

BASIC EWE

FOR FOREIGN STUDENTS

Simon Wellington Dzablu-Kumah

Revised and edited by

Ulrike Claudi & Johannes Ayao Ossey

PREFACE

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

CONTENTS

A note on tone and orthography	1
---------------------------------------	---

LESSON I

1. The definite article	4
2. The predication of qualities: stative verbs	4
3. How to ask questions	7
4. How to express negation	8

LESSON II

1. The adverb	11
2. Another way of asking questions	13
3. Adverbs in negations	14

LESSON III

1. The formation of the Plural	17
2. The numerals	19
3. The predication of actions: dynamic verbs	20
4. Qualifying nouns with adjectives derived from stative verbs	21
5. Other ways of deriving attributive adjectives from stative verbs	23
6. The comparison of qualities	25
7. The nominalization of adjectives	26
8. Drill in questions and answers	28

LESSON IV

- | | |
|--|----|
| 1. The indefinite article | 30 |
| 2. Demonstrative adjectives | 31 |
| 3. Two ways of 'being': <i>nyě</i> and <i>le</i> | 32 |
| 4. The negation of <i>nyě</i> and <i>le</i> | 36 |

LESSON V

- | | |
|---|----|
| 1. The Subject pronouns | 38 |
| 2. The Object pronouns | 41 |
| 3. The logophoric pronouns | 44 |
| 4. Postpositions | 45 |
| 5. Drill in questions, answers, and negations | 49 |

LESSON VI

- | | |
|---|----|
| 1. The Past tense (Aorist) | 51 |
| 2. Transitive and intransitive verbs | 52 |
| 3. The Progressive aspect | 57 |
| 4. Drill in questions, answers, and negations | 59 |

LESSON VII

- | | |
|--|----|
| 1. Pronominal Objects with the Progressive aspect | 62 |
| 2. Expressions with <i>kpɔ</i> 'once' and <i>kpɔ ... o</i> 'never' | 64 |

LESSON VIII

- | | |
|--|----|
| 1. The Ingressive aspect | 67 |
| 2. Questions and answers in the Ingressive | 70 |
| 3. Negation of the Ingressive aspect | 73 |

LESSON IX

1. More about adjectives 77
2. More about the verb *no* 80
3. Simple questions with *dě* or *dé* 83

LESSON X

1. The absolute forms of the personal pronouns 86
2. Emphazising nouns 88
3. Double questions 90

LESSON XI

1. Attributive Possession: The “Genitive” 94
2. Possessive pronouns preceding the possessed 97

LESSON XII

1. Possessive pronouns following the possessed 102
2. The nominalization of possessive pronouns 106
3. Questions with *nénié?* ‘how much/many?’ 109

LESSON XIII

- Predicative possession: ‘to have’ 111

LESSON XIV

1. The Imperative 118
2. Some notes on *nǎ/ná* 122

LESSON XV

- | | |
|------------------------|-----|
| 1. The Habitual aspect | 127 |
| 2. Relative pronouns | 131 |

LESSON XVI

- | | |
|--|-----|
| 1. The Future tense | 136 |
| 2. The unknown or uncertain subject: The “Passive” | 141 |

LESSON XVII

- | | |
|---------------------------------------|-----|
| 1. The reflexive pronouns | 143 |
| 2. The reciprocal pronouns | 146 |
| 3. The derivation of nouns from verbs | 150 |

VOCABULARY EWE – ENGLISH 155

VOCABULARY ENGLISH – EWE 179

SELECTED BIBLIOGRAPHY 203

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’	:	así ‘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 → **mě** ‘you (sg.) ... not’

ná + è → **nê** ‘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:

ablǎ ‘street’

tǎ ‘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:

a, A	f, F	i, I	o, O	u, U
b, B	ɸ, Ɔ	k, K	ɔ, Ɔ	v, V
d, D	g, G	l, L	p, P	ʋ, Ɔ
ɖ, Ɔ	ɣ, Ƴ	m, M	r, R	w, W
e, E	h, H	n, N	s, S	y, Y
ɛ, Ɛ	x, X	ŋ, Ɔ	t, T	z, Z

All vowels occur also nasalized, marked with a tilde : ã, ã, ã, ã, õ, õ, ã.

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

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

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 <u>lá</u>	atí <u>á</u>	' <u>the</u> tree'
xɔ́ <u>lá</u>	xɔ́ <u>a</u>	' <u>the</u> house/building'

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 <u>kɔ́</u>	or	atí <u>á</u> <u>kɔ́</u>	'the tree <u>is tall</u> '
mó lá <u>didi</u>	or	mó <u>á</u> <u>didi</u>	'the way <u>is long</u> '

Vocabulary

didi	to be long
lolo	to be big/large/fat
kɔ́	to be tall/high
kpui	to be short/low (in height, length, or time)
sě	to be strong/hard/difficult
bɔbɔ	to be soft/low/easy
fã	to be cold/cool

tri	to be thick
xɔ dzo	to be hot (“to receive fire”)
sɔgbɔ	to be enough/many
keke	to be broad/wide
nyɔ	to be good/beautiful/nice
sɔe	to be little/small/few
xǎxá	to be narrow
xáxé	narrow
gblě	to be bad/wrong/spoiled
atí	tree, wood
náke	firewood
tsi	water
agble	farm
ga	metal, money
ame	person
fésre	window
mó	way, road, path
xɔ	house, building
táflo	board
yé	chalk, white clay
akɔɖú	banana
kpé	stone, rock
adidó	baobab
vɔtrú	door
kplɔ̃	table
ablegɔ	chair
agbalě	book, paper, letter
zikpui	stool
ě	yes
ao, o	no
mé- ... o	not
xeví	bird

Exercise I-1: Read

1. Atí lá kó.
2. Mṣá didi.
3. Agbleá lolo.
4. Tsi lá fá.
5. Ga lá xɔ dzo.
6. Amea sé.
7. Fésrea keke.
8. Mṣ lá xáxé.
9. Xevíla nyó.
10. Akɔɖúá bɔbɔ.
11. Ame lá kpui.
12. Xɔ lá kó.
13. Uɔtrúá keke.
14. Kpé lá sé.
15. Adidóá tri.
16. Nákea sɔgbɔ.
17. Táflɔa keke.
18. Yé lá bɔbɔ.
19. Kplɔ́ lá kpui.
20. Ablegó lá gblé.
21. Zikpui lá sɔe.

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 kóá?	‘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 kóá?	Ẽ, atí lá kó.
‘Is the tree tall?’	‘Yes, the tree is tall.’

Agblea loloa?	Ẽ, 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 <u>métri</u> o. | ‘The baobab is <u>not</u> thick.’ |
| Agbalẽ lá <u>ményó</u> o. | ‘The book is <u>not</u> good.’ |

Exercise I-5: Read

1. Xɔ lá mékɔ o.
2. Zea mélolo o.
3. Gasó lá mésé o.
4. Abatía mékeke o.
5. Avɔa métri o.
6. Akɔɖí lá mébɔɔ o.
7. Kpé lá mésé o.
8. Ame lá mékpui 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. Uotrúá mékó o.
 10. Náke lá mésɔgbɔ o.
 11. Kplɔ́ lá mékeke o.
 12. Gliá métri o.
 13. Agble lá mélolo o.
 14. Ablegó lá mégblé o.
 15. Kétéke lá médidi o.
 16. Đeví lá mésé o.
 17. Avɔa mékeke o.

Vocabulary

gasó	bicycle (“metal horse”)
ɖeví	child
avɔ́	cloth, material
agbǎ	plate
kétéke	train
abatí	bed
zě	pot
gazé	metal pot
gli	wall

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 <u>ɲútó</u>.	‘The farm is <u>very</u> big.’
Móá didi <u>ákpá</u>.	‘The way is <u>too</u> long.’

Vocabulary

ɲútó	very
ákpá	too
kón	extremely, really, indeed
kénkén, pétée	completely, entirely, altogether
ázó	now, finally
kúráá	rather, quite, fairly
tútú(ú)tú	exactly, definitely, surely
vávã	truly, really, honestly
nyúi	good, beautiful, nice (attr.)
nyúíé	good, beautiful, nice (pred.); well, beautifully, nicely
hadé o	not yet

² This does not mean that ideophones are unimportant. These onomatopoeic, 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 ñútó.
2. Mǎ́ dídí ákpá.
3. Agblea lolo kón.
4. Tsi lá fá ázǎ́.
5. Ga lá xɔ dzo kúráá.
6. Amea sɛ́ vávǎ́.
7. Fésrea keke nyúíé.
8. Mǎ́ lá xáxé vávǎ́.
9. Xeví lá nyó ñútó.
10. Akɔ́dúá bɔbɔ kénkén.
11. Ame lá kpui kón.
12. Xɔ lá kó ñútó.
13. Uɔ́trúá keke ákpá.
14. Kpé lá sɛ́ vávǎ́.
15. Adidóá tri tútútú.
16. Nákea sɔgbɔ ákpá.
17. Ablegó lá gblé́ pétéé.
18. Kplǎ́ lá kpui kón.
19. Yé lá bɔbɔ nyúíé.
20. Zikpui lá sɔe kúráá.
21. Táfloa keke nyúíé.

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 *áléké ... le?* ‘how is ...?’

E.g.:

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

Xɔ lá kɔ ɣútɔ. ‘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. ɔɔtrú
12. náke
13. kplɔ̃
14. ablegó
15. zikpui
16. adidó

Vocabulary

éye	and
kplé	and, with
gaké	but

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 *ɲútɔ̃*, *vávã*, and *ázɔ̃* 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 ñútó.	‘The tree is very tall.’
Adidóá tri vávǎ.	‘The baobab is truly thick.’
Tsi lá fá ázǎ.	‘The water is now cold.’

NEGATIVE

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

Exercise II-5: Read the following

1. Atí lá mékó tútútú o.
2. Mǎá médidi ákpá o.
3. Agblea mélolo kón o.
4. Amea mésé tútútú o.
5. Tsi lá méfá haǎé o gaké ga lá fá kúráá.
6. Fésrea mékeke nyúíé o, gaké vǎtrúá kó ñútó.
7. Kpé lá mésé tútútú o, éye yé lá mébǎbǎ nyúíé o.
8. Nákea méǎgbǎ ákpá o.
9. Kplǎ lá mékpui kúráá o, éye ablegó lá mégbǎlé pétéé o.
10. Amea mésé kón 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 ñútó oa? Ë, atí lá kó ñútó.
Ao, atí lá mékó tútúútú³ o.

Móá médidi ákpá oa? Ë, móá didi 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.:

atí	atí<u>wó</u>	‘trees’
xɔ	xɔ<u>wó</u>	‘houses’
ɲútsu	ɲútsu<u>wó</u>	‘men’

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

atí	atí<u>áwó</u>	‘the trees’
xɔ	xɔ<u>áwó</u>	‘the houses’
ɲútsu	ɲútsu<u>áwó</u>	‘the men’

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

ayi	‘beans’	
azĩ	‘nuts’	
móli	‘rice’	
blĩ	‘corn, maize’	
wó	‘flour’	
tsi	‘water’	
dze	‘salt’	... etc.

If collective nouns take the Plural morpheme the pluralized noun may refer to different kinds of the respective substance, e.g. *ayiwó* 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.:

atí eve	‘two trees’
xeví ewó	‘ten birds’
nyónu etĩ	‘three women’

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 etãawó	‘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

te	yam
abólo	bread
núfíálá	teacher
sukúví	pupil, student
kokló	hen, fowl
koklózi	egg (of a hen)
azi	egg
ɖa nú	to cook something
fle nú	to buy something (anything but liquids)
dze nú	to buy something (a liquid)
dzrã nú	to sell something
nya nú	to wash something (cloth)
dzi ha	to sing
fíá nú	to show/teach something
tso nú	to cut/fell something (e.g. tree); to slaughter something
tso	to be interrupted
káké	a bit, a piece of
Kɔsí	name for a male born on Sunday
Akósúá	name for a female born on Sunday

2. The numerals

1	ɖeká	6	adé
2	eve	7	adré
3	etɔ̃	8	enyí
4	ene	9	asíéke
5	atɔ́	10	ewó
11	wúíɖeké	16	wúíadé
12	wúíeve	17	wúíadré
13	wúíetɔ̃	18	wúíenyí
14	wúíene	19	wúíasíéke
15	wúíatɔ́	20	bláeve (bláave)

From eleven to nineteen, the word *wúí* is employed. It is interesting to note that *wúí* is a contraction of *ewó* ‘ten’. Therefore, *wúíɖeké* ‘11’ actually means *ewó-ɖeká* “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*.

21	bláeve vɔ̃ ɖeké	26	bláeve vɔ̃ adé
22	bláeve vɔ̃ eve	27	bláeve vɔ̃ adré
23	bláeve vɔ̃ etɔ̃	28	bláeve vɔ̃ enyí
24	bláeve vɔ̃ ene	29	bláeve vɔ̃ asíéke
25	bláeve vɔ̃ atɔ́		

For ‘twenty-one’ the Ewes say *bláeve vɔ̃ ɖeké*. The expression *vɔ̃* means ‘over’, *bláeve vɔ̃ ɖeké* therefore means ‘twenty over by one’.

30	bláetɔ̃	70	bláadré
40	bláene	80	bláenyí
50	bláatɔ́	90	bláasíéke
60	bláadé		

100	alafá	ḍeká	
200	alafá	eve	
300	alafá	et̄	
400	alafá	ene	etc.
1000	akpé	ḍeká	
2000	akpé	eve	etc.

The word *alafa* is borrowed from the Arabic word *alf*.

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. Ȩútsuwó tso atíwó.
2. Ȩútsu at̄ tso atí blá ene v̄ eve.
3. Ȩútsu at̄áwó tso atí bláeneáwó.
4. Nyónuwó ḍa te.
5. Nyónu eveawó ḍa móli lá.
6. Ame eneawó fle zěáwó.
7. Kɔsí fle wó, éye Akósúá dze ami.
8. Kɔsí fle te at̄áwó éye Akósúá fle koklówó.
9. Nyónuawó nya av̄ adr̄.
10. Súkúvíáwó dzi hawó.
11. Súkúví asíéke dzi ha et̄.
12. Akósúá fle koklóziwó, éyè Kɔsí dzrá aziwó.
13. Núfíálá lá fíá ha adr̄áwó.

-
14. Akɔsúa dzrá nákwó éye Kɔsí fle gasó.
 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.
12. Akɔsua bought eggs and Kɔsi sold groundnuts.
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’
tsi lá fá	‘the water is cold’
tsi fáfá lá	‘the cold water’
xɔ lá lolo	‘the house is big’
xɔ lolõ lá	‘the big house’

If there are more than one qualifying word, all follow the noun:

atí kókó lolō lá
xɔ lolō didi 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:

Men fell the big tall trees.
ŋútsuwó tso atí kókó lolōáwó.

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

atí kókówó ‘tall trees’
nyónu lolōwó ‘fat women’

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

ŋútsuwó tso atí kókó lolōwó

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

atí kókó adé ‘six tall trees’
nyónu lolō ewó ‘ten fat women’

but

atí kókó adéáwó ‘the six tall trees’
nyónu lolō ewóáwó ‘the ten fat women’

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.

	VERB	ATTRIBUTIVE ADJECTIVE	
(1)	kǔ	kókó	‘high, tall’
	sě	sésé	‘strong, hard, difficult’
	fǎ	fáfá/fáfé	‘cold, cool’
(2)	gblě	gbégblé	‘spoiled, bad, wrong’
	glǔ	gógló	‘crooked, winding’
	tri	titrĩ	‘thick’
(3)	lolo	lolǒ	‘big, large, fat’
	didì	didĩ	‘long’
	keke	kekě	‘broad, wide’
	xǎxá	xáxá/xáxé	‘narrow’
	bǒbǒ	bǒbǒe/bǒbǒ	‘soft’
(4)	sǎe	sǎě	‘small, little’
	kpuì	kpuĩ	‘short, low’
(5)	nyǒ	nyúí (from nyóé)	‘nice, beautiful’

Note:

- In groups (1) and (2), all the adjectives are derived from one-syllabled 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-syllabled 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

mu	to fall (standing object)
no nú	to drink something
ɖu nú	to eat, to bite something
vu nú	to open something
tǔ nú	to close something
xɔ nú	to receive something
ɲě nú	to break something

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 kénkén.
7. Xeví ene ɖu abólo káké eve.
8. ɲútsu séséáwó tso adidó titrĩ etõ.
9. Mó didĩ lá xáxá ɲútó.
10. Uɔtrú kekéáwó vu.
11. Fésre sɔě eve vu.
12. Agble lolóáwó nyó kón.
13. Kɔsí fle te loló enyí, éye Akósúá dze ami.
14. Zikpui sɔěáwó nyó, gaké ablegó loló adréáwó gblé pétée. Ablegáwó ɲé.

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. Kɔdzo 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:

Atíglínyi lolo. ‘The elephant (as such⁴) is big.’

Atíglínyi lolo wú to. ‘The elephant (as such) is 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 *wú* can also be used without a following Object:

Atíglínyi <u>tri wú</u>.	‘The elephant <u>is thicker</u> .’
Ŋútsu lá <u>kpui wú</u>.	‘The man <u>is shorter</u> .’

The superlative degree is expressed by the addition of the phrase *wó kátá* ‘all, all of them’, to the comparative:

Atíglínyi <u>lolo wú wó kátá</u>.	‘The elephant (as such) <u>is bigger than all of them/is the biggest</u> .’ (lit. “Elephant is big, surpasses them all.”)
--	--

Ŋútsu lá <u>kpui wú wó kátá</u>.	‘The man <u>is shorter than all of them/is the shortest</u> .’ (lit. “The man is short, surpasses them all.”)
---	--

7. The nominalization of adjectives

The particle *to* may be used to nominalize an adjective:

lolö	→ lolöto	‘the big one’
titrí	→ titríto	‘the thick one’
kókó	→ kókóto	‘the tall/high one’

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

to lolöto	‘the big buffalo’
to lolöto wú	‘the bigger buffalo’
to lolöto wú wó kátá	‘the biggest of all the buffalos’

Vocabulary

wũ nú/ame	to surpass something/someone
atíglínyi	elephant
to	buffalo
nyě	to be (something)
le	to be (somewhere)
kpuĩto	the short/low one
lolõto	the big one
kekẽto	the broad/wide one
Kɔdzó	name for a male born on Monday

Exercise III-5: Read

1. Atí lá kó wú xɔa? Atí lá kó wú.
2. Ga lá xɔ dzo wú kpé eveawó.
3. Ga lá xɔ dzo wú wó kátá.
4. Kɔsí kókótɔ sé ñútɔ.
5. Ñútsu kókótɔ ðu bli, éye nyónu kpuĩto ðu abólo.
6. Uɔtrú kekẽto mésé kúrää o, sɔẽto sé wú.
7. Adzóá ðu abólo lá wú Akósúá.
8. To tri ñútɔ, gaké atíglínyi tri wú.
9. Kɔdzó sé wú Kɔsí, Akósúá kplé Adzóá. Kɔdzó nyé sésẽto.
10. Nyónuawó dzi ha wú ñútsuawó.

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 Kɔdzɔ is stronger than Kɔsi, Akɔsua and Adzoa. Kɔdzɔ is the strongest.
 10. The women sang better than the ten men.

