The late Simon Wellington Dzablu-Kumah (called Mr. Kumah by his colleagues and students) has been lecturer for Ewe at the Institute of African Studies, University of Cologne, Germany, from 1967 to 1983. His two-volume typescript “Basic Ewe for foreign students” has served generations of students – including the first-named editor of this volume – as a basis for learning Ewe.

The typescript has never been printed but used to be photocopied again and again. When – in 2006 – the second-named editor started to teach Ewe at the same Institute, the idea arose to employ modern technics in order to convert the yellowed and tattered two volumes into an internet text which would be useful for the Ewe students of our Institute.

There were several reasons to prepare a completely revised edition of the original text. First of all, the internet version had gained much more interest outside the Cologne Institute than anybody had expected. The second point is that, when working with the book, many inconsistencies and other shortcomings were discovered. The text also underwent modifications and additions in the description of grammatical phenomena that might help to understand them better. The goal was, however, to prepare a textbook for practical purposes; it has never been the intention to produce a linguistic description. In addition, there were critical comments from users from all over the world which we gratefully considered. Finally, a selected bibliography was added. This second edition was thoroughly revised.

We are grateful to Monika Feinen for her technical support.

We hope that “Basic Ewe for foreign students” will serve as a useful tool for teachers and students of this beautiful language.

Köln, May 2015                  Ulrike Claudi and Johannes Ayao Ossey
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A NOTE ON TONE AND ORTHOGRAPHY

Ewe is a tone language, i.e. tonal differences in vowels lead to meaning differences. A high-toned vowel (marked with an acute accent) has to be sharply distinguished from a low-toned vowel (unmarked except with personal pronouns, where low tones are marked with a grave accent). Compare the following examples:

- **nu** ‘mouth, entrance’ : **nú** ‘thing, matter’
- **asi** ‘market’ : **ásí** ‘hand’
- **tɔ** ‘river, sea’ : **tó** ‘father’
- **tu nú** ‘to build sth.’ : **tú** ‘gun’
- **wɔ nú** ‘to do sth.’ : **wó** ‘flour’
- **akpa** ‘sleeve, envelope’ : **ákpá** ‘too’

The merging of high and low tones (usually due to vowel merging) leads to rising (low-high) or falling (high-low) tones. Consider the following examples:

- **è + mé** → **mè** ‘you (sg.) ... not’
- **ná + è** → **nè** ‘for him/her/it’

Rising tones may, however, also occur in words where they cannot be explained by vowel merging. In such cases, rising tones have to be taken for granted and have to be learned just like the high and low tones. Two examples follow:

- **ablɔ** ‘street’
- **tà** ‘head, top; above’

Falling tones do not seem to occur outside the contexts of vowel merging.

The actual pronunciation of tones within a text depends on the phonetic environment (voiced consonants, for instance, have a lowering effect) and can only be learned from a native speaker.

Note that native speakers of Ewe often leave the marking of tones aside. For learners of the language, however, the marking of tones is essential.
The Ewe alphabet has 30 letters:

<table>
<thead>
<tr>
<th>a, A</th>
<th>f, F</th>
<th>i, I</th>
<th>o, O</th>
<th>u, U</th>
</tr>
</thead>
<tbody>
<tr>
<td>b, B</td>
<td>f, F</td>
<td>k, K</td>
<td>ɔ, ɔ</td>
<td>v, V</td>
</tr>
<tr>
<td>d, D</td>
<td>g, G</td>
<td>l, L</td>
<td>p, P</td>
<td>v, v</td>
</tr>
<tr>
<td>d̥, D̥</td>
<td>y, Y</td>
<td>m, M</td>
<td>r, R</td>
<td>w, W</td>
</tr>
<tr>
<td>e, E</td>
<td>h, H</td>
<td>n, N</td>
<td>s, S</td>
<td>y, Y</td>
</tr>
<tr>
<td>ɛ, ɛ</td>
<td>x, X</td>
<td>η, η</td>
<td>t, T</td>
<td>z, Z</td>
</tr>
</tbody>
</table>

All vowels occur also nasalized, marked with a tilde : ā, ē, ē̃, Ĩ, ů, ū.

The following list gives an impression of how to pronounce the sounds of Ewe:

<table>
<thead>
<tr>
<th>a</th>
<th>as in cut</th>
</tr>
</thead>
<tbody>
<tr>
<td>b</td>
<td>as in bee</td>
</tr>
<tr>
<td>d</td>
<td>as in do</td>
</tr>
<tr>
<td>d̥</td>
<td>pronounced like a d but with the tip of the tongue bent back, pressed against the palate</td>
</tr>
<tr>
<td>e</td>
<td>as in alive</td>
</tr>
<tr>
<td>ɛ</td>
<td>as in end</td>
</tr>
<tr>
<td>f</td>
<td>as in fill</td>
</tr>
<tr>
<td>f̥</td>
<td>a voiceless bilabial fricative, i.e. a harsh blow with lips nearly closed</td>
</tr>
<tr>
<td>g</td>
<td>as in game</td>
</tr>
<tr>
<td>y</td>
<td>a voiced palatal fricative, i.e. pronounced like a g but with a friction between tongue and palate (like in Dutch gaan)</td>
</tr>
<tr>
<td>h</td>
<td>as in hot</td>
</tr>
<tr>
<td>x</td>
<td>a voiceless velar fricative, like in German lachen)</td>
</tr>
<tr>
<td>i</td>
<td>as in silver</td>
</tr>
<tr>
<td>k</td>
<td>as in king</td>
</tr>
<tr>
<td>l</td>
<td>as in light</td>
</tr>
<tr>
<td>m</td>
<td>as in milk</td>
</tr>
<tr>
<td>n</td>
<td>as in near</td>
</tr>
<tr>
<td>η</td>
<td>as in thing</td>
</tr>
<tr>
<td>o</td>
<td>a closed o, like in Italian rotto</td>
</tr>
<tr>
<td>ɔ</td>
<td>an open o, like in hot</td>
</tr>
<tr>
<td>p</td>
<td>as in palm</td>
</tr>
<tr>
<td>r</td>
<td>pronounced with the tip of the tongue (like in Italian rosso)</td>
</tr>
<tr>
<td>s</td>
<td>as in silver</td>
</tr>
<tr>
<td>t</td>
<td>as in town</td>
</tr>
<tr>
<td>u</td>
<td>as in you, but short</td>
</tr>
<tr>
<td>v</td>
<td>as in victory</td>
</tr>
<tr>
<td>v̥</td>
<td>a voiced bilabial fricative, i.e. a soft blow with lips nearly closed</td>
</tr>
<tr>
<td>w</td>
<td>as in water</td>
</tr>
<tr>
<td>y</td>
<td>as in yellow</td>
</tr>
<tr>
<td>z</td>
<td>as in zoo</td>
</tr>
</tbody>
</table>

The sequences kp and gb refer to labiovelar consonants, whose constituting parts are articulated simultaneously. The pronunciation definitely needs some training.
The citation form of an Ewe verb (i.e. the verb form that is used without any context) is – like in many languages of the world – the Imperative. Accordingly, the vocabularies contained in this book list Ewe verbs in their Imperative form. With low-toned verbs, the Imperative is identical with the verb used in context. With high-toned verbs, however, the Imperative bears a rising tone (see Lesson XIV.1). Note that Ewe verbs in the vocabularies are not translated into English Imperatives but into the citation form of English verbs which is the Infinitive.
LESSON I

1. The definite article

There are two forms of the definite article in Ewe: lá and -á. Both forms are placed in the sentence after the noun being determined. The form lá stands always as a separate word, but the -á form is suffixed to the noun it determines. There is a tendency for the suffix -á to become tonally assimilated to the tone of the preceding vowel, i.e. after a low tone, it becomes low:

- atí lá ‘the tree’
- atíá
- xɔ lá ‘the house/building’
- xɔa

Both forms may be used freely with nouns in the Singular. The definite article is also used with nouns in the Plural (see Lesson III).

2. The predication of qualities: stative verbs

The predication of qualities in Ewe is, in most cases, not performed by adjectives (for these, see Lesson IX) but by verbs expressing a quality or state. Verbs of this kind are called stative verbs. Like all verbs in Ewe, stative verbs follow their subject:

- atí lá kò or atíá kò ‘the tree is tall’
- mò lá didì or mòá didì ‘the way is long’

Vocabulary

didi to be long
lolo to be big/large/fat
kò to be tall/high
kpuì to be short/low (in height, length, or time)
sè to be strong/hard/difficult
bɔbɔ to be soft/low/easy
fâ to be cold/cool
<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tri</td>
<td>to be thick</td>
</tr>
<tr>
<td>xo dzo</td>
<td>to be hot (“to receive fire”)</td>
</tr>
<tr>
<td>sogbo</td>
<td>to be enough/many</td>
</tr>
<tr>
<td>keke</td>
<td>to be broad/wide</td>
</tr>
<tr>
<td>nyô</td>
<td>to be good/beautiful/nice</td>
</tr>
<tr>
<td>sœe</td>
<td>to be little/small/few</td>
</tr>
<tr>
<td>x̣x̣áx̣á</td>
<td>to be narrow</td>
</tr>
<tr>
<td>x̣x̣éx̣é</td>
<td>narrow</td>
</tr>
<tr>
<td>gblẽë</td>
<td>to be bad/wrong/spoiled</td>
</tr>
<tr>
<td>atí</td>
<td>tree, wood</td>
</tr>
<tr>
<td>náke</td>
<td>firewood</td>
</tr>
<tr>
<td>tsi</td>
<td>water</td>
</tr>
<tr>
<td>agble</td>
<td>farm</td>
</tr>
<tr>
<td>ga</td>
<td>metal, money</td>
</tr>
<tr>
<td>ame</td>
<td>person</td>
</tr>
<tr>
<td>fésre</td>
<td>window</td>
</tr>
<tr>
<td>mɔɔ</td>
<td>way, road, path</td>
</tr>
<tr>
<td>xo</td>
<td>house, building</td>
</tr>
<tr>
<td>táflo</td>
<td>board</td>
</tr>
<tr>
<td>yé</td>
<td>chalk, white clay</td>
</tr>
<tr>
<td>akopú</td>
<td>banana</td>
</tr>
<tr>
<td>kpé</td>
<td>stone, rock</td>
</tr>
<tr>
<td>adidó</td>
<td>baobab</td>
</tr>
<tr>
<td>uɔtrú</td>
<td>door</td>
</tr>
<tr>
<td>kpló</td>
<td>table</td>
</tr>
<tr>
<td>ablegó</td>
<td>chair</td>
</tr>
<tr>
<td>agbalé</td>
<td>book, paper, letter</td>
</tr>
<tr>
<td>zikpui</td>
<td>stool</td>
</tr>
<tr>
<td>ê</td>
<td>yes</td>
</tr>
<tr>
<td>ao, o</td>
<td>no</td>
</tr>
<tr>
<td>mé- ... o</td>
<td>not</td>
</tr>
<tr>
<td>xeví</td>
<td>bird</td>
</tr>
</tbody>
</table>
Exercise I-1: Read
1. Atí lá kó.
3. Agbleá lolo.
4. Tsi lá fá.
5. Ga lá xo dzo.
6. Amea sé.
7. Fésrea keke.
8. Mó lá xáxé.
9. Xevílá nyó.
10. Akqúá bôbô.
11. Amé lá kpui.
12. Xô lá kó.
13. Úôtrúá keke.
15. Adidóá tri.
17. Táflôa keke.
18. Yé lá bôbô.
20. Ablegô lá gblé.

Exercise I-2: Translate into Ewe
1. The tree is tall.
2. The way is long.
3. The farm is big.
4. The water is cold.
5. The metal is hot.
6. The person is strong.
7. The window is broad.
8. The way is narrow.
9. The bird is beautiful.
10. The banana is soft.
11. The person is short.
12. The house is high.
13. The door is broad.
14. The stone is hard.
15. The baobab is thick.
16. The firewood is enough.
17. The board is broad.
18. The chalk is soft.
19. The table is low.
20. The chair is spoiled.
21. The stool is small.

3. How to ask questions

A simple way of asking questions in Ewe is by ending your sentence with a low-toned suffix -a: e.g.:

Atí lá káa? ‘Is the tree tall?’
Móá didia? ‘Is the way long?’

Exercise I-3: Questions and answers

Using the above pattern, change all the sentences in Exercise I-1 into questions, and try to give answers in Ewe as follows:

Atí lá káa? Ẹ, atí lá kó.  ‘Is the tree tall?’ ‘Yes, the tree is tall.’

Agblea loloa? Ẹ, agblea lolo. ‘Is the farm big?’ ‘Yes, the farm is big.’ ... and so on.

Exercise I-4: Translate into Ewe

1. Is the tree tall? Yes, the tree is tall.
2. Is the way long? Yes, the way is long.
3. Is the farm big? Yes, the farm is big.
4. Is the water cold? Yes, the water is cold.
5. Is the metal hot? Yes, the metal is hot.
6. Is the person short? Yes, the person is short.
7. Is the window wide? Yes, the window is wide.
8. Is the banana soft? Yes, the banana is soft.
9. Is the baobab thick? Yes, the baobab is thick.
10. Is the table low? Yes, the table is low.
11. Is the person short? Yes, the person is short.
12. Is the stone hard? Yes, the stone is hard.
13. Is the stool small? Yes, the stool is small.

4. How to express negation

Negation is expressed in Ewe by the phrase mé- ... o ‘not’.
The first part mé- is prefixed to the verb, and the particle o comes at the end of the sentence.¹

Example:

Adidóá métri o. ‘The baobab is not thick.’
Agbalé lá ményó o. ‘The book is not good.’

Exercise I-5: Read

1. Xɔ lá mékó o.
2. Zea mélolo o.
3. Gasó lá mésé o.
4. Abatíá mékeke o.
5. Avɔa métri o.
6. Akɔɖú lá mébɔbɔ o.
7. Kpé lá mésé o.
8. Ame lá mékpuí o.

¹ In Mr. Kumah’s language courses, the participants regularly forgot the sentence-final particle o when forming negations, especially in longer sentences. In these cases, Mr. Kumah used to say: “You still have something in your pocket!”
9. òtrúá mékó o.
10. Náke lá mésɔgbɔ o.
11. Kpl₃ lá mékeke o.
12. Glia métri o.
13. Agble lá mélolo o.
15. Kétéke lá médidi o.
17. Avɔa mékeke o.

**Vocabulary**

<table>
<thead>
<tr>
<th>Ewe</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>gasɔ</td>
<td>bicycle (&quot;metal horse&quot;)</td>
</tr>
<tr>
<td>ṏevi</td>
<td>child</td>
</tr>
<tr>
<td>avɔ</td>
<td>cloth, material</td>
</tr>
<tr>
<td>agbɔ</td>
<td>plate</td>
</tr>
<tr>
<td>kétɛke</td>
<td>train</td>
</tr>
<tr>
<td>abatí</td>
<td>bed</td>
</tr>
<tr>
<td>zɛ</td>
<td>pot</td>
</tr>
<tr>
<td>gazɛ</td>
<td>metal pot</td>
</tr>
<tr>
<td>gli</td>
<td>wall</td>
</tr>
</tbody>
</table>

**Exercise I-6: Translate into Ewe**

1. The house is not high.
2. The pot is not big.
3. The bicycle is not strong.
4. The bed is not broad.
5. The cloth is not thick.
6. The banana is not soft.
7. The stone is not hard.
8. The person is not short.
9. The door is not high.
10. The firewood is not enough.
11. The table is not broad.
12. The person is not thick.
13. The farm is not big.
14. The chair is not spoiled.
15. The train is not long.
16. The child is not strong.
17. The cloth is not wide.
18. The plate is not good.
19. The wall is not thick.
LEsson iI

1. The adverb

There are two types of adverbs in Ewe – the ordinary adverb one finds in all other languages, and what is known as “picture adverbs” or ideophones. In this course, we shall concern ourselves mainly with the ordinary simple adverbs we need in everyday speech.²

Like articles and other determinatives follow the noun, adverbs in Ewe also follow the verbs they modify, e.g.:

Agblea lolo ŋútɔ́.  ‘The farm is very big.’
Mzá didi ákpá.  ‘The way is too long.’

Vocabulary

ŋútɔ́  very
ákpá  too
kóŋ  extremely, really, indeed
kéŋkéŋ, pétéé  completely, entirely, altogether
á́z  now, finally
kúráá  rather, quite, fairly
tútú(ú)tú  exactly, definitely, surely
vává  truly, really, honestly
nyúí  good, beautiful, nice (attr.)
nyúié  good, beautiful, nice (pred.); well, beautifully, nicely
haqé o  not yet

² This does not mean that ideophones are unimportant. These onomatopoetic, descriptive elements, typically serving as adverbs, may on the contrary be regarded as the “spice” of language; mastering ideophones reveals a very intimate knowledge of any language. Westermann’s 1907 Ewe grammar lists 38 ideophones expressing ways of walking, performed by different types of people. Ideophones can only be learned in real, vivid discourse.
Exercise II-1: Read

1. Atí lá kó Ṇútó.
3. Agblea lolo kóŋ.
4. Tsi lá fá ãžá.
5. Ga lá xo dzo kúráá.
6. Amea sé vávã.
7. Fésrea keke nyúié.
8. Mó lá xáxé vávã.
9. Xeví lá nyó Ṇútó.
10. Akɔ̥quíá bɔbɔ kéŋkéŋ.
11. Ame lá kpuí kóŋ.
12. Xɔ lá kó Ṇútó.
13. Ùɔtrúá keke ákpá.
15. Adidóá tri tútútú.
17. Ablegɔ lá gblé pétéé.
18. Kpló lá kpuí kóŋ.
21. Táfloa keke nyúié.

Exercise II-2: Translate into Ewe

1. The tree is very tall.
2. The way is too long.
3. The farm is really big.
4. The water is now cold.
5. The metal is quite hot.
6. The money is enough.
7. The person is really strong.
8. The window is wide enough.
9. The way is narrow indeed.
10. The bird is very beautiful.
11. The banana is nicely soft.
12. The person is extremely short.
13. The building is very high.
14. The door is too wide.
15. The stone is indeed hard.
16. The baobab is very thick.
17. The firewood is too much.
18. The chair is completely spoiled.
19. The table is extremely low.
20. The chalk is quite soft.
21. The stool is rather small.
22. The bed is nicely soft.

2. Another way of asking questions

Another way of asking questions in Ewe is by using the phrase álélé ò le? ‘how is …?’

E.g.:

Áléké xɔ lá le? ‘How is the building?’

Xɔ lá kó ṣútɔ. ‘The building is very high.’

Exercise II-3: Answer the following questions in the Affirmative

1. Áléké atí lá le?
2. Áléké mó lá le?
3. Áléké agblea le?
4. Áléké tsia le?

Now frame such questions and answers using the following nouns:

5. ga
6. fésre
7. ame
8. xeví
9. akɔɖú
10. kétéke
11. vɔtrú
12. náke
13. kpl5
14. ablegí
15. zikpuí
16. adidó

---

Vocabulary

<table>
<thead>
<tr>
<th>éye</th>
<th>and</th>
</tr>
</thead>
<tbody>
<tr>
<td>kplé</td>
<td>and, with</td>
</tr>
<tr>
<td>gaké</td>
<td>but</td>
</tr>
</tbody>
</table>

---

Exercise II-4: Translate into Ewe

1. How is the tree? Is the tree very tall? Yes, the tree is very tall. How is the person and how is the baobab? The person is rather short, and the baobab is extremely thick. How is the metal? The metal is quite hot. How is the wall? Is the wall too thick? Yes, the wall is too thick.

2. The water is now cold, but the metal is rather hot. How is the firewood? Is the firewood too much? Yes, the firewood is too much. The door is too wide, but the window is narrow. The bird is beautiful but the cloth is too wide.

---

3. Adverbs in negations

The adverbs ɲútı, vává, and ází cannot be negated. When one has to give the negative form of sentences containing such adverbs, care must be taken to use substitutes nearest to their negative sense. e.g.:
AFFIRMATIVE

Atí lá kó њútọ́. ‘The tree is very tall.’
Adidóá tri vávā. ‘The baobab is truly thick.’
Tsi lá fá ázọ́. ‘The water is now cold.’

NEGATIVE

Atí lá mékọ́ kúráá o. ‘The tree is not tall at all.’
Adidóá métri tútútú o. ‘The baobab is not really thick.’
Tsi lá méfá haqé o. ‘The water is not yet cold.’

Exercise II-5: Read the following
1. Atí lá mékọ́ tútútú o.
2. Mọ́á méddidí ákpá o.
3. Agblea mélolo kọŋ o.
4. Amea mésé tútútú o.
5. Tsi lá méfá haqé o gaké ga lá fá kúráá.
6. Fésrea mékeke nyúié o, gaké vɔtrúá kó њútọ́.
7. Kpé lá mésé tútútú o, éye yé lá mébobo nyúié o.
8. Nákea mésogbo ákpá o.
10. Amea mésé kọŋ o.

Exercise II-6: Translate into Ewe
1. The tree is not tall, but the way is rather long.
2. The farm is not really big, and the house is not too small.
3. The metal is very hot, and the water is too cold.
4. The firewood is not enough.
5. The chair is not altogether spoiled, but the table is completely destroyed.
6. The window is not wide enough, and the door is not high.
7. The stone is too hard, but the wood is very soft.
8. Is the book really thick? No, the book is small.
Exercise II-7: Questions and answers

Change the sentences in Exercise II-1 into negative questions as shown below giving your answers both in the Affirmative and in the Negative.

Example:

Atí lá mékó ṣútó oá? \(\rightarrow\) É, atí lá kó ṣútó.
Ao, atí lá mékó tútúútú³ o.

Móá médidi ákpá oá? \(\rightarrow\) É, móá dídi ákpá.
Ao, móá médidi ákpá o.

... and so on.

3 Reduplicated adverbs (usually ideophones) may be lengthened on the second syllable for the purpose of additional emphasis.
LESSON III

1. The formation of the Plural

The Plural of the noun is formed in Ewe by simply suffixing the morpheme -wó (originally being the Subject pronoun of the third person plural) to the noun, e.g.:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atí</td>
<td>atíwó</td>
<td>‘trees’</td>
</tr>
<tr>
<td>xɔ</td>
<td>xɔwó</td>
<td>‘houses’</td>
</tr>
<tr>
<td>ŋútsu</td>
<td>ŋútsuwó</td>
<td>‘men’</td>
</tr>
</tbody>
</table>

If the noun is definite, the Plural morpheme follows the definitizer -á:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Definite Plural</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atí</td>
<td>atíáwó</td>
<td>‘the trees’</td>
</tr>
<tr>
<td>xɔ</td>
<td>xɔawó</td>
<td>‘the houses’</td>
</tr>
<tr>
<td>ŋútsu</td>
<td>ŋútsuwó</td>
<td>‘the men’</td>
</tr>
</tbody>
</table>

Nouns considered as collective usually do not take the Plural -wó. The following are some typical examples of such nouns:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ayí</td>
<td>‘beans’</td>
</tr>
<tr>
<td>azǐ</td>
<td>‘nuts’</td>
</tr>
<tr>
<td>móli</td>
<td>‘rice’</td>
</tr>
<tr>
<td>blĩ</td>
<td>‘corn, maize’</td>
</tr>
<tr>
<td>wó</td>
<td>‘flour’</td>
</tr>
<tr>
<td>tsi</td>
<td>‘water’</td>
</tr>
<tr>
<td>dze</td>
<td>‘salt’</td>
</tr>
</tbody>
</table>

If collective nouns take the Plural morpheme the pluralized noun may refer to different kinds of the respective substance, e.g. ayíwó means ‘different kinds of beans’.

When quantity is expressed by means of numerals, plurality is understood and the Plural suffix -wó is dropped, e.g.:

<table>
<thead>
<tr>
<th>Numerals</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>atí eve</td>
<td>‘two trees’</td>
</tr>
<tr>
<td>xeví ewó</td>
<td>‘ten birds’</td>
</tr>
<tr>
<td>nyόnu etũ</td>
<td>‘three women’</td>
</tr>
</tbody>
</table>
If, however, the noun is definite, the Plural -wó is retained and follows the definitizer, e.g.:

- atí eveawó ‘the two trees’
- xeví ewóáwó ‘the ten birds’
- nyónu etóawó ‘the three women’

Note that

- the definitizer is suffixed to the numeral relating to the noun being determined.
- only the -á form of the definite article is used with Plural nouns.

**Vocabulary**

<table>
<thead>
<tr>
<th>te</th>
<th>yam</th>
</tr>
</thead>
<tbody>
<tr>
<td>abólo</td>
<td>bread</td>
</tr>
<tr>
<td>núffálá</td>
<td>teacher</td>
</tr>
<tr>
<td>sukúví</td>
<td>pupil, student</td>
</tr>
<tr>
<td>kokló</td>
<td>hen, fowl</td>
</tr>
<tr>
<td>koklózi</td>
<td>egg (of a hen)</td>
</tr>
<tr>
<td>azi</td>
<td>egg</td>
</tr>
<tr>
<td>dà nú</td>
<td>to cook something</td>
</tr>
<tr>
<td>fle nú</td>
<td>to buy something (anything but liquids)</td>
</tr>
<tr>
<td>dze nú</td>
<td>to buy something (a liquid)</td>
</tr>
<tr>
<td>dźrą nú</td>
<td>to sell something</td>
</tr>
<tr>
<td>nya nú</td>
<td>to wash something (cloth)</td>
</tr>
<tr>
<td>dzi ha</td>
<td>to sing</td>
</tr>
<tr>
<td>fiá nú</td>
<td>to show/teach something</td>
</tr>
<tr>
<td>tso nú</td>
<td>to cut/fell something (e.g. tree); to slaughter something</td>
</tr>
<tr>
<td>tso</td>
<td>to be interrupted</td>
</tr>
<tr>
<td>káké</td>
<td>a bit, a piece of</td>
</tr>
<tr>
<td>Kósí</td>
<td>name for a male born on Sunday</td>
</tr>
<tr>
<td>Akósúá</td>
<td>name for a female born on Sunday</td>
</tr>
</tbody>
</table>
2. The numerals

<table>
<thead>
<tr>
<th></th>
<th>ɗeká</th>
<th></th>
<th>6</th>
<th>adé</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>eve</td>
<td></td>
<td>7</td>
<td>adré</td>
</tr>
<tr>
<td>3</td>
<td>etó</td>
<td></td>
<td>8</td>
<td>enyí</td>
</tr>
<tr>
<td>4</td>
<td>ene</td>
<td></td>
<td>9</td>
<td>asiéke</td>
</tr>
<tr>
<td>5</td>
<td>ató</td>
<td></td>
<td>10</td>
<td>ewó</td>
</tr>
<tr>
<td>11</td>
<td>wúíɗeké</td>
<td>16</td>
<td>wúíadé</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>wúíeve</td>
<td>17</td>
<td>wúíadré</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>wúíetó</td>
<td>18</td>
<td>wúíenyí</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>wúíene</td>
<td>19</td>
<td>wúíasiéke</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>wúíató</td>
<td>20</td>
<td>bláeve (bláave)</td>
<td></td>
</tr>
</tbody>
</table>

From eleven to nineteen, the word wúí is employed. It is interesting to note that wúí is a contraction of ewó ‘ten’. Therefore, wúíɗeké ‘11’ actually means ewó-ɗeká “ten-one”, and so on.

The Ewe people count in tens. The Ewe word for ‘twenty’, bláeve, means ‘two bundles (of ten)’. ‘To bind or tie together’ in Ewe is blá and ‘bundle’ is bablá. It is bablá eve ‘two bundles’ which has been contracted into bláeve.

<table>
<thead>
<tr>
<th></th>
<th>bláeve vó ɗeké</th>
<th></th>
<th>bláeve vó adé</th>
</tr>
</thead>
<tbody>
<tr>
<td>21</td>
<td>bláeve vó eve</td>
<td>26</td>
<td>bláeve vó adré</td>
</tr>
<tr>
<td>22</td>
<td>bláeve vó etó</td>
<td>27</td>
<td>bláeve vó enyí</td>
</tr>
<tr>
<td>23</td>
<td>bláeve vó ene</td>
<td>28</td>
<td>bláeve vó asiéke</td>
</tr>
<tr>
<td>24</td>
<td>bláete vó ató</td>
<td>25</td>
<td>bláeve vó ató</td>
</tr>
</tbody>
</table>

For ‘twenty-one’ the Ewes say bláeve vó ɗeké. The expression vó means ‘over’, bláeve vó ɗeké therefore means ‘twenty over by one’.

<table>
<thead>
<tr>
<th></th>
<th>bláetó</th>
<th></th>
<th>bláadré</th>
</tr>
</thead>
<tbody>
<tr>
<td>30</td>
<td>bláene</td>
<td>80</td>
<td>bláenyí</td>
</tr>
<tr>
<td>40</td>
<td>bláató</td>
<td>90</td>
<td>bláasiéke</td>
</tr>
<tr>
<td>50</td>
<td>bláadé</td>
<td>70</td>
<td>bláadré</td>
</tr>
</tbody>
</table>
3. The predication of actions: dynamic verbs

Verbs expressing an action are called dynamic verbs. Dynamic verbs may be transitive (i.e. taking an Object) or intransitive (without Object). In simple sentences of the type presented below, the Object always follows the verb.

With dynamic verbs, the most basic form of the verb expresses Past tense, i.e. a concluded action.

More about the Past tense and Transitivity will be said in Lesson VI.

Exercise III-1: Read the following

1. Ijútsuwó tso atíwó.
2. Ijútsu atí tso atí blá ene vó eve.
3. Ijútsu atíwó tso atí bláeneáwó.
5. Nyónu eveawó qá móli lá.
6. Ame eneawó fle zéawó.
8. Kósí fle te atíwó éye Akósúa fle koklówó.
10. Súkúvíáwó dzi hawó.
11. Súkúví aséié dze hi etó.

The word alafa is borrowed from the Arabic word alf.
15. Wólé fiafitó bláetõ egbe.

**Exercise III-2: Translate into Ewe**

1. Men felled trees.
2. Five men felled ten trees.
3. The five men felled the ten trees.
4. Women cooked yams.
5. The two women cooked the rice.
6. The four people bought the pots.
7. Kɔsi bought flour and Akɔsua bought oil.
8. Kɔsi bought five yams and Akɔsua bought fowls.
9. The women washed the cloths.
10. The pupils sang songs.
11. The nine pupils sang three songs.
13. The teacher taught seven songs.
14. The man sold firewoods.

**4. Qualifying nouns with adjectives derived from stative verbs**

As we have seen in Lesson I.2, the predication of qualities is usually done by stative verbs. From these verbs (and also from a few dynamic ones), adjectives can be derived for attributive use. In order to derive adjectives from verbs, the verb is reduplicated (for exceptions, see next chapter). Note that, with a low-toned verb, the adjective receives a rising tone on the second vowel. An attributive adjective qualifies a noun and is placed just after it, e.g.:

- atí lá kó ‘the tree is tall’
- atí kókó lá ‘the tall tree’
- tsí lá fá ‘the water is cold’
- tsí fáfá lá ‘the cold water’
- xɔ lá lolo ‘the house is big’
- xɔ lóló lá ‘the big house’
If there are more than one qualifying word, all follow the noun:

\[
\text{atí kókó lóló lá} \\
\text{xo lóló didí lá}
\]

In translating English sentences into Ewe, such series of qualifying words are taken in reverse order starting with the one nearest to the noun:

\[
\text{Men fell the big tall trees.} \\
\text{ŋútsuwó tso atí kókó lólóáwó.}
\]

When a noun is qualified by an adjective, the Plural is formed by suffixing -\text{wó} to the adjective as shown in the following examples:

\[
\begin{align*}
\text{atí kókó wó} & \quad \text{‘tall trees’} \\
\text{nyónu lóló wó} & \quad \text{‘fat women’}
\end{align*}
\]

Where there are more than one qualifying word, the Plural -\text{wó} is suffixed to the last of them, e.g.:

\[
\text{ŋútsuwó tso atí kókó lólówó}
\]

But where quantity is expressed by using a numeral, the Plural -\text{wó} is dropped from the adjective unless the noun is also determined by an article, e.g.:

\[
\begin{align*}
\text{atí kókó adé} & \quad \text{‘six tall trees’} \\
\text{nyónu lóló ewó} & \quad \text{‘ten fat women’}
\end{align*}
\]

but

\[
\begin{align*}
\text{atí kókó adéáwó} & \quad \text{‘the six tall trees’} \\
\text{nyónu lóló ewóáwó} & \quad \text{‘the ten fat women’}
\end{align*}
\]
5. Other ways of deriving attributive adjectives from stative verbs

Although most attributive adjectives are derived by means of reduplication, there are some exceptions. Study carefully the following table.

<table>
<thead>
<tr>
<th>Verb</th>
<th>ATTRIBUTIVE ADJECTIVE</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1)</td>
<td>kɔ́kɔ́</td>
<td>‘high, tall’</td>
</tr>
<tr>
<td>sɛ́</td>
<td>sɛ́sɛ́</td>
<td>‘strong, hard, difficult’</td>
</tr>
<tr>
<td>fɑ́</td>
<td>fɑ́fɑ́/fɑ́fɛ́</td>
<td>‘cold, cool’</td>
</tr>
<tr>
<td>(2)</td>
<td>gbɛ́ɛ́</td>
<td>gbɛ́gbɛ́ɛ́</td>
</tr>
<tr>
<td>glɔ́</td>
<td>gɔ́glɔ́</td>
<td>‘crooked, winding’</td>
</tr>
<tr>
<td>tri</td>
<td>titrǐ</td>
<td>‘thick’</td>
</tr>
<tr>
<td>(3)</td>
<td>lolo</td>
<td>lolɔ́</td>
</tr>
<tr>
<td>didi</td>
<td>didi</td>
<td>‘long’</td>
</tr>
<tr>
<td>keke</td>
<td>kekɛ́</td>
<td>‘broad, wide’</td>
</tr>
<tr>
<td>xɑ́xɑ́</td>
<td>xɑ́xɑ́/xɑ́xɛ́</td>
<td>‘narrow’</td>
</tr>
<tr>
<td>bɔbɔ́</td>
<td>bɔbɔ́e/bɔbɔ́</td>
<td>‘soft’</td>
</tr>
<tr>
<td>(4)</td>
<td>sɔ́e</td>
<td>sɔ́e</td>
</tr>
<tr>
<td>kpui</td>
<td>kpuí</td>
<td>‘short, low’</td>
</tr>
<tr>
<td>(5)</td>
<td>nyó́</td>
<td>nyú́í (from nyóé)</td>
</tr>
</tbody>
</table>

Note:

- In groups (1) and (2), all the adjectives are derived from one-syllabaled stative verbs by means of reduplication.
- There is a special point worthy of attention in group (1) and (2). When adjectives containing the consonant clusters gbl, gl, or tr are reduplicated in their attributive forms, the consonants l and r are dropped in the first syllable. In general, nasalized vowels become unnasalized in their reduplicated part.
- In group (3), all the verbs are two-syllabaled words, and these remain the same in their attributive forms, except the tonal changes.
– In group (4), note that the change in tone of the adjective also takes place without a reduplicated structure.
– In group (5), note the change of the o in nyó into úí. This is the result of the combination of o and e in many Ewe words.

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>mu</td>
<td>to fall (standing object)</td>
</tr>
<tr>
<td>no nú</td>
<td>to drink something</td>
</tr>
<tr>
<td>ɖu nú</td>
<td>to eat, to bite something</td>
</tr>
<tr>
<td>vu nú</td>
<td>to open something</td>
</tr>
<tr>
<td>tũ nú</td>
<td>to close something</td>
</tr>
<tr>
<td>xo nú</td>
<td>to receive something</td>
</tr>
<tr>
<td>ŋe nú</td>
<td>to break something</td>
</tr>
</tbody>
</table>

Exercise III-3: Read

1. Atí kókó lá mu.
2. Atí kókówó mu.
3. Xɔ kókó adé mu.
4. Xɔ kókó adéáwó mu.
5. Xeví nyúí lá ɖu abólo káké lá.
6. Xevíwó ɖu abólo kákéáwó kéŋkéŋ.
7. Xeví ene ɖu abólo káké eve.
8. Êútsu séséáwó tso adídó titr̩ et̩̩.
9. Mó didǐ lá xáxá ñút̩̩.
10. Êétr̩ kekéáwó vu.
11. Fésre saë eve vu.
12. Agble loloáwó nyó kóŋ.
Exercise III-4: Translate into Ewe

1. The tall tree fell.
2. Tall trees fell.
3. Six high buildings fell.
4. The six high buildings fell.
5. The beautiful bird ate the piece of bread.
6. Birds ate the maize.
7. Four birds ate the soft bananas.
8. The strong men fell three thick baobabs.
9. The small long road is very crooked.
10. The wide doors are opened, but the two narrow windows are closed.
11. The big farms are extremely good.
12. Kodzo bought three small yams, and Adzoa bought oil.
13. The large stools are good, but the small seven chairs are completely broken.

6. The comparison of qualities

Since predication of qualities is, in Ewe, in most cases not expressed by adjectives but by verbs it should be clear that the comparison of qualities cannot be structurally similar to what is known as comparison of adjectives in other languages. Comparison of qualities, in Ewe, is expressed by adding a second verb, wú ‘to surpass’, to the verb expressing the quality. Consider the following example:

\[ \text{Atíglínyi lolo.} \quad \text{‘The elephant (as such) is big.’} \]

\[ \text{Atíglínyi lolo wú to.} \quad \text{‘The elephant (as such) is \textbf{bigger} than the buffalo (as such).’} \]

(lit. “Elephant is big surpasses buffalo.”)

This phenomenon of employing more than one verb within one simple sentence is called “verb serialization”, and the verbs involved are called “serial verbs”. Serial verbs, while unknown in European languages, are a characteristic feature of Ewe and

---

4 Sentences of this kind (called “generic” sentences) refer to the category as such, not to an individual entity. No article is used in this case.
other languages of the so-called “isolating” language type – like, for instance, other Kwa languages, Chinese, Vietnamese, and others. More about serial verbs is said in Lesson XIV.2.

The comparative \( \text{wú} \) can also be used without a following Object:

\[
\begin{align*}
\text{Atíglínyi } & \text{ tri } \text{ wú.} & \text{‘The elephant is thicker.’} \\
\text{Ịjútsu lá } & \text{ kpuí } \text{ wú.} & \text{‘The man is shorter.’}
\end{align*}
\]

The superlative degree is expressed by the addition of the phrase \( \text{wó } \text{kátá} \) ‘all, all of them’, to the comparative:

\[
\begin{align*}
\text{Atíglínyi } & \text{ lolo } \text{ wú } \text{ wó } \text{ kátá.} & \text{‘The elephant (as such) is bigger than all of them/is the biggest.’} \\
& & \text{(lit. “Elephant is big, surpasses them all.”)} \\
\text{Ịjútsu lá } & \text{ kpuí } \text{ wú } \text{ wó } \text{ kátá.} & \text{‘The man is shorter than all of them/is the shortest.’} \\
& & \text{(lit. “The man is short, surpasses them all.”)}
\end{align*}
\]

7. The nominalization of adjectives

The particle \( \text{tɔ} \) may be used to nominalize an adjective:

\[
\begin{align*}
\text{loló} & \rightarrow \text{lolótɔ} & \text{‘the big one’} \\
\text{titrī} & \rightarrow \text{titrītɔ} & \text{‘the thick one’} \\
\text{kókó} & \rightarrow \text{kókótɔ} & \text{‘the tall/high one’}
\end{align*}
\]

Nominalized adjectives can also be employed attributively; they may as well be used in comparison:

\[
\begin{align*}
\text{to lolótɔ} & & \text{‘the big buffalo’} \\
\text{to lolótɔ } \text{wú} & & \text{‘the bigger buffalo’} \\
\text{to lolótɔ } \text{wú } \text{wó } \text{kátá} & & \text{‘the biggest of all the buffalos’}
\end{align*}
\]
Vocabulary

wú nú/ame to surpass something/someone
atíglínyi elephant
to buffalo
nyě to be (something)
le to be (somewhere)
kpuitɔ the short/low one
lolɔtɔ the big one
kekɛtɔ the broad/wide one
Kɔdzó name for a male born on Monday

Exercise III-5: Read

2. Ga lá xɔ dzo wú kpé eveawó.
3. Ga lá xɔ dzo wú wó kátá.
5. Ɋútsu kókɔto ɭu bli, éye nyŏnu kpuitɔ ɭu abólo.
6. Ùstrú kekɛtɔ mêsé kúráá o, sɔɛtɔ sé wú.
7. Adzóá ɭu abólo lá wú Akɔsúa.
8. To tri ŋútu, gaké atíglínyi tri wú.
10. Nyŏnuawó dzi ha wú Ɋútsuawó.

Exercise III-6: Translate into Ewe

1. The tree is taller than the building.
2. The metal is hotter than the two stones.
3. The metal is the hottest.
4. The tall Kɔsi is very strong.
5. The tall man ate maize, and the short woman ate bread.
6. The wide door is not at all strong, the small one is stronger.
7. Adzoa ate more bread than Akɔsua.
8. The buffalo is very thick, but the elephant is thicker. The elephant is the thickest.
   The elephant is too thick.
9. The tall and big Kodzo is stronger than Kɔsi, Akɔsua and Adzoa. Kodzo is the strongest.
10. The women sang better than the ten men.

8. Drill in questions and answers

Vocabulary

và to come
yi to go
tsɔ to come from
tsó from (preposition)
dzó to leave/depart
gbɔ to return, to be back
de to have been to; to arrive
afé home, hometown
xóxó already

Lomé and Kéta are important Ewe towns along the Atlantic coast of West Africa; Kpándo, Pekí, and Kpálíme are important inland Ewe towns.

