The Akebu language is spoken in South-Western Togo in the district of Akebu and as well in some towns of the Togo Ghana borderland. It is a minority language and has about 53000 speakers. In structure, Akebu is a Central(or Mountain) Togo language(Westermann 1954) and is part of the Ka-group of this language family(Heine 1968a). The Akebu speakers themselves call their language “kəə-kpəə-ke”, their land “e-kpəə-ke” or gbəə-kən-da”, and their people “e-kpəə-fə” or “kəə-fi-ye”
The name Akebu is not solely used by the neighbouring ethnic groups such like Akposso, Adele, Ana, Adele, Anyanga, Ewe, Akan, but also in the public administration.

There are few documents on the Akebu language, the first article on Akebu was published by Wolf(1907) in rendering a view of the Akebu grammar, Heine(1968) describes the phonology and the noun class system in the framework of a comparative discourse on the “Togo Remnant Languages”. After the mentioned sources, it has taken long time before counting with new studies on Akebu, the only notable sources on Akebu are an unpublished dictionary with roughly 11, 800 entries Koffi (1981), “Language and Culture Contact in Africa” A study of multilingualism by the Akebu in TogoKoffi (1984), “The Itinerary and Integration of the Loan-words in the Togo Remnant Languages”. A example based on the Akebu(koffi 1998), “Noun Classes and Consonant Alternation in Akebu(kəə-gbəə-re-ke)”, Anne Storch & Yao Koffi(2000) presenting the features of the Akebu grammar. The present article deals with the features of pronouns draws mostly on comparisions with the Wolf (1907).

Due to the scarcity of sources on Akebu, I resort in some paragraphs to a comparative work on the pronouns in Ewe, Twi, Fongbe to analyse the pronouns and their features in Akebu.

I. Inventory of the pronouns in Akebu

1Sg. máá, mé, méé, mə, mí, mó, mú, n, nə, mə, nəŋ, nĩŋ, nóó, nó, nũŋ
2Sg. ā, ē, ō, lə, lè, lèè, ləə, ġlə, li, lə, ləə, ləə, lū
3Sg. lá, láá, lé, léé, lə, ləə, liŋ, lō, lō, lō, lō, lō, kəpə, nwə, nwə, wə, wū
1Pl. kə lá, kə lé, kə lə, kə ləŋ, kə lō, kə lũŋ, lá, lé, lə, lō
II. Subject pronoun

The subject pronoun displays different phonological forms that phonetically agree with the verb. Besides the verbal combinations, the single verb and also the morphology of the subject pronoun are determined by the final vowel of the verb (Wolf 1907: 798-801). The following examples illustrate the various occurrences of the subject pronouns in Akebu:

(1) a. **náá táá**
   1SG-like
   `I like`

   b. **néé rí**
   1SG-eat
   `I eat`

   c. **nóó kóò**
   1SG-go
   `I go`

The negation marker for the 1SG is built with, m∂ n∂ŋ or n n∂ŋ whereas the tonality of the vowel ơ as well as the negative form are determined by a mid tone:

(2) a. **n n∂ŋ wi**
   1SG-NG-to take a shower
   `I don’t take a shower`

   b. **m∂ n∂ŋ kóò**
   1 SG -NG-go
   `I don’t go`

The subject pronoun 2SG has two phonological forms, which are also determined by the final vowel sound of the verb. Furthermore, Habitualis, Ingressiv or Intentionalis are built with the particles ā, ē, ō:

(3) a. **ā láá nià**
2SG-HAB-lie
‘you lie’ (you are used to lie)

b. ō lóó fú kp∂kp∂-w∂
2SG-ING-buy
‘you want to buy sugar’

The negative form of 2SG Subject pronoun is alike the 1SG determined by the tone it demands. Thus, the different forms of the negation are expressed by the mid tone:

(4) a. ē lɔŋ ti lɔrí-y∂
2SG-NEG-to go by car
‘you won’t go by car’

b. ō lʊŋ tɔŋ è-nyì
2SG-NEG-help
‘you won’t help the people’

The 3SG subject pronoun displays alike 1SG./2SG different phonological forms, which are in agreement with the verbal final vowel, these phonological forms serve as markers of Habitualis or a given intention-related situation. Nevertheless, the 3SG has a marker w∂, nw∂ to index an object.