8. Drill in questions and answers

Vocabulary

vã	to come
yi	to go
tsõ	to come from
tsó	from (preposition)
dzõ	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. Ɔútsu sésé lá dzó ázǎa?
 6. Kɔdzó kplé Adzóa de Kpálíme xóxóa?
 7. Adzóa ɔu akɔɔú bɔbɔe adréáwó pétééa?
 8. Akósúá gbɔ tsó aféa?
 9. Sukúví adé tsó Peki, éye asíéke tsó Kpándo váváa?
 10. Nyónu lolɔ átsǎáwó de Kpalímea?

Exercise III-8: Translate into Ewe

1. Has Kɔdzɔ come now? No, Kɔdzɔ has not yet come.
2. How is Keta? Is Keta very big? Is Keta bigger than Lome? Keta is big, but Lome is bigger.
3. Has the strong man left for Peki? No, the strong man has not yet left.
4. Have the six women been to Kpando? Yes, the six women have been to Kpando.
5. Kɔdzɔ comes from Kpalíme, and Akɔsua comes from Peki.
6. Has Kɔsi returned? Yes, Kɔsi 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 *ǎé* (being a shortened form of the numeral ‘one’). The element *ǎǎé* is written as a separate word and must be placed next to the noun it determines.

amea	‘the person’
ame ǎǎé	‘a person, a certain person’
atía	‘the tree’
atí ǎǎé	‘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 <u>a</u> table.
What is this?	This is <u>a</u> chair.
What is this?	This is <u>an</u> elephant.

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

Núka nyé ésia?	Ésia nyé <u>xɔ</u>.
‘What is this?’	‘This is (a) <u>house</u> .’
Núka nyé ésia?	Ésia nyé <u>kplí</u>.
Núka nyé ésia?	Ésia nyé <u>ablegɔ</u>.

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

Atí <u>ǎǎé</u> mu.	‘ <u>A certain</u> tree has fallen.’
Kɔɔzo kpɔ ɲɔtsu <u>ǎǎé</u>.	‘Kɔɔzo saw <u>a certain</u> man.’
Adzóá fle azi <u>ǎǎé</u>.	‘Adzóá bought <u>a certain</u> egg.’

The Plural *-wó* of the noun determined is suffixed to the indefinite *áǰé*:

Atí <u>áǰéwó</u> mu.	‘ <u>Some</u> trees have fallen.’
Kɔdzó kpó ɲútsu <u>áǰéwó</u> .	‘Kɔdzó saw <u>some</u> men.’
Adzóá fle azi <u>áǰéwó</u> .	‘Adzóá bought <u>some</u> eggs.’

2. Demonstrative adjectives

The demonstrative adjectives are:

SINGULAR		PLURAL	
sia	‘this’	siawó	‘these’
má	‘that’	máwó	‘those’
keme	‘that over there’	kemewó	‘those over there’

The demonstrative adjective follows the noun to which it relates:

ǰeví sia	‘this child’
ǰeví siawó	‘these children’
xeví má	‘that bird’
xeví 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:

ɲútsuví nyúí sia	‘this good boy’
ɲútsu sésé kókó má	‘that tall strong man’
fésre kekě sésé máwó	‘those strong broad windows’

3. Two ways of ‘being’: *nyě* and *le*

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

The verb *nyě* means ‘to be something’:

Kɔ́sɪ <u>nyě</u> ɲútsuví.	‘Kɔ́sɪ <u>is</u> a boy.’
Akɔ́súá <u>nyě</u> nyónuví.	‘Akɔ́súá <u>is</u> a girl.’
Agble máwó <u>nyě</u> agble gáwó.	‘Those farms <u>are</u> large farms.’

It is important to note that *nyě* is generally transitive in its use, and is thus followed by an Object. To know when to use *nyě* correctly, it is worth remembering that *nyě* 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:

Kɔ́dzó <u>le</u> Lome.	‘Kɔ́dzó <u>is</u> in Lome.’
Akɔ́súá <u>le</u> affi.	‘Akɔ́súá <u>is</u> here.’
Ame lá <u>le</u> yibɔɔ.	‘The person <u>is</u> black.’
Ga lá <u>le</u> tɔ́yɔ́é.	‘The metal <u>is</u> pointed.’

Tsi dza <u>le</u> fié me.	‘Rain fell in the evening.’ (lit.: “Rain fell it <u>is</u> in the evening.”)
----------------------------------	--

Vocabulary

áǎé	a, a certain
áǎéwó	some
sia	this
siawó	these
má	that
máwó	those

keme	that yonder
kemewó	those yonder
ɲútsuví	boy
nyónuví	girl
yǎmevú	aeroplane
tɔdzívú	ship, boat
ɲdí	morning
ɲɔ	noon, midday; sun
fiē	evening
zǎ	night
fu	sea
yǎ	air
adelá	hunter
lǎ	animal, meat, flesh
dzatá	lion
avě	forest
du	town, village
tú	gun
da tú	to shoot a gun
xɔ asi	to be expensive/dear
ɖi	to be cheap/ripe
kǔ	to die
wu ame/nú	to kill someone/something
kpɔ ame/nú	to see someone/something, to look at someone/something
gǎ	big, large
afii	here
afíka?	where? (hist. <i>afí ka</i> ‘which place’) ⁵
afímá	there (hist. <i>afí má</i> ‘that place’)
ameka?	who? (hist. <i>ame ka</i> ‘which person’)
núka?	what? (hist. <i>nú ka</i> ‘which thing’)

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.

yibɔɔ	black (pred.)
tsyõe	to be pointed
té	underneath
gɔme	under
dzí	on
me	in
gbó	near, by the side of
há	also

Exercise IV-1: Read

1. Dzatá nyé lã sésé áǎǎ.
2. Dzatá má kú ɲǎ sia.
3. Adelá áǎǎ wu dzatá lá.
4. Kɔdzó kpó lã áǎǎ le affi.
5. Lã lá le atí lá gbó.
6. Tsi áǎǎ dza le zǎ me.
7. Núka Kɔsí kpó le xɔ lá me? Kɔsí kpó ga tsyõe áǎǎ le xɔa me.
8. Lome nyé du gǎ áǎǎ le Tógó.
9. Afika Kpálíme le? Kpálíme le Tógó.
10. Adzóá fle avǔ xɔ asi áǎǎ tsó Lome.
11. ɲútsu siawó kplé nyónu máwó ɖu móli le ɲɔɔ me.
12. Ameke nyé ésia? Ame sia nyé Akósúá. Akósúá nyé nyónuví nyúí áǎǎ.
13. ɲútsuví má nyé Kɔsí, éye ékeme nyé Kɔdzó.
14. Adelá sia fle tú nyúí áǎǎ tsó Kpándo. Tú lá ɖi ɲútó.
15. Yǎmevú eveawó le yǎ me, éye tɔdzívú máwó le fu 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. Kɔdzɔ has been to Lome. Kɔdzɔ 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 over there 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 Kɔdzɔ. Kɔdzɔ is a hunter. Kɔdzɔ 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.
3. Kɔsí nyé ɣútsuví.
4. Adzóá nyé nyónuví.
5. Kɔsí le affi.
6. Adzóá le Kéta.
7. Lome le Tógó.
8. Ě, avɔ lá nyó ɣútó.
9. O, Kɔdzó mégbɔ hadé o.
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 Kɔdzɔ under the big tree.

-
2. Who is Kɔdzo? Kɔdzo is that boy. Is Kɔdzo tall? No, Kɔdzo is not tall. Kɔdzo is a short person. The tall boy is Kɔsi. Kɔsi is taller than Kɔdzo. 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. Kɔdzo also sang a song. The two songs are beautiful, but Akɔsua sang better than Kɔdzo.

4. The negation of *nyě* and *le*

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

Akɔsúá ményé ɲútsuví o. ‘Akɔsua is not a boy.’

Kɔsí ményé nyónuví 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*:

Kɔdzó méle Kpálíme o. ‘Kɔdzo is not in Kpalime.’

Akɔsúá méle atíá 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.’

ɲútsua liia? ‘Is the man present?’

but ɲútsua le afímáa? ‘Is the man there?’

Exercise IV-5: Read

1. Adzóá ményé ɖeví o.
2. Adzóá méle Kpándo o.
3. Kpálíme ményé du gá o.
4. Kpálíme méle Ghána o.
5. Ményé Peki Akósúá yi o.
6. Akósúá méle affi o.
7. Akósúá mélii o.
8. Avɔ sia ményé avɔ nyúi o.
9. ŋútsu kókó lá ményé adelá o.
10. Adelá má méle atía té o.
11. Ményé dzatá Kɔdzó kpó le avě lá me o.
12. Akósúá ményé sukúví 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:

	SINGULAR	PLURAL
FIRST PERSON	mè- (nyè-)	mí- (míé-)
SECOND PERSON	è- (nè-)	mì- (mìé-)
THIRD PERSON	é- (wò-)	wó-

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.

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

mímévá o ‘we did not come’

mìmévá o ‘you (pl.) did not come’

Among the coastal dialect speakers of the Ewe language, the combination *mímé-* or *mìmé-* were shortened into *míé-* and *mìé-*. And as written Ewe is almost completely based on the Aɲɔ dialect, which constitutes the leading costal dialect, *míé-* and *mìé-* became the second words for ‘we’ and ‘you (pl.)’, respectively. The forms *míé-* and *mìé-* 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 nèḍu abólo ‘You come and (you) eat the
lá. bread.’

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:

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

The third person plural pronoun *wó-* is related to the Plural suffix *wó-*. 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:

<u>mè</u> yi	‘I went’	<u>mí</u> yi	‘we went’
<u>è</u> yi	‘you (sg.) went’	<u>mì</u> yi	‘you (pl.) went’
<u>é</u> yi	‘he/she/it went’	<u>wó</u> yi	‘they went’

Vocabulary

yǎ ame	to call someone
nǎ nú	to give (as a present)
nǎ ame	to give to someone
ná	for, to (preposition)
wɔ nú	to do something
wɔ dǎ	to work (“to do work”)
dǎ yí	to shout
sǐ	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 áǰé.
2. Abrá dzrá koklóziawó. Édzrá koklózi enyí.
3. Sukúvíawó yó núfíálá má. Wóyó núfíálá lá.
4. Èǰu nú éye nèno nú há. Èǰu núa? Núka nèǰu?
5. Éǰu blíá kénkén éye wòsí.
6. Mínya avǔ titrǐ eveawó nyúíé.
7. Mèná blǐ kokló siawó wóǰu.
8. To ade le affi. Wóle adidó lolo sia té.
9. Míwɔ dǔ ǰútó gaké míxɔ ga sɛe áǰé.
10. Mídó ǰlí ǰdí sia le sukú.
11. Èná agbalē Abrá gaké nèdzrá ǰé lá ná Kɔmla.
12. ǰútsu 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:

	SINGULAR	PLURAL
FIRST PERSON	-m	mí
SECOND PERSON	wò	mì
THIRD PERSON	-è	wó

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 <u>mì</u>.	‘I saw <u>you</u> (pl.).’
Èkpó <u>wó</u>.	‘You saw <u>them</u> .’
Ékpó <u>wò</u>.	‘He saw <u>you</u> (sg.).’
Wókpó <u>mí</u>.	‘They saw <u>us</u> .’

but <u>Mèkpóè</u>.	‘I saw <u>him/her/it</u> .’
Mìkpóm.	‘You (pl.) saw <u>me</u> .’

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* :

<u>ḍa</u> + <u>è</u>	→	<u>ḍε</u>	‘cook it’
<u>gba</u> + <u>è</u>	→	<u>gbε</u>	‘break it’
<u>nya</u> + <u>è</u>	→	<u>nyε</u>	‘wash it’

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

<u>Éḍu</u> + <u>è</u>	→	<u>Éḍuì</u>	‘He/she/it eats it.’
<u>Wu</u> + <u>è</u>	→	<u>Wuì</u>	‘Kill it!’
<u>Mi</u> + <u>è</u>	→	<u>Miì</u>	‘Swallow it!’
<u>Wófi</u> + <u>è</u>	→	<u>Wófiì</u>	‘They steal it.’

- When the verb ends in *-e* the double *ee* so produced is pronounced as [ii]:

ɲéè	‘break it’	is pronounced	[ɲî]
gbléè	‘spoil it’	is pronounced	[gblî]

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):

kplé + è	→	kplî	‘with him/her/it’
kplé + m	→	kplím	‘with me’

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

foè	‘to beat it’	is pronounced	[foì]
tóè	‘pound it’	is pronounced	[toì]

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

kpóè	‘see it’	is pronounced	[kpóɛ]
wɔè	‘do it’	is pronounced	[wɔɛ]
yóè	‘call him’	is pronounced	[yóɛ]

Vocabulary

ƒo 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
núɖuɖu	food
agbeli	cassava
ɲɔ nú	to write something
da	snake

kpě ame	to meet/invite someone
bě nú	to say something

Exercise V-3: Read

1. Mèyó Kɔmla. Mèyóè.
2. Núfíálá ɲlɔ nú kplé yé lá. Éɲlɔ nú kplíi.
3. Èkpó nyi eneawó. Èkpó wó.
4. Éyó wò éye nèvá.
5. Wófo mí, éye mífa aví.
6. Mèfle akɔdú lá éye mèd̄ui. Mèflee éye mèd̄ui.
7. Wóɔa agbeli lá. Wóɔɛ.
8. Míkó dzatá lá le avě lá me. Míkóè le afímá.
9. Mìyóm, éye mèvá wu da lá. Mèwui.
10. Nyónuawó ko ɲútsu lá. Wókoè ákpá.
11. Akósúá ɔa te lá. Éɔɛ.
12. Nyónuvíáwó fɔ nákeawó. Wófɔ wó.
13. Éwɔè kplím, mèvɔè kplíi, éye nèwɔè kplé wó.
14. Adzóá kpé ɔeví lá le xɔ má gbó. Èkpéè le xɔ lá gbó tútúútú.

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. Abrā 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. Kɔsi 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, feelings etc. are reported. There are two logophoric pronouns:

	SINGULAR	PLURAL
SECOND PERSON	yè	yèwó
THIRD PERSON	yè	yèwó

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:

Kofí bé <u>édz</u> ó.	‘Kofi said (that) <u>s/he (someone else than Kofi)</u> went away.’
Kofí bé <u>yèdz</u> ó.	‘Kofi said (that) <u>he (Kofi)</u> went away.’

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

èbé <u>yèdz</u> ó.	‘You (sg.) said (that) <u>you (sg.)</u> went away.’
mìbé <u>yèwódz</u> ó.	‘You (pl.) said that <u>you (pl.)</u> went away.’

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

Ama bé mèk <u>p</u> ó <u>yè</u> .	‘Ama said (that) I have seen <u>her (Ama)</u> .’
Ŋútsuawó bé <u>yèwó</u> mé <u>ḍ</u> u nú ha <u>ḍ</u> é o.	‘The men said (that) <u>they (the men)</u> did not yet eat.’
Akuwá bé Kofí <u>f</u> le awu yé <u>y</u> ě ná <u>yè</u> .	‘Akuwa said (that) Kofi bought a new chair for <u>her (Akuwa)</u> .’

4. Postpositions

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

<u>ENGLISH</u>	<u>EWE</u>
The bird is <u>on</u> the tree.	Xeví lá le atí lá <u>dzí</u> .
It is <u>in</u> the room.	Éle xɔ lá <u>me</u> .
Kɔdzó is <u>near</u> the cow.	Kɔdzo le nyi lá <u>gbó</u> .

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

me	in, inside, within	dzí	on; surface (horizontal; n.)
gbó	near, by the side of; side (n.)	megbé	behind, rear, after; back (n.)
ɲgɔ	in front of, on, ahead of; front, surface (of liquids; n.)	xa	by the side of, near to
fo	on; surface (n.)	nu	at; entrance, edge (n.)
dome	between, among, amidst	ɖome, gɔme, té	underneath, under
ɲúti, ɲú	at, on; surface (vertical; n.)	títína	in the middle of; centre (n.)
tó	at the edge of; edge (e.g. of a bank of a river) (n.)	tǎ	above, over, on top of; head (n.)
		ɲkúme	on, at; before; face, surface (of mirror, cloth, water) (n.)

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:

<u>ENGLISH</u>	<u>EWE</u>
It is <u>in front</u> .	Éle <u>ngɔ</u> .
It is <u>on the surface</u> of the water.	Éle tɔa <u>dzi</u> . or Éle tɔfo.

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

He came <u>out of</u> the wood.	Étsó avé lá <u>me</u> .
This comes <u>from</u> God.	Ésia tsó Mávú <u>gbó</u> .

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

Kɔsi is <u>in</u> Lome.	Kɔsí le Lome.
The boy is <u>in</u> America.	Ŋútsuví lá le Amérika.

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

le Eveme	'in the Ewe-speaking area'
le Dzámame	'in the German-speaking area'
le Blǔme	'in the Twi-speaking area'
le Éŋlésime	'in the English-speaking area'

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:

abótă	'shoulder' ("top of arm")
dzifó	'heaven' ("surface above")
xɔxónu	'courtyard'

However, a lot of nouns suffixed with *me* 'in', fall outside this rule:

nɔnɔme	‘form’	:	Mekpóe le nɔnɔme má <u>me</u> .
fome	‘family’	:	Wóle fome ɔeká <u>me</u> .
dzidzime	‘generation’	:	Le dzidzime sia <u>me</u> .

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

de	‘nativeland, homeland’	:	Wóyi wó de.	‘They went to their home- land.’
xéxé	‘outside, outdoors’	:	Éle xéxé.	‘He/she/it is outside/ outdoors.’ (<i>xéxéme</i> means ‘the world’)
afé	‘hometown, homeland’	:	Wóyi afe.	‘They went home.’ (<i>aféme</i> means ‘house/home’)
sukú	‘school’	:	Míle sukú.	‘We are at school.’

Vocabulary

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

Exercise V-5: Read

1. Kɔmla vá afii. Éle Abrá gbó le xɔ sia me. Abrá tó fufu éye wòquii kplé Kɔmlá le kplɔ sɛe ádɛ́ dzí. Kplɔ lá le atí gá má té. Kɔmla mi fufu lá ɲútó, éye wòno aha há ákpá.
2. Adelá eve ádɛ́wó yi avè ádɛ́ me le tó keme megbé. Wókpó to eve le afímá le atí gá ádɛ́ xa. Wóda tú toawó héwu wó.
3. Adzóá kplé Akósúá le afé sia me. Wóle aféá títína. Wóméle xɔme o. Wóle kplɔ ɲútí le xéxé.
4. Máwú le dzifó, éye amewó le anyígbá dzí.
5. Adzóá le Kpándo gaké Kɔsí le Amérika.
6. Nyi lá le xɔ lá megbé, éye ɲútsu lá le xɔ́ ɲɔ.
7. Glia ɲú ményó o.
8. Da lá le adidóá ɲú.
9. Afétó Káta le fésrea nu, gaké Aféno Adzóá Káta le ɔtrúá megbé.
10. Ameawó yi tɔfo.
11. Míle sukúvíáwó dome.
12. Da gá ádɛ́ le kpéá té.

Exercise V-6: Translate into Ewe

1. I am under the tree. Kɔsi 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 Kɔsi and Kɔdzo. He is the tallest boy in the house. Kɔmla is a teacher, and Kɔsi 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

égbe	today
geḍee	many, much, a lot of
asi	market
ami	oil

Exercise V-7: Read

1. Ameka nyé ṅútsu siá? ṅútsu sia nyé Afétó Káta. Afíka Afétó Káta tsó? Étsó Lome. Afíka Lome le? Lome le Tógó. Aléké Lome le? Lome nyé du nyúí áḍé.
2. Núka nèḍu égbe? Mèmi fufu ṅdí sia. Ameka gbó nèmi fufu lá le? Mèmi le Abrá gbó. Ame áḍé mi fufua kplí wà? È, Akósúá kplé Kòsí mi fufu lá kplím.
3. Adzóá le aféá mea? O, Adzóá mélii o. Afíka wòyi? Éyi asi me. Núka Adzóá fle le asi lá me? Éfle te, lā, dzē, wó kplé móli éye wòdze ami há. Èkpó Akósúá há le ame máwó domea? O, nyèmékpóe o.

