Are sources contaminated? is the problem of contamination understood?

iv. What are beliefs, attitudes, desires concerning water supply?

2. Waste Disposal

i. What are practices and attitudes concerning fecal elimination and disposal?

ii. What is understanding concerning diseases being spread by fecal contamination?

iii. How are garbage, trash, etc. disposed of? do they prevent health problems? do people understand this health problem?
H. *Nuđuđuđo fe kuxewo*

1. *Dee nuđuđu mesagbo le nuto sia me o a? Amekawo dzie nusia tena do?*

2. *Dee nuđuđu fe manyomanyo na dolele a?*

3. *Dee nuđuđu fe ṣoọ ṣi hu vevie oje wo a? Nukatae?*

4. *Dee doto to ye yi yi wo le a? Yekayie?*

I. *Lamesënyagbo pokpo le nutoame*

1. *Tsé*
   a. *Afikae tsé si wo wana dzo tso? Le nuka ta? Dee tsé sia tsoa tsidzadzancliwo a? Dee wonye tsé si womenana dolele deke ea?*
   b. *Tsé fe agboscoc hiă na amesiane le gbeqeka? Nukatae?*
   c. *Dee dôlekuluwo le tsidzofewo a? Dee wotsona nusiawo kuna de dôlelewo kaka ṣu na a?*
   d. *Nukawoe nye amewo fe dzixose, nncome, dzodro, siwo ku de tsé nana nui?*

2. *Adukpodzi nuwo*
   b. *Gomesese kae le tso dôlelewo baba le afoziwo fe bemalémalé ųu?*
   c. *Belele kae wotsona na dudjowo? Dee woxena mo na lamesë fe kuxewo a?*
   d. *Dee amewo se dudjowo dzadzrađo fe kuxewo sia gome a?*
Health Beliefs and Practices

J. Health Systems

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

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

K. Family decision-making

1. Who generally makes family health decisions? what to do when someone is sick, whether to take preventive measures, diet, where and when to seek treatment?

2. Is there a typical order in which various family members receive health care?

3. Are family members involved in prevention, diagnosis, or treatment of certain disease?

4. What is the family attitude toward a member who is sick? What aid do they provide?
J. Lamesenyagbo kpakp3 fe doqowo

1. Le de konuwo me
   a. Afemdɔyɔlə kawoe li?  Dee wowɔna mɔxenuwo?  dzesi
donuwo alo dɔɔyɔc a;  dee wɔdɔzi na vía?
   b. Aleke wowɔna wofe dɔwo ɗo?
   c. Susu tɔxe kae le wɔsi ɗe dɔlele ɗutí?  Atike kawo ɗuɗa
wowɔna?  Aleke wowɔna dɔwo ɗo?
   d.  Amekawo xɔna nusiawo dzi eye aleke nye wofe nɔnɔme?

2. Le yevu me
   a. Amekawo kple nukawo le mia ɡbo ɔxɛna miafe kpekepɛdɛnu
le dɔɔyɔcme?  Dɔkita kɔãdzi?  Atike flefe?  Vïdzïfe?
   b. Susu kae le wɔsi ɗe dɔlele ɗutí?  Atike kawo ɗuɗa
wowɔna?  Aleke wowɔna dɔwo ɗo?
   c. Amekawo ɔxɔna nusiawo dzi?  Amekawo mɛxɔna se o?
Nukata?
   d. Nɔnɔme tɔxe kawo mïekpɔna tso amesiawo fe dɔwɔwɔ ɗu?

K. Fomewo fe dzodzro

1. Amekae kpaɔ fome fe lamesenyawo ɡbo?
2. Dee lamesenyawo zɔna ɗe tsitsi nu a?  nɔtsu-alo nɔŋnu a?
3. Dee fomɛtɔwo kpena ɗe dɔlele aďewo fe mɔxexe, dzesinuwo
kppɔle dɔɔyɔc ɗutí a?
4. Nukae fomɛtɔwo wɔna ne ame aďe dɔ le fɔmea me?  Kpekepɛdɛnu
kae wonane?
School Gardening

1. In the school field or garden, everyone can have a garden.
2. Turn the earth well and spread cow manure on it.
3. Make mounds and put the seeds on them.
4. You can plant different kinds of crops in your gardens: vegetables, beans, corn or cassava.
5. When the crops grow and you notice that there are a lot in one place (that they're thick), you can thin them out. This allows the remaining ones to do better.
6. Water is of the first order. If the plants don't get enough water, they can't do well.
7. If it's raining you don't have to water your crops.
1. Le suku fe agble alo abo me la amesiame awo efe abo.
2. Miaku anyigba nyuie eye miaku enyi mi koe edzi.
3. Miafo kpo eye miafo nukuwo dhe edzi.
4. Miateu ado nuku vovowo dhe miafe abowo me: amawo, ayi, ebli alo agbeli.
5. Ne nukuwo mie eye miekpa be wosgboc dhe tefe dekia la miateu aho dhe le woncewo gboc. Esia ana be mamleawo awo do nyuie.
6. Etsi enye nu gbato. Ne etsi mele nukuawo gboc dem nyuie o la, wo mateu awo do nyuie o.
7. Ne etsi le dzadzam la mehi be miagawu tsi miafe nukuwo o.
Taking Care of Water: Wells, Dams and Latrines

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

Etsi fe Belele: Vudo, Anyikpo kple Afadzi fe Nyawo

1. Ne anyikpo fe tsi de ade la mieganoe o.
2. Miđa tsi hafi ano, elabena dolelé le tsi sásra si va tote de tefe ñeka me.
3. Ne miđa tsi la dôlekuwo aku keŋ.
4. Tsi ṭađa alo tsi si wozró kple tsizróñu la nye tsi nyuie de vevieto na vifëwo.
5. Mieganya nu de anyikpo me o.
6. Eye ne atɔ alo abi le ame aðe ṭuti la megatsce de tsi la me o.
8. - Vudo manɔ afisi medidi le afɔdzi gbo o.
9. Vevieto vudɔ manɔ balime eye afɔdzi ana totame o.
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