Exercise III-7: Read the following questions, and give your answers both in the
   Affirmative and in the Negative

1. Kɔdzó dzóa?
2. Adzóá yi Kpándo xóxóa?
3. Áléké Lome le?
4. Kéta mélolo wú Lome oa?
5. ḳṵtsu ỳsẽ̀ ỳlá dzó́ áz̀ṣa?
6. ḳ̀dzó̀ kplé ḳ̀dzóá̀ de ḳ̀pálíme xóxóá?
7. ḳ̀dzóá̀ ḳ̀ ỳ akóqú̀ Ḳ̀ Ḳ̀ Ḳ̀ Ḳ̀ Ḳ̀ bɔ̀ bɔ̀ bɔ̀ adréáwó pétééa?
8. Akóṣúá̀ gbɔ̀ tsó aféá?
9. Sukúví adé tsó Pekí, éye asiéke tsó ḳ̀pándo váváá?
10. Nýnu lolo álźáwó̀ de ḳ́pálimeá?

**Exercise III-8: Translate into Ewe**

1. Has ḳ̀dzó̀ come now? No, ḳ̀dzó̀ has not yet come.
2. How is ḳéta? Is ḳéta very big? Is ḳéta bigger than ḳóme? ḳéta is big, but ḳóme is bigger.
3. Has the strong man left for ḳéki? No, the strong man has not yet left.
4. Have the six women been to ḳ́pándo? Yes, the six women have been to ḳ́pándo.
5. ḳ̀dzó̀ comes from ḳ́pálime, and ḳóṣuá̀ comes from ḳéki.
6. Has ḳóṣí returned? Yes, ḳóṣí has returned already.
7. The buffalo is big, but the elephant is bigger. The elephant is too big.
LESSON IV

1. The indefinite article

Indefiniteness is expressed by combining the bound form of the definite article (á) with the morpheme ɖé (being a shortened form of the numeral ‘one’). The element áɖé is written as a separate word and must be placed next to the noun it determines.

amea ‘the person’
ame áɖé ‘a person, a certain person’
atíá ‘the tree’
atí áɖé ‘a tree, a certain tree’

In English or German and other European languages, the indefinite article is very frequently used. For instance, in English, when one points to a thing and asks the question What is this?, the Object is nearly always introduced by the indefinite article:

What is this? This is a table.
What is this? This is a chair.
What is this? This is an elephant.

In such cases, the indefinite article is not used in Ewe:

Núka nyé ésia? Ésia nyé xo. ‘What is this?’ ‘This is (a) house.’
Núka nyé ésia? Ésia nyé kpló.
Núka nyé ésia? Ésia nyé ablegó.

But where the English a or an conveys the idea of ‘a certain’ or ‘some’, the Ewe indefinite article áɖé is used:

Atí áɖé mu. ‘A certain tree has fallen.’
Kodzo kpó njútsu áɖé. ‘Kodzo saw a certain man.’
Adzóá fle azi áɖé. ‘Adzóá bought a certain egg.’
The Plural -wó of the noun determined is suffixed to the indefinite ádé:

Atí ádéwó mu. ‘Some trees have fallen.’
Kódzó kpó nútusá ádéwó. ‘Kódzo saw some men.’
Adzóá fële azi ádéwó. ‘Adzóa bought some eggs.’

2. Demonstrative adjectives

The demonstrative adjectives are:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>sia</td>
<td>siawó</td>
</tr>
<tr>
<td>má</td>
<td>máwó</td>
</tr>
<tr>
<td>keme</td>
<td>kemewó</td>
</tr>
</tbody>
</table>

The demonstrative adjective follows the noun to which it relates:

qëví sia ‘this child’
qëví siawó ‘these children’
xëví má ‘that bird’
xëví máwó ‘those birds’
to keme ‘that buffalo (over there)’
to kemewó ‘those buffalos (over there)’

If the noun being qualified by the demonstrative adjective is also qualified by other adjectives, the demonstrative adjective is placed after the last qualifying word:

nútsuví nyuí sia ‘this good boy’
nútsu sësè kókó má ‘that tall strong man’
fësre kekè sësè máwó ‘those strong broad windows’
3. Two ways of ‘being’: nyē and le

For the English verb ‘to be’, Ewe has two verbs, nyē and le.

The verb nyē means ‘to be something’:

- **Kɔsí nyē njútsuví.** ‘Kɔsi is a boy.’
- **Akɔsua nyē nyónuví.** ‘Akɔsua is a girl.’
- **Agble máwó nyē agble gáwó.** ‘Those farms are large farms.’

It is important to note that nyē is generally transitive in its use, and is thus followed by an Object. To know when to use nyē correctly, it is worth remembering that nyē answers to the questions ‘Who is X?’ or ‘What is X?’

The verb le, on the other hand, means ‘to be present/somewhere/at a place’, or ‘to be in a certain condition’, or ‘to happen at a certain time’. It therefore answers the questions ‘Where?’, ‘How?’, and ‘When?’

Study the following examples:

- **Kɔdzó le Lome.** ‘Kodzo is in Lome.’
- **Akɔsua le afíi.** ‘Akɔsua is here.’
- **Ame lá le yibɔɔ.** ‘The person is black.’
- **Ga lá le tsyɛɛ.** ‘The metal is pointed.’
- **Tsi dza le fié me.** ‘Rain fell in the evening.’ (lit.: “Rain fell it is in the evening.”)

### Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ádɛ</td>
<td>a, a certain</td>
</tr>
<tr>
<td>ádɛwɔ</td>
<td>some</td>
</tr>
<tr>
<td>sia</td>
<td>this</td>
</tr>
<tr>
<td>siawɔ</td>
<td>these</td>
</tr>
<tr>
<td>má</td>
<td>that</td>
</tr>
<tr>
<td>máwɔ</td>
<td>those</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>--------------------------------------------</td>
</tr>
<tr>
<td>keme</td>
<td>that yonder</td>
</tr>
<tr>
<td>kemewó</td>
<td>those yonder</td>
</tr>
<tr>
<td>nyútsuví</td>
<td>boy</td>
</tr>
<tr>
<td>nyónuví</td>
<td>girl</td>
</tr>
<tr>
<td>yâmevuú</td>
<td>aeroplane</td>
</tr>
<tr>
<td>tɔdzívuú</td>
<td>ship, boat</td>
</tr>
<tr>
<td>ndí</td>
<td>morning</td>
</tr>
<tr>
<td>ndɔ</td>
<td>noon, midday; sun</td>
</tr>
<tr>
<td>fië</td>
<td>evening</td>
</tr>
<tr>
<td>zâ</td>
<td>night</td>
</tr>
<tr>
<td>fu</td>
<td>sea</td>
</tr>
<tr>
<td>yâ</td>
<td>air</td>
</tr>
<tr>
<td>adelá</td>
<td>hunter</td>
</tr>
<tr>
<td>lá</td>
<td>animal, meat, flesh</td>
</tr>
<tr>
<td>dzatá</td>
<td>lion</td>
</tr>
<tr>
<td>avě</td>
<td>forest</td>
</tr>
<tr>
<td>du</td>
<td>town, village</td>
</tr>
<tr>
<td>tú</td>
<td>gun</td>
</tr>
<tr>
<td>da tú</td>
<td>to shoot a gun</td>
</tr>
<tr>
<td>xoasi</td>
<td>to be expensive/dear</td>
</tr>
<tr>
<td>dį</td>
<td>to be cheap/ripe</td>
</tr>
<tr>
<td>kũ</td>
<td>to die</td>
</tr>
<tr>
<td>wu ame/nû</td>
<td>to kill someone/something</td>
</tr>
<tr>
<td>kpɔ ame/nû</td>
<td>to see someone/something, to look at someone/something</td>
</tr>
<tr>
<td>gá</td>
<td>big, large</td>
</tr>
<tr>
<td>afi</td>
<td>here</td>
</tr>
<tr>
<td>afika?</td>
<td>where? (hist. afi ka ‘which place’)⁵</td>
</tr>
<tr>
<td>afímá</td>
<td>there (hist. afi má ‘that place’)</td>
</tr>
<tr>
<td>ameka?</td>
<td>who? (hist. ame ka ‘which person’)</td>
</tr>
<tr>
<td>núka?</td>
<td>what? (hist. nú ka ‘which thing’)</td>
</tr>
</tbody>
</table>

⁵ In accordance with general principles of language development, combinations like this and the following led to the emergence of interrogative and demonstrative pronouns, respectively.
Exercise IV-1: Read

1. Dzatá nyé lá sésé ádé.
2. Dzatá má kú ṣdí sia.
3. Adelá ádé wu dzatá lá.
4. Kôdzó kpó lá ádé le afíi.
5. Là lá le atí lá gbó.
6. Tsi ádé dza le zã me.
7. Núka Kɔsí kpó le xa lá me? Kɔsí kpó ga tsỹe ádé le xa me.
8. Lome nyé du gã ádé le Tógó.
10. Adzóá fle axɔ asi ádé tsó Lome.
11. Ṣíjútsu siawó kplé nyɔ̀nu mäwó ḍu moli le ṣdi me.
13. Ṣíjútsuví mà nyé Kɔsí, éye ékeme nyé Kôdzó.
15. Yàmevú eveawó le yà me, éye ɛdži̊vú mäwó le ŋu lá dzí.

Exercise IV-2: Translate into Ewe

1. A hunter killed a lion in the forest. The hunter was near the lion. The lion was very big. The hunter killed the lion with a gun.
2. Where is Lome? Lome is in Togo. Lome is a very big town. Kɔdzo has been to Lome. Kɔdzo bought a black cloth and a beautiful bicycle at Lome. The cloth is very cheap but the bicycle is very expensive.

3. Kɔsi saw three boats on the sea and five aeroplanes in the air. Those boats are big, but the aeroplanes are very small.

4. These men come from Peki, and those women come from Kpalime. Peki is in Ghana, but Kpalime is in Togo. Kpalime is very far from Peki. Peki is bigger than Kpalime.

5. Who is this? This person is Kɔdzo. Kɔdzo is a hunter. Kɔdzo killed three elephants in that forest. Are the elephants dead? Yes, the three elephants are dead.

6. These girls sang ten songs, and those boys sang two songs. The girls sang better than the boys. The girls have already left for Kpando in Ghana.

Exercise IV-3: Read the following sentences and then frame adequate questions which you think will bring out the particular sentence as an answer

1. Ame sia nyé Kɔsí.
2. Ame má nyé Adzóá.
4. Adzóá nyé nyónuví.
5. Kɔsí le afinity.
6. Adzóá le Kéta.
7. Lome le Tógó.
8. Ê, avɔ lá nyó ŋútó.
10. Atíglínyi lá kú.

Exercise IV-4: Translate into Ewe

1. What is this? This is a chair. How is the chair? The chair is broken. Where is the broken chair? The broken chair is near Kɔdzo under the big tree.
2. Who is Kɔdzɔ? Kɔdzɔ is that boy. Is Kɔdzɔ tall? No, Kɔdzɔ is not tall. Kɔdzɔ is a short person. The tall boy is Kɔsi. Kɔsi is taller than Kɔdzɔ. Adzoa is also taller than Kɔsi. Adzoa is the tallest.

3. What are those? Those are stones. Are those stones small? Yes, those stones are small. Are the stones hard? Yes, the stones are very hard. Are the stones many? Yes, the stones are too many.

4. Akɔsua sang a song. Kɔdzɔ also sang a song. The two songs are beautiful, but Akɔsua sang better than Kɔdzɔ.

4. The negation of nyẽ and le

The Negative of the verb nyẽ is expressed by prefixing the negative mé- to nyẽ and ending the sentence with the Negative particle o:

Akɔsua ményẽ ɲútsuví o. ‘Akɔsua is not a boy.’
Kɔsi ményẽ nyɔnuví o. ‘Kɔsi is not a girl.’

The negation of the verb le is expressed by prefixing mé- to it and ending the sentence with o:

Kɔdzɔ méle Kpálime o. ‘Kɔdzɔ is not in Kpalime.’
Akɔsua méle atiá té o. ‘Akɔsua is not under the tree.’

When méle is used without a following Object or other complement, méle becomes mélii, meaning ‘not to be present’:

Adzóá mélii o. ‘Adzoa is not present.’
Ijútsua liiia? ‘Is the man present?’

but Ijútsua le afimáa? ‘Is the man there?’
Exercise IV-5: Read

1. Adzőá ményé ḍeví o.
2. Adzőá méle Kpándo o.
4. Kpálíme méle Gáña o.
5. Ményé Pekí Akósúá yi o.
6. Akósúá méle afii o.
7. Akósúá mélii o.
8. Avʒ sia ményé avʒ nyún o.
9. Iŋútsu kʊŋkʊ lá ményé adelá o.
10. Adelá méle atía té o.
11. Ménye dzatá Kɔdzó kpó le avө lá me o.
12. Akósúá ményé sukʊvi o.

Exercise IV-6: Translate into Ewe

1. It is not a tree.
2. Kɔdzɔ is under that tree.
3. Adzoa is not a boy.
4. Kpalime is not a town in Ghana.
5. Akɔsua is not present. The hunter is not here.
6. The hunter is not a tall person.
7. It is not a lion that Kɔdzɔ has seen in the forest.
8. Is the woman there? No, the fat woman is not under the thick baobab.
9. The firewoods are very many, but the yams are very few.
10. The water is not enough.
LESSON V

1. The Subject pronouns

Note that pronouns – in order to facilitate differentiation – are always written with all their tone marks, i.e., the low tone is marked as well as the high tone.

Study the following table carefully:

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>FIRST</td>
<td>mè- (nyè-)</td>
<td>mí- (mié-)</td>
</tr>
<tr>
<td>SECOND</td>
<td>è- (nè-)</td>
<td>mì- (mié-)</td>
</tr>
<tr>
<td>THIRD</td>
<td>é- (wò-)</td>
<td>wó-</td>
</tr>
</tbody>
</table>

Note that the forms in brackets are used only under certain circumstances:

nyè- When referring to oneself in a negative sentence, mè- is not used. Instead, the form nyè- is used. It will be seen later that nyè- is also used for the absolute and possessive pronouns in the first person singular.

mié-/mié- The original Ewe word for ‘we’ is mì-, and for ‘you (plural)’ mì-. In a negative sentence, the Negation prefix mé- is placed between the pronoun mì- or mì- and the verb to which it is connected – e.g.

mímévá o ‘we did not come’
mimévá o ‘you (pl.) did not come’

Among the coastal dialect speakers of the Ewe language, the combination múmè- or múmè- were shortened into mú- and mú-. And as written Ewe is almost completely based on the Aŋlɔ dialect, which constitutes the leading costal dialect, mú- and mú- became the second words for ‘we’ and ‘you (pl.)’, respectively. The forms mú- and mú- are not only used in negative sentences, but also in a positive sense.
nè- This form is used when the second person singular is mentioned a second time within the same sentence, referring to the same person or often also at the beginning of a question referring directly to the addressee:

Èvá éye nèqu abólo ‘You come and (you) eat the lá.
Nèle afémea? ‘Are you at home?’

wò- Similarly, this form is used when the third person singular is mentioned a second time within the same sentence, referring to the same person:

Èqu nú éye wòno ‘He/she/it ate and (he/she/it) drank.’

The third person plural pronoun wò- is related to the Plural suffix wò-. Historically, the pronoun became reinterpreted as a Plural suffix belonging to the preceding sentence.

As a rule, the Subject pronouns are connected to the verb:

mèyi ‘I went’ mìyi ‘we went’
èyi ‘you (sg.) went’ mìyi ‘you (pl.) went’
éyi ‘he/she/it went’ wòyi ‘they went’

Vocabulary

yɔ̀i ame to call someone
nà nú to give (as a present)
nà ame to give to someone
nà for, to (preposition)
wɔ̀ nú to do something
wɔ̀ dɔ̀ to work (“to do work”)
dɔ̀ ylí to shout
sí to run away, to escape
aha drink (any)
Kɔmla  name for a male born on Tuesday
Abrá  name for a female born on Tuesday

Exercise V-1: Read
1. Kɔmla kpó dzatá. Ékpó dzatá gá ádqé.
4. Èɖu nú éye něno nú hà. Èɖu núá? Núka něɖu?
5. Èɖu blíá kéŋkéŋ éye wòsí.
7. Méná blí kokló siawó wódu.
8. To ade le afii. Wóle adídó lolo sia té.
10. Mídó ylí ᵐdí sia le sukú.
11. Èná agbalé Abrá gaké nèdzra ɣé lá ná Kɔmla.
12. ɬútsu kpuǐ sia tútúútú mèkpó le Lome wòdze aha lá.

Exercise V-2: Translate into Ewe
1. Kɔmla saw a lion. He saw a big lion. It is under the tall tree. Have you seen the lion?
2. Abra sold yams. She sold eight yams. They are big yams.
3. The students called the teacher. The teacher came and opened the large door.
4. You ate the bread and drank the water also.
5. He ate all the maize and run away.
6. We washed all the thick cloths. Where are they? They are here on the table.
   Where is the table? It is near the small window.
7. Kɔsi worked for this man but he received little money.
8. You gave a chair to Akɔsua, and sold the board to the teacher.
9. This is not a long road. It is a short road but it is narrow and crooked.
2. The Object pronouns

The table below gives you all the pronouns of the preceding chapter in their Object forms:

<table>
<thead>
<tr>
<th></th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>FIRST PERSON</td>
<td>-m</td>
<td>mí</td>
</tr>
<tr>
<td>SECOND PERSON</td>
<td>wò</td>
<td>mí</td>
</tr>
<tr>
<td>THIRD PERSON</td>
<td>-è</td>
<td>wó</td>
</tr>
</tbody>
</table>

The general rule is that Object pronouns are separated from the verbs which govern them; but when the pronoun is a single phoneme, e.g. -m or -è, it is suffixed to the verb which governs it:

- **Mèkpó mí.** ‘I saw you (pl.).’
- **Èkpó wó.** ‘You saw them.’
- **Ékpó wò.** ‘He saw you (sg.).’
- **Wókpó mí.** ‘They saw us.’

**but**

- **Mèkpóè.** ‘I saw him/her/it.’
- **Mìkpóèm.** ‘You (pl.) saw me.’

The combination of the third person singular Object pronoun -è with a preceding vowel leads to vowel and tone changes. Note the following points:

- When suffixed to a verb ending in -a, the combination ae is pronounced ε and is also spelt with ε instead of ae:

  - **da + è** → **dɛ** ‘cook it’
  - **gba + è** → **gbe** ‘break it’
  - **nya + è** → **nyɛ** ‘wash it’

- When suffixed to a verb ending in -u or -i, the -e is replaced by -i:

  - **Édu + è** → **Éduè** ‘He/she/it eats it.’
  - **Wu + è** → **Wuè** ‘Kill it!’
  - **Mi + è** → **Miè** ‘Swallow it!’
  - **Wófi + è** → **Wófiè** ‘They steal it.’
– When the verb ends in -e the double ee so produced is pronounced as [ii]:

- ṇéè ‘break it’ is pronounced [ŋêî]
- gblèè ‘spoil it’ is pronounced [gblîî]

but with kplé ‘with, and’, the spelling is also changed (please note that this change also affects the Object pronoun of the first person singular):

\[
\begin{align*}
\text{kplé} \, + \, \text{è} & \rightarrow \text{kplî} \quad \text{‘with him/her/it’} \\
\text{kplé} \, + \, \text{m} & \rightarrow \text{kplım} \quad \text{‘with me’}
\end{align*}
\]

– When the verb ends in -o, the Object pronoun -è is pronounced [i]:

- foè ‘to beat it’ is pronounced [foî]
- tôè ‘pound it’ is pronounced [toî]

– and with the verb ending in -ɔ, the pronoun -è is pronounced [ɛ]:

- kpɔ́è ‘see it’ is pronounced [kpɔ́ɛ]
- wɔè ‘do it’ is pronounced [wɔ́ɛ]
- yɔ́è ‘call him’ is pronounced [yɔ́ɛ]

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**Vocabulary**

- fo nú to collect/find/discover something
- fa aví to cry/weep
- ko nú to laugh about something
- nyi cow
- nótsi milk
- nyinótsi milk from a cow
- fo ame/nú to beat/strike someone/something
- núquçu food
- agbeli cassava
- ǹb nú to write something
- da snake
kpê ame  to meet/invite someone
bê nú  to say something

Exercise V-3: Read

2. Núfiá lá nû kplé yé lá. Ênlà nû kplíí.
3. Êkpô nyi eneawó. Êkpô wó.
4. Éyô wò ëye nèvá.
5. Wófo mí, ëye mífa aví.
8. Míkpô dzatá lá le avè lá me. Míkpô le afimá.
11. Akûsúá qa te lá. Êɗè.
13. Éwòe kplíí, mèwòe kplíí, ëye nèwòe kplé wó.

Exercise V-4: Translate into Ewe

1. An animal is here. It is under this big tree. The hunter is near the animal. Those girls are under the thick baobab. They saw the hunter. Have they seen the animal also? Yes, they have seen the animal near the tall hunter.

2. There is an elephant near the tree. The elephant is really big. It is bigger than a buffalo. It is the biggest animal in the forest.

3. Abrâ cooked cassava. She cooked it and we ate it. We ate it with Kɔmla. We ate it with him. The cassava is very good. It is a good food. You ate the cassava and (you) drank the milk, too. Òsi also ate the cassava with me and (he) drank the milk with you.
3. The logophoric pronouns

In indirect speech, so-called “logophoric” pronouns are used in those cases where the pronoun refers to the person or persons, whose speech, thought, feeelings etc. are reported. There are two logophoric pronouns:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>SECOND PERSON</td>
<td>yè</td>
</tr>
<tr>
<td>THIRD PERSON</td>
<td>yè</td>
</tr>
</tbody>
</table>

As can be seen from the table, the logophoric pronouns are only distinguished for number, not for person. They also do not differentiate between Subject and Object (see below).

With the third person, the logophoric pronoun serves to distinguish between two otherwise ambiguous meanings. Compare the following sentences. The first one shows the “regular” third person pronoun, the second one the logophoric pronoun:

Kofi bè édzó. ‘Kofi said (that) s/he (someone else than Kofi) went away.’

Kofi bè yèdzó. ‘Kofi said (that) he (Kofi) went away.’

The logophoric pronoun is, however, also used with the second person:

èbé yèdzó. ‘You (sg.) said (that) you (sg.) went away.’

mibé yèwódzó. ‘You (pl.) said that you (pl.) went away.’

The same logophoric pronouns are used as Object pronouns. Study the following sentences:

Ama bè mèkpó yè. ‘Ama said (that) I have seen her (Ama).’

Ijútsuawó bè yèwó  ‘The men said (that) they (the men) did not yet eat.’

méqu nú haqé o. ‘Akuwa said (that) Kofi bought a new chair for her (Akuwa).’
4. Postpositions

Unlike prepositions which precede the nouns to which they relate, postpositions follow the nouns. Compare the following sentences:

**English**
The bird is **on** the tree.
It is **in** the room.
Kɔdzó is **near** the cow.

**Ewe**
Xeví lá le atí lá **dzí**.
Éle xɔ lá **me**.
Kɔdzó le nyi lá **gbó**.

The most common and important postpositions are listed here below for frequent and easy reference:

<table>
<thead>
<tr>
<th>me</th>
<th>in, inside, within</th>
</tr>
</thead>
<tbody>
<tr>
<td>gbó</td>
<td>near, by the side of; side (n.)</td>
</tr>
<tr>
<td>ǹgɔ</td>
<td>in front of, on, ahead of; front, surface (of liquids; n.)</td>
</tr>
<tr>
<td>fo</td>
<td>on; surface (n.)</td>
</tr>
<tr>
<td>dome</td>
<td>between, among, amidst</td>
</tr>
<tr>
<td>ǹúti,</td>
<td>at, on; surface (vertical; n.)</td>
</tr>
<tr>
<td>ǹú</td>
<td></td>
</tr>
<tr>
<td>tó</td>
<td>at the edge of; edge (e.g. of a bank of a river) (n.)</td>
</tr>
<tr>
<td>tɔ</td>
<td>above, over, on top of; head (n.)</td>
</tr>
<tr>
<td>ǹkúme</td>
<td>on, at; before; face, surface (of mirror, cloth, water) (n.)</td>
</tr>
</tbody>
</table>

All postpositions were originally nouns; most of them still occur, in other contexts, as nouns. For more details on this, see Heine & Reh 1984:256ff.; see also Lesson XI.

Points to note:
Sometimes a complex preposition involving more than one part is used in English, where a simple postposition is enough in Ewe to express the same sense:

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>EWE</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is in front.</td>
<td>Éle ngɔ.</td>
</tr>
<tr>
<td>It is on the surface of the water.</td>
<td>Éle tɔa dzí. or Éle tɔfo.</td>
</tr>
</tbody>
</table>

Quite often, Ewe postpositions differ semantically from prepositions in English:

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
</tr>
</thead>
<tbody>
<tr>
<td>He came out of the wood.</td>
<td>Étsó avé lá me.</td>
</tr>
<tr>
<td>This comes from God.</td>
<td>Ésia tsó Máwú gbɔ.</td>
</tr>
</tbody>
</table>

When expressing location (‘to be somewhere’), names of towns, countries and continents do not take postpositions:

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kɔsi is in Lome.</td>
<td>Kɔsí le Lome.</td>
</tr>
<tr>
<td>The boy is in America.</td>
<td>Êútsuví lá le Amérika.</td>
</tr>
</tbody>
</table>

The postposition *me* may be suffixed to names of languages to indicate a particular language area:

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
</tr>
</thead>
<tbody>
<tr>
<td>le Eveme</td>
<td>‘in the Ewe-speaking area’</td>
</tr>
<tr>
<td>le Dzâmame</td>
<td>‘in the German-speaking area’</td>
</tr>
<tr>
<td>le Blũme</td>
<td>‘in the Twi-speaking area’</td>
</tr>
<tr>
<td>le Éŋlésime</td>
<td>‘in the English-speaking area’</td>
</tr>
</tbody>
</table>

These nouns as well as the following which are also a combination of noun and postposition do not as a rule require a further postposition:

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
</tr>
</thead>
<tbody>
<tr>
<td>abóṭà</td>
<td>‘shoulder’ (”top of arm”)</td>
</tr>
<tr>
<td>dzifó</td>
<td>‘heaven’ (”surface above”)</td>
</tr>
<tr>
<td>xɔxɔnu</td>
<td>‘courtyard’</td>
</tr>
</tbody>
</table>

However, a lot of nouns suffixed with *me* ‘in’, fall outside this rule:
nonome  ‘form’  :  Mekpše le nonome má me.
forme  ‘family’  :  Wóle forme ñeká me.
dzidzime  ‘generation’  :  Le dzidzime sia me.

The following nouns also do not take postpositions, i.e. they behave like names of towns or countries:

de  ‘nativeland, homeland’  :  Wóiy wó de.  ‘They went to their homeland.’
xéxé  ‘outside, outdoors’  :  Ële xéxé.  ‘He/she/it is outside/outdoors.’
   (xéxéme means ‘the world’)
afé  ‘hometown, homeland’  :  Wóiy afé.  ‘They went home.’ (aféme means ‘house/home’)
sukú  ‘school’  :  Míle sukú.  ‘We are at school.’

Vocabulary

yéyé  new, fresh
fufu  a West African dish
Máwú  God
tó  mountain; ear; bank (of a river or lake); through, across
tó nú  to pound something
tó nú dzí  to go over something
tó nú me  to go through/across something
Afétó  Mr., Lord, Master
Ablotsí  Europe
Aféno  Mrs., Lady
anyígba  earth, land, country
hé-  and (like éye) but always prefixed to the verb it precedes
dzifó  heaven
tó  river, sea, lake (any large collection of water)
tófo  surface of water (river, lake, sea)
da  snake
Exercise V-5: Read

2. Adelá eve ádɛwó yi avɛ ádɛ me le tó keme megbé. Wókpó to eve le afímá le atí gá ádɛ xa. Wóda tú toawó hëwu wó.
3. Adzóá kplé Akósúá le afé sia me. Wóle aféa títína. Wóméle xɔme o. Wóle kpl5 ṣútí le xéxé.
4. Máwú le dzífó, éye amewó le anyígbá dzí.
5. Adzóá le Kpándo gaké Kɔsí le Amérika.
6. Nyi lá le xɔ lá megbé, éye ṣútɔ lá le xɔá ŋọ. 
7. Glia ṣú ményó o.
8. Da lá le adídóá ṣú.
10. Ameawó yi tʃo.
11. Míley sukuvíáwó dome.
12. Da gá ádɛ le kpéá té.

Exercise V-6: Translate into Ewe

1. I am under the tree. Kɔsí is near the table behind the tree. Abrá is not near the tree. She is not here. She is absent. What have you seen in front of that house? I have seen three cows there.
2. Are you a boy? No, I am not a boy. Kɔmla is a boy. He is very tall. He is taller than Kɔsí and Kɔdzo. He is the tallest boy in the house. Kɔmla is a teacher, and Kɔsí is a student. The teacher called him and gave him a nice book. The book is here in this room. It is on the table near the thick wall.
5. Drill in questions, answers and negations

### Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>égbe</td>
<td>today</td>
</tr>
<tr>
<td>geçee</td>
<td>many, much, a lot of</td>
</tr>
<tr>
<td>asi</td>
<td>market</td>
</tr>
<tr>
<td>ami</td>
<td>oil</td>
</tr>
</tbody>
</table>

### Exercise V-7: Read


### Exercise V-8: Translate the following questions into Ewe, and supply adequate answers to each of them

1. Where are you?
2. What has Kòmla eaten today?
3. Is Adzoa in Lome? No, …
4. Have you been to Keta? No, …
5. How is Kpalime?
6. Where is it?
7. Have you worked for that fat woman? Yes, …
8. Has she paid you already? Yes, …
9. What have you done with the money?
10. Is this table high?
11. What have you seen on the table?
12. Has Kòmla closed the broad door?
13. Have you opened that small window?
14. Has the hunter killed the snake?
15. Have you sold the two cows? No, ...
16. Is it not you the teacher called? No, ...
LESSON VI

1. The Past tense (Aorist)

In Ewe, a verb without tense marking refers to a past event. This tense is, in most descriptions of Ewe, called “Aorist”. Consider the following sentences:

- mèyi ‘I went.’
- mèvá ‘I came.’

With stative verbs, however, the Aorist expresses Present tense, at least according to general opinion. Consider the following sentences:

- Kofí kó ‘Kofi is tall.’
- éfá ‘It is cold.’

This, somehow surprising, situation becomes comprehensible if it is assumed that the stative verbs originally did not express a state or property but the emergence of a state or property (‘become tall’, ‘become cold’). Verbs of this kind are called “inchoative” verbs. If such a verb is combined with a Past tense the implication is that the process has come to an end – resulting in a present state or property (‘became tall’ = ‘is tall’, ‘became cold’ = ‘is cold’).

In some cases, it makes sense to assume an Inchoative meaning of these verbs but in others they can only express a present state or property and have thus to be regarded as stative verbs:

- Kofí kó ‘Kofi is tall/became tall/has become tall.’
- tó lá kó ‘The mountain is high.’
- Kofí lolo ‘Kofi is big/became big/has become big.’
- yámevú lá lolo ‘The aeroplane is big.’

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6 For an alternative view, see, for instance, Ameka 2008a.
If one wants to make explicit that some action or process has definitely come to an end, the verb во ‘to be finished’ is used as the last verb in a series of verbs. Consider the following sentences:

Kofi ṭú móli во ‘Kofi has eaten rice.’ (i.e. he has finished eating)
Kofi  yi во ‘Kofi has gone.’ (i.e. he is no longer present)

The serial construction with во as the last verb can be regarded as a grammatical form of its own, called “Perfective aspect”.

2. Transitive and intransitive verbs

Ewe verbs are either transitive or intransitive. Intransitive verbs never take an Object. Transitive verbs, in their regular, dynamic use, always take an Object.

If a transitive verb is used without a specific Object, the Object position has to be filled by the nouns nú ‘thing, matter’ or ame ‘person’ which serve as impersonal pronouns ‘something’ or ‘someone’, respectively:

dă nú ‘to cook something'
du nú ‘to eat something’
dǐ ame ‘to look for someone/
search someone’

The “dummy pronouns” nú/ame are just provisional Objects which disappear when a specific Object is given. Study these examples:

Abrá ḍa nú. ‘Abrá cooked something.’
Abrá ḍa te. Abrá cooked yam.’

Mèfle nú. ‘I bought something.’
Mèfle avă. ‘I bought cloth.’

Most transitive verbs may, however, also be used without any Object. In this case, the verb meaning changes drastically. It receives a resultative, Passive-like meaning. Study the following examples:

gbă nú ‘to break something’
gbă ‘to be broken’
Both uses of such verbs are included in the vocabulary as different entries.

There exist several combinations of verb and Object that always occur together, i.e. their meaning is a result of the combination of a verb with a particular noun. Study the following examples:

- fa aví  ‘to weep’
- wɔ dɔ  ‘to work’
- dɔ awu  ‘to dress up’
- dze ami  ‘to buy oil’
- dɔ alɔ  ‘to sleep’

Verb – Object combinations of this kind have to be learnt as inseparable units.

Intransitive verbs may be divided into those which take complements and those which may not take complements:

**INTRANSITIVE VERBS WHICH MAY TAKE COMPLEMENTS**

- Míyi.  ‘We went.’
- Míyi afé.  ‘We went home.’
- Ézɔ.  ‘He/she/it walked.’
- Ézɔ mó didi.  ‘He/she/it travelled a long way.’
- Wóde afímá.  ‘They have been there.’
- Wóde Lome.  ‘They have reached Lome.’
Study the following examples:

Agbatsṍʋúá mu. ‘The truck fell over.’
Agbatsṍʋúá mu atía fú anyí. ‘The truck teared the tree down.’
Azia mli dzó. ‘The egg rolled away.’
Koklóá mli éfé aziwó fofú. ‘The hen rolled its eggs together.’

_INTRANSITIVE VERBS WHICH MAY NOT TAKE COMPLEMENTS_

Ijútsu lá sí. ‘The man ran away.’
Êkú. ‘He died.’
Wófé le afii. ‘They played here.’
Xeví lá dzo. ‘The bird flew.’
Égé. ‘It fell.’
Mídzó. ‘We left.’

In order to introduce a complement, another verb is needed, e.g.:

Ijútsu lá sí yi Kéta. ‘The man ran away to Keta.’
(‘The man ran away, go to Keta.’)

Ékú le Lome. ‘He died at Lome.’
(‘He died, is at Lome.’)

Wófé le Kpándo. ‘They played at Kpándo.’
(‘They played, is at Kpando.’)

In serial verb constructions like these, the second verb adds a direction or location to the first one. The second verb thus exhibits properties of a preposition.7

---

7 The development of prepositions out of such (“serial”) verb constructions is a well-known phenomenon (see, for instance, Lord 1993).
Vocabulary

vɔ to be finished
dí nú/ame to look for something/someone, to search something/someone
gbã nú to break something
gbã to be broken
bù nú to lose something
bù to be lost
fiá nú to burn something
fiá to be burnt
gbe day
etɔ yesterday, tomorrow
gbe ṣeke a day, once upon a time
ablé street
fiásé shop, store
vũ vehicle (cars, ships, planes)
víé little, small, few
gè ṣe me to enter something
adzó nú goods, wares
tsa to wander about, do sightseeing
asisi customer
abó arm, also measure for yard or metre
kúkú hat
qua- a conjunction like éye ‘and’; when used the Subject is not repeated (as with éye). Always prefixed to the verb which follows it (see hé-).
gomelá tinned meat/fish
atákpuí pair of shorts
mló to lie (used for living beings only)
mló anyí to lie down or in bed
mló nú to lay something
le tsi to take a bath
dō awu  to dress up
núqufé  restaurant, dining hall
dũ ye  to dance
fõ  to get up (from a lying position), rise from bed
ŋdí kányá  early morning
ŋdínuququ  breakfast
trõ vá  to (turn and) come back to
trõ yi  to (turn and) go back to
dõ vu  to take a vehicle (car, train, boat) as a passenger
amedzródzeché  hotel, place of lodging
aha sésé  drink (alcoholic)
zătítna, zătífé  midnight

Exercise VI-1: Read

Gbe ṭéká Kɔdzó yi Lome. Ékpó xo nyú lolo gećewó le dua me. Ékpó fiásé gáwó kplé fiásé sëwó há le ablĩ gećewó tó. Ablĩawó keke éye wódidi njútó. Kɔdzó kpó ame gećewó, vũwó kplé gasówó le ablĩawó dzí.

Ézɔ ablĩ gá ṭéká dzí vié, éye wóge ṭé fiásé lolo áɖé me. Fiásé lá le xo kɔkɔ áɖé té. Adzñú gećewó le fiáséá me. Kɔdzó tsa le fiásé lá me tsó afii yi afimé. Asisi gećewó há vá fiásé lá me.

Kɔdzó fle avõ titri áɖé abõ etõ, gomelã sëe ene, kûkû yibɔ áɖé kplé atákpuie eve. Êsia megbé wòtró yi amedzródzeché ḥaɖu nû le afímá.

Exercise VI-2: Translate into Ewe

In the evening, Kɔdzɔ took a bath and dressed up nicely. He went and ate that evening in a restaurant near the big shop. He saw Kɔsi among the people in the restaurant. He called him and (he) ate with him. They drank a lot and (they) danced with two tall girls.

Kɔdzɔ went to bed at midnight. He slept well. He got up early in the morning. After breakfast, he took a train and returned to Kpalime.
3. The Progressive aspect

The Progressive aspect expresses that an action is just happening or going on – at the moment of speech or at some other time. The Progressive aspect in Ewe is formed by means of an auxiliary verb plus a suffix -ḿ on the main verb. In the Present Progressive, the auxiliary verb is le while in the Past Progressive, the auxiliary verb is nɔ.

With intransitive verbs, the verb is nominalized through reduplication. Note that nominalization involves a “floating high tone” which is realized as a high tone on the suffix -ḿ. The construction is easy to understand if one considers that the suffix -ḿ is a remnant of the former postposition me ‘in’. A sentence like ȅle yi yi m ī ‘s/he is going’ goes back to a construction that literally meant “s/he is in going” (cf. German: sie ist am Ge hen). For details see, among others, Heine & Reh 1984.

<table>
<thead>
<tr>
<th>AORIST</th>
<th>PRESENT PROGRESSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>yi</td>
<td>le yi yi m ī</td>
</tr>
<tr>
<td>vá</td>
<td>le vav ā m</td>
</tr>
<tr>
<td>sì</td>
<td>le sis ī m</td>
</tr>
<tr>
<td>dzo</td>
<td>le dzodzo m</td>
</tr>
<tr>
<td>dzó</td>
<td>le dzodzo m</td>
</tr>
</tbody>
</table>

Care must be taken not to confuse the Object pronoun -m with the Progressive -ḿ. Look at the following sentences:

Édum. ‘He bit me.’
Éle nú ḍum. ‘He is eating (something).’

Note that – just like in English – it is the auxiliary verb that functions as the verb within the Progressive construction.

With transitive verbs, the originally nominalized verb becomes reduced to its “normal” form. Nevertheless, the auxiliary verb still functions as the verb within the construction. In the Progressive aspect, the Object follows the auxiliary verb but precedes the main verb. This position of the Object is due to the original Possessor position of the logical object (“s/he is in eating of something”).

<table>
<thead>
<tr>
<th>AORIST</th>
<th>PRESENT PROGRESSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ḍu nú</td>
<td>le nú ḍum</td>
</tr>
<tr>
<td>wó dɔ</td>
<td>le dɔ wɔ m</td>
</tr>
<tr>
<td>fle nú</td>
<td>le nú fle m</td>
</tr>
<tr>
<td>fa aví</td>
<td>le aví fa m</td>
</tr>
</tbody>
</table>
If a connected pronoun is the Subject of the sentence, the pronoun is prefixed to le:

<table>
<thead>
<tr>
<th>AORIST</th>
<th>PRESENT PROGRESSIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>mèyi</td>
<td>mèle yiyím</td>
</tr>
<tr>
<td>wódzó</td>
<td>wóle dzodzóm</td>
</tr>
<tr>
<td>éwɔ dɔ</td>
<td>éle dɔ wɔm</td>
</tr>
</tbody>
</table>

There is a tendency to reduce a construction like mèle yiyím to mèyi ‘I am going’, leaving behind the former postposition as a grammatical suffix indicating Present Progressive. For an explanation of this process, see Heine & Reh 1984:260.

As noted above, the Past Progressive is formed with the auxiliary nɔ. Consider the following sentences:

| mèle yiyím | ‘I am going’ |
| mènɔ yiyím | ‘I was going’ |
| éle dɔ wɔm | ‘s/he is working (doing work)’ |
| énɔ dɔ wɔm | ‘s/he was working (doing work)’ |

The Progressive aspect may also be put into the Future tense (see Lesson XVI).

**Vocabulary**

| se nů   | to hear something  |
| kplɔ ame| to lead/accompany someone |
| fũ du  | to run             |

**Exercise VI-3: Read**

1. Kɔdzó le Lome yiím.
2. Éle kétéké ɖó mí le Lome yiím.
4. Akósúá fłe agbá eve le asi me.
5. Deví lá kpé wɔnɔ agbá eve flem le asi me.
7. Ñútsauwó no nyánuví lá kpóḿ wôńc avó lá nyamí.
8. Mïfa aví le xo sia megbé.
9. Wôse minc aví fań le xo lá megbé.
10. Nyánuawó le tsi lemí, Ñútsauwó le aha noń, ñeviáwó le fefém, éye Adzóá le al5 dóm.
11. Énc du júńń, gaké mënco zëcoń.
12. Wôle uj jómí, le ha dziń éye wôle ye jumí há.

Exercise VI-4: Translate into Ewe

1. Abrá is going to Kpando.
2. She is going to Kpando.
3. I saw her going to Kpando. (Insert ‘she was’ after ... ‘her’)
4. We bought two hats in that shop.
5. We have bought them in the shop.
6. We are buying the two black hats in the shop.
7. They saw us buying the hats (insert ‘we were’ after ... ‘us’)
8. You were calling Kïsi. You called him.
9. The woman is leading the boy to school.
10. She led the boy to school. They saw her (she was) leading the fat boy to school.
11. I saw you going home.
12. Mr. Kpegló and Mrs. Kpegló were dancing under the big tree.
13. Mrs. Kpegló is leaving today. She is going home.
14. She is taking the train from Kpalime to Lome.