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.⁶ Consider the following sentences:

Kofí kó	‘Kofi is tall.’
éfa	‘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.’
yãmevú lá lolo	‘The aeroplane is big.’

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 *vɔ* ‘to be finished’ is used as the last verb in a series of verbs. Consider the following sentences:

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

The serial construction with *vɔ* 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:

dǎ nú	‘to cook something’
dǔ 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 dǎ <u>nú</u>.	‘Abrā cooked <u>something</u> .’
Abrá dǎ <u>te</u>.	Abrā cooked <u>yam</u> .’
Mèfle <u>nú</u>.	‘I bought <u>something</u> .’
Mèfle <u>avǔ</u>.	‘I bought <u>cloth</u> .’

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:

gbã nú	‘to break something’
gbã	‘to be broken’

bǔ nú	‘to lose something’
bǔ	‘to be lost’
Kofí fíá xɔ lá.	‘Kofi burnt the house.’
Xɔ lá fíá.	‘The house is burnt.’

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 dǔ	‘to work’
dǔ awu	‘to dress up’
dze ami	‘to buy oil’
dǔ 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

Míyí.	‘We went.’
Míyí 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:

Agbatsóvúá mu.	‘The truck fell over.’
Agbatsóvúá 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

Ŋútsu lá sí.	‘The man ran away.’
Ékú.	‘He died.’
Wófé le affi.	‘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.:

Ŋútsu 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
dǐ nú/ame	to look for something/someone, to search something/someone
gbā nú	to break something
gbā	to be broken
bǔ nú	to lose something
bǔ	to be lost
fíá nú	to burn something
fíá	to be burnt
gbe	day
etsɔ	yesterday, tomorrow
gbe ɖeká	one day, once upon a time
ablǒ	street
fíásé	shop, store
vǔ	vehicle (cars, ships, planes)
víé	little, small, few
gě ɖé nú me	to enter something
adzǒnú	goods, wares
tša	to wander about, do sightseeing
asisi	customer
abó	arm, also measure for yard or metre
kúkú	hat
ɖa-	a conjunction like <i>éye</i> 'and'; when used the Subject is not repeated (as with <i>éye</i>). Always prefixed to the verb which follows it (see <i>hé-</i>).
gomelǎ	tinned meat/fish
atákpui	pair of shorts
mlǒ	to lie (used for living beings only)
mlǒ anyí	to lie down or in bed
mlǒ nú	to lay something
le tsi	to take a bath

dǒ awu	to dress up
núḍufé	restaurant, dining hall
ḍǔ ye	to dance
fǔ	to get up (from a lying position), rise from bed
ḡdí kányá	early morning
ḡdínúḍuḍu	breakfast
trǔ vá	to (turn and) come back to
trǔ yi	to (turn and) go back to
ḍǒ vǔ	to take a vehicle (car, train, boat) as a passenger
amedzródzefé	hotel, place of lodging
aha sésé	drink (alcoholic)
zǎtítína, zǎtífé	midnight

Exercise VI-1: Read

Gbe ḍeká Kḍzó yi Lome. Ékpó xḵ nyúí lolǒ geḍewó le dua me. Ékpó fíásé gǎwó kplé fíásé sḵewó há le ablǔ geḍewó tó. Ablǔawó keke éye wódidi ḡtút. Kḍzó kpó ame geḍewó, vǔwó kplé gasówó le ablǔawó dzí.

Ézḵ ablǔ gǎ ḍeká dzí víé, éye wògé ḍé fíásé lolo áḍé me. Fíásé lá le xḵ kókó áḍé té. Adzǔnú geḍewó le fíáséá me. Kḍzó tsa le fíásé lá me tsó affi yi afímě. Asisi geḍewó há vá fíásé lá me.

Kḍzó fle avǔ titri áḍé abó etǔ, gomelǎ sḵe ene, kúkú yibḵ áḍé kplé atákpui eve. Ésia megbé wòtró yi amedzródzefé ḍaḍu nú le afímá.

Exercise VI-2: Translate into Ewe

In the evening, Kḍzo took a bath and dressed up nicely. He went and ate that evening in a restaurant near the big shop. He saw Kḵsi 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.

Kḍzo 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 *-m* on the main verb. In the Present Progressive, the auxiliary verb is *le* while in the Past Progressive, the auxiliary verb is *no*.

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 *-m*. The construction is easy to understand if one considers that the suffix *-m* is a remnant of the former postposition *me* ‘in’. A sentence like *éle yiyim* ‘s/he is going’ goes back to a construction that literally meant “s/he is in going” (cf. German: *sie ist am Gehen*). For details see, among others, Heine & Reh 1984.

AORIST	PRESENT PROGRESSIVE
yi	le yiyim
vá	le vavam
sí	le sisim
dzo	le dzodzom
dzó	le dzodzom

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

Édum.	‘He bit me.’
Éle nú dum.	‘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”).

AORIST	PRESENT PROGRESSIVE
du nú	le nú dum
wɔ dɔ	le dɔ wɔm
fle nú	le nú fle m
fa aví	le aví fa m

If a connected pronoun is the Subject of the sentence, the pronoun is prefixed to *le*:

AORIST	PRESENT PROGRESSIVE
mèyi	mèle yiyím
wódzó	wóle dzodzóm
éwɔ dǔ	éle dǔ wóm

There is a tendency to reduce a construction like *mèle yiyím* to *mèyím* ‘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 <u>am</u> going’
mènɔ yiyím	‘I <u>was</u> going’
éle dǔ wóm	‘s/he <u>is</u> working (doing work)’
énɔ dǔ wóm	‘s/he <u>was</u> working (doing work)’

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

Vocabulary

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

Exercise VI-3: Read

1. Kɔdzó le Lome yím.
2. Éle kétéké dóm le Lome yím.
3. Kosí há le yiyím.
4. Akósúá fle agbã eve le asi me.
5. Đeví lá kpóé wònɔ agbã eve fleím le asi me.

6. Míle Akósúá kpóm wòle wó fleń.
7. Ɔútsuawó nɔ nyónuví lá kpóm wònɔ avɔ lá nyań.
8. Mífa aví le xɔ sia megbé.
9. Wóse mìnɔ aví fań le xɔ lá megbé.
10. Nyónuawó le tsi leń, Ɔútsuawó le aha noń, ɔevíawó le feféń, éye Adzóá le alɔ dóm.
11. Énɔ du fúm, gaké mènɔ zɔzɔń.
12. Wóle vǔ fóm, le ha dziń éye wóle ye dúm há.

Exercise VI-4: Translate into Ewe

1. Abrã 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 Kɔsi. 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. Kpeglo and Mrs. Kpeglo were dancing under the big tree.
13. Mrs. Kpeglo 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 *mé-* 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:

mèwɔ dɔ	'I worked'
nyèméwɔ dɔ o	'I did not work'

nyèméle dǎ wǎm o	‘I am not working’
wóméno ha dziím o	‘they were not singing’

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

Èle dǎ wǎma?	‘Are you working?’
O, nyèméle dǎ wǎm o.	‘No, I am not working.’
Wóle dzodzóma?	‘Are they leaving?’
Ẹ, wóle dzodzóm.	‘Yes, they are leaving.’

Vocabulary

náné	something
nánéké ... o	nothing
dǐ nú	to look for something; to want/wish to do something; to search something
amehá	crowd
ḍéké ... o	no, none
srǒ nú	to learn something
fíá nú	to teach something

Exercise VI-5: Read

1. Ameawó le dǎ wǎm le agbleá mea?
O, wóméle dǎ wǎm le afímá o.
Afíka wóle?
Mèkpó wó wóno afé yím ndí sia.
2. Èle náné ḍuma?
O, nyèméle nánéké ḍum o.
3. Wóle Kosi díím le ameawó domea?
Ẹ, ḍeví siawó le Kosi díím nútó le amehá lá dome.

-
4. Mìle ha dzińa?
O, míméle ha ađéké dziń o.
 5. Adelá máwó le túáwó dańa?
Ë, mèse adelááwó le túáwó dań le avě gá lá me.
 6. Sukúvíáwó le nú srńńa?
O, đéké méle nú srńń o.
 7. Èkpó wó wóno feféńa?
O, nyèmékpó wó o, gaké ŋútsu sia no wó kpńń.
 8. Kɔmlá le adidóá tsońa?
O, Kɔmlá méle adidóá tsoń hađé 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:

1 st Person Sg.	Kɔdzó kpóm. Kɔdzó le kpóyè́m.	‘Kɔdzo saw me.’ ‘Kɔdzo is seeing me.’
2 nd Person Sg.	Akɔ́súá fo wò. Akɔ́súá le fowò́m.	‘Akɔsua beat you (sg.).’ ‘Akɔsua is beating you (sg.).’
3 rd Person Sg.	Mèkpòè. Mèle ékpóm.	‘I saw him/her/it.’ ‘I am seeing him/her/it.’
1 st Person Pl.	Ékpó mí. Éle míá kpóm.	‘S/he saw us.’ ‘S/he is seeing us.’
2 nd Person Pl.	Akɔ́súá fo mì. Akɔ́súá le mià́ fom.	‘Akɔsua beat you (pl.).’ ‘Akɔsua is beating you (pl.).’
3 rd Person Pl.	Mèkpó wó. Mèle wó kpóm.	‘I saw them.’ ‘I am seeing them.’

Note that, in accordance with the original construction of the Progressive aspect (“Kɔdzo 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 *-yè* in the Progressive. The pronoun *yè* is suffixed to the main verb, followed by the Progressive suffix *-m*.
- 2nd Person Singular: *wò* remains unchanged, but in the Progressive it is suffixed to the main verb, followed by the Progressive suffix *-m*.
- 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

avũ	dog
dɔwuame, dɔ	hunger
dɔ wu ame	to be hungry (“hunger kills person”)
gbě	bush
tsikó, tsikówuame	thirst
tsikó wu ame	to be thirsty (“thirst kills person”)
dzo	fire
bi	to burn
tsǎ nú	to take/carry something
xlě nú	to read something; to count something
ɣletí	moon; month
ɣletíví	star
tǎ nú	to draw/paint something

Exercise VII-1: Read

1. Wóle kpóyèím éye nyè há mèle wó kpóm.
2. Tsikó le wuyèím éye dɔ le wuwòm.
3. Tsikó kplé dɔ le éwuń.
4. Dɔ le míá wuń ákpá.
5. Dɔ le wó wuń ńútó, gake núduḍu áḍéké méli o.
6. Adelááwó le toawó díń le ave gá má me kplé avũwó.
7. Amehá lá nɔ míá kpóm míńɔ ha dziń, nɔ ye há dún.
8. Dzo gá áḍé le gbě biń le xɔ sia megbé.

-
9. Éno kpówoń nènɔ aha lá noń le atía té.
 10. Đevíáwó le yǔyèń éye nyónu máwó le mià yóń.
 11. Mèle édíń nyèméle ékpóń o. Wódím wómékpóń o. Wóle díyèń gake wóméle kpóyèń o.
 12. Wóle atíwó tsoń le wó tsóń le afé yiń.
 13. Éle agbalē xlēm, éye mìle nú táń gake mèle nú xlēm.
 14. Míle ɣletí kplé ɣletíwó kpóń le zǎ me.
 15. Wóle du fúń le sukú yíń.
 16. Mèle mià kpóń, gake miéle kpóyèń o. Mìle gegém dè xɔ lá me héle díyèń le afímá.

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 <u>kpó</u>. | I have been to Kpando <u>before</u> (or <u>once</u>). |
| Nyèméde Kpando <u>kpó o</u>. | I have <u>never</u> been to Kpando. |

Vocabulary

kpó	once, before
kpó ... o	never, never before
zi	times (like in <i>zi blaeve</i> ‘twenty times’)
Agu	a town in Togo
nya	word, matter
só	horse
tédzí	donkey, ass
zĩ	a type of antelope in West Africa – the largest of the antelope group
gbedóxo	chapel
gbedóxo gǎ	cathedral

Exercise VII-3: Read

1. Ɔútsu lolõ má méda tú kpó o. Ményé adelá o. Ényé núfíálá. Mèkpóé kpó le Lome wòno agbalē fleń ná sukúvíwó. Éde Kéta há kpó zi ɔeká, éye wòfle só ɔeká kplé tédzí eve le afímá. Só lá sé Ɔútó, éye wònyé só nyúí áǔé.
2. Édzrá só lá, éye wòtsó ga lá fle xo sœ áǔé. Xo lá le Agu le tó gǎ áǔé gbó: Xo sœ sia nyó Ɔútó. Mède aféá me kpó. Atí áǔé no aféá títína, éye tédzí áǔé mló atía té. Núfíálá lá méno aféá me o. Éyi Kpándo le kwasíǔá má me. Sukúví wúíetõ há yi kplíi. Núfíálá lá de Kpándo kpó, gaké sukúvíáwó méde afímá kpó o.
3. Abrá no aféá me. Étó fufu nám mèǔu. Le fiē me Abrá kplom yi ablõ keke áǔé me. Mígé ǔé fíásé gǎ áǔé me. Adzõnú geǔee no fíáséá me. Asisi geǔewó no nú fleń. Mítsa le fíásé lá me víé, gaké míméfle nánéké o.
4. Ɔútsuví lá le Kéta yim égbé.
Nyónu lá ménya avõ lá vó kpó o.
Kɔdzó mékpó dzatá kpó le gbě me o.
Adelá sia méwu zĩ kpó o.
Da méǔum kpó o.

Sukúvíáwó dzi ha le gbedóxo 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. Kɔdzo 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 wɔm Abrá le?
2. Adzóá méɖa móli kpó oa?
3. Afíka wóle yiyim?
4. Mide Kéta kpóa?
5. Avũ lá le ɖuwòma?
6. Ameka kpóm nèle?
7. Da méɖui kpó oa?
8. Te lá xo asi nùtɔa?
9. Awu lá ɖi ákpáa?
10. Gli góglɔ́ lá le mumuńa?

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 vaváń.

‘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’

mínɔ yiyí gé

‘we were about to go’

Wóle dzodzó gé

‘they are about to leave/depart’

Wónɔ dzodzó gé

‘they were about to leave/depart’

Xɔ lá le mumu 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 <u>nú</u> ɖu gé.	‘You are about to eat (<u>something</u>).’
Kɔ́sí le <u>xɔ</u> tu gé.	‘Kɔ́si is about to build a <u>house</u> .’
Nyónuvíawó nɔ́ <u>ha</u> dzi gé.	‘The girls were about to sing (a <u>song</u>).’

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:

1 st Person Sg.	Kɔ́dzó le kpóyè́m. Kɔ́dzó le kpó yè gé.	‘Kɔ́dzo is seeing me.’ ‘Kɔ́dzo is about to see me.’
2 nd Person Sg.	Akósúá le fowò́m. Akósúá le fo wò gé.	‘Akɔ́sua is beating you (sg.).’ ‘Akɔ́sua is about to beat you (sg.).’
3 rd Person Sg.	Ŋútsu lá le ékpó́m. Ŋútsu lá le ékpó gé.	‘The man is seeing him/her/it.’ ‘The man is about to see him/her/it.’
1 st Person Pl.	Kɔ́dzó le míá kpó́m. Kɔ́dzó le míá kpó gé.	‘Kɔ́dzo is seeing us.’ ‘Kɔ́dzo is about to see us.’
2 nd Person Pl.	Akósúá le mià fóm. Akósúá le mià fo gé.	‘Akɔ́sua is beating you (pl.).’ ‘Akɔ́sua is about to beat you (pl.).’
3 rd Person Pl.	Ŋútsu lá le wó kpó́m. Ŋútsu lá le wó kpó gé.	‘The man is seeing them.’ ‘The man is about to see them.’

Note that in the Ingressive, the Object pronouns *yè* and *wò* are selfstanding 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 *-m* is a suffix.

Vocabulary

vovovowó ⁸	different kinds
nú	thing, matter; something
núḍaḍa	cooked food
sukúxo	school building
élabená	because
fífíá	now, soon, at present
núḍalá	cook
blíbo	whole
tomelã	fish (bigger type)
akpã	fish (smaller type)
Kúḍá	Wednesday
Aḅkú	name for a male born on Wednesday
Ákúá	name for a female born on Wednesday

Exercise VIII-1: Read

1. Sukúví áḍéwó le ha dzi gé le gbedóxo gá sia me. Amehá gá áḍé le gbedóxo lá me vám, éye geḍee le vavá gé le ḅḍo me. Nyè há mèle gbedóxo lá me yi gé. Akósúá kplé Adzóa le affi vá gé égbé. Wóle vavá gé kplé sukúvíáwó, éye wóle ha dzi gé kplé wó há.
2. Nyónuwó le núḍuḍu vovovowó fleḅ, élabená wóle nú ḍa gé ná sukúvíáwó. Wóle núáwó ḍa gé le Aféno Kpégló gbó, éye wóle núḍaḍawó tsó gé ná sukúvíáwó le sukúxo máwó me.

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

3. Anjú le agble yi gé égbé. Dɔ le éwuń nǔtɔ́ élabéná médu nánéké ndí sia o. Dɔ le wo há wuńa? Ao, dɔ méle wuyèm o. Mèmi fufu ndí sia xóxó le Abrá gbó. Núka wɔń Ákúá le? Éle móli ɖám. Éle móli lá ɖám ná Anjú. Anjú le móli lá ɖu gé fífíá élabéná éle agble yi gé. Anjú le atí gá áǖwó tso gé le agblea me. Atíawó lolo nǔtɔ́ gaké éle wó kátá tso gé égbé. Anjú nyé nǔtsuví sésé áǖ.

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?’

È, tsi le dzadza gé. ‘Yes, it is going to rain.’

Ákúá nɔ́ Kpándo yi géa? ‘Was Akua about to go to Kpando?’

È, Ákúá nɔ́ Kpándo yi gé. ‘Yes, Akua was about to go to Kpando.’

Vocabulary

dǒ go	to meet
dǒ go ame	to meet someone
nyǎ nú	to know sth., to be intelligent
nyatefé	fact, truth
búbǔ	other
dze sí ame/nú	to recognise someone/something
nyǎ ame/nú	to know someone/something
tsá	formerly, previously
wó dometó ɖeká	one of them
mamlé	last (adj.)
gódóó	by all means
dě	palm tree
děha	palm wine
ɖesíadé	every, each
yoo	alright, okay
fomeví	kind/type/sort of
lii	to exist (from <i>le</i>)
akpé	thanks
dǎ akpé ná ame	to thank someone
dǔ ame	to send someone
dǔ nú	to order something
dǒ gbe ná ame	to greet someone
bǐá	to ask, to request
yetró	afternoon
sabála	onion
súkli	sugar
asigbe	market day
núkatǎ	why
kátá	all
hǐá nú	to need something
hǐá	necessary

tsĩ megbé	to be late
le megbé tsím	getting late
ga-	again, still (prefixed to the verb)
Ákúá	name for a female born on Wednesday

Exercise VIII-3: Read

AገKÚ DÓ GO ÁKÚA

AገKÚ: Ákúá! Afíka yím nèle?