(5). a. lɔ fʊrʊ
3SG-kommen
‘he/she is coming’

b. w∂ lé fiē
3SG-cook
‘it is cooked’ (it is ready)

The 3SG is omitted when it is related to a past action, the past action is marked by the tones that the final vowel of the verb bears. Hence, the high tone and the mid tone (l∂, lì, ló, lú, rú) determine the construction of the 3SG when expressing a preteritum and perfectum:

(6) a. dì lì
3SG-PRET-eat
‘he/she ate’

b. kó lú
3SG-PERF-go
‘he/she went’
c. kō rú
3SG- PERF- can
‘he / she could’

Alike the 1SG and 2SG the building of the negative form of the 3SG is expressed by the particle lɔŋ and the mid tone:

(7) a. lɔŋ wè
3SG-NEG-cry
‘he / she doesn’t cry’

The 1PL is expressed by lɔ, especially to build the focus, the focussed element is placed at the beginning of the sentence accompanied by the reduplication of lɔ and a postposed focus marker wè.

b. lɔ  lɔ  lɔ∂ wè
1PL- lɔ -FOC
‘We are the ones’

The negative form of 1PL is composed of kɔ and lɔŋ:

(8) kɔ lɔŋ yō
1PL-NEG-dance
‘We don’t dance’

The analysis of the pronouns in Akebu is tied to the tonal analysis, too. For example, the subject pronouns for 2PL positive and the negative form are segmentally identical but they bear different tones, i.e. nɔ ‘you + positive’ (high) and nɔ ‘you + negative’ (mid to), compare Westermann(1944:4). The following examples illustrate how the high tone and the mid tone, generate different grammatical aspects:

(9). a.nɔ nɔ cáá kērī- wɔ
2PL- cook- eat
‘you have cooked’

b. kɔ nɔŋ kpəŋ
PART-2PL-NEG- farm plough
3PL subject is formed by the particles \(p\), \(np\). Alike the other subject pronouns the tone switching bears a grammatical function relatively to the expression of the negative and the past forms. The particle \(p\) describes an ingressive situation. \(np\), serves to build the focus, here also there is a reduplication of the subject pronoun:

(10) a. \(p\) lō fùrū
3PL-ING-come
`They are coming`

b. \(np\) fō lé wi
3PL- PAST- to take a shower
`They are the ones who took a shower`

II. The object pronoun

In Akebu the object pronoun is postverbal. The object pronoun is identical in form to the subject pronoun. The only difference occurs in the tone contours, which permit a distinction of tenses tied to 1Sg, the 1Pl, the 2Pl referents agreeing with the ending verbal vowels. Following examples illustrate the change of the tones and consequently the grammatical functions that the tone-bearing units conduit:

(11) a. yā lá táfú m∂
3SG- SUBJ- PROG- VERB-1SG-OBJ
`he / she  uses me`

b. lā táfú m∂
3SG-PERF-VERB-1SG-OBJ
`He / she has used me`

The following two utterances are indentical in form, but the different tone contours describe two different situations, in situation 12a the object pronoun l∂ is a normal high tone which implies an actual situation whereas the object pronoun in situation 12b bears a slightly higher tone and therefore related to a past situation:

(12) a. \(p\) rē l∂ sicierí
3PL-VERB-1PL-OBJ
`they are treating us well`
In the examples 13a and 13b the past marker is obviously expressed by a high tone stress:

(13) a. lbrì-yà rē p∂
AUTO- NOUN-SUFF-VERB-3PL
‘the automobile carries them’ (they go by automobile)

b. lbrì-yà r∂ p∂
AUTO-NOUN-SUFF-PERF-VERB-3PL
‘They automobile carried them’ (they went by automobile)

III. The possessive pronoun

Westermann (1949:21) observes that in the Togo Remnant Languages (Ghana Togo Mountain), the possessive pronouns can be as well preverbal as postverbal alongside with substantive class markers for the living beings(y∂, f∂) and possessers t∂,l∂,
(compare, Westermann, 1944:16; Westermann, 1949:21)

(14) Preverbal possessive pronouns

a. m∂ kâ- y∂
1SG-POSS-car
‘my car’

Postverbal pronouns

b. kú l∂ t∂-y∂ or kú l∂ t∂
House-3SG-POSS-father
‘House its father, father of the house
‘male owner or chief of the house’

c. kú l∂ lé- y∂ or kú l∂ l∂
House-3SG-POSS-mother
‘House its mother, mother of the house
‘female owner or chief of the house’

In the linguistic descriptions of possessive, the issue of inalienability and alienability concerns whether a nominal entity holds an intrinsic
relation with its possessor or is relatively independent in its existence). Therefore, an alienable possessive relation imposes possessive relations between entities that are relatively independent in terms of their existence. Inalienable nouns include “body parts, body pain and body fluids, kinship, ethnic groups and certain concrete possessions like houses and clothes, towns, countries, as well as certain abstract possessions like language and memory.

In Ewe the inalienable and alienable possessor precedes the possessum, the inalienable and alienable possessive pronouns marker is built by the particle fé. The inalienable possessive describes the intrinsic relation between possessor and possessum Pasch (1995:64-65), Essegbey (1999:64-65). In Akebu both inalienable and alienable possessive occur also before the possessum.

(15) inalienable relation
a. lé nímí-r∂
2SG-POSS-eye-SUF
‘your eye’

alienable relation
b. p∂ lo suku-y∂
3PL-POSS-school-SUF
‘Their school’

f. alienable Relation
lá yáwá-y∂
1PL-POSS-plate-SUF
‘Our plate’
The relations of ownership in Akebu are built by the possessive markers \( \text{nēn} \) in agreement with the possessum and its substantive class suffixes. The possessive marker \( \text{nēn} \) focuses on the identity of a relation of ownership when it there is a need to characterize it among many other possessive relations = relation of ownership(e.g. my house), body-part(e.g.my leg), or kinship(e.g. my mother).

(16) a. \( \partial \ \text{lō} \ \text{lā wēci-ýd} \ \partial ? \)
    Whom does this watch belong??
    \( \text{mō nēn} \), it is mine
    \( \text{lā nēn} \), it is yours
    \( \text{nā nēn} \), it is his/her

b. \( \partial \ \text{fōŋ lá cīke-ýd} \ \partial ? \)
    Whom dog is this?
    \( \text{lāā nēn} \), it is ours
    \( \text{nō nēn} \), it is yours
    \( \text{pō lá nēn} \), it is theirs

c. \( \partial \ \text{lō lē fī-ýd} \ \partial ? \)
    Whose child is this?
    \( \text{mō kpeē le fī-ýd} \)
    It is my aunt`s child

(Here, we have an adnominal possessive relation in which the possessor is the head of a noun phrase and the possesum is a modifier whereby the possessive relation is expressed by \( \text{mō}, \text{lē} \))

IV. Reflexive pronouns

The reflexive pronouns occur in many West African Languages and are built with the body part `body/self` and the appropriate genitive pronouns. In Ewe the reflexive pronouns are built by combining dokui `self` or \( \text{nuti} `body` followed by the appropriate genitive pronoun (compare, Essegbey, 1999:48). The reflexive pronouns in Ewe is illustrated by the following examples:

(17) \( \text{me-si} \quad \text{dokui-nye} \)
    1SG- PERF-(cut)wound  1SG one`s self
    `Ich have(cut) wounded myself`

    \( \text{nuti-nye} \quad \text{le} \quad \text{nye} \quad \text{fie-m} \)
    body-1SG  AUX  1SG itch- PROG
    `My body is itching`
In Twi the reflexive pronoun is built by combining the part hõ `self` followed by the appropriate genitive pronouns (compare Christaller 1964:41) with a list of the reflexive pronouns: mehõ, wohõ, nehõ, yẽnhõ, mohõ, woňhõ, myself, etc.

odo nehõ, he loves himself, yedo yẽnhõ, we love ourselves

(18) m-a-prá me-hó
1.SG-PERF- wound 1.SG-body
´I have wounded myself´

me-hó ye me hene
1SG-body make-1SG-OBJ 1.SG itch
´My body is itching´

In Akebu the reflexive pronoun is built by the appropriate genitive forms in combination with we or we-wơ, wεlen-dơ=(body) mơ,lơ,lơ pơ, etc. The reflexive pronouns in Akebu can be built with the three forms we or we-wơ, wεlen-dơ but we has more appearances:

(19) ná nyáánơ mơ we
1SG-(cut) wound-POSS-body
´I have(cut)wounded myself´

kơ löó fű láá we
2PL-respect-POSS-body
´We respect each other´

ā láá táá lá wεlen-dơ
2SG-HAB-love-POSS-body
´You love yourself´

the reciprocal form in Akebu is built by the plural form of we whereby the plural suffixe of we- wơ (ā-we-ơ) is omitted, thus ´ā-we´ actuates as ´body´and refers to ´each other´:

(20) pơ löó tôn ā-we
3PL-HAB-help-body
´They help each other´

V. Indefinitive pronouns

The indefinite pronoun in Akebu is built by a noun and the indefinite marker ré, dé “someone, somebody, something, some” the indefinite can also be built by the combination of” ré, dé (compare Wolf 1907:800). The indefinite pronoun can occur both at the beginning and the end of a sentence and mostly refers to a general truth, a law, an order or a commandment:
(21)  nyi-yă ré
NOM-SUF- 3SG- IND
Somebody, someone `a certain person`

ciké-yă ré  a-ciké-pă ré
NOM-SUF-SG-IND  NOM-SUF-PL-IND
`a dog, a certain dog´  `some dogs, certain dogs´
wă-ci-kpă ré  ċ-ci-yă ré
PRÄF-NOM-SUF-SG-IND  PRÄF-NOM- PL-IND
`a tree, a certain tree´  `some trees, certain trees´

dé lō fūrū
IND-PROG- come
`somebody is coming` (when somebody is awaited by other people`).

Akebu has another Indefinitive pronoun marker which is built by the particle n and the past form of the verb di or ri `call`.

(22)  pî n di n pî
Child-3SG- called child
`every child, who is called child ` (every child)

dô n di dô
Horse-3SG- called- horse
`Horse which is called horse` (every horse)

wă-ci wă ri wă-cî
tree-3SG- called- tree -3SG
`Tree which is called (every tree)

ji n di n jî
Day-Part-called-day
`Day which is called day` (every day)

VI. Demonstrative pronouns

Demonstrative pronouns in Akebu are built by the particles sâ and wē (compare Wolf 1907:800) whereby sâ is a non-distant demonstrative whereas wē is mostly a distant demonstrative, but the latter can also fuse as a non-distant demonstrative pronoun when it refers to topicalisation. Moreover, the plural form is exclusively built
by *wé* and applies for non-distant demonstratives as well as for
distant demonstratives, the demonstratives order occurs at the end of
the nominal phrase.