4. Drill in questions, answers and negations

To put a sentence containing the connected form of the personal pronoun into the Negative, place the Negation marker mè- between the pronoun and the verb, writing all together as one word, with the Negative particle o at the end of the sentence. Remember that the pronoun mè- ‘I’ becomes nyè- in a Negative expression:

\[
\begin{align*}
\text{mèwɔ dɔ} & \quad \text{‘I worked’} \\
\text{nyèmèwɔ dɔ o} & \quad \text{‘I did not work’}
\end{align*}
\]
nyéméle dɔ wo m o  ‘I am not working’
wóménc ha dzi m o  ‘they were not singing’

For questions and answers in the Progressive, study the following questions and answers:

Èle dɔ wo m a?  ‘Are you working?’
O, nyéméle dɔ wo m o.  ‘No, I am not working.’
Wóle dzodzó n a?  ‘Are they leaving?’
È, wóle dzodzóm.  ‘Yes, they are leaving.’

**Vocabulary**

<table>
<thead>
<tr>
<th>náné</th>
<th>something</th>
</tr>
</thead>
<tbody>
<tr>
<td>nánéké ... o</td>
<td>nothing</td>
</tr>
<tr>
<td>dǐ nǔ</td>
<td>to look for something; to want/wish to do something; to search something</td>
</tr>
<tr>
<td>amehá</td>
<td>crowd</td>
</tr>
<tr>
<td>déké ... o</td>
<td>no, none</td>
</tr>
<tr>
<td>srũ nǔ</td>
<td>to learn something</td>
</tr>
<tr>
<td>fiá nǔ</td>
<td>to teach something</td>
</tr>
</tbody>
</table>

**Exercise VI-5: Read**

1. Ameawó le dɔ wo m le agbleá mea?
    O, wóméle dɔ wo m le afímá o.
    Afíkay wóle?
    Mèkpɔ wó wónɔ afé yirim ŋdí sia.

2. Èle náné quà n a?
    O, nyéméle nánéké quà n o.

3. Wóle Kɔsí dí m le ameawó domea?
    È, çeví siawó le Kɔsí dí m ŋútɔ le amehá lá domea.
4. Mìley ha dziña?
   O, míméle ha adéké dziń o.

5. Adelá máwó le túáwó daña?
   Ê, mèse adelááwó le túáwó dań le avé gá lá me.

6. Sukúviáwó le nú sróña?
   O, dëké méle nú sróń o.

7. Èkpó wó wónɔ feféma?
   O, nyémékpó wó o, gaké njútsu sia nɔ wó kpóṁ.

8. Kɔmlá le adidóá tsoña?
   O, Kɔmlá méle adidóá tsoń haqé o.

Exercise VI-6: Translate into Ewe

1. Are you eating that bread? No, I am not eating that bread. It is too hard.

2. Where is the shop? It is in this broad street. There are a lot of goods in that shop.

3. Are there many customers in the shop? Yes, a lot of customers are buying things in the shop.

4. What are the ten pupils doing at school? They are singing. Where is the teacher? The teacher is also singing with them.

5. Are you taking a bath? Yes, I am taking a bath. Has Kɔdzo finished dressing up? No, he has not yet dressed up. Where is he? I saw him going to the tall woman. What is the tall woman doing? She is cooking fufu for me.

6. Is Abra sleeping? No, she is not sleeping. Is she washing the cloth? No, she is not washing anything. What is she doing? She is singing and dancing.
LESSON VII

1. Pronominal Objects with the Progressive aspect

When a verb in the Progressive aspect takes a pronoun as Object, the pronoun changes its form in the first person Singular, in the third person Singular, and in the first and second person Plural:

<table>
<thead>
<tr>
<th>Person</th>
<th>Pronoun</th>
<th>Verb</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Sg.</td>
<td>Kɔdzó</td>
<td>kpóm.</td>
<td>‘Kɔdzɔ saw me.’</td>
</tr>
<tr>
<td></td>
<td>Kɔdzó</td>
<td>le kpóyèm.</td>
<td>‘Kɔdzɔ is seeing me.’</td>
</tr>
<tr>
<td>2nd Sg.</td>
<td>Akɔsúá</td>
<td>fo wò.</td>
<td>‘Akɔsua beat you (sg.).’</td>
</tr>
<tr>
<td></td>
<td>Akɔsúá</td>
<td>le fowòm.</td>
<td>‘Akɔsua is beating you (sg.).’</td>
</tr>
<tr>
<td>3rd Sg.</td>
<td>Mèkpôè</td>
<td></td>
<td>‘I saw him/her/it.’</td>
</tr>
<tr>
<td></td>
<td>Mèle</td>
<td>ekpóm.</td>
<td>‘I am seeing him/her/it.’</td>
</tr>
<tr>
<td>1st Pl.</td>
<td>Êkpó mí.</td>
<td></td>
<td>‘S/he saw us.’</td>
</tr>
<tr>
<td></td>
<td>Êle</td>
<td>mía kpóm.</td>
<td>‘S/he is seeing us.’</td>
</tr>
<tr>
<td>2nd Pl.</td>
<td>Akɔsúá</td>
<td>fo mî.</td>
<td>‘Akɔsua beat you (pl.).’</td>
</tr>
<tr>
<td></td>
<td>Akɔsúá</td>
<td>le mà fón.</td>
<td>‘Akɔsua is beating you (pl.).’</td>
</tr>
<tr>
<td>3rd Pl.</td>
<td>Mèkpô wó</td>
<td></td>
<td>‘I saw them.’</td>
</tr>
<tr>
<td></td>
<td>Mèle</td>
<td>wó kpóm.</td>
<td>‘I am seeing them.’</td>
</tr>
</tbody>
</table>

Note that, in accordance with the original construction of the Progressive aspect (“Kɔdzɔ is in my seeing”), possessive pronouns are employed as the logical Object (see Lessons XI.2 and XII.1). Note the following changes:

- 1st Person Singular: -m becomes -ỳe in the Progressive. The pronoun ỳe is suffixed to the main verb, followed by the Progressive suffix -mì.
- 2nd Person Singular: wò remains unchanged, but in the Progressive it is suffixed to the main verb, followed by the Progressive suffix -mì.
- 3rd Person Singular: è becomes é and, in the Progressive, it is prefixed to the main verb.
1st Person Plural: mí becomes míá in the Progressive. The pronoun míá precedes the main verb.

2nd Person Plural: mì becomes mìà in the Progressive. The pronoun mìà precedes the main verb.

3rd Person Plural: wó remains unchanged, but in the Progressive, it precedes the main verb.

**Vocabulary**

- avů: dog
- dɔwuame, dɔ: hunger
- dɔ wu amé: to be hungry (“hunger kills person”)
- gbě: bush
- tsikó, tsikówuame: thirst
- tsikó wu amé: to be thirsty (“thirst kills person”)
- dzo: fire
- bi: to burn
- tsɔ nú: to take/carry something
- xlẽ nú: to read something; to count something
- yletí: moon; month
- yletíví: star
- tà nú: to draw/paint something

**Exercise VII-1: Read**

1. Wóle kpóyèm éye nyè há mèlè wó kpó́m.
2. Tsikó le wuyèm éye dɔ le wuwó́m.
3. Tsikó kplé dɔ le éwurí.
4. Dɔ le míá wuum ákpá.
5. Dɔ le wó wuum ñútò, gáké núdqú dú ké ké méli o.
6. Adélááwóle toawó dúm le ave gá má me kplé avůwó.
7. Amehá lá nɔ míá kpó́m mínsa ha dziní, nɔ ye há dúmí.
8. Dzo gá àdché le gbě biúm le xɔ sia megbé.
9. Énɔ kpɔwɔn nɛnc aha lá noń le atiá té.
10. Deviáwó le ỹỳyɛ̀nm ęye nyɔnu máwó le mıà ỹỳm.
11. Mèle édìm nyɛmɛlé ékpɔń o. Wòdìm wòmèkpɔm o. Wóle díyɛ́m gaké wòmέle kpɔyɛ́m o.
12. Wóle atiáw tsoń le wó tsám le afé yìím.
13. Éle agbalẹ xlẽm, éye mle nú tāń gaké mɛle nú xlẽm.
14. Míle ỹletí kplẹ yletíwó kpɔ́ń le zā me.
15. Wóle du jùń le sukú yìím.
16. Mèle mià kpɔ́ń, gaké mìle kpɔ́yɛ́m o. Mèle gegɛ́m ɖɛ xɔ lá me héle díyɛ́m le afíma.

Exercise VII-2: Translate into Ewe
1. We are reading. We are reading it.
2. I am hungry and they are thirsty.
3. You are thirsty and hungry.
4. The fire is burning them.
5. The hunter is calling me.
6. They are looking for us in the forest.
7. We were crying and also shouting.
8. The men were felling the trees and were carrying them into the town.
9. We were running, playing and (we were) singing also.
10. He was beating them with a stick.
11. You (pl.) are hungry and thirsty.
12. The dogs are running in front of the hunter.

2. Expressions with kpó ‘once’ and kpó ... o ‘never’

Consider the following sentences:

Mède Kpándo kpó. I have been to Kpando before (or once).
Nyɛmɛde Kpando kpó o. I have never been to Kpando.
Vocabulary

kpó  once, before
kpó … o  never, never before
zi  times (like in zi blaev ‘twenty times’)
Agu  a town in Togo
nya  word, matter
só  horse
tédzí  donkey, ass
zí  a type of antelope in West Africa – the largest of the antelope group
gbedóxɔ  chapel
gbedóxɔ gá  cathedral

Exercise VII-3: Read

1. Ṣùtsu lolo má méda tú kpó o. Ményé adelá o. Ënyé nufíála. Mèkpóé kpó le Lome wọn có agba lẹ fẹẹn ná sukúvíwó. Êde Kẹta há kpó zì ṣẹká, èye wọfẹ só ṣẹká kplẹ tédzí ève le afíma. Só lá sè nútó, èye wọnyè só nyú attività.


4. Ìjútsuvi lá le Kẹta yií jẹgbẹ.
Nyánu lá ménya avẹ lá wọ kpó o.
Kodó mékpó dzatá kpó le gbẹ me o.
Adelá sia méwu zì kpó o.
Da méджum kpó o.
Sukúviáwó dzì ha le gbedóxɔ lá me kpó.
Nyèmése nya sia kpó o.

**Exercise VII-4: Translate into Ewe**

1. The boy is not going to Keta today.
2. The woman has finished washing the cloth.
3. Kɔdzɔ has once seen a lion in the bush.
4. I have been once bitten by a snake.
5. The hunter has once killed an elephant.
6. The girls have never sung in that chapel.
7. They have never heard of this matter.
8. They were beating me with a big stick, and I was crying.
9. The teacher is beating him, he is beating you and he is beating me also.
10. Is this boy going to Peki today?
11. Has Adzoa not yet finished cooking?
12. Has he never been bitten by a snake?
13. What is that?
14. Who are those people?
15. Have you ever seen me?

**Exercise VII-5: Answer the following questions in a) the Affirmative, and b) the Negative.**

1. Núka wɔ̀ ñ Abrá le?
2. Adzóá méda mɔlí kpó oa?
3. Afika wòle yiyiíŋ?
4. Mìde Kéta kpáa?
5. Avù lá le ɖuɔwɔ́nàa?
6. Ameka kpɔ́n nèlé?
7. Da médíkpí kpó oá?
8. Te lá xo asi ɴú́təa?
9. Awu lá dì ákpáa?
10. Gli gógló lá le mumunuàa?
LESSON VIII

1. The Ingressive aspect

The Ingressive aspect expresses that an action is going to happen soon; i.e. the action may be intended or there might be some indication that it will surely happen soon. The action may be about to happen at the moment of speech or at some other time.

The Ingressive aspect is structurally similar to the Progressive aspect except that, in the Ingressive, the main verb is followed by gé:

**PROGRESSIVE**

Ameawó le vaváṃ.

‘The people are coming.’

**INGRESSIVE**

Ameawó le vavá gé.

‘The people are about to come/are going to come.’

The element gé goes back, historically, to the noun/postposition gbé ‘side, neighbourhood; at’ which is still retained in the Ingressive forms of some Ewe dialects. A sentence like éle yiyí gé ‘s/he is about to go’ thus goes back to a construction that literally meant “s/he is at side of going” or “s/he is at going”. While in the Present Ingressive, the auxiliary verb is le, it is nɔ in the Past Ingressive.

With intransitive verbs, the verb is nominalized through reduplication. Study the following examples:

míle yiyí gé  ‘we are about to go’
mínc yiyí gé  ‘we were about to go’
Wóle dzodzi gé  ‘they are about to leave/depart’
Wónɔ dzodzi gé  ‘they were about to leave/depart’
Xɔ lá le mumú gé  ‘the house is about to fall’

With transitive verbs, the nominalized main verb becomes reduced to its “normal” form and the Object precedes it in the same way as it does with the Progressive aspect:
Èle nú ṣu gê. ‘You are about to eat (something).’

Kɔsí le xo tu gê. ‘Kɔsi is about to build a house.’

Nyɔńnuviawó no ha dzi gê. ‘The girls were about to sing (a song).’

When the Ingressive takes a personal pronoun as Object, the forms of the pronouns used are the same as for the Progressive aspect. Consider the following examples:

1st Person Sg.  Kɔdzó le kpáyęm. ‘Kɔdzó is seeing me.’
                Kɔdzó le kpó yè gê. ‘Kɔdzó is about to see me.’

2nd Person Sg.  Akɔsúá le fowom. ‘Akɔsua is beating you (sg.).’
                Akɔsúá le fo wò gê. ‘Akɔsua is about to beat you (sg.).’

3rd Person Sg.  Êjútsu lá le ékpó m. ‘The man is seeing him/her/it.’
                Êjútsu lá le ékpó gê. ‘The man is about to see him/her/it.’

1st Person Pl.  Kɔdzó le miá kpó m. ‘Kɔdzó is seeing us.’
                Kɔdzó le miá kpó gê. ‘Kɔdzó is about to see us.’

2nd Person Pl.  Akɔsúá le mià fo m. ‘Akɔsua is beating you (pl.).’
                Akɔsúá le mià fo gê. ‘Akɔsua is about to beat you (pl.).’

3rd Person Pl.  Êjútsu lá le wò kpó m. ‘The man is seeing them.’
                Êjútsu lá le wò kpó gê. ‘The man is about to see them.’
Note that in the Ingressive, the Object pronouns yè and wò are self-standing words while in the Progressive, they are inserted between the main verb and its suffix. This difference is due to the fact that the Ingressive gé is a word while the Progressive -ǹ is a suffix.

### Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vovovóvó⁸</td>
<td>different kinds</td>
</tr>
<tr>
<td>nú</td>
<td>thing, matter; something</td>
</tr>
<tr>
<td>núɖaɖa</td>
<td>cooked food</td>
</tr>
<tr>
<td>sukúxɔ</td>
<td>school building</td>
</tr>
<tr>
<td>élabéná</td>
<td>because</td>
</tr>
<tr>
<td>ffiá</td>
<td>now, soon, at present</td>
</tr>
<tr>
<td>núɖalá</td>
<td>cook</td>
</tr>
<tr>
<td>blíbo</td>
<td>whole</td>
</tr>
<tr>
<td>tɔmelā</td>
<td>fish (bigger type)</td>
</tr>
<tr>
<td>akpá</td>
<td>fish (smaller type)</td>
</tr>
<tr>
<td>Kúɖá</td>
<td>Wednesday</td>
</tr>
<tr>
<td>Aŋkú</td>
<td>name for a male born on Wednesday</td>
</tr>
<tr>
<td>Ákúá</td>
<td>name for a female born on Wednesday</td>
</tr>
</tbody>
</table>

### Exercise VIII-1: Read

1. Sukúví áɖéwó le ha dzi gé le gbedóxɔ gá sia me. Amehá gá áɖé le gbedóxɔ lá me váí, éye geqe le vavá gé le ɲdɔ me. Nyè há mèle gbedóxɔ lá me yi gé. Akósúá kplé Adzóá le afii vá gé égbé. Wóle vavá gé kplé sukúvíáwó, éye wóle ha dzi gé kplé wó há.

2. Nyšnuwó le núɖuɖu vovovowó flem, élabéná wóle nú ɖa gé ná sukúvíáwó. Wóle núáwó ɖa gé le Afénɔ Kpégló gbó, éye wóle núɖaɖawó tsɔ gé ná sukúvíáwó le sukúxɔ mówó me.

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⁸ This element is an ideophone (cf. footnote 2). It occurs also as vovoovo or vovovowó and possibly in other variants.

Exercise VIII-2: Translate into Ewe

Today is Sunday. The school children are about to go to Peki. They are about to sing five songs there. Many people are going to Peki already. Akua is also about to go to Peki today. She is buying a lot of yams and a lot of fish in the market because she is going to cook for the whole school at Peki. Akua is a very good cook.

Eight teachers are also about to go to Peki now. They are accompanying the school children to Peki. I am about to go to Peki, too. Peki is a very beautiful town. Have you ever been to Peki?

There is a big chapel in Peki. There is also a market, and there are eight shops. There is a big tree in the middle of the market. Today is market day at Peki.

2. Questions and answers in the Ingressive

Questions as well as answers can also be framed in the Ingressive aspect:

Tsi le dzadza géa? ‘Is it going to rain?’
Ê, tsi le dzadza gé. ‘Yes, it is going to rain.’

Ákúá nɔ́ Kpándo yi géa? ‘Was Akua about to go to Kpando?’
Ê, Ákúá nɔ́ Kpándo yi gé. ‘Yes, Akua was about to go to Kpando.’
Vocabulary

dő go to meet
dő go ame to meet someone
nyă nú to know sth., to be intelligent
nyatefẹ fact, truth
búbù other
dze sí ame/nú to recognise someone/something
nyă ame/nú to know someone/something
tsá formerly, previously
wó dométó ɖéká one of them
mamlé last (adj.)
gódóó by all means
dě palm tree
děha palm wine
șeʃiạʃẹ every, each
yoo alright, okay
fomeví kind/type/sort of
lii to exist (from le)
akpé thanks
dá akpé nó ame to thank someone
dọ ame to send someone
dọ nú to order something
dọ gbe nó ame to greet someone
bíá to ask, to request
yetró afternoon
sabála onion
súkli sugar
asigbe market day
núkatá why
kátá all
hía nú to need something
hía necessary
tsi megbé to be late
le megbé tsim getting late
ga- again, still (prefixed to the verb)
Ákuá name for a female born on Wednesday

Exercise VIII-3: Read
ÁŋKÚ DÔ GO ÁKÚA

ÁŋKÚ: Ákúá! Afíka yiím nèle?
ÁKÚA: Mèle ffásé gá má me yiím. Méyí nánéwó fle gé le afímá.
ÁŋKÚ: Mèse bé mixo amezró ádèwó. Nyatefè wónyéa?
ÁŋKÚ: Afíka amezròáwó tsò? Midze sì wó tsáa?
ÁKÚA: Mile aha dze gé gódóó. Dèha há liia?

Exercise VIII-4: Translate into Ewe

One day, Aŋku met Akua in the street. He greeted her and asked her: “Where are you going this hot afternoon?”

AKÚA: “I am about to buy certain things in that big shop.”
ÁŋKÚ: “What exactly are you about to buy?”
AKÚA: “I am about to buy rice, some eggs, onions, sugar and meat.”
ÁŋKÚ: “But, today is not a market day. Why are you buying all these things today? Are you going to receive some guests?”
AKUA: “Yes, we have already received five guests this morning and two others are going to come this evening.”

AŊKU: “Do you know all of them previously?”

AKUA: “Yes, we know all of them well. They come from Agu near Kpalime.”

AŊKU: “Are you going to buy some drinks, too? I am selling some good cheap drinks.”

AKUA: “We are going to need some drinks by all means. Are you selling palm wine, too?”

AŊKU: “No, I am not selling palm wine today.”

AKUA: “Thank you. I am getting late.”

3. Negation of the Ingressive aspect

Negation of the Ingressive aspect is expressed by prefixing the Negation marker mé- to the auxiliary verb. Like in all negations, the sentence ends with o:

Kɔsí le dɔ̀ wo gé. ‘Kɔsi is about to work.’
Kɔsí méle dɔ̀ wo gé o. ‘Kɔsi is not about to work.’

The connected form of the Subject pronoun is prefixed to the negated auxiliary verb:

Wóméle vavá gé o. ‘They are not about to come.’
Nyêméle dzodzó gé o. ‘I am not about to leave.’

But the following examples require careful study:

Méle yiyi gé égbe o. ‘He is not about to go today.’
Méle yiyi gé égbe o. ‘You (sg.) are not about to go today.’
Mílé yiyi gé égbe o. ‘We are not about to go today.’
Mílé yiyi gé égbe o. ‘You (pl.) are not about to go today.’

In the above examples, the Negation marker mé- has fully or partly merged with the personal pronouns é, è, mìé, and mìè. The result of this merging is as follows:
<table>
<thead>
<tr>
<th>Person</th>
<th>Pronoun</th>
<th>Merging</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd</td>
<td>è + mé</td>
<td>→</td>
<td>mé</td>
</tr>
<tr>
<td>3rd</td>
<td>é + mé</td>
<td>→</td>
<td>mé</td>
</tr>
<tr>
<td>1st</td>
<td>mí + mé</td>
<td>→</td>
<td>míé</td>
</tr>
<tr>
<td>2nd</td>
<td>mì + mé</td>
<td>→</td>
<td>mìé</td>
</tr>
</tbody>
</table>

In the first person Plural, the result of the merging is identical to the pronoun itself; in this case, the difference between an affirmative and a negated sentence lies only in the sentence-final particle o.

It should be noted, however, that in many Ewe dialects this merging is non-existent. These dialects still use mí for ‘we’ and mì for ‘you (pl.)’. One hears in such areas expressions such as:

- **Míle nú ṣu gé.** ‘We are about to eat.’
- **Mile tsi no gé.** ‘You (pl.) are about to drink water.’
- **Míméle nú ṣu gé o.** ‘We are not going to eat.’
- **Míméle ha dzi gé o.** ‘You (pl.) are not going to sing.’

The above forms are also accepted as good Ewe.

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>sùsú nú</td>
<td>to imagine something</td>
</tr>
<tr>
<td>dɛ sùsù</td>
<td>to think</td>
</tr>
<tr>
<td>xɔ se</td>
<td>to believe</td>
</tr>
<tr>
<td>Dzódá</td>
<td>Monday</td>
</tr>
<tr>
<td>Brádá</td>
<td>Tuesday</td>
</tr>
<tr>
<td>akónta</td>
<td>calculation (&lt; Portuguese)</td>
</tr>
<tr>
<td>bu akónta</td>
<td>to calculate, to work out a problem</td>
</tr>
<tr>
<td>gbesiágbé</td>
<td>every day</td>
</tr>
<tr>
<td>gbadégbé</td>
<td>once upon a time; long ago</td>
</tr>
</tbody>
</table>
Exercise VIII-5: Read


2. Amedzsróá le tsi xóxóá? O, amedzsróá mêle tsi haqé o. Éle tsi lema? O, mêle tsi lemDepending on the context and the language, the translation may vary. The translation provided is a general interpretation and may not be completely accurate.}

Exercise VIII-6: Translate into Ewe

I see a man running in the broad street. He is a tall man. He is well dressed and he wears a black hat. The women over there are also looking at the man. Where is he going? Is he going to the big shop? He is now in front of the shop. He enters the shop. Kɔdзо and I also enter the shop. The man buys a bicycle and a pair of black shorts. He looks at the beautiful bicycle and laughs a little. He is at the door. He is talking to a man. He laughs again. He looks back. He enters a restaurant with the bicycle. I think he is going to eat there. He is indeed eating in this restaurant. He is out of the restaurant and is now going to his house singing and dancing.

Once upon a time, two hunters went into a big forest. The forest is near Agu at a huge mountain. They wandered in the forest for four days, but they saw no animals. One afternoon, the hunters cooked a little yam and ate it. There was no meat. They also drank some palm wine after the meal. In the evening, the hunters saw two lions...
near a big rock. The lions did not see the hunters. The hunters took the guns and went behind a big tree. The two hunters shot and killed the two lions. They returned home after six days.

Have you ever seen a lion in the forest? No, I have never seen a lion in the forest. Have you ever eaten fufu? Yes, I have eaten it once with Mr. Kata. Has Mr. Kata ever been to Kpando? No, Mr. Kata has never been to Kpando but he has been to Keta yesterday. Are these strong men about to work on the farm? Yes, all these strong men are about to work on the farm today. They worked on that farm last week. The women and the girls are working now on the farm over there.
LESSON IX

1. More about adjectives

In Lesson I.2, we learnt that the predication of qualities in Ewe is usually done by stative verbs, cf.:

Agble lá nyó. ‘The farm is good.’
Xɔ lá ká. ‘The building is high.’
Kpló lá kpui. ‘The table is low.’

There exists, however, also a limited number of underived adjectives. These adjectives refer to colour, form, or state. In predicative use, adjectives need the auxiliary verb le which, in this context, functions as a copula (‘to be’):

**COLOUR**

Ame lá le yié. ‘The person is white.’
Avõ lá le yiboo. ‘The cloth is black.’
Gli lá le dzíe. ‘The wall is reddish.’

**FORM/SHAPE**

Akplɔ lá le tsyõe. ‘The spear is pointed.’
Mó lá le gbadzaa. ‘The road is wide.’
Kpê lá le nogoo. ‘The stone/rock is round.’
Dõ lá le tegblee. ‘The hole/pit is circular.’

**STATE**

Tsi lá le kpattoo. ‘The water is muddy.’
Yămẽ le kplefuu. ‘The weather is misty.’
Ati kê lá le yaa. ‘The medicine is tasteless.’
Adjectives used attributively differ formally from adjectives used predicatively; cf.:

**Predicative**

Dǒ́ lá le nogoo. ‘The hole is round.’
Avɔ́ lá le yibɔɔ. ‘The cloth is black.’

**Attributive**

avɔ́ yibɔ́ lá ‘the black cloth’
dó nogo lá ‘the round hole’

Quite often, vowel lengthening occurs in the predicative form. Attributive adjectives ending on -i usually take an additional -e in their predicative form. There are also some adjectives that do not differ in attributive and predicative use.

**Vocabulary**

<table>
<thead>
<tr>
<th>word</th>
<th>meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dzĩ́</td>
<td>red (attr.)</td>
</tr>
<tr>
<td>dzĩ́e</td>
<td>red (pred.)</td>
</tr>
<tr>
<td>dō só</td>
<td>to ride a horse</td>
</tr>
<tr>
<td>afɔ̃̃pa</td>
<td>shoe</td>
</tr>
<tr>
<td>hẽ́</td>
<td>light/reddish brown (attr., pred.)</td>
</tr>
<tr>
<td>tógbẽ́</td>
<td>hill</td>
</tr>
<tr>
<td>ṭọdọ́</td>
<td>order, arrangement</td>
</tr>
<tr>
<td>ỹ́</td>
<td>white (attr.)</td>
</tr>
<tr>
<td>ỹ́é</td>
<td>white (pred.)</td>
</tr>
<tr>
<td>dō</td>
<td>hole, pit</td>
</tr>
<tr>
<td>ɗe dō</td>
<td>to dig a hole/pit</td>
</tr>
<tr>
<td>yibɔ́</td>
<td>black (attr.)</td>
</tr>
<tr>
<td>yibɔɔ</td>
<td>black (pred.)</td>
</tr>
<tr>
<td>dɔ̃wɔ́lá</td>
<td>worker</td>
</tr>
<tr>
<td>nogo</td>
<td>round (attr.)</td>
</tr>
<tr>
<td>nogoo</td>
<td>round (pred.)</td>
</tr>
<tr>
<td>English</td>
<td>Afkpa Language</td>
</tr>
<tr>
<td>--------------</td>
<td>----------------</td>
</tr>
<tr>
<td>lake, pond</td>
<td>nyɔ́nuysiayƒleyavɔ̌ydz2ÁNBJòOŋÈÈ̃ykpléyafɔkpa.yAvɔ̌yláyleydzĩeygakéyafɔkpayláyleyyibɔɔ.yAfɔkpayyibɔyláynyóyŋútɔ́.y</td>
</tr>
<tr>
<td>farmer</td>
<td>Sɔ́ysiayŋútíyleyhẽ.yMèƒliiyetsɔyleyŋútsuydzĩymáygbɔ́.y</td>
</tr>
<tr>
<td>large and deep (attr.)</td>
<td>gbadzaa flat (large surface; pred.)</td>
</tr>
<tr>
<td>large and deep (pred.)</td>
<td>gbadza flat (large surface; attr.)</td>
</tr>
<tr>
<td>mirror</td>
<td>tegblé round, circular (pred.)</td>
</tr>
<tr>
<td>European/white person</td>
<td>zu nú to become</td>
</tr>
<tr>
<td>spear</td>
<td>zɔzrɔ̃ey smooth (pred.)</td>
</tr>
<tr>
<td>rough, coarse (attr.)</td>
<td>yaa tasteless (attr., pred.)</td>
</tr>
<tr>
<td>rough, coarse (pred.)</td>
<td>yevú European/white person</td>
</tr>
<tr>
<td>pig</td>
<td>akplɔy speary</td>
</tr>
<tr>
<td>flat (large surface; attr.)</td>
<td>gbádzɛy flat (small surface; attr.)</td>
</tr>
<tr>
<td>flat (small surface; pred.)</td>
<td>gbádzɛɛy flat (small surface; pred.)</td>
</tr>
<tr>
<td>round, circular (attr.)</td>
<td>tegblẽy round, circular (attr.)</td>
</tr>
<tr>
<td>round, circular (pred.)</td>
<td>tegblée round, circular (pred.)</td>
</tr>
<tr>
<td>to arrive (at), to come to, to reach</td>
<td>vǎ dój</td>
</tr>
<tr>
<td>flat (large surface; pred.)</td>
<td>gbadzay flaty(largeysurface;yattr.)</td>
</tr>
<tr>
<td>flat (large surface; attr.)</td>
<td>gbadzaay flaty(largeysurface;ypred.)</td>
</tr>
</tbody>
</table>

Exercise IX-1: Read

2. Sò sia ŋútš le hē. Mèflii etsɔ le ŋútsu dzï má gbɔ́.  
3. Ameawó ŋútš le yïè. Wònyé yevuvó. Mèse bé wòtsò Ablotsí vá le kwasídá si vá yi me. Wóle aʃé yí sia me.  
5. Atíáwó ɲútí le ụ̀ọh ọh lẹ̀hẹ̀ flatsaa, gaké ahọ̀họ́ lá ñkúme le ṣeṣẹ́.

6. Mídu m̀lí le agbá gbádzewó dzí le núñujé nyúí má.


Exercise IX-2: Translate into Ewe

1. The surface of the wall is brownish and rough.
2. The hole is in the middle of the road and is round and deep.
3. The spear is very strong and pointed. The hunter killed a lion with it yesterday.
4. The six farmers are near a huge rock in the forest. The rock is round and black.
5. Pigs bathed in the pond and made the water muddy.
6. There is a big building in the centre of the town. The building is high, long and broad and the walls are reddish.
7. Adzoa bought ten plates in the market. Two are small and flat, four are large and round, and the others are deep and reddish.
8. A certain man came into the house. He was riding a tall horse and held a long pointed spear on the shoulder.

2. More about the verb nɔ

In Lesson VI.3, we learnt about the verb nɔ as the Past form of le in forming the Progressive aspect. The form nɔ is thus the Past form of le ‘to be somewhere’:

Míle afímá. ‘We are there.’
Míno afímá. ‘We were there.’

Xéví lá le atiá dzí. ‘The bird is on the tree.’
Xéví lá nɔ atiá dzí. ‘The bird was on the tree.’

The verb nɔ has, however, other meanings, too. Study the following sentences:

Nyínu lá nɔ míá gbó. ‘The woman stayed with us.’
Ijútsu ńdè nɔ Agu. ‘A man lived at Agu.’
Tsá lá da méñɔ xéxéme o. Formerly, the snake did not exist in the world.

In the above examples, it will be noted that nɔ is the Past form of ‘to stay’, ‘to live’, and ‘to exist’.

**Vocabulary**

<table>
<thead>
<tr>
<th>Term</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ṭu</td>
<td>gun powder</td>
</tr>
<tr>
<td>xɔ ná ame</td>
<td>to save/rescue someone</td>
</tr>
<tr>
<td>nɔ anyí</td>
<td>to remain seated, to take a seat</td>
</tr>
<tr>
<td>lɔ</td>
<td>to agree</td>
</tr>
<tr>
<td>lɔ ame</td>
<td>to love/like someone</td>
</tr>
<tr>
<td>lɔ nú</td>
<td>to love/like something</td>
</tr>
<tr>
<td>tsì tre</td>
<td>to stand up</td>
</tr>
<tr>
<td>nùtíffáfá</td>
<td>peace (“coolness of body”)</td>
</tr>
<tr>
<td>agblemenú</td>
<td>crop, farm product</td>
</tr>
<tr>
<td>príkú, axlšé</td>
<td>mongoose</td>
</tr>
<tr>
<td>wɔ nɔví</td>
<td>to live in brotherhood/harmony</td>
</tr>
<tr>
<td>ke qé nú nũ</td>
<td>to come upon something</td>
</tr>
<tr>
<td>vũ</td>
<td>to be afraid</td>
</tr>
<tr>
<td>vɔvɔ</td>
<td>fear</td>
</tr>
<tr>
<td>wɔ avu</td>
<td>to fight (with blows)</td>
</tr>
<tr>
<td>yeyíyí</td>
<td>time, period</td>
</tr>
<tr>
<td>gbaɖégbe</td>
<td>long ago, once upon a time</td>
</tr>
<tr>
<td>nuwúwú</td>
<td>end</td>
</tr>
<tr>
<td>le nuwúwú lá</td>
<td>in the end</td>
</tr>
<tr>
<td>dẹḍi té (ame) nũ</td>
<td>to be tired</td>
</tr>
<tr>
<td>dẹḍitéameŋú</td>
<td>tiredness</td>
</tr>
<tr>
<td>ṣkú</td>
<td>eye</td>
</tr>
<tr>
<td>afɔ</td>
<td>foot</td>
</tr>
<tr>
<td>atá</td>
<td>leg</td>
</tr>
<tr>
<td>kútsétsé</td>
<td>fruit</td>
</tr>
<tr>
<td>zã dó</td>
<td>night has fallen</td>
</tr>
<tr>
<td>Yoruba</td>
<td>English</td>
</tr>
<tr>
<td>--------</td>
<td>----------------------</td>
</tr>
<tr>
<td>ṃọ tǎ</td>
<td>to go towards</td>
</tr>
<tr>
<td>ká-síá</td>
<td>suddenly</td>
</tr>
<tr>
<td>tsa nkú</td>
<td>to look round</td>
</tr>
<tr>
<td>kábá</td>
<td>quickly</td>
</tr>
<tr>
<td>nú si</td>
<td>what, that which</td>
</tr>
<tr>
<td>aɖubá</td>
<td>pawpaw</td>
</tr>
<tr>
<td>aɖubátí</td>
<td>pawpaw tree</td>
</tr>
<tr>
<td>dzidžọ</td>
<td>joy</td>
</tr>
<tr>
<td>así</td>
<td>hand</td>
</tr>
<tr>
<td>xślɔ́</td>
<td>friend</td>
</tr>
<tr>
<td>dze xślɔ́ amẹ</td>
<td>to befriend someone</td>
</tr>
<tr>
<td>álé</td>
<td>so, and so</td>
</tr>
<tr>
<td>gbọ nya</td>
<td>to say something</td>
</tr>
</tbody>
</table>

**Exercise IX-3: Read**

Ịụtsu ọdọ ná anyị gbadaγgbẹ. Ịnọ du sọ ọdọ me, le avè gá ọdọ me. Làa gejewó ná avè lá me. Dzatá ebe hà ná láwó dome.

Ịụtsú sia nyé agbledelá. Ményé adelá wọnyé o. Èdze xślɔ́ láawó kátá álẹ bè wó katá ná anyí le ụnụfáfá me. Gaké da mélọ́ jẹ ọdọọnyú sía dzí o. Méwọ nọví kplé lá àdéké o, éye méwọ nọví kplé agbledelá lá hà o.

Agbledelá lá méwù lá àdéké kphó o, éye láawó hà mégbélé agbemenú àdéké ná agbledelá lá kpó o. Dzatá eveawó hà mélọ́ jẹ nọva nyú sía dzí o. Álé agbledelá lá ná da vím nútọ́ éye lá búbuawó hà ná dzatááwó vómn.


Gaké da ganọ avèa me. Agbledelá há ná da vím nútọ́ nútọ́. Èyí láawó kátá éye wọgbọ ná wó bè: “Fíffíá mile nútőfáfá me. Dzatááwó mégalí o. Mèwu wó ná mì. Gaké nútőfáfá...
Exercise IX-4: Translate into Ewe

There lived four friends in a certain village. The four friends were Mr. Ear, Mr. Eye, Mr. Leg and Mr. Hand.

One day the four friends went into a forest to look for some fruits. They stayed in the forest for the whole day, but they did not get any fruit. Night was falling, so they turned towards home.

On the way, Mr. Ear heard something. He shouted and said: “Friends! I heard something!” Mr. Eye looked round quickly and said: “I see something. It is a big fruit. It fell from that big tree near the hill. I see a large soft pawpaw under a tall pawpaw tree.”

Suddenly, Mr. Leg ran quickly to the pawpaw tree and stood by the pawpaw. He said: “I am near the big soft pawpaw.” Mr. Hand took the pawpaw and they all went home with great joy.

3. Simple Questions with ḍě or đé

Another way of framing questions in Ewe is by using the question particles ḍě or đé. The first form ḍě is placed at the end of the question. In this case it means ‘where’. Study the following examples:

<table>
<thead>
<tr>
<th>Question</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ameawó ḍě?</td>
<td>‘Where are the people?’</td>
</tr>
<tr>
<td>Wò ḍě?</td>
<td>‘Where are you?’</td>
</tr>
<tr>
<td>Atíá ḍě?</td>
<td>‘Where is the tree/wood?’</td>
</tr>
</tbody>
</table>
Dé can also mean ‘what’ or ‘what about’ or ‘how about’ as shown in the following examples:

Jakwò dé?  ‘What is your name?’
Nynuá dé, évá ázá?  ‘What about the woman, has she come now?’

On the other hand, dé maybe placed at the beginning of a question ending with the Question marker with -a:

Dé Akósúa qa te lá xóxóa?  ‘Is it true that Akósua has already cooked the yam?’
Dé mide Peki etsɔa?  ‘Is it a fact that you had been to Peki yesterday?’

Sometimes, instead of ending such questions with -a as shown above, máa or máhã is used:

Dé nefe agble máa?  ‘Is it a fact that you bought that farm?’
Dé wófo mi máhã?  ‘Is it true that they have beaten you?’

Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fia</td>
<td>king, chief</td>
</tr>
<tr>
<td>ké</td>
<td>sand</td>
</tr>
<tr>
<td>nlo agbalę́</td>
<td>to write a letter/book</td>
</tr>
<tr>
<td>Osófo</td>
<td>pastor, Father (in the religious sense)</td>
</tr>
<tr>
<td>asitsalá</td>
<td>trader</td>
</tr>
<tr>
<td>dįfo</td>
<td>to eat to one’s satisfaction</td>
</tr>
<tr>
<td>dį</td>
<td>full</td>
</tr>
</tbody>
</table>

Exercise IX-5: Read


**Exercise IX-6: Translate into Ewe**

Did you see the trader? Yes, I saw him. What about the woman and the children? I did not see them. Is it true that the man killed them? I do not know. Is it a fact that he took all the money from the pot? Yes, I saw him taking the money.
LESSON X

1. The absolute forms of the personal pronouns

The absolute pronouns are:

<table>
<thead>
<tr>
<th>FIRST PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nyèé</td>
<td>miáwó</td>
<td></td>
</tr>
<tr>
<td>Wòé</td>
<td>miáwó</td>
<td></td>
</tr>
<tr>
<td>Éyàé</td>
<td>wóáwó</td>
<td></td>
</tr>
</tbody>
</table>

The absolute personal pronouns are emphasized by suffixing the Emphasizer -é to the above forms as shown in the table below:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nyèé</td>
<td>‘it is I, I am the one’</td>
</tr>
<tr>
<td>Wòé</td>
<td>‘it is you, you are the one’</td>
</tr>
<tr>
<td>Éyàé</td>
<td>‘it is he/she/it is the one’</td>
</tr>
<tr>
<td>miáwóé</td>
<td>‘it is we/we are the ones’</td>
</tr>
<tr>
<td>miàwóé</td>
<td>‘it is you/you are the ones’</td>
</tr>
<tr>
<td>wóáwóé</td>
<td>‘it is they/they are the ones’</td>
</tr>
</tbody>
</table>

Note that the absolute pronouns are only used if the pronoun is to be emphasized:

**SUBJECT**

- **Nyèé wu da lá.** ‘It was I who killed the snake.’
- **Wòé k pó wó.** ‘It was you (sg.) who saw them.’
- **Éyàé fom.** ‘It was he/she/it who beat me.’