ÁKÚA: Mèle fíásé gá má me yím. Mèyi nánéwó fle gé le afímá.

AገKÚ: Mèse bé mìxɔ amedzró áǰéwó. Nyatefé wònyéa?

ÁKÚA: Ē, ényé nyatefé. Míxɔ amedzró eve égbé ገdí. Mígale búbũ eve xɔ gé fiē sia.

AገKÚ: Afíka amedzróáwó tsô? Mìdze sí wó tsáa?

ÁKÚA: Eve tsó Agu, ɖeká tsó Kpálíme éye ɖeká há tsó Kpándo. Eve búbũ gale vavá gé tsó Kéta. Wó dometɔ ɖeká ko mínyá. Mídó goe le Kpálíme kpó, éye wòxɔ mí nyúíé ገúť. Mínyá mamléáwó o.

AገKÚ: Míle aha há dze géa? Mèle aha nyúí áǰéwó dzráń.

ÁKÚA: Míle aha dze gé gódóó. Dēha há liia?

AገKÚ: Ao, dēha méli o. Nyèméle dēha dzráń o. Aha búbũ fomeví ɖesíadé lii, éye asiawó nyó ገúť. Wóǰi ገúť.

ÁKÚA: Yoo, mesii. Akpé! Mèle Kosí dó gé wòavá dze aha áǰéwó ná mí.

Exercise VIII-4: Translate into Ewe

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

AKUA: “I am about to buy certain things in that big shop.”

AገKU: “What exactly are you about to buy?”

AKUA: “I am about to buy rice, some eggs, onions, sugar and meat.”

AገKU: “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*:

- Kɔ́sí le dǒ wo gé.** ‘Kɔ́sí is about to work.’
- Kɔ́sí méle dǒ wo gé o.** ‘Kɔ́sí 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.’
- Nyèméle dzodzó gé o.** ‘I am not about to leave.’

But the following examples require careful study:

- Méle yi*y*i gé é*g*be o.** ‘He is not about to go today.’
- Mèle yi*y*i gé é*g*be o.** ‘You (sg.) are not about to go today.’
- Míle yi*y*i gé é*g*be o.** ‘We are not about to go today.’
- Mìle yi*y*i gé é*g*be 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*, *míé*, and *mìè*. The result of this merging is as follows:

2 nd Person singular:	è + mé	→	mě
3 rd Person singular:	é + mé	→	mé
1 st Person Plural:	mí + mé	→	míé
2 nd Person Plural:	mì + mé	→	mìé

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 ɖu gé.	‘We are about to eat.’
Mìle tsi no gé.	‘You (pl.) are about to drink water.’
Míméle nú ɖu gé o.	‘We are not going to eat.’
Mìméle ha dzi gé o.	‘You (pl.) are not going to sing.’

The above forms are also accepted as good Ewe.

Vocabulary

sǔsú nú	to imagine something
ɖe súsú	to think
xɔ se	to believe
Dzódá	Monday
Bráɖá	Tuesday
akónɔta	calculation (< Portuguese)
bu akónɔta	to calculate, to work out a problem
gbesiágbe	every day
gbaɖégbe	once upon a time; long ago

Exercise VIII-5: Read

1. Kɔsí kplé Kɔdzó le du fúma? O, wóméle du fúm o. Wóle du fú gé ázǎa? O, wóméle du fú gé haǎé o. Wóméle du fú gé éǎbe o.
2. Amedzróá le tsi xóxóá? O, amedzróá méle tsi haǎé o. Éle tsi lema? O, méle tsi lem o. Éle tsi le géa? È, éle tsi le gé le fiē me. Méle tsi le gé fífíá o. Nyèméxɔ se bé éle tsi le gé éǎbe aló etsɔ o.
3. Nyónu asíékeawó le te kplé móli ɖam ná nǔtsuawóá? O, wóméle nánéké ɖam o. Wóméle nánéké ɖa gé fífíá o. Dɔ méle nǔtsuawó wum oa? Dɔ méle wó wum o. Wódu nú nyúíé ndí sia, éye wóno aha há nǔtɔ.
4. Núka wɔm núfíalá má le? Éle nú tám ɖé táfloa dzí. Afíka wòle nú tám ɖé táfloa dzí le? Éle nú tám ɖé táflo lá dzí le sukúxɔ sia me. Núka tám wòle? Éle adelá áǎé tám. Adelá lá le adidó gá áǎé té.
5. Èkpɔ Abrá éǎbea? È, mèkpɔe ndí kányá le gbedóxɔ lá gbó. Éle sukúa vá géa? O, méle sukú vá gé le kwasíǎa sia me o. Éyi Lome. Sukúví búbǔawó le sukú lá vá gé gbesíáǎbe.
6. Núka wɔm nèle? Nyèméle nánéké wɔm o. Núka wo gé nǔtsu siawó vá le affi? Wóvá xɔ tu gé nám. Éle nú ɖa gé ná wóá? Mèle fufu tó gé ná wó éye mèle aha há dze gé ná wó. Xɔ lá loloa? O, xɔ sɛe áǎé ko tum mèle. Ga mélii o.

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. Kɔdzɔ 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 <u>nyó</u>.	‘The farm <u>is good</u> .’
Xɔ lá <u>kɔ</u>.	‘The building <u>is high</u> .’
Kplɔ́ lá <u>kpuí</u>.	‘The table <u>is low</u> .’

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 <u>le</u> <u>ɣié</u>.	‘The person <u>is white</u> .’
Avɔ́ lá <u>le</u> <u>yibɔɔ</u>.	‘The cloth <u>is black</u> .’
Gli lá <u>le</u> <u>dzĩe</u>.	‘The wall <u>is reddish</u> .’

FORM/SHAPE

Akplɔ́ lá <u>le</u> <u>tsycɛ</u>.	‘The spear <u>is pointed</u> .’
Mɔ́ lá <u>le</u> <u>gbadzaa</u>.	‘The road <u>is wide</u> .’
Kpé lá <u>le</u> <u>nogoo</u>.	‘The stone/rock <u>is round</u> .’
Dɔ́ lá <u>le</u> <u>teglee</u>.	‘The hole/pit <u>is circular</u> .’

STATE

Tsi lá <u>le</u> <u>kpɔtɔɔ</u>.	‘The water <u>is muddy</u> .’
Yãme <u>le</u> <u>kplefuu</u>.	‘The weather <u>is misty</u> .’
Atíke lá <u>le</u> <u>yaa</u>.	‘The medicine <u>is tasteless</u> .’

Adjectives used attributively differ formally from adjectives used predicatively; cf.:

PREDICATIVE

Dǒ lá <u>le</u> <u>nogoo</u>.	‘The hole <u>is round</u> .’
Avǔ lá <u>le</u> <u>yibɔɔ</u>.	‘The cloth <u>is black</u> .’

ATTRIBUTIVE

avǔ <u>yibɔ</u> lá	‘the <u>black</u> cloth’
dǒ <u>nogo</u> lá	‘the <u>round</u> 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

dzĩ	red (attr.)
dzĩe	red (pred.)
dǒ só	to ride a horse
afɔkpa	shoe
hē	light/reddish brown (attr., pred.)
tógbɛ	hill
ɔɔɔ	order, arrangement
yí	white (attr.)
yíe	white (pred.)
dǒ	hole, pit
ɔe dǒ	to dig a hole/pit
yibɔ	black (attr.)
yibɔɔ	black (pred.)
dǔwɔlá	worker
nogo	round (attr.)
nogoo	round (pred.)

tá	lake, pond
agbledelá	farmer
globo	large and deep (attr.)
globoo	large and deep (pred.)
ahǎhǎé	mirror
yevú	European/white person
akplɔ	spear
flatsa	rough, coarse (attr.)
flatsaa	rough, coarse (pred.)
ha	pig
vǎ dǒ	to arrive (at), to come to, to reach
gbadza	flat (large surface; attr.)
gbadzaa	flat (large surface; pred.)
gbádzɛ	flat (small surface; attr.)
gbádzɛɛ	flat (small surface; pred.)
teglǎ	round, circular (attr.)
teglǎe	round, circular (pred.)
zu nú	to become
zrǎ	to be smooth
zǎzrǎ	smooth (attr.)
zǎzrǎe	smooth (pred.)
yaa	tasteless (attr., pred.)

Exercise IX-1: Read

1. Nyónu sia fle avǎ dzǎ kplé afɔkpa. Avǎ lá le dzǎe gaké afɔkpa lá le yibɔɔ. Afɔkpa yibɔ lá nyó ñútó.
2. Só sia ñútí le hǎ. Mǎflii etsɔ le ñútsu dzǎ má gbó.
3. Ameawó ñútí le yíé. Wónyé yevúwó. Mǎse bé wótsó Ablotsí vá le kwasíǎá si vá yi me. Wóle afé yí sia me.
4. Kpé lá le nogoo. Éle tógbe keme xa. Dǎwɔlǎwó ɔe do gǎ áǎé. Do lá le atí eve siawó dome. Do lá lolo ñútó, éye wòle teglǎe héle globoo.

5. Atiáwó ñú tí le yíé héle flatsaa, gaké ahóhóé lá ñkúme le zó zrōe.
6. Mídu móli le agbã gbádzewó dzí le núdufé nyúí má.
7. Agbledelá eveáwó vá dọ tá ádé tó. Tsíkó ño wó wum ñútó. Gaké tsia ményó o. Lãwó le tsi le éme éye wòzu kpótɔɔ. Tsi lá le kpótɔɔ vavã. Ményó kúrá o.

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 *no*

In Lesson VI.3, we learnt about the verb *no* as the Past form of *le* in forming the Progressive aspect. The form *no* is thus the Past form of *le* ‘to be somewhere’:

Mí<u>le</u> afímá.	‘We <u>are</u> there.’
Mí<u>no</u> afímá.	‘We <u>were</u> there.’
Xeví lá <u>le</u> atíá dzí.	‘The bird <u>is</u> on the tree.’
Xeví lá <u>no</u> atíá dzí.	‘The bird <u>was</u> on the tree.’

The verb *no* has, however, other meanings, too. Study the following sentences:

Nyónu lá <u>no</u> míá gbó.	‘The woman <u>stayed</u> with us.’
Ñútsu ádé <u>no</u> Agu.	‘A man <u>lived</u> at Agu.’

Tsá lá da ménɔ 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

ɖu	gun powder
xɔ ná ame	to save/rescue someone
nɔ anyí	to remain seated, to take a seat
lɔ̃	to agree
lɔ̃ ame	to love/like someone
lɔ̃ nú	to love/like something
tsǐ tre	to stand up
ɲútífáfá	peace (“coolness of body”)
agblemenú	crop, farm product
príkú, axlǎ́é	mongoose
wɔ nɔví	to live in brotherhood/harmony
ke ɖé nú ɲú	to come upon something
vǔ	to be afraid
vɔvǔ	fear
wɔ avu	to fight (with blows)
yeyíyi	time, period
gbaɖégbe	long ago, once upon a time
nuwúwú	end
le nuwúwú lá	in the end
ɖeɖi té (ame) ɲú	to be tired
ɖeɖitéameɲú	tiredness
ɲkú	eye
afɔ	foot
atá	leg
kútsétsé	fruit
zǎ dó	night has fallen

dǒ tǎ	to go towards
kásíá	suddenly
tsa ŋkú	to look round
kábá	quickly
nú si	what, that which
aḍubá	pawpaw
aḍubátí	pawpaw tree
dzidzǎ	joy
así	hand
xólǒ	friend
dze xólǒ ame	to befriend someone
álé	so, and so
gblo nya	to say something (“word”)

Exercise IX-3: Read

Ŋútsu áḍé nɔ anyí gbaḍégbe. Énɔ du sɔe áḍé me, le avě gǎ áḍé me. Lǎ geḍewó nɔ avě lá me. Dzatá eve há nɔ lǎwó dome.

Ŋútsú sia nyé agbledelá. Ményé adelá wònyé o. Édze xólǒ lǎawó kátá álé bé wó katá nɔ anyí le ŋútífáfá me. Gaké da mélé ḍé ḍoḍo nyúí sia dzí o. Méwu nɔví kplé lǎ áḍéké o, éye méwu nɔví kplé agbledelá lá há o.

Agbledelá lá méwu lǎ áḍéké kpó o, éye lǎawó há mégbélé agblemenú áḍéké ná agbledelá lá kpó o. Dzatá eveawó há mélé ḍé nya nyúí sia dzí o. Álé agbledelá lá nɔ da vǎm ŋútó éye lǎ búbuǎwó há nɔ dzatááwó vǎm.

Gbe ḍeká, lǎawó kátá vá agbledelá gbó. Wógblo nê bé: “Míle dzatá eveáwó vǎm. Vǎ xɔ ná mi.” Agbledelá lá lǒ, éye wòyi ḍafle tú kplé ḍu. Éyi avě lá me. Édí dzatááwó ŋekeke blíbo ḍeká. Le fiē me lá évá ke ḍé wó ŋú. Wónɔ kpé yibo nogo áḍé dzí le tógbe áḍé gbó. Éda tú wó héwú wó. Lǎáwó kpó dzidzǎ ŋútó, éye wódá akpé ná agbledelá lá.

Gaké da ganɔ avěa me. Agbledelá há nɔ da vǎm ŋútó ŋútó. Éyó lǎawó kátá éye wògblo ná wó bé: “Fífíá míle ŋútífáfá me. Dzatááwó mégali o. Mèwu wó ná mì. Gaké ŋútífáfá

mélii nám o. Mèle da vǒm nǔtǔ. Mìkpé dǎ nǔnye. Mìwu da nám. Méle nǔví wǔm kplím o.“

Lāawó kátá lǎ. Gaké dǎsíáde nǔ da vǒm. Atíglínyi bíá bé: “Ameka le da wu gé ná mí?” Lā sǎe áde tsí tre gblǎ bé: “Mèle sǎe nǔtǔ gaké mèle da wu gé égbé gódóó ná agbledelá.” Lā sǎe sia nyé Príkú.

Príkú yi avě lá mé. Édí da nkeke ene mékpǎe o. Le nkeke eve búbǔ megbé lá, príkú vá ke dǎ da nǔtí. Da lá lolo nǔtǔ hédidi há. Príkú kplé da wǔ avu yeyíyí didi áde. Da sé nǔtǔ. Gaké le nuwúwú lá deḡi té da nǔtí, Álé príkú sǎe lá wui vávǎ.

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 *dě* or *dé*

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

Ameawó dé?	‘Where are the people?’
Wò dé?	‘Where are you?’
Atiá dé?	‘Where is the tree/wood?’

Đé can also mean ‘what’ or ‘what about’ or ‘how about’ as shown in the following examples:

Ἡκόωò đé?	‘What is your name?’
Nyónua đé, évá ázśa?	‘What about the woman, has she come now?’

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

Đě Akósúá đa te lá xóxóa?	‘Is it true that Akosua has already cooked the yam?’
Đě m̀ide Pekí 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:

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

Vocabulary

fia	king, chief
ké	sand
ἵᵛ agbalẽ	to write a letter/book
Osófo	pastor, Father (in the religious sense)
asitsalá	trader
đĩ fo	to eat to one’s satisfaction
đó	full

Exercise IX-5: Read

1. Amedzróáwó đé? Afíka wóyi? Wóyi fia gbó ḡdí sia. Đě wókplɔ đevíáwó há yia? O, đevíáwó méyi o. Đevíáwó đé? Wóle fefém le ké me le sukúxɔ lá megbé. Đě wóná ḡdínúdu wó xóxóa? Ē, wó kátá du nú dífo.

-
2. Ɖě m̀yó nufíálá máa? Ẽ, míyòè vávǎ. Ɖě m̀ɲlo agbalē ná Osófoa háa? Ẽ, m̀ɲlo agbalē ná Osófo lá há tútútú. Agbalēa dé? Mítsòè nê xóxó yetró sia.
 3. Tédzì yíá dé? Éle gbě òm̀ le afii. Ɖě Kɔdzó le tédzìá díma? Nyèményá o. Ɖě Kɔdzó fle tédzì lá máhã? O, méflii o. Asitsalá eveawó tsòe nê.

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:

	SINGULAR	PLURAL
FIRST PERSON	nyè	míáwó
SECOND PERSON	wò	mìàwó
THIRD PERSON	éyà	wóáwó

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

SINGULAR	nyè<u>é</u>	‘it is I, I am the one’
	wò<u>é</u>	‘it is you, you are the one’
	éyà<u>é</u>	‘it is he/she/it; he/she/it is the one’
PLURAL	míáwó<u>é</u>	‘it is we/we are the ones’
	mìàwó<u>é</u>	‘it is you/you are the ones’
	wóáwó<u>é</u>	‘it is they/they are the ones’

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 kpó wó.	‘It was you (sg.) who saw them.’
	Éyàé fom.	‘It was he/she/it who beat me.’
OBJECT	Nyèé wòkpó.	‘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

ke ɖi	to compete/doubt/argue
fo vǔ	to beat a drum, to drum
wɔ fu ame	to maltreat someone, to give trouble to someone
dǔ ... ɖé	to send to
ɖe mó ná	to allow/permit something
ɲúsé	power, might, authority
xɔ ɲúsé	to receive power, to be empowered
nǎ ɲúsé ame	to empower someone
ko	only
tógbúí	grandfather
vɔnudrǎlá	judge
zi kpí	to refuse to speak
zi ɖoɖoé	to keep silent, stop talking
tɔa ɲkú	to look around
trǎ ɖé nú ɲú	to turn to/towards something
aɖabafofö	second (of a minute)
mo	face
trǎ mo ɖé nú/ame,	to face something/someone
trǎ ɲkúme ɖé nú/ame	
gblɔ ná ame	to say to someone, tell someone
ɖö (nya) ɲú	to reply/answer (something)
móɖeɖe	permission
atíkpalá	carpenter, wood sculptor
núkpalá	carver

Exercise X-1: Read

1. Nyeé kpó mì le tó lá dzí. Ě, miàwóé mékpó le tó lá dzí etsɔ.
2. Éyaé ke ɖi kplím le dufúfú me. Nyeé wòke ɖi kplé le Lome.
3. Wóáwóé fo mí. Míáwóé wófo le sukú Dzódágbe.

-
4. Woe wɔ dʒa nê. Vávǎ éyaé nèwɔe ná. Ményé nyeé nèwɔ dʒ sia ná o.
 5. Míáwóé nɔ há dʒím, miáwóé nɔ ye dʒím, éye wóáwóé nɔ vǔawó fom.
 6. Amekawóé dó yí le asi lá me? Ményé míáwóé o. Amedzró máwóé dó yíá. Wóáwóé dzi ha lá há. Kɔmla ménɔ afímá o. Éyaé mídó dɛ tɔgbúí gbó le agble.
 7. Amegá Kpégló dó yí gblɔ bé: “Nyèé mìle fofóm áléá? Nyèé mìle fu wɔm áléa? Núka mèwɔ? Fia gbó mìxɔ ñúsé sia tsóá? Éyaé dɛ mó ná miá? Alo fu ko mìle wɔyèmiáa?”

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:

ENGLISH	EWE
It is definitely a tree.	Atíé.
It was a boy I saw.	Ñútsuvié mèkpó.
It was a house we bought.	Xɔé mífle.

While in English, emphasis is expressed by means of adverbs or by intonation, in Ewe, emphasis on nouns is achieved by suffixing the emphasizer *-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 kókó<u>é</u>.	‘It is definitely a high mountain.’
Xo gá<u>é</u> nè<u>fle</u>.	‘It is a big house you bought.’
Adelá eveawó<u>é</u> wu to lá.	‘It was the two hunters who killed the buffalo.’