(23) **pi-yɔ sã** or **pii-sã**
    Child-SUF-DEM
    ‘This child’

**e-fi-fɔ wè**
PREF-children-SUF-DEM
‘These children’

**tiɔ-yɔ wè lá tɛɛ-kɔ**
    Woman-SUF-TOP-POSS-farm-SUF
    ‘The farm of this woman, this woman´s farm’

**VII. The relative pronouns**

Bole Richard remarks in his work on Ewe that the relative pronoun
connects the main clause with the subordinate clause the relative
pronoun plays also a complementary role for the determiner element
in the main clause Bole-Richard (1983:241)

(24) **mãgɔ kè dɛviá dʊ ì vivi**
    Mango-3SG-OBJ-Child -PERF-ADJ
    ‘The mango that the child has eaten is sweet’

In Akebu the relative pronoun is also a connection between the
substantive in the main clause and its reproduction in the subordinate
clause whereby the relative pronoun is built by the particle *wɔ* and
the demonstrative or the topicalised element:

**kɔsɔ-ɔ-fi-yɔ wɛ nɔɔ kɔ wɔ**
    Young man -SUF-TOP-3SG -go- PART
    ‘the young man who is going there’

**ɔrɔ-ɔ wɛ nɔ fʊ wɔ**
    Horses-SUF-DEM-1SG-buy-PART
    ‘The horses which I have bought’

If in the relative clause another main clause follows, the particle *wɔ*
is omitted at the end of the relative clause. The ensuing main clause is
built with the object pronoun of the prior main clause.

**wãnkũ-wɔ wɛ nɔ fʊ wɔ lɔɔ fɔnɔ**
    HOE-SUF-TOP-PERF-buy-3SG-NEG-ADJ
    ‘the hoe that I have bought is very good’
VIII. Wh- words and Wh-phrases

Lefebvre & Brousseau (2002:72) find various forms of Wh- words or Wh-phrases in ‘A Grammar of Fongbe’. In the description of the grammar features of Fongbe, they come to the statement that the model of questioning is based on the combination of a noun and the pronoun. Following are some examples:

(25) a. (é)-té or âni
   ‘what? what?’

   b. à xɔ (e)- té
   ‘what did you buy?’

   c. mɛ té
   ‘the person, who’

   d. nú té
   ‘the thing, that’

The model of questioning found in Lefebvre & Brousseau (2002:72) ‘A Grammar of Fongbe’, occur also in Akebu. The ‘Wh- words and Wh-phrases’ in Akebu are used to designate localities, time expressions and possessions that are built by the combination of two pronouns or adverbial composition, for instance the combination of pronouns or adverbial forms to designate a special field of life or a period of time:

(26) a. dɔ fɔŋ?  b. dɛ tsi
   ‘where, from where, to where?’ which day, on which day?

c. ɖ lɔ? oder  d. ɖ lɔ ni lɔ wɛ’?
   ‘who?’ ‘who-3SG-TOP who is there?’

e. ènì fɔŋ?
   ‘time which?’

f. pi-ʃɔ fɛŋ?
   ‘child- SUF- which’

‘which time?’

‘which child?’

f.  mɛ-yɔ fɛŋ?
   sheep- SUF- which

h. n kɔ ku tɔ?
   ‘because of what?’

‘which sheep?’

‘why’
Based on the examples above, it can be observed that Akebu
disposes of many possibilities to build Wh- words and Wh-phrases
and questioning particles which serve accordingly to the context to
identify human beings, animals and things singled out from a group
or a quantity, the Wh- words and Wh-phrases take various forms
also accordingly to the substantive classes.

IX. Imperative, request forms

This paragraphs has as subject the different forms requesting forms
or ways to transmit an order, a request to the addressee or a group of
persons who have to carry out an action that is transmitted by the
order or request bearer. Akebu resorts to a combination of pronouns
and a verb form to build the imperative or request message.

An order given to 2P.SG can be built by the conjugated verb form or
by a verb form that preceded by an order or request form:

(27)

kō go !
mō kō go !
mā kō nyārō wō go home !