**OBJECT**

- **Nyèé wòk pó.** ‘It was me he/she/it saw.’
- **Wòé míkpó.** ‘It was you (pl.) we saw.’
- **Éyàé wóyó.** ‘It was he/she/it they called.’
### Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ke đì</td>
<td>to compete/doubt/argue</td>
</tr>
<tr>
<td>fo vù</td>
<td>to beat a drum, to drum</td>
</tr>
<tr>
<td>wɔ fu ame</td>
<td>to maltreat someone, to give trouble to someone</td>
</tr>
<tr>
<td>dɔ ... đé</td>
<td>to send to</td>
</tr>
<tr>
<td>đẹ mó ná</td>
<td>to allow/permit something</td>
</tr>
<tr>
<td>ɲúsé</td>
<td>power, might, authority</td>
</tr>
<tr>
<td>ɔ ɲúsé</td>
<td>to receive power, to be empowered</td>
</tr>
<tr>
<td>ná ɲúsé ame</td>
<td>to empower someone</td>
</tr>
<tr>
<td>ko</td>
<td>only</td>
</tr>
<tr>
<td>tógbúí</td>
<td>grandfather</td>
</tr>
<tr>
<td>wọnudrúlá</td>
<td>judge</td>
</tr>
<tr>
<td>zi kpí</td>
<td>to refuse to speak</td>
</tr>
<tr>
<td>zi ɖọọdọé</td>
<td>to keep silent, stop talking</td>
</tr>
<tr>
<td>tsa ɲkú</td>
<td>to look around</td>
</tr>
<tr>
<td>trɔ đẹ nú ɲú</td>
<td>to turn to/towards something</td>
</tr>
<tr>
<td>aɖabafojọ</td>
<td>second (of a minute)</td>
</tr>
<tr>
<td>mo</td>
<td>face</td>
</tr>
<tr>
<td>trɔ mo đẹ nú/ame,</td>
<td>to face something/someone</td>
</tr>
<tr>
<td>trɔ ɲkürme đẹ nú/ame</td>
<td>to face something/someone</td>
</tr>
<tr>
<td>gbọ ná ame</td>
<td>to say to someone, tell someone</td>
</tr>
<tr>
<td>ɖọ (nya) ɲú</td>
<td>to reply/answer (something)</td>
</tr>
<tr>
<td>mọdẹde</td>
<td>permission</td>
</tr>
<tr>
<td>atíkpalá</td>
<td>carpenter, wood sculptor</td>
</tr>
<tr>
<td>nụkpalá</td>
<td>carver</td>
</tr>
</tbody>
</table>

### Exercise X-1: Read

1. Nyeé kpọ mì le tó lá dzí. È, miàwọ́é mékpọ le tó lá dzí etsọ.

2. Êyaé ke đì kplím le dufúfú me. Nyeé wòke đì kplé le Lome.


5. Míawóe nɔ há dziɔn, miawóe nɔ ye qwòm, éye wóawóe nɔ vɯawo foɔn.


Exercise X-2: Translate into Ewe

The judge asks him if it was he who fell the baobab. He said nothing. The judge asked him again if it was he who did it. He was silent for some seconds. He looked around in the room, turned his face towards me, and told the judge that it was me who fell the baobab.

The judge turned to me and asked if it was I who did it. I answered that it was not I but I saw those five men felling the tree.

The judge turned to the five men and asked them if they felled the baobab. They all replied: “Yes, we felled it.” The judge asked: “Who gave you the permission?” They replied: “Nobody gave us permission. We bought it last week from this carpenter.”

2. Emphasizing nouns

Compare the following English sentences with their Ewe equivalents:

<table>
<thead>
<tr>
<th>ENGLISH</th>
<th>EWE</th>
</tr>
</thead>
<tbody>
<tr>
<td>It is definitely a tree.</td>
<td>Atié.</td>
</tr>
<tr>
<td>It was a boy I saw.</td>
<td>Ìjútsuí mékpó.</td>
</tr>
<tr>
<td>It was a house we bought.</td>
<td>Xɔe mífle.</td>
</tr>
</tbody>
</table>

While in English, emphasis is expressed by means of adverbs or by intonation, in Ewe, emphasis on nouns is achieved by suffixing the emphaser -é (which is historically the third person singular pronoun). When the noun is determined or qualified, the emphatic suffix -é is taken by the determinative or the qualifying word.
Study these examples:

Tó kókóé. ‘It is definitely a high mountain.’
Xɔgá néfle. ‘It is a big house you bought.’
Adelá eveawóé wu to lá. ‘It was the two hunters who killed the buffalo.’

Vocabulary

agblenú   hoe
ŋlɔ nú    to weed something; to write something
ŋlɔ agble to weed a farm
yí, kranțé cutlass, machet
bali      valley
dō vɔvɔ́ ná ame to frighten someone
dō ame fia to crown someone as king, to enstool someone as chief
dukó      a nation/people, the inhabitants of a town or village
xóxó      old, former
tefé      place
siká      gold
tu nú      to build something
kpé dě ame nụ to help someone
kpǒ ame đá, to visit someone, to pay someone a visit
srâ ame kpó
fiasá      palace
sikágbá    golden plate
dzodódé   kitchen, fireplace

Exercise X-3: Read

1. Agblenúé mítso ŋlɔ agble lá. Ménỳé yíé mítso ŋlɔ o.
2. Tó dzíé agble lá le. Agble má tútútúé mídzrá ná yevú asitsalá lá.
3. Xɔ bláve koe le du sɔe lá me. Du láé mikpɔ le bali gá lá me. Bali goglo aдж meé du lá le, ěye tó etśé le du sɔe lá xa.


5. Iŋútsu sia zu fia. Dukó láé ḥdó fia. Fia wɔdɔ́e vává. Fia xóxóá kú le yletí si vá yi me. Fia xóxóá teféé wɔdɔ́e fia ḥdó.

Exercise X-4: Translate into Ewe

It was me who built the house. It is a big house. It was for the king that I built it. It was not three houses that I built. It was only one house that I built. Only twenty workers worked for me. It was they who worked for me.

Was it you who visited the king? It was the king you visited this afternoon. It was in the palace that you met the king. Was it the king who gave you the golden plate? It is a real golden plate, and it was he who gave it to you.

Abra broke something. It was a pot she broke in the kitchen. It was she and not me who broke the pot. Were you the one who saw her breaking the pot? It was not Kɔdzɔ who saw her, it was you who saw her.

3. Double questions

Study the following questions:

1. Đẹ nɛfle avɔ lá lóó aló ḥdé wɔtsɔ́e ná woa?
   ‘Did you buy the cloth or was it given to you?’

2. Xɔ má ḥdé, kpéé wɔtsɔ́ tui lóó aló anyikpɛ́e wɔtsɔ́ tuia?
   ‘That house, was it built with stones or was it built with bricks?’

It is obvious that the above questions cannot be answered with just a simple ‘yes’ or ‘no’. Examine the following possible answers to the above questions:

1. Nyɛmɛʃli o, fiaɛ tsɔ́e nám.

2. Ményɛ kpé aló anyi kpɛ́ wɔtsɔ́ tui o, Atié wɔtsɔ́ tui.
Vocabulary
anyíkpé brick
sàmá ame to summon someone
samasámá summons
ʋonudrőfé court
wo nú đé ame ṣú to offend someone
uli nú to dispute something
fo nú to find/discover something
agblemọ path leading to a farm
yedzefé east
dziéhé south
anyiéhé north
yetójąfé west
Alaványọ the name of an Ewe division in Ghana
qasefọ witness
nọ nú tefé to be present at something; to witness something
nēnié how much
fiásémenọlá storekeeper, shopkeeper
fedźíbalę receipt
xọ fedźíbalę, to take a receipt
xọ agbalé đé fe dzí
dzra nú dó to keep/repair something
ađáka box
lẹ ọkú đé nú ṣú to watch/observe something
tsǎ nú vá to bring something
háfi before

Exercise X-5: Read
Exercise X-6: Translate into Ewe

Chief Agɔkɔli asked Kɔsi also to speak. Kɔsi told the court that he bought the gun from Alavanyo. The chief went on and asked:

Agɔkɔli: Who sold the gun to you?
Kɔsi: I bought it from Mr. Katapu.

Agɔkɔli: Who was the witness?
Kɔsi: Kɔmla, the farmer was present.

Agɔkɔli: For how much did you buy it?
Kɔsi: I bought it for twenty five pounds.

Agɔkɔli: Did you take a receipt from Mr. Katapu?
Kɔsi: Yes, Mr. Katapu gave me a receipt.

Agɔkɔli: Where is the receipt?
Kɔsi: It is here in this small black box.
Kɔsi gave the receipt to the chief and the chief told him to sit down. Agɔkɔli examined the receipt well.
LESSON XI

1. Attributive Possession: The “Genitive”

In expressing the relation between the possessor and the possessed, the Possession marker fé is placed between the possessor and the possessed. Consider the following sentences:

Aŋkú fé xo mu. ‘Aŋku’s house has fallen.’
Ákuá fé áfɔkpa bú. ‘Akua’s shoe is lost.’
Xɔ lá fé gliwó tri. ‘The walls of the house are thick.’

Note that the possessor precedes the marker fé, and the possessed comes after it.

In the literature on Ewe, the term “Genitive” is sometimes found in order to refer to the Possession marker fé. This is due to the fact that in Indo-European languages, the Genitive case is often used to indicate Possession. Note that case depends on the verb; in a language with a Genitive, there are verbs requiring this case (cf. German: Sie beschuldigen ihn eines Verbrechens). In Ewe, like in most languages of the world, there exists no Genitive case.

With family relationships, the nouns in a possessive relation are simply juxtaposed, without a linking marker:

Adzóá fofó vá. ‘Adzoa’s father has come.’
Ijútua srō dzō. ‘The man’s wife has left.’
Déviá dadá mélíi o. ‘The child’s mother is absent.’

The reason for this difference is usually described in terms of “Alienability” versus “Inalienability”. Alienable relations can usually be altered while inalienable ones are normally inherent and/or fixed. With inalienable relations there is typically no Possession marker involved. In languages where such a differentiation is found, the category of inalienable nouns typically includes nouns indicating family relations as well as body part nouns. Ewe differs, however, in this respect; study the following examples:

Adzóá fé tå ‘Adzóá’s head’
Adzóá tå ‘on/above Adzóá’
ŋútsua fé ŋkúme  ‘the man’s face’
ŋútsua ŋkúme  ‘in front of the man’

With body part nouns, the Possession marker cannot be dropped because, without fé, the body part noun functions as a postposition (see V. 4).

**Vocabulary**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fofó</td>
<td>father (see tɔ́); big brother</td>
</tr>
<tr>
<td>dadá</td>
<td>mother; big sister</td>
</tr>
<tr>
<td>tási</td>
<td>aunt (paternal)</td>
</tr>
<tr>
<td>tódì</td>
<td>uncle (younger brother of father)</td>
</tr>
<tr>
<td>nódì</td>
<td>aunt (maternal)</td>
</tr>
<tr>
<td>srɔ</td>
<td>spouse, wife, husband</td>
</tr>
<tr>
<td>srɔnyɔnu, asi</td>
<td>wife</td>
</tr>
<tr>
<td>srɔŋutsu, atsú</td>
<td>husband</td>
</tr>
<tr>
<td>afɔwui</td>
<td>socks, hose</td>
</tr>
<tr>
<td>asíwui</td>
<td>gloves (pair of)</td>
</tr>
<tr>
<td>awutéwui</td>
<td>underwear</td>
</tr>
<tr>
<td>ŋútsuwǔ</td>
<td>mens wear/clothes</td>
</tr>
<tr>
<td>nyɔnuwu</td>
<td>women’s wear/clothes</td>
</tr>
<tr>
<td>ɖeviwu</td>
<td>children’s wear</td>
</tr>
<tr>
<td>tsiwǔ</td>
<td>raincoat</td>
</tr>
<tr>
<td>atáwui, atádidi</td>
<td>trousers</td>
</tr>
<tr>
<td>núdó dó</td>
<td>clothing</td>
</tr>
<tr>
<td>agba</td>
<td>load</td>
</tr>
<tr>
<td>agbatsɔlá</td>
<td>carrier</td>
</tr>
<tr>
<td>Evegbe</td>
<td>the Ewe language</td>
</tr>
<tr>
<td>agblecɔ</td>
<td>farm hut/house</td>
</tr>
<tr>
<td>núdqusí</td>
<td>right hand, right</td>
</tr>
<tr>
<td>miasí</td>
<td>left hand, left</td>
</tr>
</tbody>
</table>
Exercise XI-1: Read

1. Asitsalá lá fé ágbawó sãgbɔ ŋútɔ, gaké mékpɔ agbatsɔláwó o.

2. Xɔ sia fé ñedzefé gómé le gbagbàní, éyata dswɔláwó vá gli lá mu gé.


5. Adzoá tási vá ékpɔ gé ńá. Adzoá dáda mélli o. Mèse bé éyi fofóá fé ágble me. Agblexɔ sõ édɛ le fofóá fé ágbleea me.

6. Ñútsu lá víé nyé Ákuá. Ákuá dáda le afé nyúń sia me. Aféá fé gliwó tri ńútsɔ.

7. Tó gã lá tãme le gbadzaa, gaké sɔtɔ tãme le tsyõ. Mïde tó gã lá dzí fe si và yi me, gaké ame édɛkã méde tó sõ lá tãme kpɔ o.
8. Devíá tásì le Amérika, tódjia yi Índia etsɔ, éye dadáá kplé fofóa kú. Ýyata wèdzó yi nódjia gbɔ le Agu.


Exercise XI-2: Translate into Ewe

Once upon a time, a tall trader stayed with a farmer. The farmer lived in a small farm house. The farmer’s wife also lived in the farm.

The trader brought a lot of heavy loads. Ten strong men carried the heavy loads for the trader. The farmer’s wife cooked fufu for them and they ate it. The ten carriers returned home in the afternoon.

In the evening, the trader untied the loads. What did he bring? He brought shoes, hats, handkerchiefs, socks, gloves, underwears, men’s clothes, ladies’ dresses, shorts, trousers, children’s wears, raincoats, umbrellas, cutlasses, hoes, knives, metal pots and metal plates, and different kinds of foods and drinks.

The next day, many farmers came from other farms in that district and bought all the trader’s goods. The farmer’s aunt (paternal) also came. A lot of the customers bought only clothings, but some also bought drinks.

2. Possessive pronouns preceding the possessed

The possessive pronouns dealt with in this section are those which precede the noun. The possessive pronouns are:

<table>
<thead>
<tr>
<th>PERSON</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>FIRST</td>
<td>nyé</td>
<td>míafé</td>
</tr>
<tr>
<td>SECOND</td>
<td>wɔ</td>
<td>miafé</td>
</tr>
<tr>
<td>THIRD</td>
<td>éfɛ</td>
<td>wófɛ</td>
</tr>
</tbody>
</table>
Note that with the third person singular, and with all the Plural forms, the Possessive marker fé is suffixed to the personal pronouns (é, miá, mià, and wó), to form the possessive pronouns. The first person singular and the second person singular take rising tones.

These possessive pronouns precede the noun:

Nyè xo mu. ‘My house has fallen.’
Wó agbalè bú. ‘Your book is lost.’
Éfé ábó ṣé. ‘His/her arm is broken.’
Miáfé atíwó sâgbâ. ‘Our trees are many.’
Miáfé nyiwó nyé ésiawó. ‘Your cows are these.’
Wófé xówó ményó o. ‘Their houses are not good.’

The Possession marker fé is, however, dropped in the following cases:

– Family relations:

miá fofó ‘our father’
mià dadá ‘your (pl.) mother’
wó tásí ‘their aunt’
Étóqji dzó. ‘His/her/its uncle left.’

– Body part nouns:

Wó ŋútí ko. ‘Their body is clean.’
miá ŋkúme ‘our face’
émegbé ‘his/her/its back’

– Verbal nouns:

éfeʃle ‘its being bought’
wó wuwu ‘their being killed’
mià dódó ‘your (pl.) being sent’

– Noun Agents:

miá kplɔlá ‘our leader’
mià tsólàwó ‘your (pl.) carriers’
éxɔlá ‘its receiver’
wó dzrálàwó ‘their sellers’
– Names of nationalities:

  míá Eveawó  ‘our Ewe people’
  mià Dzámawó  ‘your German people’

– The following special nouns:

  ŋkó ‘name’:  é́jšíó  ‘his/her/its name’
  de ‘home’:  wó de  ‘their home’
  denyígbá ‘homeland’:  míá denyígbá  ‘our homeland’
  afé ‘house, home’:  le éfémé  ‘in his/her/its house’

---

### Vocabulary

<table>
<thead>
<tr>
<th>Yáwódá</th>
<th>Thursday</th>
</tr>
</thead>
<tbody>
<tr>
<td>Yawo</td>
<td>name for a male born on Thursday</td>
</tr>
<tr>
<td>Yawá</td>
<td>name for a female born on Thursday</td>
</tr>
<tr>
<td>alé</td>
<td>sheep</td>
</tr>
<tr>
<td>gbš</td>
<td>goat</td>
</tr>
<tr>
<td>lányilá</td>
<td>one who rears animals</td>
</tr>
<tr>
<td>lányinyi</td>
<td>rearing of animals</td>
</tr>
<tr>
<td>ha</td>
<td>pig</td>
</tr>
<tr>
<td>kesinató</td>
<td>rich person</td>
</tr>
<tr>
<td>kpǒ ga</td>
<td>to be rich (“to see money”)</td>
</tr>
<tr>
<td>wó nya dzɔ</td>
<td>you are right (“your matter is right”), you are innocent</td>
</tr>
<tr>
<td>wó nya médzɔ o</td>
<td>you are not right (“your matter is not right”), you are guilty</td>
</tr>
<tr>
<td>dumeví</td>
<td>citizen (“child of town”)</td>
</tr>
<tr>
<td>dumevínnyényé</td>
<td>citizenship (“being child of town”)</td>
</tr>
<tr>
<td>háho</td>
<td>communal, common to all</td>
</tr>
<tr>
<td>hâhodó</td>
<td>communal/community work</td>
</tr>
<tr>
<td>ba ame</td>
<td>to cheat someone</td>
</tr>
<tr>
<td>amebalá</td>
<td>cheat; one who cheats</td>
</tr>
<tr>
<td>he tó ná ame</td>
<td>to punish someone</td>
</tr>
<tr>
<td>lɔfo</td>
<td>direction of, towards</td>
</tr>
<tr>
<td>zi gbático</td>
<td>first time</td>
</tr>
</tbody>
</table>
Exercise XI-3: Read

1. Nyě agble lolo wú Yawo fé ágble, éye nyě xa há lolo wú éjfé xa.


3. Ñútsu ádże vá gbło ná mí bé wó xa fiá kéŋkéŋ etc. Wó xa lá le dua títíña, éye miáfé xa há le afíma lço. Gaké ñútsua bé xa búbó ádžéke mëgafíá wú wó xa o. Éyata misúsú bé miáfé xa mëfíá o.

4. Miafé álówó kplé gbówó vá nyě ágble me ógbé. Wódu nyě blî, te, agbeli kplé agblemenú búbúwó pétté. Ményé ésiáé nyé zi gbátó o. Êf sì vá yi há, miáfé


6. Ónudrọ́lá lá gbọ ná nyónuawó bẹná wọ́fẹ nya médzọ o. Wómé́dó tó wọ́fẹ fia o. Wómédú tsi ná dówọ́lajọ́wó o, éye wóméda nù hà ná wọ́fẹ àmedzrówó o. Òyatá wósù wọ́fẹ dumevínényényé kplé wọ́fẹ áblọ́dẹ́. Tsó gbe má gbe wózu fia kplé du blíbo lá fẹ kosiwó.

7. Òmègbé étrọ́ ṣe ẹ́ntuṣu atáwó hà gbá, hēgbọ́ ná wó bè núsí wówọ́ lá ményó o. Wóméwọ hāhodọ́ kplé ẹ́ntuṣu bùbùwó le dua me abé álésì fia ṣóe ná ẹ́ntuṣuwyó lá ené o. Wónyé kúviááwó. Wọ́fẹ agbẹ̀nọ́ ményó o. Wóba ẹ́ntuṣu bùbùwó le dua me. Álé yèle tó he gé ná wó abé ame baláwó kplé kúviááwó ené. Wóbú wọ́fẹ́ áblọ́dẹ́, éye wózu fia kplé dua fẹ klúviwó.

8. Ẹ́dè ẹ́ntuṣuawó gaxọ́ me fe atš, éye nyónuawó xɔ fe etš.

**Exercise XI-4: Translate into Ewe**

The court was silent. The judge entered the room and everybody stood up. The tall fat judge looked around in the room and went to his beautiful chair. He sat down and the people also sat down.

Five men and three women stood by a table in front of the judge. It was these five men who did not do communal work with other men in the town, and it was the three women who did not cook for their guests.

The judge told the three women and the five men that they were guilty. He said that he was going to punish them because they were cheats and lazy people. They were not good citizens. He sent them to prison and they lost their freedom and their citizenship.
LESSON XII

1. Possessive pronouns following the possessed

The Singular possessive pronouns can also be placed after the possessed. This is usually done with nouns denoting family relationships. Let us first consider the first person Singular (nye ‘my’) and the second person Singular (wɔ ‘your’). When placed after the possessed, they are suffixed to the preceding noun, and also undergo a change in tone.

Compare the tone of the possessive pronouns in the following sentences:

Nyɛ agble mélolo o.  Agblenyɛ mélolo o.  ‘My farm is not big.’
Wɔ xo mu.            Xɔwɔ mu.            ‘Your house has fallen.’

Note that when these possessive pronouns are suffixed, they take low tones.

The following list is given in full for ease of reference.

<table>
<thead>
<tr>
<th>Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>vînyɛ</td>
<td>‘my child’ (never *nyɛ vî)</td>
</tr>
<tr>
<td>vîwɔ</td>
<td>‘your child’ (never *wɔ vî)</td>
</tr>
<tr>
<td>fôfônyɛ/tônyɛ</td>
<td>‘my father’</td>
</tr>
<tr>
<td>fôfôwɔ/tôwɔ</td>
<td>‘your father’</td>
</tr>
<tr>
<td>dânyɛ/nonyɛ</td>
<td>‘my mother’</td>
</tr>
<tr>
<td>dâwɔ/nɔwɔ</td>
<td>‘your mother’</td>
</tr>
<tr>
<td>nɔvînyɛ</td>
<td>‘my brother/sister/cousin’</td>
</tr>
<tr>
<td>nɔvîwɔ</td>
<td>‘your brother/sister/cousin’</td>
</tr>
<tr>
<td>tsɛnyɛ</td>
<td>‘my younger brother’</td>
</tr>
<tr>
<td>tsɛwɔ</td>
<td>‘your younger brother’</td>
</tr>
<tr>
<td>fônyɛ</td>
<td>‘my elder brother’</td>
</tr>
<tr>
<td>fôwɔ</td>
<td>‘your elder brother’</td>
</tr>
<tr>
<td>foenyɛ</td>
<td>‘my younger sister’</td>
</tr>
<tr>
<td>foewɔ</td>
<td>‘your younger sister’</td>
</tr>
<tr>
<td>dânyɛ</td>
<td>‘my elder sister’</td>
</tr>
<tr>
<td>Term</td>
<td>Meaning</td>
</tr>
<tr>
<td>------------</td>
<td>----------------------------------------------</td>
</tr>
<tr>
<td>dâwò</td>
<td>‘your elder sister’</td>
</tr>
<tr>
<td>tâsînyè</td>
<td>‘my aunt (paternal)’</td>
</tr>
<tr>
<td>tâsiwò</td>
<td>‘your aunt (paternal)’</td>
</tr>
<tr>
<td>nɔdqînyè</td>
<td>‘my aunt (maternal)’</td>
</tr>
<tr>
<td>nɔdqiwò</td>
<td>‘your aunt (maternal)’</td>
</tr>
<tr>
<td>tódînyè</td>
<td>‘my uncle (paternal – younger brother of father)’</td>
</tr>
<tr>
<td>tódîiwò</td>
<td>‘your uncle (paternal – younger brother of father)’</td>
</tr>
<tr>
<td>tógãnyè</td>
<td>‘my uncle (paternal – older brother of father)’</td>
</tr>
<tr>
<td>tógâwò</td>
<td>‘your uncle (paternal – older brother of father)’</td>
</tr>
<tr>
<td>nyr商业模式</td>
<td>‘my uncle (maternal)’</td>
</tr>
<tr>
<td>nyr商业模式</td>
<td>‘your uncle (maternal)’</td>
</tr>
<tr>
<td>tógbû́nyè</td>
<td>‘my grandfather (both paternal and maternal)’</td>
</tr>
<tr>
<td>tógbû́wò</td>
<td>‘your grandfather (both paternal and maternal)’</td>
</tr>
<tr>
<td>mamányè</td>
<td>‘my grandmother (both paternal and maternal)’</td>
</tr>
<tr>
<td>mamáwò</td>
<td>‘your grandmother (both paternal and maternal)’</td>
</tr>
<tr>
<td>srɔ̃nyè</td>
<td>‘my spouse’</td>
</tr>
<tr>
<td>srɔ̃wò</td>
<td>‘your spouse’</td>
</tr>
<tr>
<td>asînyè</td>
<td>‘my wife’</td>
</tr>
<tr>
<td>asiwò</td>
<td>‘your wife’</td>
</tr>
<tr>
<td>atsûnyè</td>
<td>‘my husband’</td>
</tr>
<tr>
<td>atsûwò</td>
<td>‘your husband’</td>
</tr>
</tbody>
</table>

In the third person Singular, the possessive pronoun takes a different form when applied to nouns denoting family relationship. Instead of prefixing the pronoun é- to the possessed, a high or low-toned -a is suffixed:

- **fofóá** ‘his/her/its father’
- **atsúá** ‘her husband’
- **asìa** ‘his wife’

Note that the tone of the -a is dictated by the tone of the preceding vowel.
### Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kɔ</td>
<td>neck</td>
</tr>
<tr>
<td>ku nú kɔ</td>
<td>to sling something on the neck</td>
</tr>
<tr>
<td>dɔ dzo</td>
<td>to set a fire</td>
</tr>
<tr>
<td>yi nú dzí</td>
<td>to continue doing something</td>
</tr>
<tr>
<td>uu</td>
<td>to shine (sun)</td>
</tr>
<tr>
<td>ɳdɔʋuuu</td>
<td>sunshine</td>
</tr>
<tr>
<td>ɗɛvíme</td>
<td>childhood</td>
</tr>
<tr>
<td>núkú</td>
<td>crop, seed</td>
</tr>
<tr>
<td>agbledede</td>
<td>farming</td>
</tr>
<tr>
<td>nyrɛ nú</td>
<td>to sharpen something (e.g. a knife)</td>
</tr>
<tr>
<td>go</td>
<td>gourd</td>
</tr>
<tr>
<td>tsi</td>
<td>to grow up</td>
</tr>
<tr>
<td>galí</td>
<td>a West African food prepared from cassava</td>
</tr>
<tr>
<td>kotokú, golo</td>
<td>sack, bag, pocket</td>
</tr>
<tr>
<td>ɗɛ dzo</td>
<td>to fetch fire</td>
</tr>
<tr>
<td>agblekotokú</td>
<td>a farmer’s bag/sack</td>
</tr>
<tr>
<td>dzudzɔ</td>
<td>to rest</td>
</tr>
<tr>
<td>dzudzɔ̌</td>
<td>rest</td>
</tr>
<tr>
<td>kpó dzidzɔ̌</td>
<td>to be happy</td>
</tr>
<tr>
<td>ɳútinya</td>
<td>story, history</td>
</tr>
<tr>
<td>víví</td>
<td>sweet, interesting</td>
</tr>
<tr>
<td>dɔ̌</td>
<td>work, job</td>
</tr>
<tr>
<td>agblemenúkú</td>
<td>farm product</td>
</tr>
<tr>
<td>káké</td>
<td>a piece of</td>
</tr>
</tbody>
</table>

### Exercise XII-1: Read

**FOFÓNYE FÍÁ AGBLEDEDĚ MÍ VIAWÓ**

Gbe ɗéká ndí kányá fofónye yóm hégblo nám bé yèle nyè kplé tsenyè Koɗzó kplé gé yi agble le ɳdíńúɗuɗu megbé.
Exercise XII-2: Translate into Ewe

The next day, we rose early from bed, and (we) went again to the farm. Our father again carried his gun.

On the way we saw a big snake under a big tree. We called our father. Our father saw the big long snake. He shot it and killed it.

It was me who set the fire in the farm hut that morning, and my younger brother, Kôdzô, went and fetched water in a small river. We worked the whole morning. We were tired and hungry too. I cooked and we ate. After eating, we rested for one hour. My father slept a little under a baobab tree, but Kôdzô and I played in the farm hut.
We continued our work until six o’clock.

Kodzo and I collected firewood for our mother. We returned home at seven o’clock. My mother gave us food. After taking a bath, we went to bed.

I like farming very much. It is a good job. Do you also like farming?

2. The nominalization of possessive pronouns

The possessive pronoun is nominalized by the addition of tɔ to the possessive pronoun in accordance with the following rules:

- In the first and second person Singular the nominalizer tɔ is prefixed to the possessive pronouns:

  tɔnyè ‘mine’
  tɔwɔ ‘yours (sg.)’

- In the third person Singular, tɔ is suffixed:

  étɔ ‘his/hers/its’

- In all the Plural forms, tɔ is placed as a separate word after the Possessive pronouns:

  míá tɔ ‘ours’
  mià tɔ ‘yours (pl.)’
  wó tɔ ‘theirs’

The nominalizer tɔ can be used on its own (‘the one’) as shown in the following sentences:

  Xɔ sia mélolo wú ɲútsu sia tɔ o.
  ‘This house is not bigger than this man’s one.’
Wófè ágbé ményó abé fia tọ ené o.
‘Their farm is not as good as the chief’s one.’

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>gbáта</td>
<td>first</td>
</tr>
<tr>
<td>eveliá</td>
<td>second (in counting)</td>
</tr>
<tr>
<td>etọlfá</td>
<td>third</td>
</tr>
<tr>
<td>kpọ (nú) dzí</td>
<td>to look after something, to take care of something</td>
</tr>
<tr>
<td>ékemá</td>
<td>then</td>
</tr>
<tr>
<td>Anagó</td>
<td>Yoruba</td>
</tr>
<tr>
<td>Anagónyígbá</td>
<td>Yorubaland</td>
</tr>
<tr>
<td>yemáyi</td>
<td>that time</td>
</tr>
<tr>
<td>égbègbèbe</td>
<td>nowadays, up to now</td>
</tr>
<tr>
<td>dzi ame</td>
<td>to bring forth someone</td>
</tr>
<tr>
<td>mlọtọ</td>
<td>the last</td>
</tr>
<tr>
<td>zọ mó</td>
<td>to travel</td>
</tr>
<tr>
<td>zọ mó tó</td>
<td>to travel through</td>
</tr>
<tr>
<td>Kwami</td>
<td>name for a male born on Saturday</td>
</tr>
<tr>
<td>Áma</td>
<td>name for a female born on Saturday</td>
</tr>
<tr>
<td>tu nú</td>
<td>to build something (e.g. a house)</td>
</tr>
<tr>
<td>fifílaa</td>
<td>right now</td>
</tr>
<tr>
<td>Fíḑá</td>
<td>Friday</td>
</tr>
<tr>
<td>Koffí</td>
<td>name for a male born on Friday</td>
</tr>
<tr>
<td>Afúáda</td>
<td>name for a female born on Friday</td>
</tr>
<tr>
<td>kà ṃé nú dzí</td>
<td>to be sure/certain about something</td>
</tr>
<tr>
<td>tso du</td>
<td>to found a town/village</td>
</tr>
<tr>
<td>Oyó/Ayó</td>
<td>an ancient Ewe settlement</td>
</tr>
<tr>
<td>Ìjọtsie</td>
<td>an ancient Ewe settlement</td>
</tr>
<tr>
<td>xóxóóxó</td>
<td>long long ago</td>
</tr>
<tr>
<td>qu fia</td>
<td>to reign</td>
</tr>
<tr>
<td>Evelukó</td>
<td>the Ewe nation</td>
</tr>
<tr>
<td>abé ... ené</td>
<td>as, such as</td>
</tr>
</tbody>
</table>
Exercise XII-3: Read


Exercise XII-4: Translate into Ewe

Oyɔ and Ìjọtsìe are ancient Ewe towns. Oyɔ is now Yorubaland and Ìjọtsìe is in Togo. My grandfather told me that all the Ewes were under one King at Ìjọtsìe. The last Ewe King was Agɔkɔlí. At that time all the Ewes lived in Eweland.

But now, the Ewes are in three countries. Some are in Ghana, some in Togo and some are in Benin. Have you ever visited any Ewe towns? Your younger brother Kwami travelled in Eweland last year. He visited many Ewe towns such as Lome, Anexɔ, Agbodrafo, Kpalime, Agu, Dayĩ, Kpando, Ho, Peki and Keta.
My father’s house is in Kpalime, but his farm is near Kpedze. Kpalime is in Togo, and Kpedze is in Ghana. My mother comes from Agbodrafɔ and my father comes from Ho.

3. Questions with nény? ‘how much/many?’

So far, you have learnt to use the following question words and phrases:

- **ameka?** ‘who?’
- **núka?** ‘what?’
- **afika?** ‘where?’
- **áléké ... le?** ‘how is ...?’
- **ɖě ... lóó, alo ɖě ...** ‘have you ...?’

Another important question word is **nény** meaning ‘how much’ or ‘how many’.

### Vocabulary

- **ahoḿ** storm
- **tefé** place; times (as in 2 times 3)
- **nény** how much, how many
- **lātsolá** butcher

**Exercise XII-5: Read the following questions and supply answers to each**

1. Ame nény le xo sia me?
2. Nény Áma fle efé só yí sé yé láa?
3. Zi nény adelá lá da tú to lá háfí wokû?
4. Etǹ téfé eve le nény?
5. Xɔ nény mu le ahoḿ lá me?
6. Nény Afétó Kwami Dzebû dze děha zě gá máa?
7. Amekaé fle avʒ nyúį sia?
8. Afika asitsalá lá yi? Nyi nénié wòdzrá ná látsolá láá?
9. Dē nèłè gasó sia dzráná?
10. Jë nénié Komlá le sukú sia me nö gé?
11. Núka núffálá lá le fefleń le fiáśé lá me?
12. Dē Kɔsì fle agblea lóó, aló fofóáé tsëe néå?
13. T̄gbúńyè le mà ñbőå?
15. Jë nénié nêxɔ?

Exercise XII-6: Translate the following answers into Ewe, and supply the likely questions which you think could produce each answer

1. I took it from this room.
2. I am twenty years old.
3. Ten women were in the room.
4. Those girls come from Benin, and these boys come from Togo.
5. Yes, Lome is a big town.
6. We saw his books in the classroom.
7. I ate fufu. I ate it at Abrá’s place.
8. It is here on my table.
9. No, he did not buy it. It was his aunt who gave it to him.
10. It was Ama who called the hunter.
11. No, I have never been to Kpando.
12. It is mine. It is not yours and it is not his.
13. She is not selling palm wine.
14. I saw this dog once in your grandfather’s house.
15. It was exactly here that we killed the snake.
LESSON XIII

Predicative Possession: ‘to have’

Like most languages in the world, Ewe does not possess a verb meaning ‘to have’. The predication of Possession is done by the phrase le ásí, originally meaning ‘to be in hand’. There is, however, a difference between literal and non-literal meaning. Compare the following sentences:

Ga le ásínyè me. ‘Money is in my hand.’
Ga le ásínyè. ‘I have money.’

When the literal expression overtook a grammatical function, the postposition me disappeared.

An additional reduction of the original literal construction is the loss of the initial vowel a. Note that in all cases where ásí is preceded by the possessor, ásí is reduced to sí. Study the following sentences:

Xɔ le ásínyè. ‘I have a house.’
Sɔ le ásíwò. ‘You (sg.) have a horse.’
Ga le éši. ‘He/She has money.’
Xɔ le miá sí. ‘We have a house.’
Sɔ le mià sí. ‘You (pl.) have a horse.’
Ga le wó sí. ‘They have money.’

Zé le Áma sí. ‘Ama has a pot.’
Agble le nútsu lá sí. ‘The man has a farm.’
Nyi ewó le fia sí. ‘The king has ten cows.’
Ga le tógbúinyè sí. ‘My grandfather has money.’
Kpétò le kotóko sí. ‘The porcupine has a cave.’

The Past form of le ásí is nɔ ásí. Consider the following sentences:

Ga nɔ ásínyè. ‘I had money.’
Avù nɔ Kwami sí. ‘Kwami had a dog.’
**Xɔéménɔémíáésí.** ‘We had no house.’

In cases where the relation between possessor and possessed is of an Inalienable nature (cf. Lesson XI), a different construction is used to express predicative Possession. In these cases, the verb *lii ná* ‘to exist for’ is employed. This construction is used with body part nouns and with nouns expressing family relationships:

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tá lii nám.</td>
<td>‘I have a head.’</td>
</tr>
<tr>
<td>Tse lii nám.</td>
<td>‘I have a younger brother.’</td>
</tr>
<tr>
<td>Afo eve lii ná mí.</td>
<td>‘We have two feet.’</td>
</tr>
<tr>
<td>Tó lii nè.</td>
<td>‘He has a father.’</td>
</tr>
<tr>
<td>Atsú lii ná Áma.</td>
<td>‘Ama has a husband.’</td>
</tr>
</tbody>
</table>

**Vocabulary**

- **fúú** a lot, in large quantities
- **gbá** first (see *gbátsù*).
- **tsitsítò** the older/elder one
- **ɖevítò** the younger one
- **tso ame nu** to report someone
- **nutsotsò** report; complaint
- **fo nu** to speak/talk
- **dzi ɖé édzí** to increase/multiply
- **étejé médidi o** not long after/ago
- **agbatsóvuù** truck, lorry
- **tsaɖivùù** touring car
- **nyatefètèe** honestly, truly, truthfully
- **Amutá** Volta lake
- **lāɖelá** fisherman
- **he nú vê** to bring something as a result
- **nyó dòme** to be kind/generous
- **dòmenyótò** kind person
- **dze agbagbá** to attempt/try
- **ŋgoŋbè** front; forward; future
dô mó ame  to set someone on a journey
trɔ gbɔ  to return, to come back
dɔwɔwɔ  work, job
kɔ́fɛ  village, cottage, hamlet
nyikpɔ  cattle ranch
káfú ame  to praise/congratulate someone
dɔŋusẽ ame  to encourage someone
akplóʋu  canoe
asabu  cast net
tɔdzíʋu  ship, boat
dze édzí ná ame  to turn out well for someone
agbagbádzedze  endeavour, labour
vévié  important
vevíényényé  importance
dziláwó  parents
núnáná  gift

Akosombo, Krachi, and Tamale are names of towns and places in Ghana.

Exercise XIII-1: Read
NÚKA LE ASÍWO?


Gameli kplé Aguédze trɔ́ gbɔ́ wá wó fofó gbó. Wó fofó kpó dzidzɔ́ nútɔ́. Éyɔ́ wó gbe ṭéká ṣaría kányá ádję́, éye wòse ṭesiađe fé nutsotso tsó éfè dɔwɔwɔ́ nútí.


Fofóá káfúí, éye wòdò núsée hédá akpé nè bé éwɔ́ dɔ́ nyatefètɛ́. Ázɔ́ Yawo Aguédze há ná nutsotso tsó éfè dɔwɔwɔ́ nútí. Núsi wògbɔ̀ lá nyé ési:


Wó fofó dá akpé nè, éye wòkáfú éya há le éfè agbagbádzedze tā. Égafo nu ná wó le dɔwɔ́wɔ́ fé veviényenyé nútí. Gameli kplé Aguédze he núnná geđee vè ná wó fofó kplé wó dadá, éye wónọ́ anyí kplé wó dziláwò le dzidzɔ́ gá kplé nútìffáfá me.

**Exercise XIII-2: Translate into Ewe**

Gameli went and stayed in Lome. He had a lorry. He bought fish at Lome and sold it in the villages near Lome. He sold a lot of fish in the villages. This brought him much money. Now he is a rich man. He has cows and sheep. His cattle ranch is very big. He also has a car and two big trucks. He has a younger brother. His younger brother’s name is Aguedze.
Aguedze is in Kpando. He has eight canoes on the Volta lake. He has fishermen, too. He bought a big boat last month. He has houses in Kpando and Keta. Aguedze is also a rich man.

Their parents are at Agu. Do you know them? They are kind and rich. They have a big house at Ho, and two big farms at Dayi. Have you ever been to Dayi? I was there last week. Dayi is a small town in the north of Eweland.

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>nu</td>
<td>mouth</td>
</tr>
<tr>
<td>nufọfo</td>
<td>speaking (v.n.), talk</td>
</tr>
<tr>
<td>ọọ</td>
<td>to walk</td>
</tr>
<tr>
<td>kpọ ame dzí</td>
<td>to look after someone, to care for someone</td>
</tr>
<tr>
<td>dzikpọkpọ</td>
<td>care</td>
</tr>
<tr>
<td>dufúfú</td>
<td>running</td>
</tr>
<tr>
<td>tá</td>
<td>head</td>
</tr>
<tr>
<td>bu tá me</td>
<td>to think</td>
</tr>
<tr>
<td>támebubu</td>
<td>thinking (v.n.)</td>
</tr>
<tr>
<td>núkpọkpọ</td>
<td>seeing, sight</td>
</tr>
<tr>
<td>Ṇotí</td>
<td>nose</td>
</tr>
<tr>
<td>gbọ</td>
<td>to breathe</td>
</tr>
<tr>
<td>gbogbọ</td>
<td>breath, spirit, ghost</td>
</tr>
<tr>
<td>ʊẹ</td>
<td>to stink</td>
</tr>
<tr>
<td>ʊẹ nú</td>
<td>to smell something</td>
</tr>
<tr>
<td>ʊẹ nú se</td>
<td>to smell at something</td>
</tr>
<tr>
<td>ʊẹvẹ</td>
<td>stinch, stink</td>
</tr>
<tr>
<td>ʊẹvẹsese</td>
<td>smelling (v.n.)</td>
</tr>
<tr>
<td>xéxéme</td>
<td>the world</td>
</tr>
<tr>
<td>fiakúkú</td>
<td>crown</td>
</tr>
<tr>
<td>atọ</td>
<td>nest</td>
</tr>
<tr>
<td>núgbágbẹ</td>
<td>living thing</td>
</tr>
<tr>
<td>kú</td>
<td>death</td>
</tr>
</tbody>
</table>
Exercise XIII-3: Read

DEVÍWÓ FÉ HA

Mise ḍevíwó fe ha nyúi sia kpóa?
Tǎ lii ná mí ná tâmebubu.
Ịjí lii ná mí ná nukpókpó.
Nu lii ná mí ná nufọfo kplé núduídú.
Tó lii ná mí ná núsese.
Ịjọtịlii ná mí ná gbogbo kplé wevésewe.
Así lii ná mí ná ðwɔðwɔ.
Afọ lii ná mí ná zɔzɔ kplé duufufù.
Fofó kplé dadá lii ná míá dzikpókpó.
Gaké Mǎwú lii ná amewó kátá kplé xex̆e mebó lá.
Agbe lii ná ame, éye kú li ná nụgbágbewó kátá.