Vocabulary

agblenú	hoe
ηλο nú	to weed something; to write something
ηλο agble	to weed a farm
yí, kranté	cutlass, machet
bali	valley
dǒ wovǒ ná ame	to frighten someone
dǒ 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
kpě dẹ ame ηú	to help someone
kpǒ ame dą,	to visit someone, to pay someone a visit
srǎ ame kpó	
fiasá	palace
sikágbá	golden plate
dzodófé	kitchen, fireplace

Exercise X-3: Read

1. Agblenúé mítsó ηλο agble lá. Ményé yíé mítsó ηloe o.
2. Tó dzíé agble lá le. Agble má tútútúé mídzá ná yevú asitsalá lá.

3. Xɔ bláve koe le du sɛe lá me. Du láé mìkpó le bali gá lá me. Bali goglo adé meé du lá le, éye tó etǔé le du sɛe lá xa.
4. Wóse gbe adé tsó atíawó dome. Gbe gáé wóse. Wò há nèsea? Gbe lá dó vovó ná wó.
5. Ŋútsu sia zu fia. Dukó láé dǒe fia. Fiaé wódǒe vávǎ. Fia xóxóá kú le ɣletí si vá yi me. Fia xóxóá teféé wódǒe fia dǒ.

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 Kɔdzo who saw her, it was you who saw her.

3. Double questions

Study the following questions:

1. **ǃě nǛfle avǔ lá lóó aló dǛ wótsǔe ná woa?**
‘Did you buy the cloth or was it given to you?’
2. **Xɔ má dǛ, kpéé wótsó tui lóó aló anyíkpeé wótsó 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. **NyémǛflii o, fiaé tsǔe nám.**
2. **Ményé kpé aló anyikpeé wótsó tui o, Atié wótsó tui.**

Vocabulary

anyíkpe	brick
sámá ame	to summon someone
samasámá	summons
ṣṣnuḍrǫ́fẹ́	court
wɔ nú ɔ́ẹ́ ame ɲú	to offend someone
uli nú	to dispute something
fɔ nú	to find/discover something
agblemó	path leading to a farm
ɣedzefẹ́	east
dziéhě	south
anyíéhě	north
ɣetódófẹ́	west
Álaványó	the name of an Ewe division in Ghana
ɔ́asefó	witness
nɔ nú tefẹ́	to be present at something; to witness something
néníé	how much
fíásémenɔ́lá	storekeeper, shopkeeper
fedzígbalẹ́	receipt
xɔ fedzígbalẹ́,	to take a receipt
xɔ agbalẹ́ ɔ́ẹ́ fe dzi	
dzra nú ɔ́ó	to keep/repair something
aɔ́áka	box
lẹ́ ɲkú ɔ́ẹ́ nú ɲú	to watch/observe something
tsǫ́ nú vá	to bring something
háfí	before

Exercise X-5: Read

Kɔdzó sámá Kɔsí ná fia Agɔkɔ́lǐ. Fia lá yó wó yi ṣṣnuḍrǫ́fẹ́. Kɔdzó fo nu gbá. Égblo nùsi Kɔsí wɔ ɔ́ẹ́ éńú lá ná fia Agɔkɔ́lǐ. Émegbé fia lá ná Kɔsí há́ fo nu.

Ame eve siawó nɔ tú áǰé ulím. Túá há nɔ ʋɔnuɔrɔ́ǰéá le kplɔ́ gá áǰé dzí le fia lá xa. Nya lá yi álé:

Fia: Kɔdzó, tú sia ǰě nɛfléé lóó aló ǰě ame áǰé tsòè ná wòà?

Kɔdzó: Nyèméflíi o, ǰě mɛ̀fɔ̀è.

Fia: Afíka nɛ̀fɔ̀è le? Dua meé nɛ̀fɔ̀è le lóó, aló gbě meé nɛ̀fɔ̀è lea?

Kɔdzó: Ményé duá meé mɛ̀fɔ̀è le o. Mɛ̀fɔ̀è le agblemó dzí.

Fia: Agblemóá ka dzíé nɛ̀fɔ̀ tú lá le? Xedzeféto dzíé lóó aló yetóǰófétɔ dzíéa? Dzięhémó dzíé lóó aló anyíehémó dzíé nɛ̀fɔ̀ tú nyúí sia lea?

Kɔdzó: Ményé yetdzefémó aló dzięhémó aló anyíehémó dzíé mɛ̀fɔ̀ tú lá le o. Mɛ̀fɔ̀è le yetóǰófétɔ dzí.

Fia: Núka wɔ gé, nɛ̀yi le agblemó má dzí? ǰě nɛ̀nɔ agble yiím lóó aló tsa ko ǰím nɛ̀nɔmá?

Kɔdzó: Nyéménɔ agble yiím o, tsa ko ǰím mɛ̀nɔ háfí fɔ̀è.

Fia: ǰě túá nɔ mɔ́á me lóó aló gbě meé nɛ̀kpòè lea?

Kɔdzó: Túá méɔ mɔ́á me o. Méɔ mɔ́á títína o. Méɔ gbě me há o. Éɔ atí áǰé nú le mɔ́á tó.

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:

Aṅkú <i>fé</i> xɔ mu.	‘Aṅku’s house has fallen.’
Ákuá <i>fé</i> áfɔkpa bú.	‘Akua’s shoe is lost.’
Xɔ lá <i>fé</i> 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.’
Ŋútsua srɔ́ dzó.	‘The man’s wife has left.’
Ɖevíá dadá mélii 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 <i>fé</i> tã	‘Adzóá’s head’
Adzóá tã	‘on/above Adzóá’

ηύtsua fé ηkúme ‘the man’s face’

ηύtsua ηkúme ‘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

fofó	father (see <i>tɔ</i>); big brother
dadá	mother; big sister
tási	aunt (paternal)
tóɖi	uncle (younger brother of father)
nɔɖi	aunt (maternal)
srɔ̃	spouse, wife, husband
srɔ̃nyónu, asi	wife
srɔ̃ηύtsu, atsú	husband
afɔwui	socks, hose
asíwui	gloves (pair of)
awutéwui	underwear
ηύtsuwǔ	mens wear/clothes
nyónuwǔ	women’s wear/clothes
ɖevíwǔ	children’s wear
tsiwǔ	raincoat
atáwui, atádidi	trousers
núdódó	clothing
agba	load
agbatsólá	carrier
Evegbe	the Ewe language
agblexo	farm hut/house
núɖusí	right hand, right
miasí	left hand, left

núḍusíbótǎ	right shoulder
miabótǎ	left shoulder
tú agba	to untie a load
dze ame gbó	to stay with someone, to stay at someone's place
kpekpeme	weight
kpekpe	heavy
takúví	handkerchief
xexí, sowuie	umbrella
hě	knife
gagbá	metal plate/pan
gazé	metal pot
nútome	region, district
ḡufóke	next day
dǒ nú	to put on something
ame áḍéké	nobody
núnono	drink; drinkable

Exercise XI-1: Read

1. Asitsalá lá fé ágbawó sɔgbɔ ḡútó, gaké mékpó agbatsóláwó o.
2. Xɔ sia fé yedzefé góme le gbagbǎm, éyata dǔwɔláwó vá gli lá mu gé.
3. Ameka fé awué nyé ésia? Ményé Kɔmla fé awue oa? O, ményé Kɔmla fé awué o. Amedzró má fé awué.
4. Amekawó fé gbeé nyé Euegbe? Eueawó fé gbeé. Míákpó Eueawó le Áfrika fé yetódófé.
5. Adzóá tási vá ékpó gé ḍá. Adzóá dada mélii o. Mèse bé éyi fofóá fé ágble me. Agblexǔ sɔe áḍé le fofóá fé ágblea me.
6. ḡútsu lá víé nyé Ákuá. Ákuá dadá le afé nyúí sia me. Aféá fé gliwó tri ḡútó.
7. Tó ḡǎ lá tǎme le gbadzaa, gaké sɔetɔ tǎme le tsyɔe. Míde tó ḡǎ lá dzí fe si vá yi me, gaké ame áḍéké méde tó sɔe lá tǎme kpó o.

8. Ɖevíá tási le Amérika, tódjia yi Índia etsɔ, éye dadáá kplé fofóá kú. Éyata wòdzó yi nódjia gbó le Agu.
9. Èkpó só kpóá? Áléké só fé ñkúme le? Só fé ñkúme le lɔbɔɔ. Mèkpó dzatá há kpó. Dzatá fé mo le nogoo. Adzóá srɔ wu dzatá kpó. Éwui kplé akplɔ sésé áǰé. Ményé túé wotsó wu dzatá lá o.
10. Èkpó atíkpalá má fé núǰusíbóta kplé miabótǎ ǰáa? Núkawó wòtsó? Étsó tú ǰé miabótǎ éye náke didi áǰé le núǰusíbótǎ nê.

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:

	SINGULAR	PLURAL
FIRST PERSON	nyě	míáfé
SECOND PERSON	wǒ	mìàfé
THIRD PERSON	éfé	wófé

Note that with the third person singular, and with all the Plural forms, the Possessive marker *fé* is suffixed to the personal pronouns (*é*, *míá*, *mìà*, 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:

<u>Nyě</u> xɔ mu.	‘ <u>My</u> house has fallen.’
<u>Wǒ</u> agbalě bú.	‘ <u>Your</u> book is lost.’
<u>Éfě</u> ábó ñé.	‘ <u>His/her</u> arm is broken.’
<u>Míáfě</u> atíwó sɔgbɔ.	‘ <u>Our</u> trees are many.’
<u>Mìàfě</u> nyiwó nyé ésiawó.	‘ <u>Your</u> cows are these.’
<u>Wófě</u> xɔwó ményó o.	‘ <u>Their</u> houses are not good.’

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

– Family relations:

<u>míá</u> fofó	‘ <u>our</u> father’
<u>mìà</u> dadá	‘ <u>your</u> (pl.) mother’
<u>wó</u> tási	‘ <u>their</u> aunt’
<u>Étódj</u> dzó.	‘ <u>His/her/its</u> uncle left.’

– Body part nouns:

<u>Wó</u> ñútí ko.	‘ <u>Their</u> body is clean.’
<u>míá</u> ñkúme	‘ <u>our</u> face’
<u>émegbé</u>	‘ <u>his/her/its</u> back’

– Verbal nouns:

<u>éfefle</u>	‘ <u>its</u> being bought’
<u>wó</u> wuwu	‘ <u>their</u> being killed’
<u>mìà</u> dódó	‘ <u>your</u> (pl.) being sent’

– Noun Agents:

<u>míá</u> kplɔlá	‘ <u>our</u> leader’
<u>mìà</u> tsóláwó	‘ <u>your</u> (pl.) carriers’
<u>éxɔlá</u>	‘ <u>its</u> receiver’
<u>wó</u> dzráláwó	‘ <u>their</u> sellers’

– Names of nationalities:

<u>míá</u> Eweawó	‘ <u>our</u> Ewe people’
<u>mìà</u> Dzámawó	‘ <u>your</u> German people’

– The following special nouns:

ṅkó ‘name’:	éṅkó	‘ <u>his/her/its</u> name’
de ‘home’:	wó de	‘ <u>their</u> home’
denyígbá ‘homeland’:	<u>míá</u> denyígbá	‘ <u>our</u> homeland’
afé ‘house, home’:	le éfème	‘in <u>his/her/its</u> house’

Vocabulary

Yáwóḍá	Thursday
Yawo	name for a male born on Thursday
Yawá	name for a female born on Thursday
alé	sheep
gbǔ	goat
lānyilá	one who rears animals
lānyinyi	rearing of animals
ha	pig
kesinǔtǔ	rich person
kpǔ ga	to be rich (“to see money”)
wǔ nya dzɔ	you are right (“your matter is right”), you are innocent
wǔ nya médzɔ o	you are not right (“your matter is not right”), you are guilty
dumeví	citizen (“child of town”)
dumevínyényé	citizenship (“being child of town”)
hǎho	communal, common to all
hǎhodó	communal/community work
ba ame	to cheat someone
amebalá	cheat; one who cheats
he tó ná ame	to punish someone
lɔfo	direction of, towards
zi gbátɔ	first time

ési	as, when
bu nú	to reckon/calculate something
gbeḍé	never
kpḍ núblánúí ná ame	to have mercy on someone
bé, bená	that, to say that
ḍḍ tó	to listen/obey
du tsi	to fetch water (from a river/well etc.)
éyata	therefore
ablḍe	freedom, independence
kosi	female slave
klúví	male slave
ḍḍ nú ná ame	to tell someone to ... something
kúvíá	laziness
wḍ kúvíá	to be lazy
kúvíátó	lazy person
abé álési ... ené	as, as how, just as
agbe	life
amesíáme	everybody
agbenḍḍ	mode of life
gaxḍ, mḍ	prison

Exercise XI-3: Read

1. Nyě agble lolo wú Yawo fé ágble, éye nyě xḍ há lolo wú éfé xḍ.
2. Míáfé agblewóé wófle. Agbleawó le bali gá ádé me le dua fé anyíéhě lḍfo. Míédzrá míáfé agbleawó ná yevú áḍéwó. Mèse bé yevú máwó vá ḍze Yawo kplé srḍa gbó. Wónyé wófé amedzrówó.
3. Ŋútsu ádé vá gblḍ ná mí bé wḍ xḍ fíá kénkénj etsḍ. Wḍ xḍ lá le dua títína, éye míáfé xḍ há le afíma lḍfo. Gaké ŋútsua bé xḍ búbũ áḍéké mégafíá wú wḍ xḍ o. Éyata mísúsú bé míáfé xḍ méfíá o.
4. Míáfé áléwó kplé gbḍwó vá nyě ágble me égbé. Wóḍu nyě blí, te, agbeli kplé agblemenú búbũwó pétéé. Ményé ésiaé nyé zi gbátḍ o. Je si vá yi há, miàfé

nyiwó kplé hawó vá ðu nyě ágbeliwó kplé ayiwó kéńkéń. Ési mèzi kpí le gbátɔ má ñú tǎ mìsúsú bé nyèméle nú nyám oa? Gbedé! Ìjútífáfáé mèdí. Núblánúí ko mèkpó ná mì kátá.

5. Yawo nyé lānyilá. Lānyinyié nyé éfé dǎ. Lā geḍe le éfé ábǎ me. Éfé gbǎwó, hawó, nyiwó, kplé aléwó sɔgbɔ ñútó. Ékpó ga geḍe tó lānyinyi me. Ényé kesinótó. Kesinótóé vávǎ. Éfé xɔwó le Lome, Kéta, Agu, Kpándo kplé Kpálíme.
6. Ʋɔnudrǎlá lá gblɔ ná nyónuawó bɛná wófé nya médzɔ o. Wómédó tó wófé fia o. Wómédu tsi ná dǎwɔlávó o, éye wóméḍa nú há ná wófé ámedzrówó o. Éyatǎ wóbú wófé dumevínyényé kplé wófé áblɔḍe. Tsó gbe má gbe wózu fia kplé du blíbo lá fé kosiwó.
7. Émegbé étró ḍé ñútsu atǎávó há gbó, hégbɔ ná wó bé núsi wówɔ lá ményó o. Wóméwɔ háhodó kplé ñútsu búbǔwó le dua me abé álési fia ḍóe ná ñútsuwó lá ené o. Wónyé kúvíátówó. Wófé agbenɔɔ ményó o. Wóba ñútsu búbǔwó le dua me. Álé yèle tó he gé ná wó abé amebalávó kplé kúvíátówó ené. Wóbú wófé áblɔḍe, éye wózu fia kplé dua fé klúvíwó.
8. Édé ñútsuawó gaxǎ me fe atǎ, éye nyónuawó xɔ fe etǎ.

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 (*nyě* ‘my’) and the second person Singular (*wǒ* ‘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:

Nyě agble mélo^o. Agb**nyè** mélo^o. ‘My farm is not big.’
Wǒ xǒ mu. Xǒ**wò** 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.

vínyè	‘my child’ (never *nyě vɪ)
víwò	‘your child’ (never *wǒ vɪ)
fofónyè/tónyè	‘my father’
fofówò/tówò	‘your father’
dǎnyè/nǎnyè	‘my mother’
dǎwò/nǎwò	‘your mother’
nǎvínyè	‘my brother/sister/cousin’
nǎvíwò	‘your brother/sister/cousin’
tsenyè	‘my younger brother’
tsɛwò	‘your younger brother’
fǒnyè	‘my elder brother’
fǒwò	‘your elder brother’
foenyè	‘my younger sister’
foewò	‘your younger sister’
dǎnyè	‘my elder sister’

dǎwò	‘your elder sister’
tásinyè	‘my aunt (paternal)’
tásiwò	‘your aunt (paternal)’
nǎḍinyè	‘my aunt (maternal)’
nǎḍiwò	‘your aunt (maternal)’
tóḍinyè	‘my uncle (paternal – younger brother of father)’
tóḍiwò	‘your uncle (paternal – younger brother of father)’
tógǎnyè	‘my uncle (paternal – older brother of father)’
tógǎwò	‘your uncle (paternal – older brother of father)’
nyrɔenyè	‘my uncle (maternal)’
nyrɔewò	‘your uncle (maternal)’
tógbúinyè	‘my grandfather (both paternal and maternal)’
tógbúiwò	‘your grandfather (both paternal and maternal)’
mamányè	‘my grandmother (both paternal and maternal)’
mamáwò	‘your grandmother (both paternal and maternal)’
srɔ̃nyè	‘my spouse’
srɔ̃wò	‘your spouse’
asinyè	‘my wife’
asiwò	‘your wife’
atsúnyè	‘my husband’
atsúwò	‘your husband’

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’
asia	‘his wife’

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

Vocabulary

kɔ	neck
ku nú kɔ	to sling something on the neck
dǒ dzo	to set a fire
yi nú dzí	to continue doing something
vu	to shine (sun)
ɲɔvuvu	sunshine
ɖevíme	childhood
núkú	crop, seed
agbledede	farming
nyrě nú	to sharpen something (e.g. a knife)
go	gourd
tsi	to grow up
galí	a West African food prepared from cassava
kotokú, golo	sack, bag, pocket
ɖe dzo	to fetch fire
agblekotokú	a farmer's bag/sack
dzudzɔ	to rest
dzudzǒ	rest
kpó dzidzǒ	to be happy
ɲútínya	story, history
víví	sweet, interesting
dǒ	work, job
agblemenúkú	farm product
káké	a piece of

Exercise XII-1: Read**FOFÓNYE FÍÁ AGBLEDEDĚ MÍ VIAWÓ**

Gbe ɖeká ɲdí kányá fofónye yóm hégblo nám bé yèle nyè kplé tsenyè Kɔdzó kpló gé yi agble le ɲdínúɖuɖu megbé.

Dǎnyè ná ɲdínúduɖu mí míɖu. Fofónyè bíá mí bé míɖí fo máhā? Mídó éjú nê bé: “È, míɖí fo.” Fofónyè há ɖu éfé ɲdínúduɖu. Ésia megbé wòtsó agblenú eve kplé kranté eve nám, éye mènnyré wó nyúíé. Étsó go há nám. Mètsó go lá yi dǎnye gbó, éye wòku ti dé éme nám.