For the 2.PL Akebu disposes of two forms which are built by two
particles composed of the request form and a verb form:

(28)

nā pō come!(when addressing a group)

The request form is built by the request marker māā(let) and the
pronoun to which māā refers whereby the verb form occurs after the
combination of māā and the referred pronoun:

(29)

māā mō nō wī let me take my bath
māā nwō nō kō let him go
māā fō réyi let them quiet(don’t disturb them)
The coartive form is built by the verb $p$∂(come) and the particle $k$∂ which can be used for the 2.PSG and the 2.PL and also the particle $n$∂, the verb $p$∂(come), the coartive form is anteposed to the verb:

(30)

$p$∂ $k$∂ $l$∂ $y$∂ $l$∂ $o$∂ $y$∂ let’s dance

$n$∂ $p$∂ $k$∂ $l$∂ $y$∂ $o$∂ let’s dance

An other characteristics of the imperative, order or request forms in Akebu is the accord with the pronouns, the substantive classes and the tone bearing units which play an important role which consists in distinguishing the 1.SG, 2.SG, 3.SG, 1.PL, 2.PL, 3.PL in the expression of the order or request. Bole, Rémy-Richard (1983:319,320) finds the same characteristics in the imperative, request forms in Ewe:

(31)

j∂ go !
mí j∂ let’s go !
mì j∂ go!(when adressing a group of persons)

Moreover, the imperative, requests forms have a wide touchfield which transmits human feelings, wishes, nad not solely orders and invitations to a common action but also express encouragement(optative), serach for God’s blessing and protection(injunctive):

m∂ ny∂: courage! carry on!( encouragement and wish of success to somebody, 2.P.SG).

The verb ny∂: to do one’s best, to carry on, it is wish or an encouragemen addressed to somebody who needs more courage to complete a work or a deal, etc.

w∂r∂k∂- y∂ $n$∂ $s$∂m∂ l∂ may God be with you, may God follow you

The verb $s$∂m∂: follow, transfers in this context the prayer of a person or a group of persons towards another person who undertakes a project or who is doing a work which demands a lot of luck and God’s protection..

X. Logophorics
In Fongbe the logophoric pronoun ́émí occurs only in connection with the verb ́dó(say) or as an object marker which introduces a verb belonging to the group of ́say´.(see, Lefebvre und Anne-Marie Brousseau(2002:78-79), in this context the authors have established a list of verbs which introduce a logophoric form:

(32) Fongbe:

a. do to say  b. kén to bet
c. kán byo to ask  d. gbé to refuse
e. yí gbé to answer  f. tún to know
g. flin to remember  h. di to believe
i. lin to think  j. dó nükún to hope
k. wón to forget  l. jló to want
m. dó àkpá to promise  n. gblón àdán to threaten
o. sè to hear  p. m to see
q. zn to command  r. kú dló to dream
s. m to deny  t. xwlé to swear

Following are two examples of logophoric forms in Fongbe(compare Lefebvre & Anne-Marie Brousseau (2002:79):)

(33) ́émii hwlá Àsíbá sín gbó́
LOG- hide- Asiba GEN-goat
(it has been said) that she hid Asiba’s goat

ùn mò Siká é / émì hù Àsíbá sín gbó́
1SG Sika 3SG / LOG kill Asiba GEN Z
“I saw Sika. She killed Asiba’s goat.