Exercise XIII-4: Translate into Ewe

1. God makes us well. He gives us many good things. He makes you well and makes me well, too. I have one head, one mouth and one nose. Not only these! I have two eyes, two ears, two arms and two legs. And I have a father and a mother, too.

2. The King has a palace and a crown. The butcher has thirty cows and a lot of sheep. The farmer has yams, cassava, maize and rice. The bird has a nest and twenty eggs. The teacher has a school and many pupils. You have houses and a lot of money. But what have I? I have nothing!

Exercise XIII-5: Translate into Ewe. Translate the following questions into Ewe, and supply adequate answers in Ewe. Give your answers in complete sentences:

1. Have you seen Kofi this morning?
2. What is your name?
3. Has Kɔmla a farm in Lome?
4. What is his father’s name?
5. Is the matter in the King’s hands?
6. Did you buy this gun or did your grandfather give it to you?
7. Are you a farmer?
8. What have they eaten today?
9. Is it his?
10. Whose books are here?
LESSON XIV

1. The Imperative

In commands to one person, the verb alone is used as the Imperative Singular. Low-toned verbs remain low-toned but high-toned verbs get a rising tone:

Vǎ! ‘Come!’
Yi! ‘Go!’
Dzō! ‘Go away!’
Dzi ha! ‘Sing!’
Đū yɛ! ‘Dance!’
Trɔ̌vá! ‘Return!’
Kofí, vα afinity! ‘Kofi, come here!’
Áma, qũ yɛ! ‘Ama, dance!’

If a verb bears more than one tone, it is the first high tone that becomes a rising one:

Fiá nú! ‘Show something!’
Fiá atí lá! ‘Burn the wood!’

The Imperative Singular is used as the citation form of an Ewe verb.

In commands to two or more people, the pronoun mì ‘you (pl.)’ is prefixed to the verb. In this case, high-toned verb remain high-toned.

Mìvá! ‘(You, pl.) Come!’
Miyi! ‘(You, pl.) Go!’
Mìdzi ha! ‘(You, pl.) Sing!’
Mìqú yɛ! ‘(You, pl.) Dance!’

In negated Imperatives, the person or people being commanded must be addressed personally, using the required pronoun in the Singular or in the Plural, respectively. In negated Imperatives, the Negation prefix mé- merges with the Subject pronoun è- (when addressing one person) or mì- (when addressing more than one person). The result of this merging is mé- (with a low tone) in the first case, and mì- in the second.
These elements are followed by the adverbial prefix ga- ‘again’, followed by the verb. The sentence-final Negation particle o completes the negated Imperative.

Compare the following Imperatives in the positive and negative forms, both in the Singular and Plural:

\[\text{Du vɔtrúá!} \quad \text{‘(You, sg.) Open the door!’}\]
\[\text{Mègavu vɔtrúá o!} \quad \text{‘(You, sg.) Do not open the door!’}\]
\[\text{Mìvu vɔtrúá!} \quad \text{‘(You, pl.) Open the door!’}\]
\[\text{Mìgavu vɔtrúá o!} \quad \text{‘(You, pl.) Don’t open the door!’}\]

In both Singular and Plural, the person or people being commanded may also be addressed by name:

\[\text{Akɔsúá, mègavá o!} \quad \text{‘Akɔsua, do not come!’}\]
\[\text{Kofi, mègadzi ha o!} \quad \text{‘Kofi, do not sing!’}\]
\[\text{Áma, Akɔsúá, migayi o!} \quad \text{‘Ama, Akɔsua, do not go!’}\]
\[\text{ DeVívó, migafé o!} \quad \text{‘Children, do not play!’}\]

**Vocabulary**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>do gó</td>
<td>to go out</td>
</tr>
<tr>
<td>núŋlofi</td>
<td>pen, pencil</td>
</tr>
<tr>
<td>núŋɔŋlo</td>
<td>writing; something written</td>
</tr>
<tr>
<td>feféfè</td>
<td>playground</td>
</tr>
<tr>
<td>srɔ nú</td>
<td>to learn something</td>
</tr>
<tr>
<td>núsɔ̃srɔ</td>
<td>learning, study</td>
</tr>
<tr>
<td>dò gbe dá</td>
<td>to pray</td>
</tr>
<tr>
<td>wù nú nu</td>
<td>to come to an end with something, to finish something</td>
</tr>
<tr>
<td>ke nu</td>
<td>to open the mouth</td>
</tr>
<tr>
<td>akɔtă</td>
<td>chest</td>
</tr>
<tr>
<td>dze Ṉe</td>
<td>to lie face up (on one’s back)</td>
</tr>
<tr>
<td>tṣyṉ akɔ anyí</td>
<td>to lie face down (on one’s stomach)</td>
</tr>
<tr>
<td>ali</td>
<td>waist</td>
</tr>
<tr>
<td>dòwɔkwplɔ</td>
<td>desk, working table</td>
</tr>
</tbody>
</table>
Exercise XIV-1: Read

Núfiálá lá gé ṃá sukúcọ lá me, ẹye wọ̀bẹ̀ ge be ná sukúvíáwó gbọ́ béná: “Mítsí tre! Mínc anyí! Mígafo nu o! Mítsí míaʃé agbaléwó kplé míaʃé núŋọtíwó! Míngọ nya siawó!

Ési ṇeviáwó ọ́ọ̀ núa abé gafọ́ afá megbé lá, núfiálá lá tsi tre gbọ́ béná: “Mídzuọ́ núnọọlọ́ ází! Míti míaʃé agbaléwó! Mído gó vié!”

Sukúvíáwó do gọ́ yi wọ́fẹ́ fefẹ́fẹ́ le sukúxọ́ lá ọ́ọ̀. Núfiálá lá vu fésreawó kátá kplé wọ́trúáwó há. Émegbé éya hà do gọ́ yi ṣeviáwó gbó. Le gafọ́ afá megbé lá, núfiálá lá

---

9 Note that, in this case, nú may not be replaced by any other noun.
dó yifì gblo bènà: “Midzudò fefè àzì! Mìfù du và gbònyè le afìi! MÌtò yì sukùxà me kàbà!”

Dévìáwò jù du tsò núffìálà lì gbò yì sukùxà lá me. Wòyi wòjè nússèrè dzì vásègè ga ene me. Núffìálà lì gatsì tre, éye wògàdè gbe ná òjì Dévìáwò gblo bènà: “Mìfo jù miàfè agbalèwò! Mitsí tre mìdò gbe dàl!” Le èsia megbè Dévìáwò yì afème le wò dzilàwò gbò, Álè sukù wú énu gbe màgbe.

**Exercise XIV-2: Translate into Ewe**

I was sick last week, and so I went to see my doctor. This is how the doctor examined me.

Doctor: “Sit down on this chair!”

I sat on a high chair near the doctor.

Doctor: “Open your mouth!”

I opened my mouth, and the doctor looked into my mouth with a small lamp.

Doctor: “Open your eyes!”

I opened my eyes, and the doctor looked steadily into my eyes.

Doctor: “Breath heavily!”

I breathed heavily and the doctor examined my chest and my back. The doctor went into another room.

Doctor: “Come here!”

I went into the room. The doctor stood next to a table in the room.

Doctor: “Lay down on this table!”

I layed down on the table. The room was cold, but the doctor went and opened a big window.

Doctor: “Lie face up!”

I layed on my back, and the doctor examined my stomach.

Doctor: “Lie on your stomach!”

He examined my waist also.
Doctor: “Now, get up!”

I stood up. The doctor went back to his desk. He sat on his chair and I also sat on the high chair. He looked at me again steadily but said nothing. He took a piece of paper and (he) wrote something on it. He stood up and said to me: “Go and buy this medicine from a pharmacy! Take two spoonfulls a day! Here are some tablets, too. Take two tablets daily!” I thanked him and returned home. The medicine helped me very much. I became well after three days.

2. Some notes on ná/ná

The verb ná may take a direct Object and, in this case, means ‘to give something’, with a connotation of giving as a present:

Éná agbalé Kofi. ‘He gave Kofi a book (as a present).’

Ná bli koklóáwó! ‘Give corn to the fowls!’

Instead of a noun, ná may take a whole sentence as Object. In these cases, ná exhibits different shades of meaning. It may mean ‘to allow’ as in the following sentence:

Ịjútsu lá ná wóku tsi le éfẹ ágable me. ‘The man allowed them to fetch water in his farm.’

In the following sentences, ná followed by a verb in the Future tense expresses an invitation directed to other members of the group to which the speaker belongs.¹⁰

Ná míádzó. ‘Let us go.’

Miná míádu núa ázó. ‘Let us eat the food now.’

The verb ná may also mean ‘to make one do something’ as in:

Fia lá ná wónọ ga dzódzó lá dzí. ‘The king made them sit on the hot metal.’

¹⁰ The linguistic term for such a grammatical function is “Hortative”.
or also ‘to cause’ as in:

Ahédádá ná wózu fiafitó.
‘Poverty made him become a thief.’

Most often, however, ná means ‘to give to someone’ and appears as the last verb in a sequence of serial verbs. The meaning ‘to give something to someone’ is regularly expressed by the sequence tsó ... ná ... which literally means ‘to take ... (and) give to ...’. Consider the following examples:

Tsó gasó lá ná Áma! ‘Give the bicycle to Ama!’
Wótsè ná mí. ‘They gave it to us.’

If ná is the last verb in such a series, there are cases – depending on the meaning of the preceding verb(s) – where the meaning ‘give’ does not make sense. Study the following examples:

Éle dò wóm ná Kofi. ‘S/he is working for Kofi.’
Éle dò wóm ná dokópó lá. ‘S/he is working for the exam.’
Kósí gblé nám. ‘Kosi told it to me.’
Mèfle votrú ná afé lá. ‘I bought a door for the home.’

In such cases, ná can no longer be understood as a verb. Instead, it functions as a preposition, comparable to the English prepositions to or for. It is a well-known phenomenon that in languages with serial verbs, a verb meaning ‘give’ tends to develop into a Dative preposition (see, for instance, Heine & Kuteva 2002).11

In Ewe, however, a distinction is made between an action that is positive for the person to whom it is directed and an action that is negative for the person to whom it is directed. In the second case, ná is replaced by dè which was originally a verb meaning ‘to reach someone/something’. Compare the following sentences:

Wówu gbó nám. ‘They killed a goat for me.’
Wówu gbó dém. ‘They killed a goat on my costs.’

---

11 The general development of grammatical elements out of verbs or nouns is called “Grammaticalization”.
Kofi ŋlọ léta ná Áma. ‘Kofi wrote Ama a (pleasant) letter.’
Kofi ŋlọ léta dẹ́ Áma. ‘Kofi wrote Ama a (unpleasant) letter.’

In cases where ná is used as a preposition, its grammatical function is called “Benefactive”. When dẹ́ is used as a preposition, its function is called “Malefactive”. Ewe, thus, does not have a Dative case (which does not distinguish between positive and negative involvement) but a more sophisticated distinction of Benefactive vs. Malefactive case.

### Vocabulary

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsɔ̌ynú</td>
<td>to take/carry something</td>
</tr>
<tr>
<td>nǎ nú</td>
<td>to give something (as a present)</td>
</tr>
<tr>
<td>ná</td>
<td>to, for, to the advantage of (preposition)</td>
</tr>
<tr>
<td>tsɔ̌ynú ná ame</td>
<td>to give something to someone</td>
</tr>
<tr>
<td>dẹ́</td>
<td>in direction of, against, to the disadvantage of (preposition)</td>
</tr>
<tr>
<td>léta</td>
<td>letter (&lt; English)</td>
</tr>
<tr>
<td>dodókpó</td>
<td>exam</td>
</tr>
<tr>
<td>mákeke</td>
<td>holiday</td>
</tr>
<tr>
<td>dekú</td>
<td>palm nut</td>
</tr>
<tr>
<td>kplọ nú</td>
<td>to sweep something</td>
</tr>
<tr>
<td>gbě dáma</td>
<td>rich green grass</td>
</tr>
<tr>
<td>dɔ̀ azi</td>
<td>to lay eggs</td>
</tr>
<tr>
<td>dzra dọ́</td>
<td>to get ready/prepared</td>
</tr>
<tr>
<td>gběhá</td>
<td>bush pig/swine</td>
</tr>
<tr>
<td>tsilefé</td>
<td>bath, bathroom</td>
</tr>
<tr>
<td>alékpó</td>
<td>pen for sheep (sheep pen)</td>
</tr>
<tr>
<td>tré</td>
<td>calabash</td>
</tr>
<tr>
<td>fiē dọ́</td>
<td>evening falls</td>
</tr>
<tr>
<td>gbemágbe</td>
<td>that day</td>
</tr>
<tr>
<td>blà nú</td>
<td>to tie something</td>
</tr>
<tr>
<td>blà</td>
<td>to be tied</td>
</tr>
<tr>
<td>bablá</td>
<td>bundle</td>
</tr>
</tbody>
</table>
Exercise XIV-3: Read

Mèwɔ dɔ le fofónyè jé ágble me kwasidá eve hàfì nyê mòkeke wú énu. Mèwɔ dɔ vovoovowò le ágbléa me. Ètsɔ si vá yi há mède ágbléa. Núsiwò mèwɔ le ágbléa me ètsɔ lá nyê ésiawo:


Fofónyè vá ágbleá le ga ewó me. Èkpò dzidzɔ ŋútò tsó nyê dòwɔwɔ ŋútí. Le ga wúieve megbé lá, fofónyè nà mèyi dányé gbó le afsème ṣàxɔ núqùqù vè. Míqù núá le ga ṣèká me.


Exercise XIV-4: Translate into Ewe

My aunt (paternal) gave us food, and we ate it. She gave us a little pot of palm wine and said: “Take this bit of palm wine to your father!” We took it and left. Our father was working on his farm that day.

We gave the palm wine to our father in the farm. Our father also gave us one bundle of firewood and five yams, and said: “Take the bundle of firewood to your aunt (paternal) and the yams to your mother.”

We returned home. We gave the firewood to our aunt (paternal) and the yams to our mother. We were thirsty. Ama did not see us. She was in her room. Our mother called her. Ama came out from the room. Our mother said: “Ama, give them water! They are thirsty!” Ama gave us water and we drank it.

We were hungry, too. So our mother called Ama again and said to her: “Cook something for them! They are very hungry.” Ama cooked fufu and brought it to us in
our room. We ate all the fufu, and we were satisfied. Ama did not eat the fufu with us. She said she had already eaten.

In the afternoon, we went back to the farm. Our father was still working on the farm. At four o’clock, our father took his gun and said to us: “Let us go into that forest behind the hill.” We went into the forest and stood behind a huge tree. Soon after, our father saw four bush pigs. He shot at them and killed one. We brought the animal to our mother.
LESSON XV

1. The Habitual aspect

The Habitual aspect expresses an action which always, often, or usually occurs or is performed habitually. In Ewe, it is also commonly used in proverbs.

Unlike English, where the Present tense, the adverbs usually, habitually, professionally etc., or the auxiliary verb to use to is employed to express a habitual meaning, Ewe has a grammatical way of forming the Habitual aspect.

The Habitual aspect in Ewe is formed by suffixing -a or -na to the verb. The suffixes -a and -na nearly always take the tone of the verb to which they are suffixed.

When the verb is followed by an object, the Habitual is formed by suffixing -a to the verb. Compare the following pairs of sentences:

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
</tr>
</thead>
<tbody>
<tr>
<td>We had a bath yesterday.</td>
<td>Míle tsi ets.</td>
</tr>
<tr>
<td>We usually take a bath every day.</td>
<td>Mílea tsi gbesíágbe.</td>
</tr>
<tr>
<td>They ate at the chief’s.</td>
<td>Wódu nú le fia gbó.</td>
</tr>
<tr>
<td>They usually eat at the chief’s.</td>
<td>Wódua nú le fia gbó.</td>
</tr>
</tbody>
</table>

With intransitive verbs, the suffix -na is used in forming the Habitual. Study the following examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
</tr>
</thead>
<tbody>
<tr>
<td>Man dies (i.e. that is the nature of human beings).</td>
<td>Ame kúná.</td>
</tr>
<tr>
<td>They usually go and return that same day.</td>
<td>Wóyına gatróná gbemágbe ké.</td>
</tr>
</tbody>
</table>

If the Habitual marker is followed by the third person singular object pronoun -è, the suffix -a is replaced by -na, and the combination a + e becomes e. Study the following examples:

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
</tr>
</thead>
<tbody>
<tr>
<td>We usually take cassava when cooking fufu.</td>
<td>Mítsóá agbeli ðaa fufu.</td>
</tr>
<tr>
<td>We usually take it when cooking it.</td>
<td>Mítsóné ðane.</td>
</tr>
</tbody>
</table>
### Vocabulary

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>tró</td>
<td>fetish</td>
</tr>
<tr>
<td>tróṣi</td>
<td>fetish priest/priestess</td>
</tr>
<tr>
<td>tróxɔ</td>
<td>fetish hut/house</td>
</tr>
<tr>
<td>didí</td>
<td>wish</td>
</tr>
<tr>
<td>bíá gbe ame</td>
<td>to question someone</td>
</tr>
<tr>
<td>né</td>
<td>if, when</td>
</tr>
<tr>
<td>dō ṣuṣe</td>
<td>to make a promise</td>
</tr>
<tr>
<td>kpuifé</td>
<td>nearby place</td>
</tr>
<tr>
<td>didifé</td>
<td>distant place</td>
</tr>
<tr>
<td>kpé ame</td>
<td>to meet/invite someone</td>
</tr>
<tr>
<td>dë ṣoṣo ṣu</td>
<td>according to order</td>
</tr>
<tr>
<td>dze ame dzí</td>
<td>to fall on someone, to appeal to someone</td>
</tr>
<tr>
<td>ṣeke</td>
<td>day (see gbe)</td>
</tr>
<tr>
<td>ṣoṣe ṣeke</td>
<td>to set a date/day</td>
</tr>
<tr>
<td>ṣeke ṣálé</td>
<td>some/one day</td>
</tr>
<tr>
<td>légba</td>
<td>idol</td>
</tr>
<tr>
<td>me légba</td>
<td>to model/mould an idol</td>
</tr>
<tr>
<td>amekpékpé</td>
<td>invitee, invited person</td>
</tr>
<tr>
<td>vu</td>
<td>blood</td>
</tr>
<tr>
<td>kọ nú ṣé</td>
<td>to pour something (liquid or flour) to</td>
</tr>
<tr>
<td>kọ nú ṣí</td>
<td>to pour something (liquid or flour)</td>
</tr>
<tr>
<td>kọ aha ṣí</td>
<td>to pour libation (an African custom)</td>
</tr>
<tr>
<td>vúfolá</td>
<td>drummer</td>
</tr>
<tr>
<td>súbóla</td>
<td>servant, worshipper</td>
</tr>
<tr>
<td>súbó ame/nú</td>
<td>to serve/worship someone/something</td>
</tr>
<tr>
<td>tsɔ nú dé así ná ame</td>
<td>to entrust something into someone’s care</td>
</tr>
<tr>
<td>dze klo</td>
<td>to kneel</td>
</tr>
<tr>
<td>lâme</td>
<td>inside the body; body</td>
</tr>
<tr>
<td>ké</td>
<td>same (as in ḡemágbé ké ‘that same day’)</td>
</tr>
<tr>
<td>ké</td>
<td>but (from gaké)</td>
</tr>
<tr>
<td>Máwúgá</td>
<td>The Great God</td>
</tr>
<tr>
<td>kpéçéŋútó</td>
<td>helper, assistant</td>
</tr>
<tr>
<td>word</td>
<td>translation</td>
</tr>
<tr>
<td>---------------</td>
<td>---------------------------------------</td>
</tr>
<tr>
<td>hāmenəlá</td>
<td>member</td>
</tr>
<tr>
<td>kwasídá síá kwasídá</td>
<td>every week; every sunday</td>
</tr>
<tr>
<td>vaválá</td>
<td>one who comes</td>
</tr>
<tr>
<td>tó ame dzi</td>
<td>through someone</td>
</tr>
<tr>
<td>tɔxɛ</td>
<td>special</td>
</tr>
<tr>
<td>énuénu</td>
<td>often, from time to time</td>
</tr>
<tr>
<td>ku aha ná ame</td>
<td>to serve someone a drink</td>
</tr>
<tr>
<td>da gbɛ le ame ṭú</td>
<td>to treat someone (with traditional medicine)</td>
</tr>
<tr>
<td>wɔ atifè ná ame</td>
<td>to treat someone (with pharmaceutical medicine)</td>
</tr>
<tr>
<td>da dɔ ná ame</td>
<td>to heal/cure someone</td>
</tr>
<tr>
<td>dze dɔ</td>
<td>to fall sick/ill</td>
</tr>
<tr>
<td>lɛ dɔ</td>
<td>to be sick</td>
</tr>
<tr>
<td>dɔlɛlá</td>
<td>patient</td>
</tr>
<tr>
<td>dɔɔnɔ</td>
<td>patient (usually victim of a long sickness)</td>
</tr>
<tr>
<td>xè adɔɔ</td>
<td>to pay a fee</td>
</tr>
<tr>
<td>anyígbá</td>
<td>earth, land, country</td>
</tr>
<tr>
<td>kpɛ tà</td>
<td>to meet</td>
</tr>
<tr>
<td>tàkpɛxɔ</td>
<td>meeting hall</td>
</tr>
<tr>
<td>méganyé ... o</td>
<td>it is no longer/no more</td>
</tr>
<tr>
<td>yeáɖewɔyi</td>
<td>sometimes/at times</td>
</tr>
<tr>
<td>ametsitsi</td>
<td>elder, old person</td>
</tr>
</tbody>
</table>

**Exercise XV-1: Read**

ÁLÉSI AMEWÓ ZUA TRÓSIWÓ

Né ŋkeke de lá, wóyá spirited búbúwó tsóá kpuiéwó kplé didiféwó váńè. Wótua xɔ náá třɔ́ yéyè lá gbe má gbe ké, éye wómea légba nánè. Légba lá nɔa nonɔme si třɔ́ lá dí lá me.

Le éisia megbé amekpépéáwó kátá vá nɔa anyi. Wókua aha náá třɔ́si tsitsíto éye wòdóá gbe qá ná třɔ́ yéyè lá le třɔ́xɔ lá nu le légba lá gbo tútúútú. Édóá gbe qá álè:

“Ó, Máwúgá wó áhaé nyé ési!
Tšgbúwó kátá misii!
Anyígba dzí trɔ́wó kátá há misii!
Trɔ́ yéyèa hâ nésii!”

Éyia édzí álélá nɔa aha lá kọ̀n qí hégblá núsíwó trɔ́ yéyè lá biá lá. Émegbé wótsoa alé aló gbɔ́ kplé koksíwó náá třɔ́ lá. Wótsáá vu lá kona qe légba lá dzí, éye wótsáá lá qaa núi ná vaváláwó. Wótsáá nú si woqá lá jë sgo áqé yia třɔ́xɔ lá me, ùatsõnè náá třɔ́ lá. Azù vaváláwó qà nú hënoa nú hà.

Né wóqú nú vɔ̀ lá, vùfoláwó foa vù ná trɔ́ yéyè lá. Wódzia trɔ́sha tɔxɛwó hâ nánè. Ënuénu lá třɔ́ yéyè lá dzea ame lá dzí, éye wotsóná hédùá ye. Trɔ́si búbúwó hâ jë trɔ́wó váná, éye wóáwó hâ tsiá tre qùá ye.

Tsó gbe má gbe ame lá zuá trɔ́si. Tǎkpéxɔ méle trɔ́ sí o. Hàmenɔláwó hâ méle ésí o. Le nyatejé me trɔ́si lá koé nyé ésúbólá.

**Exercise XV-2: Translate into Ewe**

The fetish priest is the only worshipper of the fetish. Many fetish priests do not only dance, they also heal.

When a person is sick and goes to a fetish priest he also becomes a worshipper of the fetish for only a short time. The patient usually kneels before the fetish and entrusts himself into its care. From that moment the patient becomes a worshipper of that fetish.

The fetish priest usually gives medicines to the patient every week. If the patient recovers he pays a fee to the fetish. The fee is usually money and drinks and sheep or fowls. The fetish priest prays to his fetish for his patient. He usually prays with palm wine like this:
First he fetches a little palm wine in a calabash. Then he pours a little on the ground for the Great God. After this he goes into the fetish hut and prays to the fetish in front of the idol. The fetish priest’s helper serves the rest of the palm wine to all invitees.

From that day the patient is no longer a worshipper of the fetish.

2. Relative pronouns

The relative pronouns are *si* in the Singular and *siwó* in the Plural. The end of the relative clause is marked by the “sentence article” *lá*.

The relative pronoun *si* is low-toned and follows its antecedent as a separate word. Study the following sentences:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ịjútsu <em>si</em> ọlọ́ sá nánm lá vá.</td>
<td>‘The man who bought the horse for me has come.’</td>
</tr>
<tr>
<td>Atí <em>si</em> mu lá wú gbẹ́́ eve.</td>
<td>‘The tree which fell killed two goats.’</td>
</tr>
<tr>
<td>Xó <em>si</em> mífle lá lolo Ịjútsó.</td>
<td>‘The house which we bought is very large.’</td>
</tr>
<tr>
<td>Wóyó Ịjútsu <em>si</em> wónyá nyúú lá vè.</td>
<td>‘They called the man whom they knew well.’</td>
</tr>
<tr>
<td>Nyómu <em>si</em> nèkpó lá nyé Kofí sróó.</td>
<td>‘The woman whom you saw is Kofi’s wife.’</td>
</tr>
</tbody>
</table>

When the antecedent is in the Plural, the Plural marker -wó is suffixed to the relative pronoun. Study the following sentences:

<table>
<thead>
<tr>
<th>Sentence</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kofí dzrá xó <em>siwó</em> wòfle lá.</td>
<td>‘Kofi sold the houses which he bought.’</td>
</tr>
<tr>
<td>Atí <em>siwó</em> mítsó lá gale gbẹ́́ me.</td>
<td>‘The trees which we fell are still in the bush.’</td>
</tr>
</tbody>
</table>
The nouns *ame* and *nú* have fused with the following *si*. The result are independent relative pronouns *amesi/núsi* which function as Subject and Object. Note that *amesi* is used for persons only while *núsi* is used for everything else. Study the following examples:

- **Amesi wu gbɔ̀a lá sí.** ‘The person who killed the goat has run away.’
- **Nyèmékpo amesi wui o.** ‘I have not seen the one who killed it.’
- **Núsi nèwɔ́ lá ményó o.** ‘What (the thing which) you did was not good.’
- **Wó núsi fofówo gblɔ́ ná wò.** ‘Do what (the thing which) your father told you.’

The relative pronoun can also be nominalized by prefixing é- to it:

- **Ési mèkpó lá mélolo o.** ‘The one (which) I saw is not big.’
- **Wótsó ési mèfle lá nám.** ‘They gave me the one (which) I bought.’
- **Ésiwó gale agblea lá ményó o.** ‘The ones which are still in the farm are not good.’

When *si* is followed by the possessive fé, the combination means ‘whose’:

- **Kofi tso atí si fé ángba yro lá.** ‘Kofi felled the tree whose leaves withered.’
- **Amesi fé ga bú lá fa aví.** ‘The one whose money was lost wept.’

Note that the relative pronoun *sí* may also refer to the indirect Object of a sentence:

- **Déví sì mètsóe ná lá dzó.** ‘The child to whom I gave it has left.’

---

12 Contrary to any other noun, *ame/nú* cannot be separated from *sí*, except for emphasis.
### Vocabulary

<table>
<thead>
<tr>
<th>Yoruba Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>fa aví vévié</td>
<td>to weep bitterly</td>
</tr>
<tr>
<td>aŋgba</td>
<td>leaf</td>
</tr>
<tr>
<td>yrɔ</td>
<td>to wither</td>
</tr>
<tr>
<td>ameyibɔ</td>
<td>black man, black person</td>
</tr>
<tr>
<td>trótɔ</td>
<td>fetish owner</td>
</tr>
<tr>
<td>ké boŋ</td>
<td>but rather</td>
</tr>
<tr>
<td>gbèdada</td>
<td>healing, curing</td>
</tr>
<tr>
<td>dzòŋjó</td>
<td>juju name</td>
</tr>
<tr>
<td>gbę</td>
<td>to refuse</td>
</tr>
<tr>
<td>atíkewɔfẹ</td>
<td>hospital, dispensary, clinic</td>
</tr>
<tr>
<td>vuwɔdzọ</td>
<td>juju for fighting</td>
</tr>
<tr>
<td>gbèdadzo</td>
<td>juju for healing</td>
</tr>
<tr>
<td>dzo</td>
<td>juju, magic</td>
</tr>
<tr>
<td>dzotɔ</td>
<td>juju man, juju owner</td>
</tr>
<tr>
<td>evenyígbá</td>
<td>Eweland</td>
</tr>
<tr>
<td>dólélé</td>
<td>sickness</td>
</tr>
<tr>
<td>tegbee</td>
<td>always, forever</td>
</tr>
<tr>
<td>xo nú (da) dí</td>
<td>to keep something</td>
</tr>
<tr>
<td>asráfo</td>
<td>soldier</td>
</tr>
<tr>
<td>xo ńkọ</td>
<td>to become famous/popular</td>
</tr>
<tr>
<td>dékákpui</td>
<td>young man/lad</td>
</tr>
<tr>
<td>dętugbui</td>
<td>young woman/lass</td>
</tr>
<tr>
<td>kpọ dzídzedze</td>
<td>to succeed</td>
</tr>
<tr>
<td>dzídzedzekpókpo</td>
<td>success</td>
</tr>
<tr>
<td>dọ dzi dę ame ńụ</td>
<td>to trust (in) someone</td>
</tr>
<tr>
<td>tógbọ bé</td>
<td>though, although</td>
</tr>
<tr>
<td>lọlọdzọ</td>
<td>juju for love</td>
</tr>
<tr>
<td>amewudzọ</td>
<td>juju for killing</td>
</tr>
<tr>
<td>gbogbɔvọ</td>
<td>evil/bad spirit</td>
</tr>
</tbody>
</table>
Exercise XV-3: Read

DZO KPLÉ TRÓ

Dzo kplé tró ményé nú qeká o. Gaké yevú gđeįwọ sűsűná běná dzo kplé tró le qeká. Le ṣiá tǎ yevú ąděwọ gbọnà bě ameyibọwọ sűbọsá dzo kplé tró. Ésia ményé nyatefě o.

Miyáá amési sì dzo le lá be dzọtọ, éye miyáá amési sì tró le lá be tróši. Dzọtọ kplé tróši gęewó le evenyígbá dzí. Ényé nyatefě bě tróśiowọ sűbọsá wọfẹ trówọ, gaké dzọtọwọ měsűbọsá wọfẹ dzọwọ o. Tró qeká koé nọ tróši sì. Dzo geđẹe nọ dzọtọ qeká sì. Dzọtọ měsűbọsá ęfdė dzo ąděké o. Dzọtọwọ bua wọfẹ dzọwọ abé ńụsé tọxẹ ądẹ sì nyé sűbọlá ná wọ lá ené.


Tróši koé nyé amési sűbọsá ęfdė tró tẹgbẹe. Gaké ně ame ądẹ le dọ lěm éye wọyị tróši ądẹ gbọ lá, tróši lá wọnẹ wọzua tró lá sűbọlá le yeyiyi mawọ me ko. Ně dọnọ lá ęfdė lámẹ sę lá ęxẹá ądžọ náá tró lá. Tsọ gbemágbe lá, dọnọ lá mégnẹyẹ tró má sűbọlá o.

Tró nyé gbọgbọvọ sì vá nọ ame gbọ. Gaké dzọtọ́y yi ąqaxọ dzo dana ęfdẹ édọ́kui gbọ abé ęfdė kpecẹŋẹtő́tẹ́ ené.

Exercise XV-4: Translate into Ewe

The young man who came to our father is a juju man. His juju name is Ozigidi. His real name is Komla Gakpe. He is from Kpalime, and he is thirty years old. Mr. Gakpe is very popular in our town.

A farmer whose wife was sick, called the juju man to his house. The juju man gave the farmer’s wife some of his medicines. The patient drank all the medicines. The farmer who believed in the power of juju, was happy that Ozigidi came to the town that day. On the next day, Ozigidi left the town.

The farmer’s wife was not happy about the medicines. She called her husband and said: “My husband, take me to a hospital. There is a good one at Kpando. I do not believe in the power of juju.” But the farmer refused.
After three days, the woman recovered. The medicine which the juju man gave her worked well. Mr. Gakpe was very happy about his success. Though the patient recovered, she never believed in the power of juju.

Ozigidi had different kinds of juju, such as juju for fighting, juju for love, juju for healing and juju for killing people.
LESSON XVI

1. The Future tense

The Future tense expresses that an action will (certainly or most probably) take place in the future.

In Ewe, the Future tense is formed by prefixing á- to the verb:

- Kofí áджу nú. ‘Kofi will eat.’
- Áma ádzi ha. ‘Ama will sing.’
- Ayao áyi aféme. ‘Ayao will go home.’

With the connected form of the personal pronoun as subject, the Future prefix á-undergoes tonal changes. Study carefully the tones taken by the Future á- with the following pronouns as subject:

- mè- + á → mǎ vá ‘I shall/will come’
- è- + á → á vá ‘you will come’
- é- + á → á vá ‘he/she/it will come’
- mí- + á → míá vá ‘we shall/will come’
- mì- + á → míá vá ‘you will come’
- wó- + á → wóá vá ‘they will come’

Note:

- First person Singular: mè + á → mǎ.
- Second person Singular: è + á → ā.
- Third person Singular: é + á → á.
- First person Plural (note that it is the mí- form that is used with the Future tense): mí + á → míá.
- Second person Plural (note that it is the mì- form that is used with the Future tense): mì + á → mìá.
- Third person Plural: wó + á → wóá.
The Future tense is also used in conditional sentences: Study the following sentences:

Né mányé wò lá, máflii.  ‘If I were you I would buy it.’
Né áŋgu wó ká tá lá áḏí fo.  ‘If you ate all you would be satisfied.’
Né mákpé lá mǎwuii.  ‘If I saw it I would kill it.’

For the expression of the negative Future, study the following sentences:

Ĭjuńtu lá ádźó.  ‘The man will leave.’
Ĭjuńtu lá mádźó o.  ‘The man will not leave.’

Kọdzó ámi fufu.  ‘Kọdzó will eat fufu.’
Kọdzó mámi fufu o.  ‘Kọdzó will not eat fufu.’

When the negative Future takes a personal pronoun as subject, changes similar to those listed above occur (note the deviating form of the first person singular):

nyèmává o  ‘I shall not come’
mǎvá o  ‘you (sg.) will not come’
mává o  ‘he/she/it will not come’
míává o / mǐmává o  ‘we shall not come’
miává o / mǐmává o  ‘you (pl.) will not come’
wómává o  ‘they will not come’

In order to express the Progressive aspect in the Future tense, the auxiliary verb ńɔ is put into the Future:

Mǎńo yiyin.  ‘I shall be going.’
Mián ŋuę́ñ háfi mǎvá.  ‘You (pl.) will be eating it before I come.’
Wóán ŋa dziin háfi núyiálá lá nává.  ‘They will be singing before the teacher comes.’

In the Anexɔ or Gɛ dialect of the Ewe language, lá is used in place of the Future á to indicate Future. Compare the following:
**Vocabulary**

vịnjútsuví  
son

ko alógbónúí  
to smile

xɔ fe  
to be old (in years)

fɔ́ fú  
to be pregnant

vîdžî  
baby

xɔ ọblélé  
to fall/become sick/ill, to be infected

kɔ̀ gbe dzî  
to speak up/louder, to raise one’s voice

siáá  
all, without exception

tà le ame ðúñ  
to have a headache (“head is biting person”)

tà le ame vé̮n  
to have pain at the head (e.g. in case of an injury)

nɔ agbe didî  
to live long

kokooko  
by all means

dʒɔ̀  
drag net

he dʒɔ̀  
to draw a net

Tógó fɛ dugá  
the capital of Togo

dze má  
to start a journey

sé̖é  
a little while

dí nú vévé́  
to wish something strongly

kpɔ̀ nú dú  
to gaze at something

sukúdede  
attendance at school

làme gblé  
to be sick (“within the body is sick”)

làme sè  
to be/become healthy (“within the body is well”)

bɔbɔ́e  
easily, softly

ŋútété  
one’s best, what is within one’s power/possibilities
nyǒ tǎ to be excellent
tsɔ̌ dě le éme ná ame to care about/for someone, to be interested in someone
dzi vǐ to bring forth (a baby)
dôme le ame ɖùmí to have stomach ache (“stomach is biting person”) 
dôme le ame véń to be angry
gañkúí spectacles, eyeglasses
dǒ yaɖaŋu Nguyễn to advise someone
yrǎ ame to bless someone
yayrá blessing
asabu cast net
da asabu to throw/cast a net
kpɔ̀ mɔ̀ ná ame/nú to expect someone/something
mázɔzɔ journey, travel
dọ to arrive at
futa, funu shore, coast, beach
fũ tsi to swim
énumáké immediately, at once
yi kplé ame to go with someone
dẹ lá to fish

Exercise XVI-1: Read

VİNYE, NÚKA NAVA ZU?

Fofó ádqé yó víá nụtsuví si xo fe wúíeve nɗí kanya ádqé, éye wòbíe bé: “Vïnyè, né nètsi dę, dĩ kaé nádí bé yèává wɔ?”

Nụtsuví lá bu tà me sêé, héko alýgbóñúí éye wòkpó fofóá dúuí abé aqabafoʃo atʃ ené. Èke nu hégbło ná fofóá bèná: “Fofónyè, né mëtsi hëwú nyè sukuɗede nu lá, màdí vëvié bé mazu doɗalá.”

Fofóá gabíe bé: “Núkataé nèdí bé yèázu doɗalá?”

Đeví lá dọ̀ ẹŋụ nę gbọ nỳí: “Mèdí bé mazu doɗalá bé màtë nụ́ áda gbë le dɔnɔwò nụtì le mìfè nùtò sia me. Màtsa le duwò kplé kòfẹwò me, éye màyi afé siá afé me.
Exercise XVI-2: Translate into Ewe

Tomorrow we shall go to Lome. Lome is the capital of Togo. We have never been to Lome, so we are looking forward to seeing the city of Lome for the first time. We shall start our journey from Kpando at eight o’clock in the morning. Kpando is only a three hours’ journey from Lome. We shall travel by train, and we hope to arrive in Lome at eleven o’clock.

We shall put up in a big hotel near the Lome market. We shall go round the Lome market and visit some shops, too. My father told me that drinks are very cheap in Lome. We shall buy some drinks, some childrens’ wears, some ladies’ dresses, some men’s clothes and some fish.
On the next day, we shall visit the Lome hospital. We know a doctor in this hospital, and we shall take some gifts to him.

We shall visit the Lome beach also. We shall play in the beautiful sand but we shall not swim. We shall watch fishermen drawing their nets. Can you fish? No, I have never fished, but my elder brother can. He fishes in rivers with a cast net.

There are a lot of coconut trees on the Lome beach. We shall go for a walk under the coconut trees and lie on the beautiful sand. Will you come with us?

2. The unknown or uncertain subject: The “Passive”

There is no Passive construction in Ewe. If a subject is unknown, uncertain, or uninteresting, the pronoun of the third person plural is used, meaning in this case ‘someone’ or ‘anybody’. The appropriate translation into English is, then, a Passive construction:

\[
\begin{align*}
\text{Wówu dzatá lá.} & \quad \text{‘They killed the lion.’ / ‘The lion was killed.’} \\
\text{Wótu xɔa.} & \quad \text{‘They built the house.’ / ‘The house was built.’}
\end{align*}
\]

Whether a sentence means, for instance, ‘they killed the lion’ or ‘the lion was killed’ has to be inferred from the context. Study the following sentences:

\[
\begin{align*}
\text{Míkpɔ́ xɔ gá áدق le dua tíína. Wógblɔ́ ná mí bé wótuí le fe 1300 lia me.} \\
& \quad \text{‘We saw a huge building in the centre of the town. We were told it was built in the year 1300.’ (‘They told us that they built ... ’)}
\end{align*}
\]

Here, the pronoun wó- is most probably not referring to a specific subject, meaning thus ‘someone’ or ‘some people’. Therefore, the English translation must take the Passive form.

\[
\begin{align*}
\text{Ịjútsu eveawó dzó le Agú yi Aglama. Wótu xɔ qé afímá, éye wóde agble hà.} \\
& \quad \text{‘The two men left Agu for Aglama. They built a house there and (they) made a farm also.’}
\end{align*}
\]

In this case, wó- clearly refers to Ịjútsu eveawó and should therefore be translated as ‘they’.
Vocabulary

dę ame dę xéxé  to throw someone out of the house
yesáyi  every time, always
ŋu ke  day broke, it is day
lé  bridge
fiafitó  thief
amekúkú  dead body, dead person

Exercise XVI-3: Read and translate into English

1. Le Eveawó dome né wódzi vǐ lá, wódje ne dę xéxé le ŋkeke enyía gbe.
2. Wọ núsi wógblọ ná wò yesiáyi.
3. Ési mítọ tsó Pékí vá afé lá, míkpó bé wótso atí lolo eve siwó le míáfè ágbëa me.
4. Wógbá fíaséá háfi ŋu ke.
5. Wóméxé fe ná dọwọlá áqéké yletí sia me haqé o.
6. Wósle asítsalá ma fé ádzõnúáwó xóxor?
7. Wódé fiafitóáwó gaxọ me fe ewó.
8. Wówu da lá háfi nyónuawó gé dę xọ lá me.
9. Adélá lá kòp amekúkú áqé le avéá me. Wótso tā le ánu.
10. Wódzi nyónuví sia le Luánda, Angóla fé dugá me.