Fofónyè há nyré éfé kranté kplé agblenú. Tsenyè Kɔdzó métsi tútúútú o. Éxɔ fe enyí ko; gaké míá fofó ná éya há tsó kranté sɛe ádé. Dǎnyè há tsó wó, galí kplé dze dé kotokú sɛe adé me, éye wòtsóe ná tsenyè Kɔdzó. Kɔdzó tsó kotokú lá ku ko. Fofónyè tsó éfé ágblekotokú kplé éfé tú éye wòɖe dzo ɖé zě káké ádé dzi. Álé mídzó yi agble ɲdí má.

Mídó dzo ɖé míáfé ágblexɔ me. Ésia megbé míwɔ dǎ tsó ɲdí ga asíéke váséɖé ga ɖeká. Dɔ nɔ míá wuń ɲútó, éyatǎ fofónyè ná mèɖa nú. Míɖu núá le ga ɖeká kplé ga eve dome. Le núduɖu lá megbé fofónyè ná mídzudzo víé, élabéná ɲɔ nɔ uvuń ákpá.

Míyi míáfé dǎwɔwɔ dzí le ga etɔ me. Ési ga atɔ fo lá, nyè kplé tsenyè míyi avě sɛe ádé me ɖafɔ náke. Míblá nákeawó hétsó wó vá afée. Dǎnyè kpó dzidzǎ ɲútó bé mítró gbɔ. Ékpó dzidzǎ le nákeawó há ɲútí. Míle tsi, éye le ésia megbé míɖu nú. Le fiěnúduɖu lá megbé fofónyè gbɔ ɲútínya víví ádé ná nyè kplé tsenyè. Mímló anyí fiě má kábá élabéná ɖeɖi té míá ɲú ɲútó.

Le ɲufóke lá, fofónyè gakplɔ mí yi agblea, éye míyi míáfé dǎwɔwɔ dzí.

Álé míá fofó fiá agbledǎwɔwɔ mí tsó míá ɖevíme ké. Agbledede nyé dǎ nyúí ádé. Èwɔ dǎ le agble me kpó? Agbledeláé nyé fofówoa? Agblemenúkú geɖee le fofónyè fé ágble me, abé te, mɔli, azí kplé agbeli ené.

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, Kɔdzɔ, 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 Kɔdzɔ and I played in the farm hut.

We continued our work until six o'clock.

Kɔdzɔ 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’

tɔwò ‘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’

mìà 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 ñútsu sia tɔ o.

‘This house is not bigger than this man’s one.’

Wófé ágble ményó abé fia tɔ ené o.

‘Their farm is not as good as the chief’s one.’

Vocabulary

gbáɔ	first
evelíá	second (in counting)
etɔ́lɔ́á	third
kpɔ̃ (nú) dzí	to look after something, to take care of something
ékemá	then
Anagó	Yoruba
Anagónyígá	Yorubaland
yemáyi	that time
égběgbe	nowadays, up to now
dzi ame	to bring forth someone
mléɔ	the last
ɔ́ mɔ́	to travel
ɔ́ mɔ́ tɔ́	to travel through
Kwami	name for a male born on Saturday
Áma	name for a female born on Saturday
tu nú	to build something (e.g. a house)
fífílaa	right now
Fídá	Friday
Kofí	name for a male born on Friday
Afúá	name for a female born on Friday
kǎ dɛ́ nú dzí	to be sure/certain about something
tso du	to found a town/village
Oyó/Ayó	an ancient Ewe settlement
ŋɔ̃tsie	an ancient Ewe settlement
xóxóoxó	long long ago
ɔ́u fia	to reign
Evedukó	the Ewe nation
abé ... ené	as, such as

kpɔ̃ ame dǎ	to visit a person
de tefé	to visit a place

Anéxɔ̃, Agbodrafo, Kpédze, and Dayĩ are names of important Ewe towns.

Exercise XII-3: Read

1. Fofónyè le xɔ̃ yéyě etɔ̃ tuń. Éle wó tuń dɛ̃ Lome le tógbe ádɛ̃ dzí le Lome fé yetóqófɛ̃ lɔfo. Mèse bé xɔ̃awó lolo éye wónyó ñútɔ̃. Fofónyè gblɔ̃ nám bé xɔ̃ gbátɔ̃ nyé yè̀tɔ̃, evelíá nyé tɔ̃wò éye etɔ̃lía nyé tɔ̃nyè. Nyě xɔ̃ lolo gaké tɔ̃wò lolo wú, éye mía fofó tɔ̃ lolo wú wó kátá.
2. Tɔ̃nyèé, ményé étɔ̃é aló tɔ̃wòé o. Mìa tɔ̃ méle affi o. Mìa tɔ̃ le Kofí gbó. Kofí le wó dzí kpóm ná mì. Nè nèle tɔ̃wò diń lá ékemá yi Kofí fé áfé me. Kofí le aféá me fífílaa. Méyi agble haqé o. Gaké yi kábá. Mèse bé fia yó. Éyatǎ éle fia gbó yi gé le ga adré me.
3. Mìa tógbúíwó nɔ̃ Anagónyígbá dzí kpó. Wótso du dɛ̃ afímá, éye wóyó bé Oyó aló Ayó. Fofónyè gblɔ̃ nám bé du lá ñkó kóń nyé Yó. Wóyó du lá bé Yó élabéná yótí geqee nɔ̃ duá me. Émegbé wódzɔ̃ le Oyó éye wóvá égběgbe Tógónyígbá me. Wótso du dɛ̃ afímá há. Yemáyíé wótso ñɔ̃tsié xóxótɔ̃. Le Oyó kplé ñɔ̃tsié lá, Eveáwó kátá nɔ̃ fia gǎ dɛ̃ká té. Tásinyè gblɔ̃ nám bé Eveáwó fé, fia mlɛ̀tɔ̃ ñkóé nyé Agókólí. Éyaé nɔ̃ fia dɔ̃m háfí Evedukó lá kaka dɛ̃ égběgbe Evenyígbá dzí.

Exercise XII-4: Translate into Ewe

Oyɔ̃ and ñɔ̃tsie are ancient Ewe towns. Oyɔ̃ is now Yorubaland and ñɔ̃tsie is in Togo. My grandfather told me that all the Ewes were under one King at ñɔ̃tsie. The last Ewe King was Agókɔ̃li. 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, Anéxɔ̃, 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 Agbodrafo and my father comes from Ho.

3. Questions with *nénié*? 'how much/many?'

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

ameka?	'who?'
núka?	'what?'
afíka?	'where?'
áléké ... le?	'how is ... ?'
dě ... lóó, alo dě ...	'have you ... ?'

Another important question word is *nénié* meaning 'how much' or 'how many'.

Vocabulary

ahóm	storm
tefé	place; times (as in <i>2 times 3</i>)
nénié	how much, how many
lãtsolá	butcher

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

1. Ame nénié le xɔ sia me?
2. Nénié Áma fle éfé só yí sésé láa?
3. Zi nénié adelá lá da tú to lá háfí wokû?
4. Etõ tefé eve le néni?
5. Xɔ nénié mu le ahóm lá me?
6. Nénié Afétó Kwami Dzebú dze děha zě gǎ máa?
7. Amekeá fle avõ nyúí sia?

8. Afíka asitsalá lá yi? Nyi nénié wòdzrá ná lãtsolá láa?
9. Ďě nèle gasó sia dzráma?
10. Fe nénié Kɔmlá le sukú sia me nɔ gé?
11. Núka núfiálá lá le fefleń le fiásé lá me?
12. Ďě Kɔsí fle agblea lóó, aló fofóáé tsóe néa?
13. Tógbúínyè le mià gbáa?
14. Kplɔ́ nénié agbledelá lá fle? Nénié ɖeká xɔ?
15. Fe nénié nèxɔ?

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 Abrã'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 así*, originally meaning ‘to be in hand’. There is, however, a difference between literal and non-literal meaning. Compare the following sentences:

Ga <u>le asínyè me.</u>	‘Money <u>is in my hand.</u> ’
Ga <u>le asínyè.</u>	‘ <u>I have</u> 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 *así* is preceded by the possessor, *así* is reduced to *sí*. Study the following sentences:

Xɔ <u>le asínyè.</u>	‘ <u>I have</u> a house.’
Só <u>le asíwò.</u>	‘ <u>You (sg.) have</u> a horse.’
Ga <u>le ésí.</u>	‘ <u>He/She has</u> money.’
Xɔ <u>le miá sí.</u>	‘ <u>We have</u> a house.’
Só <u>le mià sí.</u>	‘ <u>You (pl.) have</u> a horse.’
Ga <u>le wó sí.</u>	‘ <u>They have</u> money.’
Zě <u>le Áma sí.</u>	‘ <u>Ama has</u> a pot.’
Agble <u>le nǔtsu lá sí.</u>	‘ <u>The man has</u> a farm.’
Nyi ewó <u>le fia sí.</u>	‘ <u>The king has</u> ten cows.’
Ga <u>le tógbúínyè sí.</u>	‘ <u>My grandfather has</u> money.’
Kpétõ <u>le kotóko sí.</u>	‘ <u>The porcupine has</u> a cave.’

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

Ga <u>nɔ asínyè.</u>	‘ <u>I had</u> money.’
Avũ <u>nɔ Kwami sí.</u>	‘ <u>Kwami had</u> a dog.’

Xɔ ménɔ míá sí o. ‘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:

Tă lii nám. ‘I have a head.’
Tse lii nám. ‘I have a younger brother.’
Afɔ eve lii ná mí. ‘We have two feet.’
Tɔ́ lii nê. ‘He has a father.’
Atsú lii ná Áma. ‘Ama has a husband.’

Vocabulary

fúú	a lot, in large quantities
gbá	first (see <i>gbátɔ</i>)
tsitsítɔ	the older/elder one
ɖevítɔ	the younger one
tso ame nu	to report someone
nutsotso	report; complaint
fo nu	to speak/talk
dzi ɖé édzí	to increase/multiply
étefé médidí o	not long after/ago
agbatsóvú	truck, lorry
tsaɖivú	touring car
nyatefétɔe	honestly, truly, truthfully
Amutá	Volta lake
lãɖelá	fisherman
he nú vê	to bring something as a result
nyõ dɔme	to be kind/generous
dɔmenyótɔ	kind person
dze agbagbá	to attempt/try
ŋɔɔgbé	front; forward; future

dõ mó ame	to set someone on a journey
trõ gbo	to return, to come back
dõwõwõ	work, job
kófé	village, cottage, hamlet
nyikpó	cattle ranch
káfú ame	to praise/congratulate someone
dõ ñúsē ame	to encourage someone
akplóvú	canoe
asabu	cast net
tõdzívú	ship, boat
dze édzí ná ame	to turn out well for someone
agbagbádzedze	endeavour, labour
vévié	important
vevíenyényé	importance
dziláwó	parents
núnáná	gift

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

Exercise XIII-1: Read

NÚKA LE ASÍWO?

Ñútsu ádé nɔ du ádé me gbádégbe. Ga geḍee nɔ ésí. Ame ádéwó gblɔ bé éyaé nyé kesinɔ́tɔ́ gátɔ́ nɔ núto má me. Agble ewó nɔ ésí, éye éfé lāwó há sɔgbɔ. Nyiwó nɔ ésí fúú.

Étu xɔ gáwó dé dua me, éye wònyé dɔmenyótɔ́ gá ádé. Vĩ eve nɔ ésí. Wónyé ñútsu-víwó. Tsitsítɔ́ xɔ fe bláeve vɔ́ atɔ́, éye dèvíto xɔ fe bláeve vɔ́ eve. Tsitsítɔ́ ñkóé nyé Kofi Gameli éye dèvítoé nyé Yawo Aguédze.

Gbe dèká wó fofó yó wó hégbɔ ná wó béná: “Fífíá m̀tsi. M̀éganyé dèvíwó o. Éyatã m̀yi xéxéá me ḍadze agbagbá ná m̀àfé ñgɔgbé.” Éná ga dèvíáwó éye wòdó mó wó kplé nya siawó béná: “Le fe atɔ́ megbé lá, m̀égale m̀à yó gé vá gbõnye né m̀àná nutsotso tsó m̀àfé ágbagbádzedzewó ñútí. Álé dèvíáwó dzó. Le fe atɔ́ megbé tútúútú

Gameli kplé Aguédze tró gbɔ vá wó fofó gbó. Wó fofó kpó dzidzɔ́ nùtɔ́. Éyó wó gbe ɖeká nɖí kányá áɖé, éye wòse ɖesíaɖe fé nutsotso tsó éfé dɔ́wɔ́wɔ́ nùtí.

Kofí Gamelié fo nu gbá. Égblo ná fofóá bé: “Fofónyè, ési mèdzó lá, mèyi ɖano Lome. Mètsó nyè ga lá fle tɔmelā hédzrá le kóféwó kplé du sɔewó me. Mèwɔ dɔ́ sésíé nùtɔ́. Étefé médidí o, ga lá dzi ɖé édzí zi geɖee. Álé mèfle nú geɖewó. Fífíá xɔ atɔ́ le asínyè le Lome. Nyè lāwó há sɔgbɔ. Nyiwó, aléwó, kplé gbɔ́wó le asínyè fúú. Nyè nyikpó le Anéxó éye nyè aléwó kplé gbɔ́wó le Agu. Só eve le asínyè, éye gasó há le asínyè. Mèfle agbatsóvú enyí, éye tsaɖivú éve le asínyè. Agbatsóvú le ame geɖee sí le Lome.”

Fofóá káfúí, éye wòdó nùsée hédá akpé nê bé éwɔ dɔ́ nyatefétɔ́. Ázɔ́ Yawo Aguédze há ná nutsotso tsó éfé dɔ́wɔ́wɔ́wɔ́ nùtí. Núsi wɔ́gblo lá nyé ési:

“Gbá lá mèyi ɖano Pekí fe ɖeká. Teféá sé nùtɔ́. Dɔ́ ménɔ duá me o. Tsi médza le fe má me o, Álé dɔ́wuame gá áɖé vá. Éyatá mèdzó le afímá yi Hõ. Hõ há ményó nám tútúútú o. Mèfle agblemenúwó dzrá le afímá éye mèkpó ga ví áɖé.” Le yletí adé megbé ko mèdzó le Hõ héyi Kpándo. Abé álési nènyê ené lá, Kpándoé nyé Evedu gáto le Amutá lá tó. Tɔmelā geɖee le Amutá lá me fífíá. Álé mèfle akplóvu lolo eve ná lāɖeɖe. Mèdí lāɖeláwó dé vūawó me, éye mèfle asabu há ná wó. Dɔ́ lá dze édzí nám nùtɔ́. Éhe ga geɖee vê nám. Fífíá xɔ le asínyè le Hõ, Kpándo kplé Kéta. Tɔdzívú sɔ́ eve há le asínyè. Mètsówó le amewó kplé agba vovoovowó tsóm tsó Akosombó le Kpándo Kráchí kplé Tamale yim. Ga geɖee le asínye fífíá, éye nyè há mèfle tsaɖivú eve.”

Wó fofó dá akpé nê, éye wòkáfú éya há le éfé agbagbáɖzedze tá. Égafó nu ná wó le dɔ́wɔ́wɔ́ fé vevíényényé nùtí. Gameli kplé Aguédze he núnáná geɖee vê ná wó fofó kplé wó dadá, éye wónɔ anyí kplé wó dziláwó le dzidzɔ́ gá kplé nùtífáfá 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

nu	mouth
nufofo	speaking (v.n.), talk
zo	to walk
kpɔ ame dzi	to look after someone, to care for someone
dzikpɔkpɔ	care
dufufu	running
tã	head
bu tã me	to think
tãmebubu	thinking (v.n.)
núkpɔkpɔ	seeing, sight
ɲɔti	nose
gbɔ	to breathe
gbɔgbɔ	breath, spirit, ghost
vě	to stink
vě nú	to smell something
vě nú se	to smell at something
vevé	stinch, stink
vevése	smelling (v.n.)
xéxéme	the world
fiakúkú	crown
ato	nest
núgbágbě	living thing
kú	death

Exercise XIII-3: Read

ᐃᐅᐅᐅᐅᐅ ᐅᐅᐅ ᐅᐅ

Mise ᐅᐅᐅᐅᐅ fe ha nyúi sia kpóá?

Tă lii ná mí ná tămebubu.

ᐅᐅᐅ lii ná mí ná nukpókópó.

Nu lii ná mí ná nufófo kplé núᐅᐅᐅᐅ.

Tó lii ná mí ná núsese.

ᐅᐅᐅ lii ná mí ná gbᐅᐅᐅᐅ kplé ueuésese.

Así lii ná mí ná dᐅᐅᐅᐅᐅ.

Aᐅᐅ lii ná mí ná zᐅᐅᐅ kplé dufúfú.

Fofó kplé dadá lii ná míá dzíkópókópó.

Gaké Máwú lii ná amewó kátá kplé xéxéme blíbo lá.

Agbe lii ná ame, éye kú li ná núgbágběwó 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:

Vă!	‘Come!’
Yi!	‘Go!’
Dzö!	‘Go away!’
Dzi ha!	‘Sing!’
Đũ ye!	‘Dance!’
Trö vá!	‘Return!’
Kofí, vă affí!	‘Kofi, come here!’
Áma, qũ ye!	‘Ama, dance!’

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

Fíá nú!	‘Show something!’
Fíá 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!’
Mìyi!	‘(You, pl.) Go!’
Mìdzi ha!	‘(You, pl.) Sing!’
Mìdú ye!	‘(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 *mè-* (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:

Uu vɔtrúá! ‘(You, sg.) Open the door!’

Mègavu vɔtrúá o! ‘(You, sg.) Do not open the door!’

Mìvu vɔtrúá! ‘(You, pl.) Open the door!’

Mìgavu vɔtrúá o! ‘(You, pl.) Don’t open the door!’

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

Akósúá, mègavá o! ‘Akɔsua, do not come!’

Kofí, mègadzi ha o! ‘Kofi, do not sing!’

Áma, Akósúá, mīgayi o! ‘Ama, Akɔsua, do not go!’

Đevíwó, mīgafé o! ‘Children, do not play!’

Vocabulary

do gǒ	to go out
núnłtí	pen, pencil
núnɔŋłɔ	writing; something written
feféfé	playground
srǔ nú	to learn something
núsósrǔ	learning, study
dǒ gbe dǎ	to pray
wǔ nú nu	to come to an end with something, to finish something
ke nu	to open the mouth
akótǎ	chest
dze ŋe	to lie face up (on one’s back)
tsyǔ akó anyí	to lie face down (on one’s stomach)
ali	waist
dǔwǔkplǔ	desk, working table

atíkekóé, atíkefofoe,	pill, tablet
atíkekúí	
kpǎ nú gǎã	to gaze/look absent-mindedly ⁹
mi nú	to swallow something (without chewing)
zi etǒ gbe ðeka	three times a day/daily
vásédé	up to, until, till
fo fú	to be together
fo fú nú	to pack/put together something
atíkewólá, dǒdalá	doctor
akaḍí	lamp
dǒ nú kpó	to test/examine/try something
dǒme	stomach
tume, dzime	back (of body) (see <i>meḡbé</i>)
atíkedzráfé	pharmacy, drugstore
atíke	medicine
gatsí	spoon
afǎ	half
háya	to recover, to get well

Exercise XIV-1: Read

Núfíálá lá gé ðé sukúxǒ lá me, éye wòḡe gbe ná sukúvíáwó gblǒ béná: “Mítsí tre! Mìnǒ anyí! Mìgafo nu o! Mìtsǒ miafé agbalēwó kplé miàfé núnḡlǒtíwó! Mìnḡ nya siawó!