In Ewe the logophoric forms are not only expressed through verbs ranged in the category of ́say, think, know, acknowledge, want or refuse, deny’ but also through the pronoun yè+verb(logophoric related) for the singular form and yè-wó+verb(logophoric related) for the plural form, all the logophoric pronouns are initiated by the particle bé (compare, Westermann (1907:57), Pasch(1995:66), following are two examples of logophoric forms in Ewe Pasch(1995:66):

(34) ́è-bé ́yè-à-vá́
2SG-say LOG- POS-come
‘you say, you will come’ Westermann (1907:57)

tsi bé yè-à-dzà́
water KOMP LOG- POS- drops
‘it wants to rain, it looks like it will rain’ Westermann (1907:7)
In Akebu the logophoric forms initiating the category of verbs referring to a thought, the intention or the wish of somebody, are expressed by é-kínīŋ (he/she/they say that), the logophoric form é-kínīŋ by a pronoun and a verb of the category mentioned:

(35) $m\partial\, l\partial\, é-kínīŋ\, l\partial\, f\partial$
    ‘1.SG-POSS- mother- LOG-2SG-come’
    ‘my mother says, you should come’

$m\partial\, f\partial\, àn\partial\, é-kínīŋ\, nā\, tāā\, l\partial$
    ‘1.SG-POSS- brother-LOG-3.SG- SUB-llove-2.SG-Obj
    ‘my brother says, that he loves you’

In addition to é-kínīŋ (he/she/they say that), Akebu disposes of other particles $\partial$, $n\partial$ to introduce the will, the thought or the intention of somebody else::

(36) $\partial\, l\partial\, m\partial\, r\partial$
    LOG-3SG-eat
    ‘they say, you should eat’

$n\partial\, n\partial\, f\partial\, r\partial$
    LOG-3SG-kommen
    ‘he/she says, he/she is coming’

Alike Fongbe in Lefebvre & Anne-Marie Brousseau (2002:78-79) and many other West African languages Akebu has a range of verbs building logophoric forms

(37) Akebu:
   a. tēŋ          say       b. bēti       bet
   c. pō          question, intend       d. sōŋ         refuse
   e. yīrī        answer       f. cī         known
   g. tāālō       remember      h. lōc nūŋ, hōsē believe
                      
   i. pū yū-ŋō      think       j. mwēŋ nyūŋ-ŋō hope, pray
   k. yū kpe       forget       l. tāā        want
   m. tī          tell, promise       n. nūn        hear
   o. nyī         see           p. kpl fē-wō, kpl sé-yō command
   q. kpe kō-tū-kpe    dream       s. rémī        mean
Moreover, Akebu resorts to logophoric forms (*nyā…rō kō*) to express hope or wish:

(38) *n nyā n ké fí rō kō*

<3SG-LOG 3SG-arrive-LOG>

most important is that he/she arrives (hope/wish that he/she arrives)

*fō nyā fō rō kō*

<3PL-LOG 3PL-arrive-LOG>

most important that they arrive (hope/wish that they arrive)

Logophorics in Akebu are anaphors that are coindexed to the third person (3sg or 3pl.) attributed author of a quotation (of a thought, a speech, an intention), Logophoric pronouns in Akebu are preverbal, the verb agrees with the Logophorics in number.

**XI. Conclusion**

Akebu has for every pronoun a range of morphological appearances which agree with the gender and the number.

Agreement plays an important role in the building of pronouns in Akebu. Alike Ewe, Akan, Fongbe, Yoruba and other West African Languages tones have a grammatical function.

In Akebu a preposition and a postposition of the Possessive is possible.

Reflexive forms in Akebu are built not only by pronouns but also by particles (composed of Subject, verb, possessive, body).

To form a question Akebu uses various particles expressing the identification, property, time specification.

Alike many other Kwa Languages logophoric forms refer to the quotations of an attributed author in a main clause.

**Remarks**

The author would like to thank Prof. Dr. Rainer Vossen (University of Frankfurt / Main) for helping him to find the adequate literature.
XII. References:


Storch, Anne & Koffi, Yao 2000. *Noun Classes and Consonant Alternation in Akebu* (kɔ^-kpɔrɔ-kɔ) Johann Wolfgang Goethe Universität, Frankfurt am Main

Westermann, Diedrich 1907a, *Grammatik der Ewe-Sprache*. Berlin


XII. Abbreviations

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