Exercise XVI-4: Translate into Ewe

1. The long bridge was built in 1956.
2. I was born here.
3. The debt has been paid by the two teachers.
4. The cow was sold.
5. The cow was bought by his father.
6. This house was built with stones and wood.
7. The door was closed.
8. Three goats and a sheep were slaughtered for the fetish.
9. We were not given food or water for ten days.
LESSON XVII

1. The reflexive pronouns

The reflexive pronoun is formed in Ewe with ḏókui ‘self’, combined with the possessive pronoun.

The reflexive pronouns are:

<table>
<thead>
<tr>
<th>Person/Singular</th>
<th>Reflexive Pronoun</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Person Sg.</td>
<td>ḏókúínyè</td>
<td>‘myself’</td>
</tr>
<tr>
<td>Second Person Sg.</td>
<td>ḏókúíwò</td>
<td>‘yourself’</td>
</tr>
<tr>
<td>Third Person Sg.</td>
<td>éqókui</td>
<td>‘him/her/itself’</td>
</tr>
<tr>
<td>First Person Pl.</td>
<td>mía ḏókuíwò</td>
<td>‘ourselves’</td>
</tr>
<tr>
<td>Second Person Pl.</td>
<td>mìà ḏókuíwò</td>
<td>‘yourselves’</td>
</tr>
<tr>
<td>Third Person Pl.</td>
<td>wó ḏókuíwò</td>
<td>‘themselves’</td>
</tr>
</tbody>
</table>

Note that with the Plural forms the possessive pronoun precedes ḏókui and is separated from it. In the first and second persons Singular, the possessive pronoun is suffixed to ḏókui while in the third person Singular, it is prefixed to it. The forms with the suffixed pronoun also show an “inversion” of the tonal structure of ḏókui: the high tone becomes low, the low tones become high.13

The reflexive pronouns can be emphasized by adding the absolute form of the personal pronoun (see Lesson X), modified by ɲútó ‘very’ to either ḏókui (=<?=dfa080 woundswó in the Plural forms) or – for extra emphasis – to the reflexive pronouns shown above. Study the following examples:

nyè ɲútó ḏókui            ‘I myself’
nyè ɲútó ḏókúínyè          ‘I myself (more emphasized)’
wó ɲútó ḏókui              ‘you yourself’
wó ɲútó ḏókuíwò             ‘you yourself (more emphasized)’

13 This phenomenon can be explained as a process of Dissimilation. Low-toned, monosyllabic suffixes tend to be overheard in speech. The change in tones makes the (semantically important!) suffixes less similar to the preceding vowels and thus makes them more salient.
<table>
<thead>
<tr>
<th>Verb/Phrase</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>éya ṣútó dókui</td>
<td>‘he himself/she herself/it itself’</td>
</tr>
<tr>
<td>éya ṣútó édókui</td>
<td>‘he himself/she herself/it itself’ (more emphasized)</td>
</tr>
<tr>
<td>Míá ṣútó dókuwó</td>
<td>‘we ourselves’</td>
</tr>
<tr>
<td>Míá ṣútó míá dókuwó</td>
<td>‘we ourselves (more emphasized)’</td>
</tr>
<tr>
<td>Mìà ṣútó dókuwó</td>
<td>‘you yourselves’</td>
</tr>
<tr>
<td>Mìà ṣútó míà dókuwó</td>
<td>‘you yourselves (more emphasized)’</td>
</tr>
<tr>
<td>Wóáwó ṣútó dókuwó</td>
<td>‘they themselves’</td>
</tr>
<tr>
<td>Wóáwó ṣútó wó dókuwó</td>
<td>‘they themselves (more emphasized)’</td>
</tr>
</tbody>
</table>

**Vocabulary**

- **dzu ame**: to abuse/insult someone
- **fo (ame)**: to beat/strike (someone)
- **nenémáké**: in the same way, in like manner
- **sɔ̀ pẹ̀**: same as, just as, equal to
- **dọ̀ ọkú nụ dzi**: to remember something
- **qusí**: right; right hand (the same as núqusí)
- **fuwɔ́wɔ́ amedókui**: worrying/hurting oneself
- **tsɔ̀ ɗé ame ụ́**: to rise/revolt against someone
- **vevé**: pain, bitterness
- **se vevé**: to feel pain
- **vevéṣe**: pain
- **lẹ̀ nụ**: to catch/hold something
- **lẹ̀ nọvísí**: to hold together (within the family)
- **amedókuwiwụ**: suicide, killing of oneself
- **tsrɔ̀ nụ**: to eliminate/destroy something
- **mli**: to roll (over)
- **atíkpo, atíbolí**: log
- **mà nụ**: to share/divide something
- **kútú, aŋutí**: orange
Exercise XVII-1: Read

MAMÁNYÈ XŁŌ NŪ MĪ ÉFĒ MAMÁYŌVĪWŌ

Etsə mamánye yô nyë kplé nəvínəwô yi éfë áfë mé. Mínɔ anyí dë atí si le aféá títína lá té. Ègblo ná mí bë ményë dë yëyô mí bë miává qu nû o, ké boñ dë yëbë yëäxlɔ nihil mî. Éfo nu ná mî gblo bëna:


Êyatà milè nôvîsi. Mikpë dë ñûnyë nê nyë hâ màkpë dë mià nû. Mikpë dë mià nəwô nû. Në mikpò nû lá, mînà mià nəwô. Miðô nkû Amegâ Êñëya fé nî siawô dzî bëna:

‘Dûsí klôà mia, éye
mîn hà klôà ðûsî.’

Amësî wɔa fu éya nûtô tawô lá méle nû nyàm o. Fuwɔwɔ ame qókui nyë ameqókui-wuwwu ko. Në dukɔ ₐdë tsô dë édòqûi nû lá, wôawô nûtô wô qókuiwô水墨trûñà.’

Le mià mamâ fé nûxlɔamenya nyûî siawô sese megbë lá, mëtsí tre hëdâ akpè në, èlabénà nyëè nyë tsitsîto le nôvînëwôè dome.
Exercise XVII-2: Translate into Ewe

1. Do not stand on that log. It can roll over, and you will hurt yourself.
2. They built that house for themselves, and we also built this one for ourselves.
3. They did not help me. It was they themselves they helped.
4. If you do not eat, you are only punishing yourself.
5. I did it for myself.
6. He did this difficult work for himself for five good years.
7. My children, you have to do this for yourselves.
8. At the court, she spoke for herself.
9. The teacher asked the pupils to share the twenty oranges among themselves.
10. I drew myself, with chalk on the board.

2. The reciprocal pronouns

Reciprocal pronouns express that an action is performed with respect to one another. Reciprocal pronouns, therefore, can only be used with transitive verbs, and they exist only in the Plural.

The reciprocal pronouns in Ewe are formed by adding nəewó ‘each other’ to the possessive pronoun:

- **First Person Plural**: míá nəewó ‘(we) each other’
- **Second Person Plural**: mià nəewó ‘(you) each other’
- **Third Person Plural**: wó nəewó ‘(they) each other’

Example:

*Ijútsuáwó wu wó nəewó.* ‘The men killed each other.’
### Vocabulary

<table>
<thead>
<tr>
<th>Wolof</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ƞdɔ sésé</td>
<td>noon, hot sun</td>
</tr>
<tr>
<td>wó kplé eve</td>
<td>both, both of them</td>
</tr>
<tr>
<td>tete</td>
<td>then, and then</td>
</tr>
<tr>
<td>kplá así kɔ/ná ame</td>
<td>to embrace someone</td>
</tr>
<tr>
<td>sukúdeyi</td>
<td>school days/times</td>
</tr>
<tr>
<td>gawú</td>
<td>moreover</td>
</tr>
<tr>
<td>klá</td>
<td>to part/separate</td>
</tr>
<tr>
<td>dzidzöyiwó</td>
<td>times of joy</td>
</tr>
<tr>
<td>dǒ dze</td>
<td>to converse</td>
</tr>
<tr>
<td>títínasukú</td>
<td>middle school</td>
</tr>
<tr>
<td>tsó yemáyi</td>
<td>since that time</td>
</tr>
<tr>
<td>kokógble</td>
<td>cocoa farm</td>
</tr>
<tr>
<td>mǎ mó</td>
<td>to part company</td>
</tr>
<tr>
<td>woézo!</td>
<td>you are welcome!</td>
</tr>
<tr>
<td>hěde nyuie!</td>
<td>goodbye/farewell/safe journey!</td>
</tr>
<tr>
<td>mɔ́tǎ</td>
<td>on the road</td>
</tr>
<tr>
<td>ƞdɔ ná wo</td>
<td>good day to you</td>
</tr>
<tr>
<td>l5 gbe</td>
<td>to exchange greetings</td>
</tr>
<tr>
<td>wô aví</td>
<td>to burst into tears</td>
</tr>
<tr>
<td>tsɔ nú ke ame</td>
<td>to forgive/excuse someone for something</td>
</tr>
<tr>
<td>fukpéyiwó</td>
<td>hard times, times of suffering</td>
</tr>
<tr>
<td>sukúhátí</td>
<td>schoolmate</td>
</tr>
<tr>
<td>bɔ nya</td>
<td>to narrate (see also gblɔ nya)</td>
</tr>
<tr>
<td>de sukú</td>
<td>to attend school</td>
</tr>
<tr>
<td>sukúdede</td>
<td>attendance at school, schooling</td>
</tr>
<tr>
<td>fiásémenolá</td>
<td>shopkeeper</td>
</tr>
<tr>
<td>de ágle</td>
<td>to farm</td>
</tr>
<tr>
<td>yeyíyia de</td>
<td>it is time, the time is up</td>
</tr>
<tr>
<td>fa dzidzöví</td>
<td>to shed tears of joy</td>
</tr>
</tbody>
</table>
Exercise XVII-3: Read

SUKÚHÁTÍ EVEAWÓ

Ịjutsu eve ádéwó do go wó nɛewó le mótả ịndị sêsé ádẹ. ðéká nyé ame kókó éye evelíá nyé ame kpui. Wódó gbe ná wó nɛewó álẹ:

Kpuitọ: Ịndị ná wó lọo, Amegá.
Kọkọ: Ịndị. Tsọfétówó qé?
Kpuitọ: Wódó.
Kọkọ: Wó módzítówó hà?
Kpuitọ: Wódó.
Kọkọ: Svwọ kplé qevelíawó qé?
Kpuitọ: Wódó nyúié.
Kọkọ: Wọezɔ lọo!
Kpuitọ: Yoo.
Kpuitọ: Wọ hà wó módzítówó qé.
Kọkọ: Wódó.
Kpuitọ: Svwọ ọsà?
Kọkọ: È, éfọ.
Kpuitọ: Viwòwó qé?
Kọkọ: Wódó.
Kpuitọ: Wọ hà wòé ɔc.
Kọkọ: Yoo.

Le gbeá lọọ vọ megbé lá, ịjutsu eveawó gató nọ wó nɛewó kpóó dúú. Gaké ọkè méghake nu o. Èwọ ná wó dométó qesíadé abé qe wòdze sí nɔvía ené. Le aqabafọfọ ádẹwó megbé la, ịjutsu kpuitọ bíà Kọkọ bénà: “Amegá, qe míédó go kpó le afí ádẹà?”

Ịjutsu kókọ ụvụ́ tá gbọ́ bénà: “Èwọ ná nye hà nenémá, gaké nyèmèqò ọkú afisi tutúútú míédó go le o.”
Exercise XVII-4: Translate into Ewe

The two men talked about their school days. They reminded each other of their happy times and about their teachers and their other school-mates. They laughed when one of them talked about how the strong boys used to fight one another at night until the teachers would come to punish them. They embraced each other from time to time.

Each of them narrated what he had been doing since he left Kpalime. Yawo Apasu said that after finishing the Middle School at Kpalime, he went to Lome. He helped his uncle (paternal) who was a shopkeeper. But his uncle died fifteen years ago. So he became the shopkeeper since then. He said also that he was married and had three children – two boys and a girl.

Kwami Aguedze also spoke. He said that, after the Middle school, he could not continue schooling as he thought. His father died in the very year he left Kpalime. His aunt (paternal) helped him. She gave him some money. He went to Akebu district
and bought a piece of land there. He made a cocoa farm on the land. He said that he was also married and had two children – all boys.

Mr. Apasu and Mr. Aguedze embraced each other again. But it was time for them to part. They said goodbye to each other and left.

3. The derivation of nouns from verbs

Three types of nouns can be derived from Ewe verbs. These are:

a. Verbal nouns

b. Noun agents (also called “nomen agentis”)

c. Nouns denoting a place

a. Verbal nouns:

In order to form the verbal noun, the verb is reduplicated:

\[
\begin{align*}
\text{yì} & \rightarrow \text{yi yi} & \text{‘(the) going’} \\
\text{vā} & \rightarrow \text{vā vā} & \text{‘(the) coming’} \\
\text{dzō} & \rightarrow \text{dzō dzō} & \text{‘(the) leaving’}
\end{align*}
\]

Note that the first part of a verbal noun derived from a high-toned verb bears a low tone.

With transitive verbs, the object is placed first, followed by the nominalized (i.e. reduplicated) verb, e.g.:

\[
\begin{align*}
\text{ṭu nú} & \rightarrow \text{núṭu nú} & \text{‘(the) eating’} \\
\text{le tsi} & \rightarrow \text{tsile tsi} & \text{‘(the) bathing’} \\
\text{fo ame} & \rightarrow \text{amefo fo} & \text{‘(the) beating’} \\
\text{de āgble} & \rightarrow \text{āgbleded āgble} & \text{‘(the) farming’}
\end{align*}
\]

b. Noun Agent ("nomen agentis")

With intransitive Verbs, -lā is suffixed to the verbal noun, e.g.:

\[
\begin{align*}
\text{yi yi} & \rightarrow \text{yi yilā} & \text{‘someone who goes’} \\
\text{vā vā} & \rightarrow \text{vā vālā} & \text{‘someone who comes’} \\
\text{dzō dzō} & \rightarrow \text{dzō dzōlā} & \text{‘someone who leaves’}
\end{align*}
\]
With transitive verbs, the object is placed first, followed by the simple form of the verb with -lá suffixed to it, e.g.:

- ṭu nù → núqúlá ‘eater’
- le tsi → tsilelá ‘bath-taker’
- fo ame → amefolá ‘someone who beats people; rowdy’
- de agble → agbledelá ‘farmer’

c. Nouns denoting a place

Nouns in this group denote the place where something is done, or where something happens. These nouns are derived by means of the possession marker fé which is originally a noun meaning ‘place (of)’.

With intransitive verbs, -fé is suffixed to the verbal noun, e.g.:

- yi yi → yi yi fé ‘place of going’
- vavá → vaváfé ‘place of coming’
- dzodzo → dzodzo fé ‘place of leaving’

Sometimes the possession marker -fé is suffixed to transitive verbs in their simple form, i.e. without reduplicating it; e.g.:

- kũ → kúfé / kukúfé ‘place of dieing’
- dzo → dzofé / dzodzo fé ‘place of flying’
- dzó → dzófé / dzodzo fé ‘place of leaving’

With transitive verbs, the object is placed first, followed by the simple form of the verb with -fé suffixed to it, e.g.:

- ṭu nù → núqufé ‘dining place, restaurant’
- le tsi → tsilefé ‘bathing place’
- fo ame → amefo fé ‘place of beating’
- de agble → agbledelfé ‘place of/for farming’
Exercise XVII-5: Complete the following table

<table>
<thead>
<tr>
<th>VERB</th>
<th>VERBAL NOUN</th>
<th>NOUN AGENT</th>
<th>PLACE NOUN</th>
</tr>
</thead>
<tbody>
<tr>
<td>fle nú</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tà nú</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>srš nú</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>tu xo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>dō dzo</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>xlē agbalē</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>sǐ</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fē</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>trō</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Vocabulary

gblé nú/ame dë/dì to leave someone/something behind
lädzrálá meat/fish dealer/seller
dì tsa to go for a walk/go on a journey
te dë nú ñú to get near
lädzráfé meat/fish shop
tômélàdžráfé fish shop
lákó large piece of meat
tō to stop
wō to burst/explode; to bark (e.g. dog)
ŋuklélá greedy person
ŋukéklé greediness
klē ŋu to be greedy
kpa nú to carve something
tsifúfé swimming pool
tsifúlá swimmer
Exercise XVII-5: Read

AVŰ İJKLÉLÁ LÁ

Avű áqé nɔ agbledelá áqé sí. Gbe ṣeká agbledelá lá ḷi tsə yi du áqé me. Égbélé avű lá dë ṣéké ágblekọjẹ me. Égbélé ṣikeke adé fé nűduqú ḷi ná avű lá, éláběná énɔ ná agbledelá lá bẹ wọánɔ dua me ṣikeke adé sóń háfí ágbọ.

Gaké avũ lá ṣu lá kplé nűduqú siwọ káta agbledelá lá gblé ḷi ně ná ṣikeke adéá lá le ṣikeke etš me ko. Álé dɔ vá wui nútọ le ṣikeke enea gbe. Dɔwuame lá nù sẹ nútọ le ṣikeke atšá gbe. Gaké agbledelá lá měgbọ haqé o. Nánéké hà ménɔ afẹá me si avũ lá áqú gbemágbe o.

Le èsia tã wòfí kába le ṣikeke adéá fẹ ɲdí kánya hɛyi así áqé sì te dë agblea ɲu lá me. Êyi lǎdrála áqé fẹ lǎdrazjẹ, èye wòbe dẹ atí gá áqé xa hɛno lǎdrála lá kpɔm. Èsi wókpɔ bẹ lǎdrála lá nɔ nu foń kplé ɲútsu áqé lá, èfú du kába, tsọ lǎkọ gá áqé hɛsí. Lǎdrála lá fú du dze éyome, gaké avũ lá dzọ le ègbọ.

Exercise XVII-6: Translate into Ewe

1. Teaching is a difficult job, but farming is more difficult.
2. This is the entry to the playground. But entry is not allowed.
3. The carver is carving in his workshop.
4. We entered the kitchen and saw the cook cooking.
5. He took us to a large swimming pool where we saw many swimmers swimming. Is swimming their job?
6. Fishing is a profitable work. Fishermen are rich people. My father has many fish shops in the town.
VOCABULARY

EWE – ENGLISH
(Figures in brackets indicate lessons in which the particular word is used for the first time.)

A.

abatí (1) bed
abé ... ené (12) as, just as
abé álési ... ené (11) as, how, just as
ablegó (1) chair
ablotsí (3) Europe
ablọọ́łe (11) freedom, independence
ablọ́ (6) street
abólo (3) bread
abó (6) arm (also as measure for yard or meter)
abóta (5) shoulder
Abrá (5) name for a female born on Tuesday
adé (3) six
adelá (4) hunter
adidó (1) baobab (a type of tree found in the savannah lands of Africa)
adré (3) seven
adzọnú (6) goods, wares
aqabafofó (10) second (of a minute); twinkle of an eye
aqáka (10) box
áqé (4) a, a certain
áqéwó (4) some
aqúbá (9) pawpaw
aqúbáti (9) pawpaw tree
afá (14) half
affi (4) here
afíka (4) where (interrogative pron.)
afímá (4) there
afímé (6) there
afó (9) foot
afọkpa (9) shoe, sandal
afọwú (11) socks, hose
Afúá (12) name for a female born on Friday
afé (3) home, hometown, homeland
Aféno (5) Mrs., Lady
Afétó (5) Mr., Gentleman, Lord, Master, Sir
agba (11) load
agbá (1) plate
agbagbádzedze (13) endeavour, labour
agbalé (1) book, paper, letter
agbaléxexlé (17) reader (book), reading (v.n.)
agbaléxléfé (17) library, place where one can read
agbaléxlélá (17) reader, one who reads
agbotsólá (11) porter, carrier, one who carries loads
agbotsóvú (13) lorry, truck, vehicle which carries goods
agbe (11) life
agbeli (5) cassava
agbenọọ̀ (11) mode of life, the way one lives
agble (11) farm
agbledede (12) farming
<table>
<thead>
<tr>
<th>agbledefé (17)</th>
<th>a place where one can farm</th>
</tr>
</thead>
<tbody>
<tr>
<td>agbledelá (9)</td>
<td>farmer</td>
</tr>
<tr>
<td>agblekotokú (12)</td>
<td>a farmers bag/sack</td>
</tr>
<tr>
<td>agblemenú (9)</td>
<td>crop, farm product</td>
</tr>
<tr>
<td>agblemenúkú (12)</td>
<td>farm product (especially that which is harvested)</td>
</tr>
<tr>
<td>agblemó (10)</td>
<td>path leading to a farm</td>
</tr>
<tr>
<td>agblenú (10)</td>
<td>hoe</td>
</tr>
<tr>
<td>agblexɔ (11)</td>
<td>a farm hut/house</td>
</tr>
<tr>
<td>Agbodrafɔ (12)</td>
<td>name of a town in Togoland</td>
</tr>
<tr>
<td>Agokɔlì (10)</td>
<td>the name of the last known Ewe King (whose cruel rule led to the migration of the Ewe people from Ṣotsie)</td>
</tr>
<tr>
<td>Agu (7)</td>
<td>name of an Ewe town in Togo</td>
</tr>
<tr>
<td>aha (5)</td>
<td>drink (any)</td>
</tr>
<tr>
<td>aha sèsé (6)</td>
<td>drink (alcoholic)</td>
</tr>
<tr>
<td>ahedádá (14)</td>
<td>poverty</td>
</tr>
<tr>
<td>ahoń (12)</td>
<td>storm</td>
</tr>
<tr>
<td>ahɔhɔ́ (9)</td>
<td>mirror</td>
</tr>
<tr>
<td>akadjí (14)</td>
<td>lamp</td>
</tr>
<tr>
<td>Akébu (17)</td>
<td>the name of a small non-Ewe speaking tribe in Northern Togoland; also the name of their main town</td>
</tr>
<tr>
<td>Akosómbó (13)</td>
<td>name of the Volta Dam site in Ghana</td>
</tr>
<tr>
<td>akɔdú (1)</td>
<td>banana</td>
</tr>
<tr>
<td>akɔnta (8)</td>
<td>mathematics, calculation</td>
</tr>
<tr>
<td>Akɔsúá (3)</td>
<td>name for a female born on Sunday (see also Kɔsi)</td>
</tr>
<tr>
<td>akɔtā (14)</td>
<td>chest (of the body)</td>
</tr>
<tr>
<td>ākpā (2)</td>
<td>too</td>
</tr>
<tr>
<td>akpā (8)</td>
<td>fish (smaller type)</td>
</tr>
<tr>
<td>akpé (8)</td>
<td>thanks</td>
</tr>
<tr>
<td>akpé (13)</td>
<td>thousand</td>
</tr>
<tr>
<td>akplóvú (13)</td>
<td>canoe</td>
</tr>
<tr>
<td>akplɔ (9)</td>
<td>spear</td>
</tr>
<tr>
<td>Åkuá (8)</td>
<td>name for a female born on Wednesday</td>
</tr>
<tr>
<td>alafá (13)</td>
<td>hundred</td>
</tr>
<tr>
<td>Álaványó (10)</td>
<td>name of an Ewe Division (Dukɔ) in Ghana</td>
</tr>
<tr>
<td>alé (11)</td>
<td>sheep</td>
</tr>
<tr>
<td>álé (9)</td>
<td>so, and so</td>
</tr>
<tr>
<td>áléké (2)</td>
<td>how</td>
</tr>
<tr>
<td>alékpá (14)</td>
<td>sheep pen</td>
</tr>
<tr>
<td>ali (14)</td>
<td>waist</td>
</tr>
<tr>
<td>Áma (12)</td>
<td>name for a female born on Saturday</td>
</tr>
<tr>
<td>ame (1)</td>
<td>person</td>
</tr>
<tr>
<td>ame ádéké (11)</td>
<td>nobody</td>
</tr>
<tr>
<td>amebalá (11)</td>
<td>cheat, one who cheats</td>
</tr>
<tr>
<td>amedzródzefé (6)</td>
<td>hotel, motel, a place of lodging</td>
</tr>
<tr>
<td>ameðókuiwuwu (17)</td>
<td>suicide, killing of oneself</td>
</tr>
<tr>
<td>amefojé (17)</td>
<td>the scene of being beaten, where one is beaten or flogged; beating (of a person)</td>
</tr>
<tr>
<td>amefolá (17)</td>
<td>a beater, one who beats s.o.</td>
</tr>
<tr>
<td>amehá (6)</td>
<td>crowd</td>
</tr>
<tr>
<td>ameka (4)</td>
<td>who (interrogative pron.)</td>
</tr>
<tr>
<td>amekpékpé (15)</td>
<td>invitee, invited person</td>
</tr>
</tbody>
</table>
amekúkú (16)  dead body, dead person
amesi (15)  who, whom
amesiáme (11)  everybody, every person, everyone
ametsitsi (15)  elder, old person
amewudzǒ (15)  juju for killing others
ameyibɔ (15)  black man, black person
ami (5)  oil
Amutá (13)  Volta Lake
Anagó (12)  Ewe name for Yoruba
Anagónyígbá (12)  Yorubaland
Anéxɔ́ (12)  a section of the Ewe-speaking people
anyíehé (10)  north
anyígbá (5)  earth, land, country
anyíkpé (10)  brick
aŋgba (15)  leaf
Aŋkú (8)  name for a male born on Wednesday
aŋutí (17)  orange (see also kútú)
ao (1)  no (interjection)
asabu (13)  cast net
asi (5)  market
asi (11)  wife
ási (9)  hand
asíeke (3)  nine
asíwui (11)  gloves (pair of)
asráfo (15)  soldier
atá (9)  leg
atádidi (11)  trousers
atákpui (6)  shorts
atáwui (11)  trousers
áti (1)  tree, wood
atíbóli (17)  log
atíglínyi (3)  elephant
atíke (14)  medicine, drug
atíkedzráfé (14)  pharmacy, drugstore
atíkefofoe (14)  pill, tablet
atíkekóé (14)  pill, tablet
atíkekú (14)  pill, tablet
atíkewójé (15)  hospital, dispensary, clinic
atíkewwɔlá (14)  doctor
atíkpalá (10)  carpenter, wood sculptor
atíkpo (17)  log
atɔ (13)  nest
atɔ́ (3)  five
atsú (11)  husband, male
avě (4)  forest
avš (1)  cloth, material, stuff
avu (9)  fight (with blows)
avũ (7)  dog
awutéwui (11)  underwear, e.g. singlet
axlɔ́é (9)  mongoose (see also príkú)
ayi (3)  bean, beans
azi (3)  egg; groundnuts, nuts
ázší (2)  now, finally
**B.**

ba ame (11) to cheat s.o.

bablá (14) bundle

bali (10) valley

be (17) to hide oneself

bé (11) that (conjunction) (see béna)

be ame (17) to hide s.o.

bě nú (5) to say sth.

béna (11) that (conjunction) (see bé)

bǐ (7) to burn

biá (8) to ask, to request, to demand

biá gbe ame (15) to question s.o.

blà (14) to be tied

blā nú (14) to tie sth.

blāadé (13) sixty

blāadré (13) seventy

blāasíéke (13) ninety

blāatţí (13) fifty

blāene (13) forty

blāenyí (13) eighty

blāetţí (13) thirty

blāeave (7) twenty (in some areas blāave)

blema (6) ancient times, olden days

blí (2) corn, maize

blíbo (8) whole, the lot

Blú Ewe name for Twi (a language spoken in Ghana)

Blûme (5) Twi-speaking area

bő nya (17) to narrate, to tell

bōbō (1) to be soft; to be low; to be easy

bōbōé (16) easily, softly

brádqá (8) Tuesday

bű (6) to be lost

bu akóńta (8) to calculate, to work out a problem

bu nú (11) to reckon/calculate sth.

bű nú (6) to lose sth.

bu tă me (13) to think ("to work out a problem in the head")

búbū (8) other, another

**D.**

da (5) snake

dā (12) mother (short form of dadā); elder sister

dā akpé ná ame (8) to thank s.o.

da asăbu (16) to throw a net

da do ná ame (15) to heal/cure s.o.

da gbě le ame nũ (15) to treat s.o. (with traditional medicine)

da tú (4) to shoot, to fire a gun

dadá (12) mother; big sister

dadányè (12) my mother (compare with dānyè, nɔnyè)

dadáwò (12) your mother (compare with dāwɔ, nɔwɔ)

dānyè (12) my mother (compare with dadányè, nɔnyè); my elder sister

dăwò (12) your mother (compare with dadáwò, nɔwò); your elder sister

Dayĩ (12) name of a tributary of the river Volta (Ghana)

de (3) to have been to; to arrive at

de (5) native land, homeland, home
dě́ (8) palm tree
dé agblé (17) to farm
dé sukú́ (17) to attend school, to go to school
dé tefé́ (12) to visit a place
déha (8) palm wine
dekú́ (14) palm nut
denyígbá́ (11) homeland, native land
detí (8) palm tree
dí amé (6) to look for s.o.; to search s.o.
dí nú́ (6) to look for sth.; to want/wish sth.; to search sth.
dí nú́ vévié́ (16) to wish sth. strongly, to yearn for sth.
didi (1) to be long
didí́ (3) long
didí́ (15) wish
didíjé́ (15) distant place, far off place
do (9) hole, pit
do amé/nú́ kpó́ (14) to examine/test s.o./sth.
do auwu (6) to dress up, to put on clothes
do dzi dé ame ŋú (15) to trust (in) s.o.
do dzo (12) to set a fire, to kindle a fire
do gbé dá́ (14) to pray
do gbé ná ame (8) to greet s.o.
do gṓ (14) to go out
do go (8) to meet
do go ame (8) to meet s.o.
dó ylì́ (5) to shout
dó mó́ ame (13) to set s.o. on a journey
dó nú́ (11) to put on sth.
dó nú́ kpó́ (14) to test/examine/try sth.
dó ŋúgé (15) to promise
dó ŋúsè́ ame (13) to encourage s.o.
dósó (11) to ride a horse
do vóvó́ ná ame (10) to frighten s.o.
dódókpó́ (14) exam
dóme (5) between, among, amidst
dò (7) hunger
dòš (12) work, job
dòš alò́ (6) to sleep
dò ame (8) to send s.o.
dò ... ṣe (10) to send to
do nú́ (8) to order sth.
do wú ame (7) to be hungry (“hunger kills s.o.”)
dódalá́ (14) doctor, healer
dódó́ (11) sending (v.n.)
dóálé́lá́ (15) patient, sick person
dóálé́lé́ (15) sickness, disease
dómé́ (14) stomach
dóme lé ame qúń (16) to have stomach ache (“stomach is biting s.o.”)

dóme lé ame vé́ní́ (16) to be angry
dómenyótó́ (13) kind person, one who is kind-hearted
dóno (15) patient, sick person
dóswó́kpló́ (14) desk/table/bench on which one works
dōwọlá (9) worker
dōwọwọ (13) work, job, working
(v.n.)
dōwuame (7) hunger
du (4) town, village
du tsi (11) to fetch water from a
    well/river in a large receptacle,
e.g. a pot
dufúfú (13) running
dukó (10) a nation/people, the
    inhabitants of a city, town, or
    village
dumeví (11) citizen
dumevínyényé (11) citizenship
Dzám (5) German
Dzámame (5) German-speaking area
Dzámawó (11) Germans
dzatá (4) lion
dze (3) salt
dze agbagbá (13) to attempt/try
dze ame dzí (13) to fall on s.o., to
    appeal to s.o.
dze ame gbọ (11) to stay with s.o.,
    to stay at s.o.’s place
dze ame yome (17) to follow s.o.
dze do (15) to fall sick/ill
dze édzí ná ame (13) to turn out
    well for s.o.
dze klo (15) to kneel
dze mó (16) to start a journey
dze nú (3) to buy something (a
    liquid)
dze nẹ (14) to lie on one’s back, to
    lie face up
dze sí ame (8) to know/recognise
    s.o.
dze sí nú (8) to know/recognise sth.
dze xślō ame (9) to befriend s.o.
dzí (4) horizontal surface; on
dzī (9) to be red; red (attr.)
dzi ame (12) to bring forth s.o.
dzi dę édzí (13) to increase/multiply
dzi ha (3) to sing
dzi vī (16) to deliver a child
dzîdzedzekpókpó (15) success
dzidzîme (6) generation
dzîdzş (9) joy, mirth
dzîdzşyiwó (17) times of joy
dzîe (9) red (pred.)
dzîéhē (10) south
dzîfô (5) heaven
dzîkpókpó (13) care
dzîlîwó (13) parents
dzîme (14) upper part of the back of
    the body – opposite the chest
dzo (7) fire
dzo (15) juju, magic
dzo (6) to fly
dzó (3) to leave/depart
dzo kpó (17) to jump
dzódá (8) Monday
dzodófé (10) kitchen, fireplace
dzodólá (17) one who sets or kindles
    a fire
dzodzó (17) departure, leaving
    (v.n.)
dzodzó lá (17) one who leaves/
    departs
dzoŋkó (15) juju name
dzotó (15)  juju owner, “juju man”, one who has juju

dzra dó (14)  to get ready, to get prepared

dzrā nú (3)  to sell sth.

dzra nú dó (10)  to keep sth. in safe custody; to repair sth.

dzrálá (11)  seller (see also núdzrálá)

dzu ame (17)  to abuse/insult s.o.

dzudzó (12)  to rest

dzudzǒ (12)  rest

D.

dá- (6)  and

dá nú (3)  to cook sth.

dásefó (10)  witness

dé (14)  in direction of, against, to the disadvantage of (prep.)

dé ame dé xéxé (16)  to throw s.o. out of the house

dé dó (9)  to dig a hole/pit

dé ñóqó nu (15)  according to order

dé dzo (12)  to fetch fire

dé gbe ná ame (13)  to command s.o.

dé lá (16)  to fish

dé mó ná ame (10)  to allow/permit s.o.

dé súsú (8)  to think

dé tōmelá (16)  to fish

dé ví (17)  to yield profit, to be profitable

dédi té (ame) nú (9)  to be tired

dédi té amé nú (9)  tiredness

déká (3)  one

dékátpui (15)  lad, young man

déké ... o (6)  no (adjective), none

désiaqé (8)  every, each

detugbú (15)  lass, young woman

déví (1)  child

dévíme (12)  childhood

dévítá (12)  the younger one

dévívũ (11)  children’s wear/dress

dí (4)  to be cheap; to be ripe

dī fo (9)  to eat to one’s satisfaction

dī tsa (17)  to go for a walk, to go on a trek/journey, to go sight-seeing

dō (16)  to arrive at

dō aqana ná ame (16)  to advise s.o.

dō ame fia (10)  to crown s.o. as king, to enstool s.o. as chief

dō dze (17)  to converse

dō nú ná ame (11)  to tell s.o. to do sth.

dō nya nú (10)  to reply/answer

dō ŋkeke (15)  to set a date/day

dō ṅkú nú dzí (17)  to remember sth.

dō tá (9)  to go/head towards

dō tó (11)  to listen, to obey

dō vũ (6)  to travel by a vehicle as a passenger

dōdó (9)  order, arrangement

dōme (5)  underneath, under

dṓ (9)  full

dṓ (16)  drag net (for fishing)

dṓ azi (14)  to lay eggs

du (9)  gun powder

du fia (12)  to reign
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<th>Yoruba</th>
<th>English</th>
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<tr>
<td>ṭǔ ỳe  (6)</td>
<td>to dance</td>
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<tr>
<td>ṭǔ nú (3)</td>
<td>to eat/bite sth.</td>
</tr>
<tr>
<td>ṭusí (17)</td>
<td>right, righthand</td>
</tr>
<tr>
<td>ḍǔéɣe (6)</td>
<td>to dance</td>
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<tr>
<td>ḍuénú (3)</td>
<td>to eat/bite sth.</td>
</tr>
<tr>
<td>ḍusíé (17)</td>
<td>right, righthand</td>
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<tr>
<td>E.</td>
<td></td>
</tr>
<tr>
<td>è (1)</td>
<td>yes</td>
</tr>
<tr>
<td>égbé (5)</td>
<td>today</td>
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<tr>
<td>égbégbé (12)</td>
<td>nowadays, up to now</td>
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<td>ékémá (12)</td>
<td>then</td>
</tr>
<tr>
<td>élabéná (8)</td>
<td>because</td>
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<tr>
<td>ene (3)</td>
<td>four</td>
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<tr>
<td>énuénu (15)</td>
<td>often, from time to time</td>
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<tr>
<td>énumáké (16)</td>
<td>immediately, at once</td>
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<td>ení (3)</td>
<td>eight</td>
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<td>Énlésí (5)</td>
<td>English</td>
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<td>Énlésime (5)</td>
<td>English-speaking area</td>
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<tr>
<td>ési (11)</td>
<td>as, when</td>
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<td>éśia tã (15)</td>
<td>due to this, because of this</td>
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<td>éteté médidi o (13)</td>
<td>not long after/ago</td>
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<td>etô (3)</td>
<td>three</td>
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<tr>
<td>etôlìá (12)</td>
<td>third</td>
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<td>etsô (6)</td>
<td>yesterday, tomorrow</td>
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<td>eve (3)</td>
<td>two</td>
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<tr>
<td>evelíá (12)</td>
<td>second (in counting)</td>
</tr>
<tr>
<td>Eveawó (11)</td>
<td>Ewe people, Ewes</td>
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<tr>
<td>Evedukó (12)</td>
<td>the Ewe nation</td>
</tr>
<tr>
<td>Evegbe (11)</td>
<td>the Ewe language, Ewe</td>
</tr>
<tr>
<td>Eveome (5)</td>
<td>Ewe-speaking area</td>
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<tr>
<td>Evenyígbá (15)</td>
<td>Eweland, the land of the Ewe people</td>
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<tr>
<td>ewó (3)</td>
<td>ten</td>
</tr>
<tr>
<td>éyatã (11)</td>
<td>therefore</td>
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<td>éye (2)</td>
<td>and</td>
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<td>F.</td>
<td></td>
</tr>
<tr>
<td>fá (1)</td>
<td>to be cold/cool</td>
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<tr>
<td>fa aví (5)</td>
<td>to weep/cry</td>
</tr>
<tr>
<td>fa aví vévité (15)</td>
<td>to weep/cry bitterly</td>
</tr>
<tr>
<td>fa dzídžví (17)</td>
<td>to shed tears of joy</td>
</tr>
<tr>
<td>fáfá/fáfé (3)</td>
<td>cold, cool (Adj. from fá)</td>
</tr>
<tr>
<td>fe (10)</td>
<td>debt</td>
</tr>
<tr>
<td>fě (6)</td>
<td>to play</td>
</tr>
<tr>
<td>fedzígbalé (10)</td>
<td>receipt</td>
</tr>
<tr>
<td>fefé (17)</td>
<td>game, play</td>
</tr>
<tr>
<td>feféfé (14)</td>
<td>playground</td>
</tr>
<tr>
<td>fefélá (17)</td>
<td>player, one who plays</td>
</tr>
<tr>
<td>fésre (1)</td>
<td>window</td>
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<tr>
<td>fi (17)</td>
<td>theft</td>
</tr>
<tr>
<td>fi fi (17)</td>
<td>to steal/pilfer</td>
</tr>
<tr>
<td>fia (9)</td>
<td>king, chief, emperor</td>
</tr>
<tr>
<td>fiá (6)</td>
<td>to be burnt</td>
</tr>
<tr>
<td>fiá nú (3)</td>
<td>to show/teach sth.</td>
</tr>
<tr>
<td>fiá nú (6)</td>
<td>to burn sth.</td>
</tr>
<tr>
<td>fiafi (16)</td>
<td>thief</td>
</tr>
<tr>
<td>fiafitó (16)</td>
<td>thief</td>
</tr>
<tr>
<td>fiakúkú (13)</td>
<td>crown</td>
</tr>
<tr>
<td>fiasá (10)</td>
<td>palace</td>
</tr>
<tr>
<td>fiásé (6)</td>
<td>shop, store</td>
</tr>
<tr>
<td>fíasémenlá (10)</td>
<td>storekeeper, shopkeeper</td>
</tr>
<tr>
<td>fidá (12)</td>
<td>Friday</td>
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<tr>
<td>fiē (4)</td>
<td>evening</td>
</tr>
</tbody>
</table>
**fiě dó** (14) evening falls, it is evening

**fifiá** (8) now, soon, at present, presently

**fifilá** (17) thief, one who steals

**fifilaa** (12) right now, just now

**fó** (12) elder brother

**fofó** (11) father (see also ṭó); big brother

**fōnyè** (12) my elder brother

**fōwò** (12) your elder brother

**fó** (6) to get up from a lying position

**fó fú** (16) to be pregnant

**fō nú** (5) to collect (e.g. fruits), to discover/find sth.

**fufu** (5) a West African dish prepared from yam, cassava, plantain or cocoyam

**fukpéyiwó** (17) hard times, times of suffering

**fū́ú** (13) a lot, in large quantities

**fuwọwọ amedókui** (17) worrying/hurting oneself

**fo fú** (14) to be together

**fo fú nú** (14) to pack/put together sth.

**fo nu** (13) to speak/talk

**fo nú** (5) to beat/strike sth.

**fo vú** (10) to drum, to beat a drum

**foe** (12) younger sister

**fome** (5) family, stomach

**fomeví** (8) kind/sort of

**fu** (4) sea

**fū du** (6) to run

**fū tsi** (16) to swim

**funu** (16) shore, coast, beach

**futa** (16) shore, coast, beach

---

**G.**

**ga** (1) metal, money

**ga-** (8) again, still

**gá** (4) big, large, huge

**gagbá** (11) metal plate/pan

**gaké** (2) but

**galí** (12) a West African food prepared by granulating cassava

**gaŋkúí** (16) spectacles, eyeglasses

**gasó** (1) bicycle

**gatsí** (14) spoon

**gawú** (17) moreover

**gaxɔ** (11) prison, jail

**gazé** (11) metal pot

**gbá** (6) to be broken/spoilt

**gbá** (13) first (abbreviation of gbáti)

**gbá nú** (6) to break sth.
gbadza (9)  flat (large surface) (attr.)
gbadzaa (9)  flat (large surface) (pred.)
gbadzae (9)  flat (small surface) (attr.)
gbadzaee (9)  flat (small surface) (pred.)
gbaḍégbe (8)  once upon a time, long ago
gbátɔ (12)  first
gbe (6)  day; voice (see also égbẹ)
gbẹ (15)  to refuse
gbẹ (7)  bush
gbẹ dáma (14)  green grass
gbe ṭọ́ká (6)  one day, once upon a time
gbẹdada (15)  healing/curing (v.n.)
gbẹdadzo (15)  healing/curing juju, juju for healing/curing
gbẹdalá (15)  healer, one who cures
gbedé (11)  never
gbedóxɔ (7)  chapel
gbedóxɔ gá (7)  cathedral
gbegblé (3)  spoilt/bad (adj. from gbẹ)
gbẹhā (14)  bush pig/swine
gbemágbẹ (14)  that day
gbesiágbẹ (8)  every day
gblé (1)  to be bad/wrong/spoil

gblé ame qé (11)  to leave s.o. behind at

gblé ame qí (11)  to leave s.o. behind
gblé nú (1)  to spoil s.th.
gblẹ nú qę́ (11)  to leave s.th. behind at

gblẹ nú qí (11)  to leave s.th. behind

gblẹ ná ame (10)  to say to s.o., to tell s.o.

gblẹ nya (9)  to say/narrate/tell
gbọ (13)  to breathe
gbọ (3)  to return, to be back
gbó (4)  near to, by the side of; side
gbọ̀ (11)  goat
gbọgbọ̀ (13)  breath, spirit, ghost
gbọgbọ̀vọ̀ (15)  evil/bad spirit
gẹ̀ (6)  to fall from a height
gẹ́ qé nú me (6)  to enter sth.
geqẹ́e (5)  many, much, a lot of
geqémefffffffé (17)  entrance
geqéqéme (17)  entry, entering (v.n.)
gli (1)  wall
globo (9)  large and deep (attr.)
gloobo (9)  large and deep (pred.)
glọ̀ (3)  to be crooked
go (12)  gourd
gódó (8)  by all means, at all costs; usually
golo (12)  sack, bag, pocket
gomelã (6)  tinned meat or fish
gọ̀glọ̀ (3)  crooked (adj. from glọ̀)
gọ̀me (5)  under, underneath; to be under s.o.