Ési ðevíáwó ḡlǒ núá abé gafofo afǎ meḡbé lá, núfíálá lá tsí tre gblǒ béná: “Mìdzudzǒ núnḡḡlǒ ázǒ! Mítú miàfé agbalēwó! Mìdo ḡǒ víé!”

Sukúvíáwó do ḡǒ yi wófé feféfé le sukúxǒ lá ḡḡ. Núfíálá lá vu fésreawó kátá kplé vǒtrúáwó há. Émeḡbé éya há do ḡǒ yi ðevíáwó gbǒ. Le gafofo afǎ meḡbé lá, núfíálá lá

⁹ Note that, in this case, *nú* may not be replaced by any other noun.

dó yí gblɔ bɛná: “Mìdzudzɔ fefé ázǎ! Mìfú du vá gbɔnyè le affi! Mitrɔ yi sukúxɔ me kábá!”

Ɖevíáwó fú du tsó núfíálá lá gbó yi sukúxɔ lá me. Wóyi wófé núsósrɔ́ dzí vásédé ga ene me. Núfíálá lá gatsí tre, éye wògaḍe gbe ná ɖevíáwó gblɔ bɛná: “Mifo fú miàfé agbalēwó! Mìtsí tre mídó gbe ɖá!” Le ésia megbé ɖevíáwó yi aféme le wó dziláwó gbó, Álé sukú wú énu gbemágbe.

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: “Breathe 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 *nǎ/ná*

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

Éná agbalē Kofí.	‘He gave Kofi a book (as a present).’
Nǎ blí koklóáwó!	‘Give corn to the fowls!’

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

Ŋútsu lá ná wóku tsi le éfé ágble me.
‘The man allowed them to fetch water in his farm.’

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

Nǎ míádzó.	‘Let us go.’
Míná míáḍu núá ázǎ.	‘Let us eat the food now.’

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

Fia lá ná wónḡ ga dzódzǒ 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:

Ahedádá ná wǒzu fiafitó.

‘Poverty made him become a thief.’

Most often, however, *nǎ* 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 *tsǎ ... nǎ ...* which literally means ‘to take ... (and) give to ...’. Consider the following examples:

Tsǒ gasǒ lá <u>ná</u> Áma!	‘ <u>Give</u> the bicycle to Ama!’
Wótsǎè <u>ná</u> mí.	‘They <u>gave</u> it to us.’

If *nǎ* 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 dǎ wǎm <u>ná</u> Kofí.	‘S/he is working <u>for</u> Kofi.’
Éle dǎ wǎm <u>ná</u> dokókpǒ lá.	‘S/he is working <u>for</u> the exam.’
Kǒsí gblǎè <u>nám</u>.	‘Kosi told it <u>to</u> me.’
Mèfle ɔtrú <u>ná</u> afé lá.	‘I bought a door <u>for</u> 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 *dé* which was originally a verb meaning ‘to reach someone/something’. Compare the following sentences:

Wówu gbǎ <u>nám</u>.	‘They killed a goat for me.’
Wówu gbǎ <u>dém</u>.	‘They killed a goat on my costs.’

¹¹ The general development of grammatical elements out of verbs or nouns is called “Grammaticalization”.

Kofí ɲɔ léta ná Áma.

‘Kofi wrote Ama a (pleasant) letter.’

Kofí ɲɔ léta dɛ́ Áma.

‘Kofi wrote Ama a (unpleasant) letter.’

In cases where *ná* is used as a preposition, its grammatical function is called “Benefactive”. When *dɛ́* 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

tsǒ nú	to take/carry something
nǎ nú	to give something (as a present)
ná	to, for, to the advantage of (preposition)
tsǒ nú ná ame	to give something to someone
dɛ́	in direction of, against, to the disadvantage of (preposition)
léta	letter (< English)
dodókpó	exam
mókeke	holiday
dekú	palm nut
kplɔ nú	to sweep something
gbě dáma	rich green grass
dǒ azi	to lay eggs
dzra dó	to get ready/prepared
gběhá	bush pig/swine
tsilefé	bath, bathroom
alékpó	pen for sheep (sheep pen)
tré	calabash
fiē dó	evening falls
gbemágbe	that day
blǎ nú	to tie something
blǎ	to be tied
bablá	bundle

Exercise XIV-3: Read

Mèwɔ dʒ le fofónyè fé ágble me kwasíqá eve háfí nyě mǎkeke wú énu. Mèwɔ dʒ vovoovowó le agbleá me. Ètsɔ si vá yi há mède agbleá. Núsiwó mèwɔ le agbleá me étso lá nyé ésiawo:

Mèfɔ ɲdí ga adré. Gbá lá mèná blí fofónyè fé koklówó. Kokló alafá enyí le fofónyè sí le agbleá me. Ésia megbé mètso zě gǎ áqé le agblexɔ lá me ɖaku tsi ná haawó. Tsi sɛe áqé koé nɔ wófé tsileféá. Mèná núɖuɖu haawó há. Wóɖu agbeli kplé dekúwó.

Fofónyè vá agbleá le ga ewó me. Ékpó dzidzɔ ɲútɔ tsó nyě dʒwɔwɔ ɲútí. Le ga wúíeve megbé lá, fofónyè ná mèyi dǎnyé gbó le aféme ɖaxɔ núɖuɖu vê. Míɖu núá le ga ɖeká me.

Ési míɖu núá vɔ lá, fofónyè kplɔ aléáwó do goe. Avũ atí le fofónyè sí. Fofónyè ɖe gbe ná avũawó, éye avũawó ná aléáwó fú du víe háfí ɖu wófé ɲɔnɲuɖuɖu. Aléáwó ɖu gbě dāmawó lé agblemó lá tó.

Fiě ɖó. Fofónyè ná mèyi koklóáwó gbó ɖafɔ koklóziwó. Koklóáwó ɖɔ azi geɖee gbe má gbe. Zǎ nɔ dodóm. Fofónyè yóm gblɔ nám bé: “Dzra ɖó! Míle afé yi gé! Fɔ nake ví áqé tsó yií ná dǎwo! Tsó koklózi bláeve há dé kotokú sia me!” Mèwɔ núsiwó kátá fofónyè gblɔ nám lá, éye mítró vá afé.

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:

Míle tsi etsɔ.	‘We had a bath yesterday.’
Míle<u>a</u> tsi gbesiágbɛ.	‘We <u>usually</u> take a bath every day.’
Wóɖu nú le fia gbó.	‘They ate at the chief’s.’
Wóɖu<u>a</u> nú le fia gbó.	‘They <u>usually</u> eat at the chief’s.’

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

Ame kúná.	‘Man dies (i.e. that is the nature of human beings).’
Wóy<u>ina</u> gatróná gbemágbe ké.	‘They <u>usually</u> go and return that same day.’

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 *ɛ*. Study the following examples:

Mítsá<u>a</u> agbeli ɖaa fufu.	‘We <u>usually</u> take cassava when cooking fufu.’
Mítsón<u>é</u> ɖanɛ.	‘We <u>usually</u> take it when cooking it.’

Vocabulary

trǒ	fetish
trǒsi	fetish priest/priestess
trǒxo	fetish hut/house
didí	wish
bǎá gbe ame	to question someone
né	if, when
dǒ ñugbe	to make a promise
kpuifé	nearby place
didifé	distant place
kpě ame	to meet/invite someone
dé dǒdǒ nu	according to order
dze ame dzí	to fall on someone, to appeal to someone
ñkeke	day (see <i>gbe</i>)
dǒ ñkeke	to set a date/day
ñkeke ádé	some/one day
légba	idol
me légba	to model/mould an idol
amekpékpé	invitee, invited person
vu	blood
ko nú dé	to pour something (liquid or flour) to
ko nú dǐ	to pour something (liquid or flour)
ko aha dǐ	to pour libation (an African custom)
vǔfolá	drummer
súbólá	servant, worshipper
sǔbó ame/nú	to serve/worship someone/something
tsǒ nú dé así ná ame	to entrust something into someone's care
dze klo	to kneel
lǎme	inside the body; body
ké	same (as in <i>gbemágbe ké</i> 'that same day')
ké	but (from <i>gaké</i>)
Máwúgá	The Great God
kpédénjútó	helper, assistant

hămenɔlá	member
kwasídá síá kwasídá	every week; every sunday
vaválá	one who comes
tó ame dzi	through someone
tɔxɛ	special
énuénu	often, from time to time
ku aha ná ame	to serve someone a drink
da gbě le ame ñú	to treat someone (with traditional medicine)
wɔ atíke ná ame	to treat someone (with pharmaceutical medicine)
da dɔ ná ame	to heal/cure someone
dze dɔ	to fall sick/ill
lě dɔ	to be sick
dɔlélá	patient
dɔnɔ	patient (usually victim of a long sickness)
xě adzɔ	to pay a fee
anyígbá	earth, land, country
kpě tă	to meet
tăkpéxɔ	meeting hall
méganyé ... o	it is no longer/no more
yeádéwóyi	sometimes/at times
ametsitsi	elder, old person

Exercise XV-1: Read

ÁLÉSI AMEWÓ ZUA TRÓSIWÓ

Gbá lá, gbɔgbɔ ádẹ vá dzea amea dzí. Gbɔgbɔ lá wɔnɛ wòdúá ye, aló faa aví, aló dzia ha. Yeádéwóyi méfoa nu aló gaɗua nú gɔ há o. Fia kplé éfé ámetsitsiwó vá kpéá tă éye wóbíáá gbe gbɔgbɔ lá tóá ame lá dzí. Né gbɔgbɔ lá lɔ fo nu lá, égbɔa éfé didíwó ná fia kplé éfé ámetsitsiwó. Né wóse éfé nyawó vɔ megbé lá, wódóá ñugbe nánê éye wódóá ñkeke wɔa éfé didíwó kátá nánê dẹ dɔdɔ siwó wobíá lá nu.

Né ŋkekea de lá, wóyóá trǎsi búbǔwó tsóá kpuiféwó kplé didiféwó vánê. Wótua xó náá trǎ yéyě lá gbe má gbe ké, éye wómea légba nánê. Légba lá nɔa nɔnɔme si trǎ lá dí lá me.

Le ésia megbé amekpékpéáwó kátá vá nɔa anyi. Wókua aha náá trǎsi tsitsitɔ éye wòdóá gbe dǎ ná trǎ yéyě lá le trǎxɔ lá nu le légba lá gbó tútúútú. Édóá gbe dǎ álé:

“Ó, Máwúgǎ wǒ áhaé nyé ési!
Tógbúíwó kátá misii!
Anyígbá dzí trǎwó kátá há misii!
Trǎ yéyěa há nésii!”

Éyia édzí áléá nɔa aha lá kɔm dí hégbɔa núsiwó trǎ yéyě lá bíá lá. Émegbé wótsoa alé aló gbǔ kplé koklówó náá trǎ lá. Wótsóá vu lá kɔna dɛ légba lá dzí, éye wótsóá lǎ dǎa núú ná vaváláwó. Wótsóá nú si wóɔa lá fé sɛ ádɛ yia trǎxɔ lá me, dǎtsónê náá trǎ lá. Ázǎ vaváláwó dǎa nú hénoa nú há.

Né wóɔu nú vɔ lá, vǔfoláwó foa vǔ ná trǎ yéyě lá. Wódzia trǎha tɔxɛwó há nánê. Énuénu lá trǎ yéyě lá dzea ame lá dzí, éye wótsóná héɔúá ye. Trǎsi búbǔwó há fé trǎwó váná, éye wóáwó há tsíá tre dǎá ye.

Tsó gbe má gbe ame lá zua trǎsi. Tǎkpéxɔ méle trǎ sí o. Hámenɔláwó há méle ési o. Le nyatefé me trǎsi 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:

Ŋútsu <u>si</u> fle só lá nám lá vá.	'The man <u>who</u> bought the horse for me has come.'
Atí <u>si</u> mu lá wu gbě eve.	'The tree <u>which</u> fell killed two goats.'
Xɔ <u>si</u> mífle lá lolo ŋútó.	'The house <u>which</u> we bought is very large.'
Wóyó ŋútsu <u>si</u> wónyá nyúíé lá vê.	'They called the man <u>whom</u> they knew well.'
Nyónu <u>si</u> nèkpó lá nyé Kofí srɔ̃.	'The woman <u>which</u> you saw is Kofi's wife.'

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

Kofí dzrá xɔ <u>siwó</u> wòfle lá.	'Kofi sold the houses <u>which</u> he bought.'
Ati <u>siwó</u> mítso lá gale gběá me.	'The trees <u>which</u> we fell are still in the bush.'

The nouns *ame* and *nú* have fused with the following *si*.¹² 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:

<u>Amesi</u> wu gbǎa lá sí.	‘ <u>The person who</u> killed the goat has run away.’
Nyèmékpó <u>amesi</u> wui o.	‘I have not seen <u>the one who</u> killed it.’
<u>Núsi</u> nèwǎ lá ményó o.	‘ <u>What</u> (the thing which) you did was not good.’
Wǎ <u>núsi</u> fofówo gblǎ ná wò.	‘Do <u>what</u> (the thing which) your father told you.’

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

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

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

Kofí tso atí <u>si fé</u> ángba yrǎ lá.	‘Kofi felled the tree <u>whose</u> leaves withered.’
<u>Amesi fé</u> ga bú lá fa aví.	‘ <u>The one whose</u> money was lost wept.’

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

Đeví <u>si</u> mǐtsǎe ná lá dzó.	‘The child to <u>whom</u> I gave it has left.’
---	--

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

Vocabulary

fa aví vévíé	to weep bitterly
aṅgba	leaf
yrɔ	to wither
ameyibo	black man, black person
trótó	fetish owner
ké boń	but rather
gbědada	healing, curing
dzońkó	juju name
gbě	to refuse
atíkewɔfé	hospital, dispensary, clinic
vuwɔdzõ	juju for fighting
gbědadzo	juju for healing
dzo	juju, magic
dzotó	juju man, juju owner
evenyígbá	Eweland
dɔ́lélé	sickness
tegbee	always, forever
xɔ nú (da) dí	to keep something
asráfo	soldier
xɔ ńkó	to become famous/popular
ḍekákpuí	young man/lad
ḍetugbui	young woman/lass
kpõ dzĩdzedze	to succeed
dzĩdzedzekpókpó	success
dõ dzi ḍé ame ńú	to trust (in) someone
tógbó bé	though, although
lɔ́lɔ́dzõ	juju for love
amewudzõ	juju for killing
gbɔgbɔvó	evil/bad spirit

Exercise XV-3: Read**DZO KPLÉ TRŌ**

Dzo kplé trŌ ményé nú ðeká o. Gaké yevú geḁewó súsuná bená dzo kplé trŌ le ðeká. Le ésia tà yevú áḁéwó gblɔna bé ameyibɔwó súbáá dzo kplé trŌ. Ésia ményé nyatefé o.

Míyáá amési sí dzo le lá bé dzotó, éye míyáá amési sí trŌ le lá bé trŌsi. Dzotó kplé trŌsi geḁewó le evenyígbá dzí. Ényé nyatefé bé trŌsiwó súbáá wófé trŌwó, gaké dzotówó mésúbáá wófé dzowó o. TrŌ ðeká koé nɔa trŌsi sí. Dzo geḁee nɔa dzotó ðeká sí. Dzotó mésúbáá éfé dzo áḁéké o. Dzotówó bua wófé dzowó abé ñúsé tɔxe áḁé sí nyé súbólá ná wó lá ené.

Dzotó ḁea gbe ná éfé dzo siwó le ésí lá abé éfé ásráfo ené. Dzo si dzotó kpó bé mégale dŏ wɔm ná yè nyúíé ó lá, étsónê fúá gbě. Dzotó áḁéwó tsáá wófé dzo daa gbě le dɔnɔwó ñútí. Né dzotó áḁé da dɔ ná dɔnɔ áḁé wòháyá lá, dzotó má xɔa ñkó, éye dɔnɔ búbűwó yia égbó ḁaxɔa atíke. Tó gbědada me dzotó áḁéwó zua kesinɔtówó.

TrŌsi koé nyé amési súbáá éfé trŌ tegbee. Gaké né ame áḁé le dɔ lém éye wòyi trŌsi áḁé gbó lá, trŌsi lá wɔne wòzua trŌ lá súbólá le yeyíyi máwó me ko. Né dɔnɔ lá fé lãme sé lá éxéá ádzɔ náá trŌ lá. Tsó gbemágbe lá, dɔnɔ lá méganyé trŌ má súbólá o.

TrŌ nyé gbɔgbɔvŏ si vá nɔa ame gbó. Gaké dzotóé yi ḁaxɔa dzo dana ḁé éḁókui gbó abé éfé kpédéñútó 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 Kɔmla 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 áḍu 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	→	mǎvá	‘I shall/will come’
è-	+ á	→	ǎvá	‘you will come’
é-	+ á	→	ává	‘he/she/it will come’
mí-	+ á	→	míává	‘we shall/will come’
mì-	+ á	→	mìává	‘you will come’
wó-	+ á	→	wóává	‘they will come’

Note:

- First person Singular: *mè + á → mǎ.*
- Second person Singular: *è + á → ǎ.*
- 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 mǎnyé wò lá, mǎflii.	‘If I were you I would buy it.’
Né ǎḍu wó kátá lá ǎḍí fo.	‘If you ate all you would be satisfied.’
Né mǎkpóe lá mǎwuii.	‘If I saw it I would kill it.’

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

Ŋútsu lá ádzó.	‘The man will leave.’
Ŋútsu lá mádzó o.	‘The man will not leave.’
Kɔdzó ámi fufu.	‘Kɔdzo will eat fufu.’
Kɔdzó mámi fufu o.	‘Kɔdzo 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 / míává o	‘we shall not come’
mìává o / mìává 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 *no* is put into the Future:

Mǎno yiyim.	‘I shall be going.’
Miáno éḍum háfí mǎvá.	‘You (pl.) will be eating it before I come.’
Wóáno ha dziim háfí núfíálá lá nává.	‘They will be singing before the teacher comes.’

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

STANDARD EWE	GĚ (ANEXO)	
Wóáyi etsɔ.	Wóláyi etsɔ.	‘They will go tomorrow.’
Míáwɔ dɔ nê.	Míláwɔ dɔ nê.	‘We shall work for him.’
Áxɔ ga lá.	Élájɔ ga lá.	‘He/she/it will receive the money.’

Vocabulary

vñútsuví	son
ko alógbónúí	to smile
xɔ fe	to be old (in years)
fǔ fú	to be pregnant
vǐdzĩ	baby
xɔ dɔlélé	to fall/become sick/ill, to be infected
kǔ gbe dzĩ	to speak up/louder, to raise one’s voice
síáá	all, without exception
tǎ le ame dǔm	to have a headache (“head is biting person”)
tǎ le ame vérn	to have pain at the head (e.g. in case of an injury)
nɔ agbe didĩ	to live long
kokooko	by all means
dǔ	drag net
he dǔ	to draw a net
Tógó fé dugá	the capital of Togo
dze mó	to start a journey
séé	a little while
dĩ nú vévívé	to wish something strongly
kpǔ nú dǔ	to gaze at something
sukúdede	attendance at school
lǎme gblé	to be sick (“within the body is sick”)
lǎme sē	to be/become healthy (“within the body is well”)
bɔbɔé	easily, softly
ñútété	one’s best, what is within one’s power/possibilities

nyõ tä	to be excellent
tsõ dǽ le éme ná ame	to care about/for someone, to be interested in someone
dzi vǐ	to bring forth (a baby)
dɔme le ame dʉm	to have stomach ache (“stomach is biting person”)
dɔme le ame véǹ	to be angry
gaŋkúí	spectacles, eyeglasses
dǔ aɗaŋu ná ame	to advise someone
yrǎ ame	to bless someone
yayrá	blessing
asabu	cast net
da asabu	to throw/cast a net
kpǔ mó ná ame/nú	to expect someone/something
mózwɔ	journey, travel
dǔ	to arrive at
futa, funu	shore, coast, beach
fǔ tsi	to swim
énumáké	immediately, at once
yi kplé ame	to go with someone
dɛ lǎ	to fish

Exercise XVI-1: Read

VĪNYE, NÚKA NAVA ZU?