Y.

ɣé (1)  chalk, white clay
yeádéwọ́yì (13)  sometimes, at times
yedzeʃe (10)  east
yemáyi (12)  that time
yesiáyi (16) every time, each time, always
yetódófь (10) west
yetró (8) afternoon
yeyíyi (9) time, period
yeyíyia de (17) it is time, the time is up
yí (9) white (attr.)
yié (9) white (pred.)
ylǎ nú (17) to hide sth.
yletí (7) moon; month
yletíví (7) star

H.
ha (9) pig
há (4) also, too
hadé o (2) not yet
háfí (10) before
háho (11) communal, common to all
hähodó (11) communal work, community work
hămenzála (15) member
háyá (14) to recover, to get well
he dò (16) to drag a net
he nú vè (13) to bring sth. as a result
he tó ná ame (11) to punish s.o.
hé (9) light brown, reddish brown
hé- (5) and
hède nyúié (17) goodbye, farewell
hě (11) knife
hiá (8) necessary
hiá nú (8) to need sth.

K.
kà dè nú dzí (12) to be sure/certain about sth.
kábá (9) quickly
káfú amé (13) to praise/congratulate s.o.
kaka dè (12) to scatter, to spread over
káké (12) a bit, a piece of
kásiá (9) suddenly
kátá (8) all, whole
ké (9) sand
ké (15) but (short form of gaké)
ké (15) same
ké boŋ (15) but rather
ke dè nú nú (9) to come upon sth., find sth. by accident
ke qì (10) to compete/doubt/argue
ke nu (14) open the mouth, to utter/say sth.
keke (1) to be broad/wide
keké (3) broad, wide
keme (4) that yonder
kemewó (4) those yonder
kèŋkèŋ (2) completely, entirely, altogether
kesinotó (11) rich/wealthy person
Kéta (3) name of an Ewe coastal town in Ghana
kétéke (1) train
klá (17) to part/separate
klé Ṽu (17) to be greedy
klúví (11) male slave
ko (10) only
<table>
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<tr>
<th>Yoruba Word</th>
<th>English Translation</th>
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<tr>
<td>ko alógbónúí (16)</td>
<td>to smile</td>
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<tr>
<td>ko nú (5)</td>
<td>to laugh about sth.</td>
</tr>
<tr>
<td>Kofí (12)</td>
<td>name for a male born on Friday</td>
</tr>
<tr>
<td>kóló (3)</td>
<td>hen, fowl</td>
</tr>
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<td>kólózi (3)</td>
<td>egg (of a hen)</td>
</tr>
<tr>
<td>kokògble (17)</td>
<td>cocoa farm/plantation</td>
</tr>
<tr>
<td>kokooko (16)</td>
<td>by all means, at all costs</td>
</tr>
<tr>
<td>kóŋ (2)</td>
<td>really, indeed, extremely</td>
</tr>
<tr>
<td>kosi (11)</td>
<td>female slave</td>
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<tr>
<td>kotóko (13)</td>
<td>porcupine</td>
</tr>
<tr>
<td>kotokú (12)</td>
<td>pocket, sack, bag</td>
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<tr>
<td>kọ (11)</td>
<td>to be neat, to be clean, to be without sin</td>
</tr>
<tr>
<td>kọ (12)</td>
<td>neck</td>
</tr>
<tr>
<td>kọ (1)</td>
<td>to be tall/high</td>
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<td>kọ aha dí (15)</td>
<td>to pour libation (an African custom)</td>
</tr>
<tr>
<td>kọ gbe dzí (16)</td>
<td>to speak out/up, to raise one’s voice, to speak louder</td>
</tr>
<tr>
<td>kọ nú dí (15)</td>
<td>to pour sth. (liquid/flour) to</td>
</tr>
<tr>
<td>Kọdżo (3)</td>
<td>name for a male born on Monday</td>
</tr>
<tr>
<td>kófẹ (13)</td>
<td>village, cottage, hamlet</td>
</tr>
<tr>
<td>kókọ (3)</td>
<td>high, tall (adj. from kọ)</td>
</tr>
<tr>
<td>Kọmlá (5)</td>
<td>name for a male born on Tuesday</td>
</tr>
<tr>
<td>kpa nú (17)</td>
<td>to carve sth.</td>
</tr>
<tr>
<td>KPándo (3)</td>
<td>name of an Ewe town in Ghana</td>
</tr>
<tr>
<td>kpé (1)</td>
<td>stone, rock</td>
</tr>
<tr>
<td>kpě ame (5)</td>
<td>to meet/invite s.o.</td>
</tr>
<tr>
<td>kpě dě ame nú (10)</td>
<td>to help s.o.</td>
</tr>
<tr>
<td>kpě tǎ (15)</td>
<td>to meet</td>
</tr>
<tr>
<td>kpěděntů (15)</td>
<td>helper, assistant</td>
</tr>
<tr>
<td>KPédze (12)</td>
<td>name of an Ewe town in Ghana</td>
</tr>
<tr>
<td>kpeke (11)</td>
<td>heavy</td>
</tr>
<tr>
<td>kpekpeme (11)</td>
<td>weight</td>
</tr>
<tr>
<td>kpétō (13)</td>
<td>cave</td>
</tr>
<tr>
<td>kplassí kọ ame (17)</td>
<td>to embrace s.o.</td>
</tr>
<tr>
<td>kplassí ná ame (17)</td>
<td>to embrace s.o.</td>
</tr>
<tr>
<td>kplé (2)</td>
<td>and, with</td>
</tr>
<tr>
<td>kplefu (9)</td>
<td>misty, foggy, greyish</td>
</tr>
<tr>
<td>kplō (1)</td>
<td>table</td>
</tr>
<tr>
<td>kplō ame (6)</td>
<td>to lead/accompany s.o.</td>
</tr>
<tr>
<td>kplō nú (14)</td>
<td>to sweep sth.</td>
</tr>
<tr>
<td>kplọlọ (11)</td>
<td>leader</td>
</tr>
<tr>
<td>kpọ (7)</td>
<td>once, before</td>
</tr>
<tr>
<td>kpọ ... o (7)</td>
<td>never, never before</td>
</tr>
<tr>
<td>kpọ ame dzí (13)</td>
<td>to look after s.o., to care for s.o.</td>
</tr>
<tr>
<td>kpọ ame dά (10)</td>
<td>to visit s.o., to pay s.o. a visit</td>
</tr>
<tr>
<td>kpọ dzidzedze (15)</td>
<td>to succeed</td>
</tr>
<tr>
<td>kpọ dzidzó (12)</td>
<td>to be happy</td>
</tr>
<tr>
<td>kpọ ga (11)</td>
<td>to be rich (“to see money”)</td>
</tr>
<tr>
<td>kpọ mó ná ame (16)</td>
<td>to expect s.o., to look forward to s.o.</td>
</tr>
<tr>
<td>kpọ mó ná nú (16)</td>
<td>to expect sth., to look forward to sth.</td>
</tr>
</tbody>
</table>
kpɔ̌ nú (4) to see sth., to look at sth.
kpɔ̌ nú dúú (16) to gaze at sth., to look at sth. steadily in 
bewilderment, to look at sth. thoughtfully
kpɔ̌ nú dzí (12) to look after sth., to take care of sth.
kpɔ̌ nú gāā (14) to look/gaze 
absent-mindedly
kpɔ̌ núblánúí ná ame (11) to have 
mercy on s.o., to feel pity for s.o.
kпото (9) muddy (attr.)
kпотоो (9) muddy (pred.)
kpui (1) to be short/low; short/low
kpuijé (15) nearby place
Krachi (13) name of a town in 
Ghana
kranté (10) cutlass, matchet
kú (13) death
kǔ (4) to die
ku aha ná ame (15) to serve s.o. a 
drink
ku nú ko (12) to sling sth. on the 
neck (e.g. bag)
ku tsi (12) to fetch water from a 
receptacle
kúджá (8) Wednesday
kúkú (6) hat
kúráá (2) rather, quite, fairly
kútsétsé (9) fruit
kútú (17) orange (see also aguti)
kúvíá (11) laziness
kúvíátó (11) lazy person
Kwami (12) name for a male born 
on Saturday
kwasíджá (6) week; Sunday
kwasíджá síá kwasíджá (15) every 
week, each week; every Sunday

L.
lā (4) animal, meat, flesh
láđędé (17) fishing (v.n.)
láđelá (13) fisherman
ládzráfè (17) meat/fish shop, 
butcher’s shop
ládzrálá (17) meat/fish dealer/seller
lákó (17) large piece of meat, lump 
of meat
láme (15) within the body; lump
láme gblé (16) to be sick (“within 
the body is sick”)
láme sé (16) to be/become healthy 
(“within the body is well”)
lányilá (11) one who rears animals 
as a profession, livestock keeper
lányinyi (11) animal husbandry, 
rearing of animals, livestock 
keeping
látsolá (12) butcher
le (3) to be somewhere (Past nɔ)
lé (16) bridge
le así me (13) to be in s.o.’s hands
lé dɔ (15) to be sick/ill
le ṣọọ nu (15) to be in order, 
according to order
lé nɔvísí (17) to hold together 
(within the family)
lé nú (17) to catch/hold sth.
lé ṇkú ḍé nú ṇú (10) to 
watch/observe sth.
le tsí (6) to take a bath
légbá (15) idol
léta (14) letter
líi (8) to exist
lolo (1) to be big/large/fat
lolo (3) big/large/fat
Lome (3) capital of Togo (the largest Ewe town)
lós (9) to agree
lós amé (9) to love/like s.o.
lós gbe (17) to exchange greetings
lós nú (9) to love/like sth.
lófo (11) direction of, towards; area of, vicinity of
lósldzo (15) juju for inducing love

megbè (5) behind, rear, after; back (of the body)
mí nú (14) to eat (without chewing), to swallow
mia (11) left
miábótá (11) left shoulder
míasí (11) left hand; left
mli (17) to roll (over)
mló (6) to lie (used for living beings only)
mló anyí (6) to lie down, to lie in bed
mló nú (6) to lay sth.
mlóté (12) the last
mo (10) face (see also nkume)
mó (1) way, road, path
mó (11) prison, fortress, castle
móđeđe (10) permission, permit
móskeke (14) holiday
móli (3) rice
móštá (17) on the road/way
mózozó (16) journey, travel, trek
mu (3) to fall (standing objects not in motion)

Má (4) that (demonstrative pron.)
má má (17) to part company with
má nú (17) to share/divide sth.
mamá (12) grandmother
mamáyóóví (17) grandchild
mamlé (8) last
máwó (4) those
Máwú (5) God
Máwúgá (15) The Great God
me (4) in, inside, within
mé ... o (1) not
me légbá (15) to model/mould an idol
méganyé ... o (15) it is no longer, it is no more

Ná (5) to, for, to the advantage of (prep.)
ná nú (5) to give sth. (as a present)
ná njusé amé (10) to empower s.o.
náke (1) firewood
náné (6) something
nánéké ... o (6) nothing
né (15) if, when
nenémáké (17) in the same way, in like manner
nénéié (10) how many, how much
no nú (3) to drink something
nogo (9) round (solid objects; attr.)
nogoo (9) round (solid objects; pred.)
nótsi (5) milk
nɔ (11) mother (see also dadá)
nɔ (6) Past form of le ‘to be (somewhere)/live/stay’
ɔ agbe didí (16) to live long
ɔ anyí (9) to remain seated, to take a seat
ɔ nú tefé (10) to be present at sth., to witness sth.
ɔdji (12) aunt (maternal)
nɔnome (5) form, shape, condition, character
ɔví (12) brother, sister, cousin
nu (13) mouth, entrance, edge; at
nú (8) thing, matter; something
nú dqeká (10) one thing, one and the same thing
núblanú (17) pity, sadness
núdódo (11) clothing
núdaqá (8) cooked food
núdqalá (8) cook, one who cooks
núququ (5) food
núqufá (6) dining hall, restaurant
núqusisí (17) right hand; right
núqusisibósá (11) right shoulder
núfíálá (3) teacher
nufofo (13) speaking/talk (v.n.)
núgbágbé (13) living thing
núka (4) what (interrogative pron.)
núkatá (8) why
núkpajé (17) carver’s/sculptor’s workshop
núkpalá (10) carver, sculptor
núkprépó (13) seeing, sight
núkú (12) crop, seed
núnáná (13) gift
núnono (11) drink; drinkable
núŋlótí (14) pen, pencil
núŋ⊄nló (14) writing; something written
núsi (9) what, that which
núsróró (14) learning, study (v.n.)
núsrórófá (17) school, a place where one studies/learns
núsrólá (17) student, pupil, one who studies or learns
nútáfé (17) studio of a painter
nútálá (17) painter, artist
nútátá (17) painting, drawing; reptile
nútome (11) region, district, area
nutsotso (13) report, complaint
nuwúwú (9) end
núxlɔsamenya (17) word of advice
núxɔxɔ (17) advice (see also nuxɔxɔmenya)
nya (7) word, matter
nya nú (3) to wash sth. (e.g. cloth)
nyá ame (8) to know s.o.
nyá nú (8) to know sth., to be intelligent
nyatefé (8) fact, truth
nyateféọ (13) honestly, truly, truthfully
nyě (3) to be something
nyi (5) cow
nyikpó (13) cattle ranch
nyinótsi (5) milk from a cow
nyǒ dome (13) to be kind/generous
nyǒ (1) to be good/beautiful/nice
nyǒ tǎ (16) to be excellent/very good/splendid
nyównu (3) woman
nyównuví (4) girl
nyównuwu (11) dress (for women), women’s wear
nyrě nú (12) to sharpen sth. (e.g. a knife)
nyrọ (12) uncle (maternal)
nyúí (2) good, beautiful, nice (attr.)
nyúíé (2) good, beautiful, nice (pred.); well, beautyfully, nicely

ŋ.  
ŋdí (4) morning
ŋdí kányá (6) early morning
ŋdínúqụ́ (6) breakfast
ŋdọ (4) noon, midday; sun
ŋdọ ná wọ (17) Good day to you (greeting)
ŋdọ sèsé (17) noon, hot sun
ŋdo wụwu (12) sunshine
ŋé (4) broken (see also ŋéŋé)
ŋě nú (3) to break sth.
ŋéŋé (4) broken (see also ŋé)
ŋgo (5) front, surface (of liquids); in front of, on, ahead of
ŋgàgbé (13) front; forward; future
ŋkeke (15) day (see also gbe)
ŋkeke àdè (15) some/one day
ŋkó (11) name
ŋkó ŋútó (15) real name
ŋkú (9) eye
ŋkúme (5) face (see also mo), surface (e.g. mirror, cloth, water); before, on, at
ŋło agbalé (9) to write a book/letter
ŋłọ agble (10) to weed/clear a farm
ŋłọ nú (5) to write sth.; to weed sth.
ŋọtí (13) nose
ŋọtsié (12) name of an ancient Ewe settlement, also name of a town in Togo
ŋú (5) vertical surface; at, on
ŋu ke (16) day broke, it is day
ŋufẹke (11) next day
ŋukéklé (17) greed, greediness
ŋuklélá (17) greedy person
ŋúsé (10) power, might, authority
ŋúté (16) one’s best, what is within one’s power/possibilities
ŋútí (5) vertical surface; at, on
ŋútísáfá (9) peace
ŋútínyá (12) story, history
ŋútó (2) very
ŋútsu (3) man
ŋútsuví (4) boy
ŋútsuwú (11) men’s wear/clothes
O.
o (1) no (interjection)
Osófo (9) pastor, priest, Father (as in the Roman Catholic Church)
Oyó (12) the name of an ancient Ewe settlement – the sight is believed to be near the town of Oyo in Western Nigeria

P.
Pekí (3) name of an Ewe town in Ghana
pétéé (2) completely, entirely, altogether (see also kéjkéj)
príkú (9) mongoose (see also axtéé)

S.
sabála (8) onion
sámá (10) summons
sámá ame (10) to summon s.o.
sě (1) to recover/get well; to be strong/hard/difficult
se nú (6) to hear sth.
se vevé (17) to feel pain
sée (16) a little while
sésé (3) strong, hard (adj. from sé)
sí (15) who, which, that, etc. (relative pron.)
sí (5) to run away, to escape
sia (4) this
síáá (16) all, without exception
siawó (4) these
sífé (17) site of escape, a place where one can escape
síká (10) gold
sikágbá (10) golden plate
sikátsigbá (10) golden plate
sisí (17) escape, the act of running away
sisífé (17) site of escape, a place where one can escape
sisílá (17) one who runs away, a runaway
sowuic (11) umbrella
só (7) horse
só pé (17) same as, just as, equal to
sóe (1) to be little/small/few; little/small/few
sógba (1) enough, many
srá ame kpó (10) to visit s.o., to pay s.o. a visit
sró (11) spouse, wife, husband
sró nú (14) to learn sth.
srò nyónu (11) wife (see also aśí)
sròjútsú (11) husband (see also aṭsú)
súbó ame (15) to serve/worship s.o.
súbó nú (15) to serve/worship sth.
súbólá (15) servant, worshipper
súkli (8) sugar
sukú (16) school
sukúdede (16) schooling, attendance at school
sukúdeyi (17) school days/times
sukúdelá pupil, student, one who attends school
sukúhátí (17) schoolmate
sukúví (3) pupil, student
sukúxó (8) school building
súsú nú (8) to imagine sth.

tó (5) mountain; ear; edge, bank (of a river or lake); at the edge of, through, across

tó ame dzí (15) through/per s.o.

tó nú (5) to pound sth.

tó nú dzí (5) to go over sth.

tó nú me (5) to go through/ across sth.

tó nú ŋú (17) to pass sth. by

tógbé (9) hill

tógbó bé (15) though, although

tógbó bé ... há even though, although

Tóngó fé dugá (16) Capital of Togo

tó (5) river, sea, lake, any large collection of water

tó (11) father (see also fofo)

tó (17) to stop/halt/stand still

tódzívú (4) ship, boat

tódi (11) uncle (paternal; younger brother of father)

tó (17) turning, change

tóxé (15) special

tre (14) calabash

tre (1) to be thick

T.
tá (9) lake, pond, lagoon
ta (13) head, top; above, over, on top of
tà le ame ɖum (16) to have a headache (“head is biting person”)
tà le ame véím (16) to have pain at the head (e.g. in case of an injury)
tà nú (7) to draw/paint sth.
táflo (1) board (for writing on in schools etc.)
tàkpéxɔ (15) meeting hall
takúví (11) handkerchief
Tamale (13) name of a town in the north of Ghana
tàmebubu (13) thinking, thought
tási (11) aunt (paternal)
té (3) yam
té (4) under, below, underneath
te đé nú ŋú (17) to get near to sth.
tédzí (7) donkey; ass
tefé (10) place, times (as in 2 times 2)
tegbee (15) always, forever
tegblë (9) round (attr.)
tegblëë (9) round (pred.)
tete (17) then, and then
títína (5) middle, centre; in the middle of
títínasukú (17) middle school
titrí (3) thick (adj. from tri)
tó (3) buffalo
trö (6) to turn, to change
trö (15) fetish
trö dé nú ñú (10) to turn to/towards sth.
trö gbọ (13) to return, to come back
trö mo dé nú/ame (10) to face, to look towards sth./s.o.
trö ŋkú me dé nú/ame (10) to face, to look towards
trö vá (6) to (turn and) come back to
trö yi (6) to (turn and) go back to
tröfé (17) point of return
trösi (15) fetish priest/priestess
trötó (15) fetish owner
tröstọ (15) fetish hut/house
tsà (6) to wander about, to go sightseeing
tsá (8) formerly, previously
tsà ŋkú (9) to look around
tsadjòvú (13) touring car
tse (12) younger brother
tsi (1) water
tsi (12) to grow up
tsi megbé (8) to be late, to remain behind
tsi tre (9) to stand up
tsfufé (17) swimming pool, place where one can swim
tsfufú (17) swimming
tsfúlà (17) swimmer
tskó (7) thirst
tskó wu ame (7) to be thirsty ("thirst kills s.o.")
tsikówuame (7) thirst
tsilefé (14) bath, bathroom
tsitsìtọ (13) older/elder one
tsiwú (11) raincoat
tsọ (3) to be interrupted
tsọ (3) to rise/stand up; to come from; from
tsọ ame nu (13) to report s.o.
tọ́ dẹ ame nụ (17) to rise/revolt against s.o.
tsọ dụ (12) to find a town or village
tsọ ọmáyi (17) from that time, since then
tso nụ (3) to cut/fell sth. (e.g. a tree); to slaughter sth.
tsọ le éme ná ame (16) to care about, care for, to be interested in s.o.
tsọ nụ (7) to take/carry sth.
tsọ nụ dẹ asì ná ame (15) to entrust sth. into s.o.’s care
tsọ nụ ke ame (17) to forgive/excuse s.o. for sth.
tsọ nụ ná ame (14) to give sth. to s.o.
tsọ nụ vá (10) to bring sth. (“take sth. and come”)
tsọ nụ yi (14) to take away sth. (“take sth. and go”)
tsọlá (11) carrier, one who carries
tsrọ nụ (17) to eliminate/destroy sth.
tsọ́ akọ anyi (14) to lie on the stomach, to lie face down
tsọ́e (4) to be pointed
tú (4) gun
tū agba (11) to untie a load
tu nú (12) to build sth. (e.g. a house)
tū nú (3) to close sth. (e.g. a door)
tume (14) back (of the body)
tūtūútú (2) exactly, definitely, surely

V.
vă (3) to come
vă qó (9) to arrive at, to come to, to reach
vásędé (14) up to, until, till
vavá (17) arrival
vavă (2) truly, really, honestly
vaválá (15) one who comes
vevé (17) pain, bitterness; bitter
vevése (17) pain
vévié (13) important
vevéniényé (13) importance
ví (12) child of s.o.
vídží (16) baby
vié (6) little, small, few
vĩũútuví (16) son
víví (12) sweet; interesting
vovoovo (8) different kinds sorts types
vovoovowó (8) different kinds sorts of types
vovowowó (8) different kinds sorts of types
vɔ (6) to be finished
vš (9) to be afraid
vš (9) sin; wrong
vové (9) fear
vuwɔdz3 (15) juju for fighting (“fighting juju”)

∪.
vĕ (13) to stink
vĕ nú (13) to smell sth.
vĕ nú se (13) to smell at sth.
vevé (13) stich, stink
vevése (13) smelling (v.n.)
ulí nú (10) to dispute sth.
vonudrăfí (10) court, court room
vonudrălá (10) judge
votru (1) door
uu (15) blood
uu (12) to shine (e.g. the sun)
uũ drum
uũ (6) vehicle (as lorry, car, ship or plane)
uu nú (3) to open sth.
uũfolá (15) drummer

W.
wó (17) to burst/explode, to bark (e.g. dog)
wõ aví (17) to burst into tears
wó dometó ðeká (8) one of them
wó kátá (3) all, all of them
wó kplé eve (17) both, both of them
wõé zɔ (17) you are welcome
wɔ (3) flour
wo atike na ame (15) to treat s.o. (with pharmaceutical medicine)
wo avu (9) to fight (with blows)
wo dɔ (5) to work (“to do work”)
wo fu ame (10) to maltreat s.o.
wo kúviá (11) to be lazy
wo návi (9) to live in brotherhood/harmony
wo nú (5) to do/make sth.
wo nú dé ame nú (10) to offend s.o.
wo nú vévé ame (17) to do sth. to s.o., to harm s.o.
wu ame (3) to surpass s.o.
wu ame (4) to kill s.o.
wu nú (4) to kill sth. (e.g. an animal)
wú nú (3) to surpass sth.
wú nú nu (14) to end/finish doing sth.
wúíadé (7) sixteen
wúíadré (7) seventeen
wúíasiéké (7) nineteen
wúífatš (7) fifteen
wúíɖéké (7) eleven
wúíiene (7) fourteen
wúíenyí (7) eighteen
wúíetš (7) thirteen
wúíeve (7) twelve

X.
xa (5) by the side of, near to
xáxá (3) narrow
xáxá (1) to be narrow
xáxé (1) narrow

xé adzó (15) to pay a fee
xé fe (10) to pay a debt
xé nú (10) to pay sth.
xéví (1) bird
xévé (5) outside, outdoors
xévéme (15) the world
xexí (11) umbrella
xlé nú (7) to read sth.; to count sth.
xlél nú ame (17) to advise s.o.
xóxbó (10) old, former
xóxbó (3) already
xóxoóxbó (12) long long ago
xó (1) house, building
xó agbalé dé fe dzí (10) to take a receipt
xó asi (4) to be expensive/dear
xó da dí (15) to keep
xó dolélé (16) to fall/become sick/ill, to be infected
xó dzo (1) to be hot (“to receive fire”)

Xó dzo (3) hot (adj. from xó dzo)
Xó dí (15) to keep
xó fedzígbalé (10) to take a receipt
xó fe (16) to be old (in years)
Xó ná ame (9) to save/rescue s.o.
Xó nú (3) to receive sth.
Xó nú da dí (15) to keep sth.
Xó nú dzí se (8) to believe sth.
Xó nú dí (15) to keep sth.
Xó ṇkó (15) to be famous/popular
Xó ṇusé (10) to receive power, to be empowered
Xó se (8) to believe
xɔlá (11) saviour, receiver
xɔlɔ (9) friend
xɔŋkɔ (9) famous, popular (attr.)
xɔse (8) belief
xɔtufɛ (17) building site
xɔtulá (17) builder
xɔxɔnu (5) courtyard

Y.
yǎ (4) air, gas
yaa (9) tasteless
yámé atmosphere, weather
yámевú (4) aeroplane
Yawá (11) name for a female born on Thursday
Yawo (11) name for a male born on Thursday
yáwódá (11) Thursday
yayrá (16) blessing
yevú (9) European/white person
yéyě (5) new, fresh
yi (3) to go
yí (10) cutlass, matchet (see also kranté)
yi kplé ame (16) to go with s.o.
yi nú dźi (12) to continue doing sth.
yibɔ (9) black (attr.)
yibɔɔ (4) black (pred.)
yiyi (17) departure
yoo (8) alright, okay
yɔ̌ ame (5) to call s.o.
yrɔ ame (16) to bless s.o.
yrɔ (15) to wither

Z.
zǎ (4) night
zǎ dó (9) night has fallen
zǎtífé (6) midnight
zǎtítína (6) midnight
zè (1) pot
zi (7) times (like in zi blaeve ‘twenty times’)
zī (7) the largest type of antelope found in the savannah lands of West Africa
zi dqoqoé (10) to keep silent, to stop talking
zi etō gbe ɓeká (14) three times a day, thrice daily
zi gbáto (11) first time
zi kpí (10) to refuse to speak
zikpui (1) stool, chair
zɔ (13) to walk
zɔ mó (12) to travel, to go on a journey
zɔ mó tó (12) to travel through, to pass through
zɔzrɔ (9) smooth (attr.)
zɔzrɔe (9) smooth (pred.)
zrɔ (9) to be smooth
zu nú (9) to become s.th
VOCABULARY

ENGLISH – EWE
A.

a ádé
a bit káké
a certain ádé
a little while sée
a lot fúú
a lot of geçee
a piece of káké
above tá
abuse s.o. (to) dzu ame
accompany s.o. (to) kpló ame
according to order dë dọdọ nu
across to
advice núxɔxlɔ, núxɔlɔmenya
advise s.o. (to) dọ açaŋu ná ame,
xlɔ nú ame
aeroplane yāmevuú
afraid (to be) vɔ
after megbé
afternoon yetró
again ga-
against dë
agree (to) lɔ
ahead of ngɔ
air yā
alcoholic drink aha sésé
al kátá, síáá
all of them wó kátá
allow s.o. (to) dẹ mọ ná ame
already xóxó
alright yoo
also há
although tógbó bé, tógbó bé … há
altogether kẹŋkẹŋ
always tegbee, yesiáyi
amidst dome
among dome
ancient times blema
and éye, dà-, hé-, kplé
angry (to be) dome le ame věm
animal lá
animal husbandry lānyinyi
another búbű
answer (to) dọ nya nú
appeal to s.o. (to) dze ame dzí
area nútome
area of láfo
argue (to) ke dji
arm abš
arrangement dọdọ
arrival vavá
arrive at (to) de, dọ, và dọ
artist nútálá
as abé … ené, abé álési … ene, ési
as how abé álési … ené
ask (to) biá
ass (= donkey) tédzí
assistant kpéděnjútó
at nú, nútí, nu, nkúme
at all costs kokooko, gòdòó
at once énumáké
at present fifíá
at times yeádéwóyí
atmosphere yāme
attempt (to) dze agbagbá
<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
</tr>
</thead>
<tbody>
<tr>
<td>attend school (to)</td>
<td>de sukú</td>
</tr>
<tr>
<td>attendance at school</td>
<td>sukúdede</td>
</tr>
<tr>
<td>aunt (maternal)</td>
<td>nɔdʒí</td>
</tr>
<tr>
<td>aunt (paternal)</td>
<td>tási</td>
</tr>
<tr>
<td>authority</td>
<td>ɲúșé</td>
</tr>
<tr>
<td>B.</td>
<td></td>
</tr>
<tr>
<td>baby</td>
<td>vǐdzĩ</td>
</tr>
<tr>
<td>back (of the body)</td>
<td>tume, megbé</td>
</tr>
<tr>
<td>back (to be)</td>
<td>gbɔ</td>
</tr>
<tr>
<td>bad</td>
<td>gbegblé</td>
</tr>
<tr>
<td>bad (to be)</td>
<td>gblé</td>
</tr>
<tr>
<td>bag</td>
<td>kotokú, golo</td>
</tr>
<tr>
<td>banana</td>
<td>akoɖú</td>
</tr>
<tr>
<td>bank (of a river or lake)</td>
<td>tó</td>
</tr>
<tr>
<td>baobab</td>
<td>adidó</td>
</tr>
<tr>
<td>bark (to)</td>
<td>wǒ</td>
</tr>
<tr>
<td>bath</td>
<td>tsilefẹ</td>
</tr>
<tr>
<td>bath (to)</td>
<td>le tsi</td>
</tr>
<tr>
<td>bathroom</td>
<td>tsilefẹ</td>
</tr>
<tr>
<td>be in order (to)</td>
<td>le dɔdɔ nu</td>
</tr>
<tr>
<td>be in s.o.’s hand (to)</td>
<td>le así me</td>
</tr>
<tr>
<td>be something (to)</td>
<td>nyẹ</td>
</tr>
<tr>
<td>be somewhere (to)</td>
<td>le (Past nɔ)</td>
</tr>
<tr>
<td>be together (to)</td>
<td>fo fů</td>
</tr>
<tr>
<td>beach</td>
<td>futã, funu</td>
</tr>
<tr>
<td>bean(s)</td>
<td>ayi</td>
</tr>
<tr>
<td>beat a drum (to)</td>
<td>fo vu</td>
</tr>
<tr>
<td>beat s.o. (to)</td>
<td>fo ame</td>
</tr>
<tr>
<td>beat sth. (to)</td>
<td>fo nú</td>
</tr>
<tr>
<td>beater</td>
<td>amefolá</td>
</tr>
<tr>
<td>beautiful</td>
<td>nyúú, nyúíé</td>
</tr>
<tr>
<td>beautiful (to be)</td>
<td>nyǒ</td>
</tr>
<tr>
<td>beautifully</td>
<td>nyúíé</td>
</tr>
<tr>
<td>because</td>
<td>élabéné</td>
</tr>
<tr>
<td>because of this</td>
<td>ésià tà</td>
</tr>
<tr>
<td>become sth. (to)</td>
<td>zu nú</td>
</tr>
<tr>
<td>become ill (to)</td>
<td>xɔ dɔlélé</td>
</tr>
<tr>
<td>become sick (to)</td>
<td>xɔ dɔlélé</td>
</tr>
<tr>
<td>bed</td>
<td>abató</td>
</tr>
<tr>
<td>before</td>
<td>háfi, ɲkúme</td>
</tr>
<tr>
<td>befriend s.o. (to)</td>
<td>dze xɔlɔ̃ ame</td>
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<tr>
<td>behind</td>
<td>megbé</td>
</tr>
<tr>
<td>belief</td>
<td>xɔse</td>
</tr>
<tr>
<td>believe (to)</td>
<td>xɔ se</td>
</tr>
<tr>
<td>believe sth. (to)</td>
<td>xɔ nú dɔzi se</td>
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<tr>
<td>below</td>
<td>té</td>
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<tr>
<td>between</td>
<td>dome</td>
</tr>
<tr>
<td>bicycle</td>
<td>gasó</td>
</tr>
<tr>
<td>big</td>
<td>lolo, gá</td>
</tr>
<tr>
<td>big (to be)</td>
<td>lolo</td>
</tr>
<tr>
<td>big brother</td>
<td>fofó</td>
</tr>
<tr>
<td>big sister</td>
<td>dadá</td>
</tr>
<tr>
<td>bird</td>
<td>xeví</td>
</tr>
<tr>
<td>bite sth. (to)</td>
<td>ṣu nú</td>
</tr>
<tr>
<td>bitter</td>
<td>vevé</td>
</tr>
<tr>
<td>bitterness</td>
<td>vevé</td>
</tr>
<tr>
<td>black</td>
<td>yibɔ, yibɔɔ</td>
</tr>
<tr>
<td>black man</td>
<td>ameyibɔ</td>
</tr>
<tr>
<td>black person</td>
<td>ameyibɔ</td>
</tr>
<tr>
<td>bless s.o. (to)</td>
<td>yrã ame</td>
</tr>
<tr>
<td>blessing</td>
<td>yayrá</td>
</tr>
<tr>
<td>blood</td>
<td>ʋu</td>
</tr>
<tr>
<td>board</td>
<td>táflo</td>
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</tbody>
</table>
boat tadzívú
body lāme
book agbalè
both wó kplé eve
both of them wó kplé eve
box aðáka
boy ñútsuví
bread abólo
break sth. (to) gbá nú, ṃ̀ nú
breakfast ñdí núpů
breath gbogbo
breathe (to) gbɔ
brick anyíkpé
bridge lé
bring forth s.o. (to) dzi ame, dzi ví
bring sth. (to) tsɔ nú vá
bring sth. as a result (to) he nú vè
broad kekè
broad (to be) keke
broken ñé, ñéné
broken (to be) gbá
brother nɔví
brown (light or reddish) hé
buffalo to
build sth. (to) tu nú
builder xɔtulá
building xɔ
building site xɔtufè
bundle bablá
burn (to) bi
burn sth. (to) fiá nú
burnt (to be) fiá
burst (to) wò
burst into tears (to) wò aví
bush gbè
bush pig gbèha
bush swine gbèha
but gaké, ké
but rather ké bonj
butcher látsolá
butcher’s shop ládzráfé
buy sth. (to) fle nú, dze nú
by all means kokooko, góóó
by the side of gbá, xa

calculate (to) bu akónta
calculate sth. (to) bu nú
calculation akónta
call s.o. (to) yş ame
car vú
care dzikpɔkɔ

care about s.o. (to) tsɔ dě le éme ná ame
care for s.o. (to) kpɔ ame dzí, tsɔ dě le éme ná ame
carpenter atíkpalá
carrier agbatsólá, tsólá
carry sth. (to) tsɔ nú
carve sth. (to) kpa nú
carver nůkpalá
carver’s workshop nůkpafré
cassava agbele
cast net asabú
castle  mɔ́
catch sth. (to)  lɛ nù
cathedral  gbedóxɔ  gá
cattle ranch  nyikpɔ̀
cave  kpétɔ̀
centre  títína
certain about sth. (to be)  kã ñé nù dzí
chair  ablegɔ̀, zikpui
chalk  yé
change  tɔtrɔ̀
change (to)  trɔ̀
chapel  gbedóxɔ
character  nɔnɔme
cheap (to be)  ðì
cheat  amebalá
cheat s.o. (to)  ba ame
chest (of the body)  akótã
chief  fìa
child  ðèvìí
child of s.o.  vǐ
childhood  ðèvî́me
children’s wear  ðèvîwù
citizen  dumeví
citizenship  dumevínyényé
clean (to be)  kɔ
clay (white)  yé
clear a farm (to)  njɔ̀ agble
clinic  atikewɔ̀fè
close sth. (to)  tù nù
cloth  avɔ̀
clothing  núdòdò
course  flatsa, flatsaa
cost  futã, funu
cocoa farm  kokɔ̀gble
cocoa plantation  kokɔ̀gble
cold  fáfá, fáfè
cold (to be)  fà
collect sth. (to)  fɔ nù
come (to)  vã
come back (to)  trɔ̀ gbo, trɔ̀ vá
come from (to)  tsɔ̀
come to (to)  vã dò
come upon (to)  ke ñé nù ðì
command s.o. (to)  ðe gbe ná ame
common to all  hâhó
communal work  hâhodó
community work  hâhodó
compete (to)  ke ðì
complaint  nutsotso
completely  kęnkę́ŋ, pétéé
condition  nɔnɔme
congratulate s.o. (to)  kâfú ame
continue doing sth. (to)  yì nù dzí
converse (to)  dò dze
cook  núdálá
cook sth. (to)  ða nù
cool  fáfá, fáfè
cool (to be)  fà
corn  blì
cottage  kɔfè
count sth. (to)  xlè nù
country  anyígbà
court  vɔnudrɔ́fè
court room  vɔnudrɔ́fè
court yard  xɔxnú

cousin  nɔví

cow  nyi

crooked  gáglá

crooked (to be)  glá

crop  agblemenú, agblemenúkú, núkú

crowd  amehá

crown  fiakúkú

crown s.o. (to)  dő ame fia

cry (to)  fa aví

cry bitterly (to)  fa aví vévié

cure s.o. (to)  da do ná ame

curing (v.n.)  gbèdada

customer  asisi

cut sth. (to)  tso nú

cutlass  kranté, yí

die (to)  kú

different kinds  vovoovo, vovoovowó, vovoovó

difficult (to be)  sě

dig a hole (to)  dje dʒ

dig a pit (to)  dje dʒ

dining hall  núqúfé

direction of  lọfo

discover sth. (to)  fɔ nú

disease  dólélé

dispensary  atíkwọfẹ

dispute sth. (to)  ʋli nú

distant place  didífẹ

district  nútome

divide sth. (to)  mǎ nú

do sth. (to)  wɔ nú

doctor  atíkewọlá, dọdalá, gbédalá

dog  avú

donkey  tédzí

door  ʋɔtrú

doubt (to)  ke ɗí

drag a net (to)  he ɗʒ

drag net  ɗʒ

draw a net (to)  he ɗʒ

draw sth. (to)  tǎ nú

drawing  nútátá

dress up (to)  dọ awu

dress (for women)  nyónuwu

drink (alcoholic)  aha sésé

drink (any)  aha, núnono

drink sth. (to)  nú nú

drinkable  núnono

drug  atíke
drugstore  atlíkedzářé

embrace s.o. (to)  kplá así kɔ ame,  
kplá así ná ame

drum (to)  fo vö

emperor  fia

drum  vö

empower s.o. (to)  ná ɳusé ame

drummer  vöfolá

empowered (to be)  xo ɳusé

due to this  ésia tá

encourage s.o. (to)  dọ ɳusé ame

de

end  nuwúwú

end doing sth. (to)  wú nú nu

endeavour  agbagbázdzedze

English  éŋléśi

English-speaking area  éŋléśime

enough  sogbɔ

enstool s.o. as chief (to)  dọ ame fia

enter sth. (to)  gẹ dẹ nú me

entering (v.n.)  gegédéme

entirely  kéŋkẹn, pééẹ

entrance  nu, gegédéfẹjẹ

entrust sth. into s.o.’s care (to)  tsɔ nú dẹ asi ná ame

entry  gegédéme

equal to  sɔ pé

escape  sisí

escape (to)  sí

Europe  ablotsí

European  yevú

even though  tógbó bé ... hâ

everything  fìë

evening falls  fìë dọ

every  ɖèsiaḍẹ

every  gbésiágbẹ

every person  amésiaṁe

every time  yesiáyi

every week  kwasídá síá kwasídá
### Ewe

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
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<tbody>
<tr>
<td>everybody</td>
<td>amesíáme</td>
</tr>
<tr>
<td>everyone</td>
<td>amesíáme</td>
</tr>
<tr>
<td>Ewe</td>
<td>eve</td>
</tr>
<tr>
<td>Eweland</td>
<td>evenígbá</td>
</tr>
<tr>
<td>Ewe language</td>
<td>evenegbe</td>
</tr>
<tr>
<td>Ewe nation</td>
<td>evedukó</td>
</tr>
<tr>
<td>Ewe people</td>
<td>eveawó</td>
</tr>
<tr>
<td>Ewe-speaking area</td>
<td>eveme</td>
</tr>
<tr>
<td>Ewes</td>
<td>eveawó</td>
</tr>
<tr>
<td>exactly</td>
<td>tútútút</td>
</tr>
<tr>
<td>exam</td>
<td>dodókpó</td>
</tr>
<tr>
<td>examine s.o. (to)</td>
<td>dô ame kpó</td>
</tr>
<tr>
<td>examine sth. (to)</td>
<td>dô nú kpó</td>
</tr>
<tr>
<td>excellent (to be)</td>
<td>nyó là</td>
</tr>
<tr>
<td>exchange greetings (to)</td>
<td>lô gbe</td>
</tr>
<tr>
<td>excuse s.o. for sth. (to)</td>
<td>tsô nú ke ame</td>
</tr>
<tr>
<td>exist (to)</td>
<td>lìi (Present), nò (Past)</td>
</tr>
<tr>
<td>expect s.o. (to)</td>
<td>kpó mò ná ame</td>
</tr>
<tr>
<td>expect sth. (to)</td>
<td>kpó mò ná nú</td>
</tr>
<tr>
<td>expensive (to be)</td>
<td>xɔ asi</td>
</tr>
<tr>
<td>explode (to)</td>
<td>wò</td>
</tr>
<tr>
<td>extremely</td>
<td>kôn</td>
</tr>
<tr>
<td>eye</td>
<td>ŋkú</td>
</tr>
<tr>
<td>eyeglasses</td>
<td>gaŋkúí</td>
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### Farming

<table>
<thead>
<tr>
<th>English</th>
<th>Ewe</th>
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</thead>
<tbody>
<tr>
<td>far (to)</td>
<td>gě, mu, dze anyí</td>
</tr>
<tr>
<td>fall ill (to)</td>
<td>dze dɔ, xɔ dɔlé</td>
</tr>
<tr>
<td>fall sick (to)</td>
<td>dze dɔ, xɔ dɔlé</td>
</tr>
<tr>
<td>family</td>
<td>ēm</td>
</tr>
<tr>
<td>famous</td>
<td>xɔŋkó (attr.)</td>
</tr>
<tr>
<td>famous (to be)</td>
<td>xɔ xɔŋkó</td>
</tr>
<tr>
<td>far off place</td>
<td>didifé</td>
</tr>
<tr>
<td>farewell</td>
<td>hëde nyúíé</td>
</tr>
<tr>
<td>farm</td>
<td>agble</td>
</tr>
<tr>
<td>farm (to)</td>
<td>de agble</td>
</tr>
<tr>
<td>farm house</td>
<td>agblexɔ</td>
</tr>
<tr>
<td>farm hut</td>
<td>agblexɔ</td>
</tr>
<tr>
<td>farm path</td>
<td>agblemó</td>
</tr>
<tr>
<td>farm product</td>
<td>agblemenû(kú)</td>
</tr>
<tr>
<td>farmer</td>
<td>agbledelá</td>
</tr>
<tr>
<td>farmer’s sack</td>
<td>agblekotókú</td>
</tr>
<tr>
<td>farming (v.n.)</td>
<td>agbledede</td>
</tr>
<tr>
<td>fat</td>
<td>lolo</td>
</tr>
<tr>
<td>fat (to be)</td>
<td>lolo</td>
</tr>
<tr>
<td>father</td>
<td>fofó, tó</td>
</tr>
<tr>
<td>Father (religious)</td>
<td>Osófo</td>
</tr>
<tr>
<td>fear</td>
<td>vɔvɔ́</td>
</tr>
<tr>
<td>feel pain (to)</td>
<td>se vevé</td>
</tr>
<tr>
<td>feel pity for s.o. (to)</td>
<td>kpó núblánúí ná ame</td>
</tr>
<tr>
<td>fell sth. (to)</td>
<td>tsó nú</td>
</tr>
<tr>
<td>female slave</td>
<td>kosi</td>
</tr>
<tr>
<td>fetch fire (to)</td>
<td>dè dzó</td>
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<tr>
<td>fetch water from a receptacle (to)</td>
<td>ku tsi</td>
</tr>
<tr>
<td>fetch water (from a well/river) (to)</td>
<td>du tsi</td>
</tr>
<tr>
<td>English Word</td>
<td>Wolof Word</td>
</tr>
<tr>
<td>--------------</td>
<td>------------</td>
</tr>
<tr>
<td>fetish</td>
<td>tró</td>
</tr>
<tr>
<td>fetish house</td>
<td>tróxcɔ</td>
</tr>
<tr>
<td>fetish hut</td>
<td>tróxcɔ</td>
</tr>
<tr>
<td>fetish owner</td>
<td>trótó</td>
</tr>
<tr>
<td>fetish priest</td>
<td>trósi</td>
</tr>
<tr>
<td>fetish priestess</td>
<td>trósi</td>
</tr>
<tr>
<td>few</td>
<td>sɔe, vié</td>
</tr>
<tr>
<td>few (to be)</td>
<td>sɔe</td>
</tr>
<tr>
<td>fifteen</td>
<td>wúiatɔ́</td>
</tr>
<tr>
<td>fifty</td>
<td>blǎatɔ́</td>
</tr>
<tr>
<td>fight with blows</td>
<td>avu</td>
</tr>
<tr>
<td>fight with blows (to)</td>
<td>wɔ avu</td>
</tr>
<tr>
<td>finally</td>
<td>ázɔ́</td>
</tr>
<tr>
<td>find sth. (to)</td>
<td>fɔ nú</td>
</tr>
<tr>
<td>find sth. accidentally (to)</td>
<td>ke dé nú</td>
</tr>
<tr>
<td>finish doing sth. (to)</td>
<td>wǔ nú nu</td>
</tr>
<tr>
<td>finished (to be)</td>
<td>wɔ</td>
</tr>
<tr>
<td>fire</td>
<td>dzo</td>
</tr>
<tr>
<td>fire a gun (to)</td>
<td>da tú</td>
</tr>
<tr>
<td>fireplace</td>
<td>dzodójé</td>
</tr>
<tr>
<td>firewood</td>
<td>nάke</td>
</tr>
<tr>
<td>first</td>
<td>gbá, gbátxɔ</td>
</tr>
<tr>
<td>fish</td>
<td>tɔmelá, akpá</td>
</tr>
<tr>
<td>fish (to)</td>
<td>ḍe tɔmelá, ḍe lά</td>
</tr>
<tr>
<td>fish seller/dealer</td>
<td>tɔmeládzrálá, lάdzrálá</td>
</tr>
<tr>
<td>fish shop</td>
<td>tɔmeládzránf, lάdzránf</td>
</tr>
<tr>
<td>fisherman</td>
<td>lάqelá</td>
</tr>
<tr>
<td>fishing (v.n.)</td>
<td>lάqɛdɛ</td>
</tr>
<tr>
<td>five</td>
<td>atɔ́</td>
</tr>
<tr>
<td>flat (large surface)</td>
<td>gbadza, gbadzaa</td>
</tr>
<tr>
<td>flat (small surface)</td>
<td>gbádzɛ, gbádzɛɛ</td>
</tr>
<tr>
<td>flesh</td>
<td>là</td>
</tr>
<tr>
<td>flour</td>
<td>wó</td>
</tr>
<tr>
<td>fly (to)</td>
<td>dzo</td>
</tr>
<tr>
<td>foggy</td>
<td>kplefuu</td>
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<tr>
<td>follow s.o. (to)</td>
<td>dze ame yome</td>
</tr>
<tr>
<td>food</td>
<td>núqʌdu</td>
</tr>
<tr>
<td>food (cooked)</td>
<td>núqʌɗa</td>
</tr>
<tr>
<td>foot</td>
<td>afɔ́</td>
</tr>
<tr>
<td>for</td>
<td>nά</td>
</tr>
<tr>
<td>forest</td>
<td>avé</td>
</tr>
<tr>
<td>forever</td>
<td>tegbee</td>
</tr>
<tr>
<td>forgive s.o. for sth. (to)</td>
<td>tsɔ́ nú ke ame</td>
</tr>
<tr>
<td>form</td>
<td>nɔnɔmɛme</td>
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<tr>
<td>former</td>
<td>xóxɔ́</td>
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<tr>
<td>formerly</td>
<td>tsά</td>
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<tr>
<td>fortress</td>
<td>mɔ́</td>
</tr>
<tr>
<td>forty</td>
<td>blǎænɛ</td>
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<tr>
<td>forward</td>
<td>ngɔgbé</td>
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<tr>
<td>found a town/village (to)</td>
<td>tɔ du</td>
</tr>
<tr>
<td>four</td>
<td>ene</td>
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<tr>
<td>fourteen</td>
<td>wúiænɛ</td>
</tr>
<tr>
<td>fowl</td>
<td>koklɔ́</td>
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<td>freedom</td>
<td>ablɔdɛ</td>
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<tr>
<td>fresh</td>
<td>yéyɛ</td>
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<tr>
<td>Friday</td>
<td>fídá</td>
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<tr>
<td>friend</td>
<td>xɔ́lɛ</td>
</tr>
<tr>
<td>frighten s.o. (to)</td>
<td>dɔ vɔvɔ́ nά ame</td>
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<tr>
<td>from</td>
<td>tsó</td>
</tr>
<tr>
<td>from that time</td>
<td>tsɔ́ yemáyi</td>
</tr>
<tr>
<td>from time to time</td>
<td>énuénu</td>
</tr>
<tr>
<td>front</td>
<td>nɛɔ́, nɛɔgbé</td>
</tr>
<tr>
<td>fruit</td>
<td>kútsɛtsɛ́</td>
</tr>
<tr>
<td>English</td>
<td>Yoruba</td>
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<tr>
<td>---------</td>
<td>--------</td>
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<tr>
<td>full</td>
<td>ṃọ</td>
</tr>
<tr>
<td>future</td>
<td>ọgbẹ</td>
</tr>
<tr>
<td>G.</td>
<td></td>
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<tr>
<td>game</td>
<td>fẹfẹ</td>
</tr>
<tr>
<td>gas</td>
<td>ọya</td>
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<tr>
<td>gaze at sth. (to)</td>
<td>kpọ ọdú</td>
</tr>
<tr>
<td>gaze absent-mindedly (to)</td>
<td>kpọ ọ gáa</td>
</tr>
<tr>
<td>generation</td>
<td>dzidjime</td>
</tr>
<tr>
<td>generous (to be)</td>
<td>nyọ ọ dọme</td>
</tr>
<tr>
<td>Gentleman</td>
<td>Ajetọ</td>
</tr>
<tr>
<td>German</td>
<td>dzàma</td>
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<td>Germans (the)</td>
<td>dzamáwọ</td>
</tr>
<tr>
<td>German-speaking area</td>
<td>dzámáme</td>
</tr>
<tr>
<td>get near to sth. (to)</td>
<td>te ọdú ọ</td>
</tr>
<tr>
<td>get prepared (to)</td>
<td>dzra ṣọ</td>
</tr>
<tr>
<td>get ready (to)</td>
<td>dzra ọ</td>
</tr>
<tr>
<td>get up from a lying position (to)</td>
<td>ọfì</td>
</tr>
<tr>
<td>get well (to)</td>
<td>háyá, sẹ</td>
</tr>
<tr>
<td>ghost</td>
<td>gbọgbọ</td>
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<tr>
<td>gift</td>
<td>núnáná</td>
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<tr>
<td>girl</td>
<td>nyọnuví</td>
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<tr>
<td>give sth. as a present (to)</td>
<td>ná nú</td>
</tr>
<tr>
<td>give sth. to s.o. (to)</td>
<td>ọ ọ ná ọ amẹ</td>
</tr>
<tr>
<td>gloves (pair of)</td>
<td>asívwi</td>
</tr>
<tr>
<td>go (to)</td>
<td>ọ</td>
</tr>
<tr>
<td>go across sth. (to)</td>
<td>ṣọ ọ me</td>
</tr>
<tr>
<td>go back to (to)</td>
<td>ṣọ ọ</td>
</tr>
<tr>
<td>go for a walk (to)</td>
<td>ọ ọ sita</td>
</tr>
<tr>
<td>go on a journey (to)</td>
<td>ọsọ mà, ọ ọ sita</td>
</tr>
<tr>
<td>go on a trek (to)</td>
<td>ọ ọ sita</td>
</tr>
</tbody>
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H.
half afá
halt (to) tã
hamlet kójé
hand así
hand (left) miasí
hand (right) ḍusí, núḍusí
handkerchief takúví
happy (to be) kpö dzidzö
hard times fukpéyiwó
hard sésé
hard (to be) së
harm s.o. (to) wɔ nú véví ame
hat kúkú
have been to (to) de
have mercy on s.o. (to) kpö nūblánúí ná ame
head towards (to) ḍọ ta
head tã
headache (to have a) tã le ame ṣún
heal s.o. (to) da dɔ ná ame
healer dọdalá, atikewọlá, gbèdalá
healing gbèdada
hear sth. (to) se nú
heaven dzifó
heavy kpekpe
help s.o. (to) kpö ọ̣ẹ ame nù
helper kpédéŋútö
hen kokló
here afii
hide oneself (to) be
hide s.o. (to) be ame
hide sth. (to) ylà nú

high kókó
high (to be) kɔ
hill tógbe
history ɲútínya
hoe agblenú
hold sth. (to) lè nú
hold together (to) lè návísí
hole ɗọ
holiday mọkeke
home afé, de
homeland afé, deniygbá, de
hometown afé
honestly nyatefété, vavá
horse só
hose afwui
hospital atikewọfẹ
hot xɔ dzo
hot (to be) xɔ dzo
hot sun ɲdɔ sésé
hotel amedrómọfẹ	house xɔ
how áléké
how many néníẹ
how much néníẹ
huge gá
hundred alafá
hunger dɔ, dawuame
hungry (to be) dɔ wu ame
hunter adelá
husband srọnjútsú, atsú, srọ
I.

idol  légba
if  né
ill (to be)  lë dɔ
imagine sth. (to)  súṣú nù
immediately  énumákè
importance  vevìényé
important  vevìé
in  me
in direction of  ðè
in front of  ñgà
in large quantities  fùù
in like manner  nenémákè
in order (to be)  le ɗọ̀ọ̀ nu
in s.o.’s hands (to be)  le 里斯  me
in the same way  nenémákè
increase (to)  ðzi ðè édzì
indeed  kòŋ
independence  ablọđè
infected (to be)  xɔ ðalélè
inside  me
insult s.o. (to)  dzu ame
intelligent (to be)  nyà nù (“to know sth.”)
interested in s.o. (to be)  tsɔ ðè le ेmè nà ame
interesting  vīvī
interrupted (to be)  tsɔ
invite s.o. (to)  kpè ame
invitee  amekpékpè

J.

jail  gaxɔ
job  ðɔ
journey  mò̀ɔ̀zɔ
joy  dzidzɔ
judge  ọ̀nudrúlà
juju  dзо
juju for fighting  avuwɔdzɔ
juju for healing  gbèdadzɔ
juju for inducing love  ìòlòdzo
juju for killing others  amewudzɔ
juju name  dzòŋkò
guju owner  dzòtò
gu jump (to)  dзо kpò
just as  abé ... ené, abé ̀lésì ... ené, sɔ pé
just now  fifilaa

K.

keep sth. (to)  xɔ nù da ɗì, xɔ nù ɗì
keep in safe custody (to)  dzra nù ðò
keep silent (to)  zi ɗọ̀ọ̀é
kill s.o. (to)  wu ame
kill sth. (to)  wu nù
killing of oneself  amẹ́dọ́kúíwùwù
kind (to be)  ̀nò d̀mè
kind of  fomevì
kind person  dɔmenyötò
kindle a fire (to)  dò dзо
king  fìa
kitchen  dzodófè
kneel (to) dze klo
knife  hẹ
know sth. (to) nyà nú
know s.o. (to) nyà ame

L.
labour agbagbádzedze
lad  ṭékákpuí
Lady  Afénɔ
lagoon  tá
lake  tá, 传统产业
lamp  akadíj
land  anyigbá
large  gá,  lolo
large (to be) lolo
large and deep  globo, globoo
large piece of meat  làkọ
lass  ɖetugbúí
last  mamlef
last (the)  mlọtɔ
late (to be)  tši  megbé
laugh about sth. (to)  ko nú
lay sth. (to)  mlọ nú
lay eggs (to)  ḃi  azi
laziness  kúviá
lazy (to be)  wɔ  kúviá
lazy person  kúviátọ
lead s.o. (to)  kplɔ  ame
leader  kplọlá
leaf  ọngba
learn sth. (to)  ọrọ nú
leave (to)  dzọ

leave s.o. behind (to)  gblẹ  ame  ɖi
leave sth. behind (to)  gblẹ  nú  ɖi
leave s.o. behind at (to)  gblẹ  ame  ɖé
leave sth. behind at (to)  gblẹ  nú  ɖé
left  mia, miasí
leg  atá
letter  agbalẹ, léta
library  agbalẹxléfẹ
lie (to)  mlọ
lie down (to)  mlọ  anyí
lie face up (to)  dze  ɲe
lie on one's back (to)  dze  ɲe
lie on the stomach (to)  tsyá  akọ  anyí
life  agbe
like s.o. (to)  lọ  ame
lion  dzatá
listen (to)  ḃọ  tó
little  ẹ,  víé
little (to be)  ẹ
little while  ẹéé
live (to)  lii (Present), ɲɔ (Past)
live in brotherhood  wɔ  noví
live in harmony  wɔ  noví
live long (to)  wɔ  agbe  didì
livestock keeper  lányilá
livestock keeping  lányinyi
living thing  núgbágbẹ
load  ọgbá
log  atíkpo, atíbólí
long  didi
long (to be)  didi
long ago xóxóxó, gbàqègbè
look absent-mindedly (to) kpě nù gàà
look at sth. (to) kpě nù
look after s.o. (to) kpě ame dzí
look after sth. (to) kpě nù dzí
look around (to) tsa ṣòkù
look at sth. steadily in bewilderment (to) kpě nù dúú
look at sth. thoughtfully (to) kpě nù dúú
look for s.o. (to) dǐ ame
look for sth. (to) dǐ nù
look forward to s.o. (to) kpě mó ná ame
look forward to sth. (to) kpě mó ná nù
Lord Afètò
lorry agbatsɔ́ʋú, ùù
lose sth. (to) bù nù
lost (to be) bù
lot blíbo, fúú
love s.o. (to) lò ame
love sth. (to) lò nù
low kpùì
low (to be) kpùì, bɔbɔ

M.
magic dzę
maize bli
make sth. (to) wo nù
male atsú
male slave klúvì
maltreat s.o. (to) wo fu ame
man nùtsu
many gedee, sɔgbɔ
market asi
market day asigbe
matchet kranò, yì
mathematics akónta
matter nya, nù
meat là
meat dealer làdzràlà
meat shop làdzràfè
medicine atìke
meet (to) dò go, kpè tã
meet s.o. (to) dò go ame, kpè ame
meeting hall tàkpèxɔ
member hàmenòlà
men’s clothes nùtsuwù
men’s wear nùtsuwù
metal gá
metal plate gagbá
metal pot gazè
midday ndò
middle títìna
middle school títínasukú
midnight zàtítìna, zàtíjè
might nùsè
milk nòtsì
milk (from a cow) nyinòtsì
mirror ahòhò́sè
mirth dzídʒò
misty kpèfuu
mode of life agbenòò
model an idol (to) me lěgba
Monday dzóqá
money ga
mongoose príkú, axlíé
month yletí
moon yletí
moreover gawú
morning ṣdfí
motel amedzródzefé
mother dadá, dã, nɔ
mould an idol (to) me lěgba
mountain tó
mouth nu
Mr. Afétɔ
Mrs. Afénɔ
much geđee
muddy kpɔtɔ, kpɔtɔɔ
multiply (to) dzi ṭé édzí

N.
name ṣkọ
narrate (to) gbłɔ nya, bɔ nya
narrow xáxá, xáxé
narrow (to be) xáxá
nation dukó
native land de, děnyígbá
near to gbó, xa
nearby place kpuijé
neat (to be) kɔ
necessary hiá
neck kɔ
need sth. (to) hiá nụ

nest aɔ
never gbégeh, kpɔ ... o
never before kpɔ ... o
new yéyé
next day ṣufáke
nice nyúí, nyúíé
nice (to be) nyọ
nicely nyúíé
night zã
night has fallen zã dó
nine asiéke
nineteen wúiasiéké
ninety bláasiéke
no (adjective) ḍéké ... o
no (interjection) ao, o
nobody ame ádéké
none ḍéké ... o
noon ṣdɔ, ṣdɔ sésé
north anyiéhẹ
nose ṣntí
not mé ... o
not long ago étefé médidi o
not long after étefé médidi o
not yet hađé o
nothing nánéké ... o
now ázó, fifiá
nowadays égbègbe
nuts azi

O.
obey (to) ḏo tó
observe sth. (to) lè ṣkú ṭé nụ nụ
offend s.o. (to) ọ nụ đe ame ụ
often ẹnuẹnu
oil ami
okay yoo
old xóxó
old (to be ... years old) xọ fe ...
old person ametsitsi
olden days blema
older one tsitsiọ
on dzí, ụnụ, únụtí, fo, ọgà, ọkúme
on the road mọtá
on the way mọtá
on top of tā
once upon a time gbàdègbe, gbe dẹká
one dẹká
one and the same thing nụ dẹká
one day gbe dẹká
one of them wọ domẹtọ dẹká
onion sabála
only ko
open sth. (to) vu nụ
open the mouth (to) ke nu
orange aŋụtị, ụkútụ
order ọdọdọ
other búbụ
outdoors xéxé
outside xéxé
over tā

P.
pack together (to) fo fú nụ

pain vevé, vevésese
paint sth. (to) tā nú
painter nútálá
painting nútátá
palace fiasa
palm nut dẹkú
palm tree detí, dẹ
palm wine dēha
pan gagbá
paper agbalẹ
parents dziláwọ
part (to) klá
part company with (to) mā mó
pass sth. by (to) tọ nú ụnụ
pass through (to) zo mọ tọ
pastor Osọfo
path mó
patient dọlélá, dọnọ
pawpaw aqubá
pawpaw tree aqubátí
pay sth. (to) xẹ nú
pay a debt (to) xẹ fe
pay a fee (to) xẹ adzọ
pay s.o. a visit (to) srịa ame kpó, kpọ ame dà
peace ṣútífáfá
pen nụnlọtị
cencil nụnlọtị
people dukọ
per s.o. tọ ame dzí
period yeyíyi
permission módeje
permit módeje
permit s.o. (to) dë mó ná ame
person ame
pharmacy atífkedzrálé
piece of káké
piece of meat (large) lákó
pig ha
pilfer (to) fi fi
pill atífkekóé, atífkejọjọ, atífkekúí
pit dō
pity núblanúí
place tefé
place of lodging amedzródzefé
plate agbá
play fefé
play (to) fě
player fefélá
playground feféfě
pocket kotokú, golo
point of return tōtrófě, trófě
pointed (to be) tsyşiे
pond tá
popular (to be) xɔŋkɔ́y
popular xɔŋkɔ́y
porcupine kotókó
porter agbatsólá
pot zě
pound sth. (to) tō nú
pour libation (to) kɔ aha djí
pour sth. (to) kɔ nú djí
pour sth. to (to) kɔ nú djé
poverty ahedádá
power njúšé

praise s.o. (to) kǎfú ame
pray (to) dō jẹgbé dú
pregnant (to be) fò fú
present at sth. (to be) nɔ nú tefé
presently fifíá
previously tsá
priest Osófo
prison mọ, gaxɔ
profitable (to be) dě ví
promise (to) dō ṣugbe
punish s.o. (to) he tó ná ame
pupil sukúví, sukúdelá, núsrólá
put on sth. (to) de nú
put together (to) fo fú nú

Q.
question s.o. (to) bíá gbe ame
quickly kába
quite kúráá

R.
raincoat tsiwǔ
raise one’s voice (to) kọ gbe dzí
rather kúráá
reach (to) vā dọ
read sth. (to) xlẹ nú
reader (book) agbaléxelé
reader (person) agbaléxelá
reading agbaléxelé
really kọŋ, vavá
rear megbé
receipt fedzígbalé
receive sth. (to) xɔ nú
receive power (to) xɔ nùsé
receiver xɔlà
reconcile sth. (to) bu nú
recognise s.o. (to) dze sí ame
recognise sth. (to) dze sí nú
recover (to) hàyá, sê, lâme sê
red dzì, dzìè
red (to be) dzì
reddish brown hê
refuse (to) gbè
refuse to speak (to) zì kpi
region nútome
reign (to) dù fia
remain behind (to) tsì megbé
remember sth. (to) dò ŋkú nú dzì
repair sth. (to) dzura nú dò
reply (to) dò nya nù
report nútotsô
report s.o. (to) tso ame nu
reptile nútátá
request (to) bìá
rescue s.o. (to) xɔ ná ame
rest dzudzò
rest (to) dzudzɔ
restaurant nùqufé
return (to) trú gbo
revolt against s.o. (to) tsò dé ame nù
rice mɔlí
rich (to be) kpò ga
rich person kesintò
ride a horse (to) dò só
right ɗúsì, núqúsì
right now ɗiﬁlìa
ripe (to be) dì
rise (to) tsò, tsì tre
rise against s.o. (to) tsò dé ame nù
river tò, tɔsísì
road mò
rock kpè
roll over (to) mli
rough flatsa, flatsaa
round tegblé, tegblèe
round (solid objects) nogo, nogoo
run (to) fù du
run away (to) sì
runaway sìsìlá

S.
sack kotokù, golo
sadness núblanúì
salt dze
same ké
same as sɔ pé
sand ké
sandal afókpa
save s.o. (to) xɔ ná ame
saviour xɔlà
say (to) gblo nya
say sth. (to) bè nú, ke nú
say to s.o. (to) gblo ná ame
scatter (to) kaka dé
school nusrípì, sukù
<table>
<thead>
<tr>
<th>English</th>
<th>Wolof</th>
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<tbody>
<tr>
<td>school building</td>
<td>sukúxɔ</td>
</tr>
<tr>
<td>school days</td>
<td>sukúdeyi</td>
</tr>
<tr>
<td>school times</td>
<td>sukúdeyi</td>
</tr>
<tr>
<td>schooling</td>
<td>sukúdede</td>
</tr>
<tr>
<td>schoolmate</td>
<td>sukúhátí</td>
</tr>
<tr>
<td>sculptor</td>
<td>núkpalá</td>
</tr>
<tr>
<td>sculptor (wood)</td>
<td>atíkpalá</td>
</tr>
<tr>
<td>sculptor's workshop</td>
<td>núkpaʃé</td>
</tr>
<tr>
<td>sea</td>
<td>fu, tɔ</td>
</tr>
<tr>
<td>search s.o. (to)</td>
<td>dĩ ame</td>
</tr>
<tr>
<td>search sth. (to)</td>
<td>dĩ nú</td>
</tr>
<tr>
<td>seated (to remain)</td>
<td>nɔ anyí</td>
</tr>
<tr>
<td>second (of a minute)</td>
<td>aqabaʃɔɔ</td>
</tr>
<tr>
<td>see sth. (to)</td>
<td>kpɔ nú</td>
</tr>
<tr>
<td>seed</td>
<td>núkú</td>
</tr>
<tr>
<td>sell sth. (to)</td>
<td>dzrɔ nú</td>
</tr>
<tr>
<td>seller</td>
<td>dzrálá, núdzrálá</td>
</tr>
<tr>
<td>send s.o. (to)</td>
<td>dɔ ame</td>
</tr>
<tr>
<td>separate (to)</td>
<td>klɔ</td>
</tr>
<tr>
<td>servant</td>
<td>sábɔ́lá</td>
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<tr>
<td>serve s.o. (to)</td>
<td>sábɔ́ ame</td>
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<tr>
<td>serve sth. (to)</td>
<td>sábɔ́ nú</td>
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<tr>
<td>serve s.o. a drink (to)</td>
<td>ku aha ná ame</td>
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<tr>
<td>set a date (to)</td>
<td>dɔ ñkeke</td>
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<tr>
<td>set a day (to)</td>
<td>dɔ ñkeke</td>
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<td>set a fire (to)</td>
<td>dɔ dzɔ</td>
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<tr>
<td>set s.o. on a journey (to)</td>
<td>dɔ mɔ ame</td>
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<tr>
<td>seven</td>
<td>adrɛ</td>
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<td>seventeen</td>
<td>wúadrɛ</td>
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<td>seventy</td>
<td>bláadrɛ</td>
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<td>shape</td>
<td>nɔnɔme</td>
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<td>share sth. (to)</td>
<td>mã nù</td>
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<td>sharpen sth. (to)</td>
<td>nyrɛ nù</td>
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<td>shed tears of joy (to)</td>
<td>fa dzidɔví</td>
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<tr>
<td>sheep</td>
<td>alɛ</td>
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<td>sheep pen</td>
<td>alɛkpɔ́</td>
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<td>shine (to)</td>
<td>vu</td>
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<td>ship</td>
<td>tɔdzívú</td>
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<td>shoe</td>
<td>afɔkpa</td>
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<tr>
<td>shoot (to)</td>
<td>da tɔ</td>
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<td>shop</td>
<td>fiásɛ</td>
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<td>shopkeeper</td>
<td>fiásemenɔlá</td>
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<td>shore</td>
<td>futa, funu</td>
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<td>short</td>
<td>kpuì</td>
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<td>short (to be)</td>
<td>kpuì</td>
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<td>shorts</td>
<td>atákpuì</td>
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<td>shoulder</td>
<td>abɔtɔ́</td>
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<td>shoulder (left)</td>
<td>miabɔtɔ́</td>
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<tr>
<td>shoulder (right)</td>
<td>nùqusibɔtɔ́</td>
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<td>shout (to)</td>
<td>dɔ yli</td>
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<td>show sth. (to)</td>
<td>fiá nù</td>
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<td>show interest in s.o. (to)</td>
<td>tɔɔ dɔ le ñe ame</td>
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<tr>
<td>sick (to be)</td>
<td>làmə gbɔ́, lɛ dɔ</td>
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<td>sick person</td>
<td>dɔlɛlå, dɔnc</td>
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<td>sickness</td>
<td>dɔlɛlɛ́</td>
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<tr>
<td>side</td>
<td>gbɔ́</td>
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<tr>
<td>sight</td>
<td>núkpɔkpɔ́</td>
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<tr>
<td>sin</td>
<td>vɔ́</td>
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<tr>
<td>since then</td>
<td>tɔɔ yɛmáyi</td>
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<tr>
<td>sing (to)</td>
<td>dzi ha</td>
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<tr>
<td>Sir</td>
<td>Afétɔ́</td>
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<tr>
<td>sister</td>
<td>nɔví</td>
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<tr>
<td>site of escape</td>
<td>sisifè, sífè</td>
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six  adé
sixteen  wúíadé
sixty  bláadé
slave (female)  kosi
slave (male)  klúví
slaughter sth. (to)  tso nú
sleep (to)  dɔ alɔ
sling sth. on the neck (to)  ku nú  kɔ
small  sɔe, vié
small (to be)  sɔe
smell sth. (to)  vè nú
smell at sth. (to)  vè nú se
smelling (v.n.)  vevé sese
smile (to)  ko alágbónúí
smooth  ɔzrɔ̃, ɔzrɔ̃e
smooth (to be)  ɔrɔ
snake  da
so  álé
socks  afɔwui
softly  bɔbɔ́
soft (to be)  bɔbɔ́
soldier  asráfo
some  ádewó
some day  ṅkeke ádé
something  nú, náné
sometimes  yeádewóyi
son  viŋútsuví
soon  fifiá
sort of  fomeví
sorts of  vovoovo, vovoovowó, vovoovowó
south  dzíehè
speak (to)  fo nu
speak out (to)  kɔ gbe dzǐ
speak up (to)  kɔ gbe dzǐ
spear  akplɔ
special  tôxe
spectacles  gaŋkúí
spirit  gbɔgbɔ
spirit (evil)  gbɔgbɔvɔ́
splendid (to be)  nyó tɔ
spoil sth. (to)  gblé nú
spoilt  gbégblé
go (to)  gb, gblé
spoon  gatsí
spouse  srɔ
spread over (to)  kaka ɗé
stand still (to)  tɔ
stand up (to)  tsɔ, tsí tre
star  yletívì
start a journey (to)  dze mọ
stay (to)  nɔ (only in Past)
stay at s.o.’s place (to)  dze ame gbọ
stay with s.o. (to)  dze ame gbọ
steal (to)  fi fì
still  ga-
stinch  vevé
stink  vevé
stink (to)  vɛ
stomach  đôme, fome
stomach ache (to have)  đôme le ame ɖuní
stone  kpé
stool  zikpui
stop (to)  tɔ
store  fiásé
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<td>storekeeper</td>
<td>fiásémenolá</td>
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<td>storm</td>
<td>ahoĩ</td>
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<td>story</td>
<td>nùtínya</td>
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<td>street</td>
<td>ablò</td>
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<td>strike sth. (to)</td>
<td>fo nú</td>
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<td>strong</td>
<td>sêsé</td>
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<td>strong (to be)</td>
<td>sè</td>
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<tr>
<td>student</td>
<td>sukúví, núsrílá, sukúdelá</td>
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<tr>
<td>studio (of a painter)</td>
<td>nútáfẹ</td>
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<td>study</td>
<td>núsrírá</td>
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<td>succeed (to)</td>
<td>kpọ dzídzedze</td>
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<td>success</td>
<td>dzídzedzekpọkpọ</td>
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<td>suddenly</td>
<td>kásìá</td>
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<td>sugar</td>
<td>súkli</td>
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<td>suicide</td>
<td>amedókuiwuu</td>
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<td>summon s.o. (to)</td>
<td>sámá ame</td>
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<td>summons</td>
<td>sáma</td>
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<td>sun</td>
<td>ñdọ</td>
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<td>Sunday</td>
<td>kwasídá</td>
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<td>sunshine</td>
<td>ñdɔvuuu</td>
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<td>sure about sth. (to be)</td>
<td>kà dẹ nú dzí</td>
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<td>surely</td>
<td>títúnítú</td>
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<td>surface</td>
<td>dzí, fo, ñgã, ñkúme, ñú, ñútí, tɔfo</td>
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<td>surpass s.o. (to)</td>
<td>wú ame</td>
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<td>surpass sth. (to)</td>
<td>wú nú</td>
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<td>swallow (to)</td>
<td>mi nú</td>
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<td>sweep sth. (to)</td>
<td>kplọ nú</td>
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<td>sweet</td>
<td>víví</td>
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<td>swim (to)</td>
<td>fũ tsi</td>
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<td>swimmer</td>
<td>tsifúlá</td>
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<td>swimming</td>
<td>tsifúfú</td>
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<td>swimming pool</td>
<td>tsifúfẹ</td>
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<td>swine</td>
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<td>T.</td>
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<tr>
<td>table</td>
<td>kplọ</td>
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<tr>
<td>table (on which one works)</td>
<td>dɔwɔkplọ</td>
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<td>tablet</td>
<td>atíkekóé, atíkefofoe, atíkekúí</td>
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<td>take sth. (to)</td>
<td>tsọ nú</td>
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<tr>
<td>take a bath (to)</td>
<td>le tsi</td>
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<td>take a receipt (to)</td>
<td>xo agbañé dẹ fe dzí, xo fedźígbalẹ</td>
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<td>take a seat (to)</td>
<td>xo anyí</td>
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<td>take a walk (to)</td>
<td>dji tsa</td>
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<td>take away sth. (to)</td>
<td>tsọ nú yi</td>
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<td>take care of sth. (to)</td>
<td>kpọ nú dzí</td>
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<td>talk</td>
<td>nufọfo</td>
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<td>talk (to)</td>
<td>fo nu</td>
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<tr>
<td>tall</td>
<td>kókó</td>
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<tr>
<td>tall (to be)</td>
<td>kọ</td>
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<td>tasteless</td>
<td>yaa</td>
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<tr>
<td>teach sth. (to)</td>
<td>fiá nú</td>
</tr>
<tr>
<td>teacher</td>
<td>núfíálá</td>
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<td>tell (to)</td>
<td>bɔ na, gbọ na</td>
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<td>tell s.o. (to)</td>
<td>gbọ ná ame</td>
</tr>
<tr>
<td>tell s.o. to do sth. (to)</td>
<td>dọ nú ná ame</td>
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<td>ten</td>
<td>ewó</td>
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<tr>
<td>test sth. (to)</td>
<td>dọ nú kpọ</td>
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<tr>
<td>thank s.o. (to)</td>
<td>dà akpé ná ame</td>
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<td>thanks</td>
<td>akpé</td>
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<tr>
<td>that (demonstrative)</td>
<td>mà</td>
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<td>that (conjunction)</td>
<td>bëna, bë</td>
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<td>that day</td>
<td>gbemágbe</td>
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<td>that time</td>
<td>yemáyi</td>
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</table>
that yonder keme
thief fi
then ékemá, tete
there afímá, afímè
therefore éyatà
these siawó
thick titří
thick (to be) tri
thief fiafi, fiafitó, fifilá
thing nú
think (to) bu támé, dè súsú
thinking támébubu
thirst tsikó, tsikówuame
thirsty (to be) tsikó wu ame
thirteen wúíetó
thirty bláetó
this sia
those máwó
those yonder kemewó
though tógbó bẹ
tought támébubu
thousand akpé
three etó
throw a net (to) da asabú
through tó
through s.o. tó ame dzí
throw s.o. out of the house (to) dè ame dè xéxé
Thursday yáwóqá
tie sth. (to) blá nú
tied (to be) blá
till vásédé
time yeyíyí
times (in multiplication) tefé
times of joy dzidzğiwó
times of suffering fukpényiwó
tinned fish gomelà
tinned meat gomelà
tired (to be) dèdji té (ame) ñú
tiredness dèdjęameñú
to ná
today égbè
together (to be) fo fú
tomorrow etsó
too ákpá, há
top tá
touring car tsadívú
towards lọfo
town du
trader asitsalá
train kétéke
travel mázó
travel (to) zá mó
travel by a vehicle as a passenger (to) dò vú
travel through (to) zá mó tó, tó
treat s.o. (to) da gbé le ame ñú, wó atíke ná ame
tree atí
trek mázó
trousers atádidi, atáwui
track agbatsóvú
truly nyatefétòe, vavá
trust in s.o. (to) dò dzí dè ame ñú
truth nyatefé
truthfully nyatefétòe
try (to)  dze agbagbá
try sth. (to)  dô nú kpó
Tuesday  brádqá
turn (to)  tró
turn to sth. (to)  tró dé nú ŋú
turn out well for s.o. (to)  dze édzí ná ame
twelve  wúieve
twenty  blaeve
twinkle of an eye  aḑabafofo
two  eve

very good (to be)  nyò tà
vicinity of  lṣọ
village  kójé
visit s.o. (to)  kpó ame dá, srã ame kpó
visit a place (to)  de tefé
voice  gbe
Volta Lake  Amutá

W.
waist  ali
walk (to)  zɔ
wall  gli
wander about (to)  tsa
want sth. (to)  dî nú
wares  adžínú
wash sth. (to)  nya nú
watch sth. (to)  lè ŋkú dé nú ŋú
water  tsi
way  mó
weather  yàme
wealthy person  kesinotó
Wednesday  kúdqá
weed sth. (to)  ŋló nú
week  kwasídá
weep  (to)  fa aví
weep bitterly (to)  fa aví vévíé
weight  kpekpeme
well  nyúié
west  yetóqójé
what (interrogative pron.)  núka
what (relative pron.) si
when ési, né
where afika
which (relative pronoun) núsi, si
white yí, yié
white man yevú
white person yevú
who (interrogative pronoun) ameka
who (relative pronoun) amési, si
whole kátá, blíbo
why nukatá
wide kekê
wife asi, srönyánu, srõ
window fésre
wish didí
wish sth. (to) dí nú
with kplé
within me
wither (to) yrɔ
within the body lâme
without exception siáá
without sin (to be) kɔ
witness ṃasefó
witness sth. (to) nɔ nú tefé
woman nyónu
women's dress nyónuwũ
wood atí
word nya
word of advice núxlɔmenya
work dɔ
work (to) wɔ dɔ
work out a problem (to) bu akónta

worker dɔwɔ lá
world xéxéme
worship s.o. (to) súbó ame
worship sth. (to) súbó nú
worshipper súbólá
write sth. (to) nã nú
wrong vɔ
wrong (to be) gblɛ

Y.
yam te
year fe
yearn for sth. (to) dí nú vévîe
yes ê
yesterday etsɔ
yield profit (to) ṃe ví
Yorubaland Anagónyígbá
young man ḃekákpui
young woman ḃetugbuí
younger brother tsɛ
younger one ḃevítɔ
younger sister foɛ
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