Fofó ádǽ yó vǐá ŋútsuví si xɔ fe wúíeve ŋdí kánya ádǽ, éye wòbíe bé: “VĪnyè, né nètisi dǽ, dǔ kaé nǎdí bé yèává wɔ?”

Ŋútsuví lá bu tä me séé, héko alógbónúí éye wòkpó fofóá dúú abé aɗabafofǔ atǔ ené. Éke nu hégbɔ ná fofóá bɛná: “Fofónyè, né mètisi héwú nyě sukúdede nu lá, mǎdí vévíé bé mǎzu dɔdalá.”

Fofóá gabíe bé: “Núkataé nédí bé yèázu dɔdalá?”

Ɖeví lá dǔ éǹú nê gbɔ bɛná: “Mèdí bé mǎzu dɔdalá bé mǎté ŋú áda gbě le dɔnwó ŋúti le míáfé núto sia me. Mǎtsa le duwó kplé kǔfǽwó me, éye mǎyi afé síá afé me.

Măkpó ɖevíwó kplé ametsitsiwó, éye mǎdó wó ákpó. Mǎná atíke ɖeví siwó le dɔ lém. Né ɖeví áɖé fé lǎme gblé nǔtɔ́ lá, mǎdó aɖaɖu ná édziláwó bé wóátsóe áyi dɔnɔkódzɪ, afí si nyè kplé dɔdalá búbǔwó miádze agbagbá le éɖú vásédé ésime éfé lǎme ásé. Măkpé ɖé nyónu siwó fɔ́ fú lá há nǔtí bé wóáté nǔ ádzi vǐ bɔbɔe. Mǎwɔ nyè nǔtété ná vǐdzǐwó há bé wómáɖaxɔ dɔlélé vovovo siwó vǐdzǐwó xɔna gódóo le miáfé duwó kplé kɔ́fɛwó me o. Né mǎté nǔ áwɔ ésia lá, ɖevíwó kplé vǐdzǐwó máɖakú abé tsǎ ené o.”

Fofóá ɖò tó se nya siwó kátá vǐá gblɔ. Ékpó dzidzɔ́ nǔtɔ́ le ɖeví lá fé susúwó nǔtí. Gaké nú vévié ɖeká lii si fofóá mése o. Éyata wògblɔ ná ɖeví lá bɛná: “Vǐnyè, núsiwó kátá nègblɔ lá nyó tá! Gaké mǐgblɔ núsi nǎwɔ ná mí ametsitsi siwó áɔ dɔ lém o. Aló ɖě metsó ɖeké le éme ná mí ametsitsiwó oa?”

Énumáké nǔtsuví lá kó gbe dzi gblɔ ná fofóá bɛná: “Fofó, nyèméwú nyè nufɔfo nu haɖé o. Ametsitsiwó le vévié nám nǔtɔ́. Né nyèmáda gbě le ametsitsiwó nǔ o ɖé, ékemá wò fofónye ɖé? Ɖě mǎzi kpí áɔ kpówòrn né wò lǎme gblé máhá? Gbedé! Ésia mává éme ákpó o. Mǎda dɔ ná ametsitsiwó há. Nǔtsu tsitsiwó kplé nyónu tsitsiwó síá ányé nyè dɔnɔwó. Mǎná atíke wó né tá aló dɔme le wó dúrn. Mǎná atíkenono kplé atíkefofoe wó. Né ame áɖé tsi, mégale nú kpóm nyúíe o lá, mǎná wòáfle ganjú. Mǎdó aɖaɖu ná ametsitsiwó tsó wófé núduɖu kplé núnono nǔtí. Mǎwɔ núsi mǎté nǔtí lá bé ametsitsiwó fé lǎme ásé bé wóáɔ agbe didí le miá dome.”

Ési ɖeví lá gblɔ nú siawó kátá vɔ́ lá, fofóá gblɔ nê bé: “Vǐnyè, wò susúáwó nyó nǔtɔ́. Mèdí Máwú fé yayrá ná wo bé wò susú nyúí siawó ává éme ná wò lóo!”

Ɖeví lá ɖó éɖú nê bé: “Yoo, fofónye, mèsii. Akpé ná wò.”

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:

<u>Wówu</u> dzatá lá.	‘They killed the lion.’ / ‘The lion was killed.’
<u>Wótu</u> xɔa.	‘They built the house.’ / ‘The house was built.’

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:

Míkɔ́ xɔ́ gá ádɛ́ le dua títína. Wógbɔ́ ná mí bé wótui le fe 1300 lia me.

‘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 ... ”)

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.

Ŋútsu eveawó dzó le Agu yi Aglama. Wótu xɔ́ dɛ́ afímá, éye wóde agble há.
‘The two men left Agu for Aglama. They built a house there and (they) made a farm also.’

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

Vocabulary

ɖe ame ɖé xéxé	to throw someone out of the house
yesíáyi	every time, always
ɲu 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 Eueawó dome né wóɖzi vǐ lá, wóɖe ne ɖé xéxé le ɲkeke enyíá gbe.
2. Wó núsi wógblo ná wò yesíáyi.
3. Ési mítró tsó Pekí vá afé lá, míkpó bé wótso atí lolo eve siwó le míáfé ágblea me.
4. Wógbā fíáséá háfí ɲu ke.
5. Wóméxé fe ná dǔwɔlá áɖéké yletí sia me haɖé o.
6. Wófle asitsalá ma fé ádzǔnúáwó xóxóá?
7. Wódé fiafitóáwó gaxɔ me fe ewó.
8. Wówu da lá háfí nyónuawó gé ɖé xɔ lá me.
9. Adelá lá kpó amekúkú áɖé le avěá me. Wótso tǎ le énu.
10. Wóɖzi 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 *dókui* ‘self’, combined with the possessive pronoun.

The reflexive pronouns are:

FIRST PERSON SINGULAR	dokúinyè	‘ <u>my</u> self’
SECOND PERSON SINGULAR	dokúwò	‘ <u>you</u> self’
THIRD PERSON SINGULAR	édókui	‘ <u>him</u> -/ <u>her</u> -/ <u>it</u> self’
FIRST PERSON PLURAL	míá dókuiwó	‘ <u>our</u> selves’
SECOND PERSON PLURAL	mìà dókuiwó	‘ <u>your</u> selves’
THIRD PERSON PLURAL	wó dókuiwó	‘ <u>the</u> mselves’

Note that with the Plural forms the possessive pronoun precedes *dókui* and is separated from it. In the first and second persons Singular, the possessive pronoun is suffixed to *dókui* 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 *dókui*: 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 *núts* ‘very’ to either *dókui* (*dókuiwó* in the Plural forms) or – for extra emphasis – to the reflexive pronouns shown above. Study the following examples:

nyè núts dókui	‘I myself’
nyè núts dokúinyè	‘I myself (more emphasized)’
wò núts dókui	‘you yourself’
wò núts dokúiwò	‘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.

éya nùt́ d́ókui	‘he himself/she herself/it itself’
éya nùt́ éd́ókui	‘he himself/she herself/it itself (more emphasized)’
Míá nùt́ d́ókuiwó	‘we ourselves’
Míá nùt́ míá d́ókuiwó	‘we ourselves (more emphasized)’
Mìà nùt́ d́ókuiwó	‘you yourselves’
Mìà nùt́ mìà d́ókuiwó	‘you yourselves (more emphasized)’
Wóáwó nùt́ d́ókuiwó	‘they themselves’
Wóáwó nùt́ wó d́ókuiwó	‘they themselves (more emphasized)’

Vocabulary

dzu ame	to abuse/insult someone
fo (ame)	to beat/strike (someone)
nenémáké	in the same way, in like manner
sɔ pé	same as, just as, equal to
dǒ ñkú nú dzi	to remember something
dusí	right; right hand (the same as <i>núqusi</i>)
fuwɔwɔ amed́ókui	worrying/hurting oneself
tsǒ dé ame ñú	to rise/revolt against someone
vevé	pain, bitterness
se vevé	to feel pain
vevése	pain
lě nú	to catch/hold something
lě ñovísí	to hold together (within the family)
amed́ókuiwuwu	suicide, killing of oneself
tsrǒ nú	to eliminate/destroy something
mli	to roll (over)
atíkpo, atíbolí	log
mă nú	to share/divide something
kútú, aṅutí	orange

mamáyóví	grandchild
wɔ nú véví ame	to do something to someone, to harm someone
xlɔ́ nú ame	to advise someone
núxlɔ́amenya	word of advice

Exercise XVII-1: Read

MAMÁNYÈ XLɔ́ NÚ MÍ ÉFÉ MAMÁYŌVÍWÓ

Etsɔ́ mamánye yó nyè kplé nɔ́vinyewó yi éfé áfé mé. Míno anyí dé atí si le aféá títina lá té. Égblɔ́ ná mí bé ményé dɛ̀ yèyó mí bé míává ɔ́u nú o, ké boɲ dɛ̀ yèbé yèáxlɔ́ nú mí. Éfo nu ná mí gblɔ́ béná:

“Né mèdzu mì lá, ɔ́okúínyeé mèdzu. Né mèná ɔ́ wu mì lá nyè ñútɔ́ ɔ́ókuié mèná ɔ́ wu. Né mèfo mià dometɔ́ ádé lá, nye ñútɔ́ ɔ́ókuié mèfo. Élabéna v̄nyèwóé mìnnyé. Nyè ñútɔ́ fé vué mìnnyé. Miàfé vevesese nyé nyè vevesese, éye miàfé dzidzɔ́ nyé nyè dzidzɔ́.

Nenémáké, né mìwɔ́ fum lá mià ñútɔ́ ɔ́ókuiwóé mìwɔ́ fu. Né mìgblé ñkónyè lá, mià ñútɔ́ mià ɔ́ókuiwó ñkóé mìgblé. Éso pé abé álési fofó ádé aló dadá ádé áno v̄iáwó gblém ené. Ményé ɔ́evíáwó gblém wòle o, ké boɲ éya ñútɔ́ ɔ́ókui gblém wòle. Éyata né fofó ádé le v̄iáwó gblém lá éya ñútɔ́ éɔ́ókui ko gblém wòle. Nenémáké né mìle mià nɔ́ewó fom, aló mìle mià nɔ́ewó dzum lá mià ñútɔ́ mià ɔ́ókuiwó mìle fofom héle dzudzum há.

Éyata mìlé nɔ́vísí. Mìkpé dé ñúnye né nyè há mákpé dé mià ñú. Mìkpé dé mià nɔ́ewó ñú. Né mìkpɔ́ nú lá, mìná mià nɔ́ewó. Mìɔ́ ñkú Amegá Uenya fé nya siawó dzí béná:

‘Dusí klóá mia, éye
mia há klóá ɔ́usí.’

Amési wɔ́a fu éya ñútɔ́ tɔ́wó lá méle nú nyám o. Fuwɔ́wɔ́ ame ɔ́ókui nyé amedɔ́ókui-wuwu ko. Né dukɔ́ ádé tsó dé éɔ́ókui ñú lá, wóáwó ñútɔ́ wó ɔ́ókuiwó wótsrɔ́ná.”

Le miá mamá fé núxlɔ́amenya nyúí siawó sese megbé lá, mètí tre hédá akpé nê, élabéna nyèé nyé tsitsítɔ́ le nɔ́vinyèawó 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 *nɛwó* ‘each other’ to the possessive pronoun:

FIRST PERSON PLURAL	míá nɛwó	‘(we) each other’
SECOND PERSON PLURAL	mìà nɛwó	‘(you) each other’
THIRD PERSON PLURAL	wó nɛwó	‘(they) each other’

Example:

Ŋútsuáwó wu wó nɛwó. ‘The men killed each other.’

Vocabulary

ɲɔ sésé	noon, hot sun
wó kplé eve	both, both of them
tete	then, and then
kplă así kɔ/ná ame	to embrace someone
sukúdeyi	school days/times
gawú	moreover
klá	to part/separate
dzidzǎyiwó	times of joy
ɖǒ dze	to converse
títínasukú	middle school
tsó yemáyi	since that time
kokôgble	cocoa farm
mă mǒ	to part company
woézo!	you are welcome!
hěde nyuie!	goodbye/farewell/safe journey!
mótă	on the road
ɲɔ ná wo	good day to you
lǒ gbe	to exchange greetings
wǒ aví	to burst into tears
tsǎ nú ke ame	to forgive/excuse someone for something
fukpéyiwó	hard times, times of suffering
sukúhátí	schoolmate
bǎ nya	to narrate (see also <i>gblɔ nya</i>)
de sukú	to attend school
sukúdede	attendance at school, schooling
fíásémenɔlá	shopkeeper
de agble	to farm
yeyíyia de	it is time, the time is up
fa dzidzǎví	to shed tears of joy

Exercise XVII-3: Read**SUKÚHÁTÍ EVEAWÓ**

Ŋutsu eve ádewó do go wó nɛwó le mótã ŋɔ sésé ádè. Dèká nyé ame kókó éye evelíá nyé ame kpui. Wódó gbe ná wó nɛwó álé:

Kpuitɔ: Ŋɔ ná wò lóo, Amegã.

Kɔkɔtɔ: Ŋɔ. Tsófétɔwó dè?

Kpuitɔ: Wódó.

Kɔkɔtɔ: Wò mɔdzítɔwó há?

Kpuitɔ: Wódó.

Kɔkɔtɔ: Srɔwò kplé dɛvíáwó dè?

Kpuitɔ: Wódó nyúíé.

Kɔkɔtɔ: Wòézɔ lóo!

Kpuitɔ: Yoo.

Kpuitɔ: Wò há wò mɔdzítɔwó dè.

Kɔkɔtɔ: Wódó.

Kpuitɔ: Srɔwò fɔa?

Kɔkɔtɔ: È, éfɔ.

Kpuitɔ: Viwòwó dè?

Kɔkɔtɔ: Wódó.

Kpuitɔ: Wò há wòé zɔ.

Kɔkɔtɔ: Yoo.

Le gbeá lɔlɔ vɔ megbé lá, ŋútsu eveawó gatɔ nɔ wó nɛwó kpóm dũũ. Gaké dèké mégake nu o. Éwɔ ná wó dometɔ dɛsíadè abé dè wòdze sí nɔvíá ené. Le aɔabafɔfɔ ádewó megbé la, ŋútsu kpuitɔ bíá Kɔkɔtɔ bɛná: “Amegã, dè míédó go kpó le afí ádèa?”

Ŋútsu kókɔtɔ úúvú tã gblɔ bɛná: “Éwɔ ná nye há nenémá, gaké nyèmédó ŋkú afísi tútúútú mídó go le o.”

Wó gakpó wó nɔewó dúú. Tete kpuitɔ dó ɣlí gblɔ bé: “Ô! Mèdó ñkú édzí ázǎ. Ményé wòé nyé Kwami Aguédze oa?”

Kɔkɔtɔ dɔ éjú gblɔ bé: “È, nyè tútúútúé!”

Gaké éya médó ñkú kpuitɔ fé ñkó dzí o. Mété nú dɔ ñkú nánéké dzí o. Kpuitɔ gayi édzí bíe bé: “Mèdó ñkú dzĩnyè kpó oa?”

Kwami Aguédze gaḍḍ éjú nê bé: “O, nyèmété nú dɔ ñkú wǎ ñkó lóó aló míáfé godófé dzí haḍé o. Gaké wǎ ñkúme fíá bé mèkpó wò kpó gódó le nyè ḍevíme lóó aló le nyè ḍekákpuime.”

Álé Kpuitɔ yi édzí gblɔ nê bé: “Ñkónyèé nyé Yawo Apasú. Nyè kplé wòé nɔ sukú le Kpálíme. Mètsó Nyagbo Gagbefé le Kpándo nútome.”

Tete Kwami Aguédze há dó ɣlí gblɔ bɛná: “Ô, Yawo Apasú! Tsóe kem. Mèdó ñkú dzíwo ázǎ. Míklá fe bláeve vǎ atǎ nyé ési. Gawú lá nyèmégale nú kpóm nyúíe o.”

Ñútsu eveawó kplá así kɔ ná wó nɔewó, éye wówó aví. Wófa dzidzɔví élabɛná wónyé xǎlǎ nyúíwó le wófé sukúdeyi. Ésia megbé sukúhátí eveawó má mó éye wódó hěde nyúíe ná wó nɔewó.

Exercise XVII-4: Translate into Ewe

The two men talked about their school days. They reminded each other of their happy times and their times of suffering in Kpalime. They conversed about their teachers and about 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 storekeeper. 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:

yi	→	yi yi	‘(the) going’
vã	→	vavá	‘(the) coming’
dzõ	→	dzodzó	‘(the) leaving’

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.:

ɖu nú	→	núɖuɖu	‘(the) eating’
le tsi	→	tsilele	‘(the) bathing’
fo ame	→	amefofo	‘(the) beating’
de agble	→	agbledede	‘(the) farming’

b. Noun Agent (“nomen agentis”)

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

yi yi	→	yi yilá	‘someone who goes’
vavá	→	vaválá	‘someone who comes’
dzodzó	→	dzodzólá	‘someone who leaves’

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

ɖu nú	→	núɖulá	‘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.:

yiyi	→	yiyifé	‘place of going’
vavá	→	vaváfé	‘place of coming’
dzodzó	→	dzodzófé	‘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 / dzodzofé	‘place of flying’
dzõ	→	dzófé / dzodzófé	‘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.:

ɖu nú	→	núɖufé	‘dining place, restaurant’
le tsi	→	tsilefé	‘bathing place’
fo ame	→	amefofé	‘place of beating’
de agble	→	agbledefé	‘place of/for farming’

Exercise XVII-5: Complete the following table

VERB	VERBAL NOUN	NOUN AGENT	PLACE NOUN
fle nú			
tǎ nú			
srǒ nú			
tu xɔ			
dǒ dzo			
xlě agbalě			
sǐ			
fě			
trǒ			

Vocabulary

gblě nú/ame dǎ/dǐ	to leave someone/something behind
lǎdžrálá	meat/fish dealer/seller
dǐ tsa	to go for a walk/go on a journey
te dǎ nú ŋú	to get near
lǎdžráfé	meat/fish shop
tɔmelǎdžráfé	fish shop
lǎkó	large piece of meat
tǒ	to stop
wǒ	to burst/explode; to bark (e.g. dog)
ŋuklělá	greedy person
ŋukéklě	greediness
klě ŋu	to be greedy
kpa nú	to carve something
tsifúfé	swimming pool
tsifúlá	swimmer

tsifúfú	swimming
be ame	to hide someone
be	to hide oneself
ylǎ nú	to hide something
dzo kpó	to jump
tǒ nú ñú	to pass sth. by
núblánúí	pity, sadness
núfíáfíá	teaching
gedémefé	entrance
núkpafé	carver's/sculptor's workshop
nútáfé	studio of a painter
lādeḡe	fishing
ḡe ví	to be profitable
dze ame yome	to follow someone

Exercise XVII-5: Read

AVŮ ÑUKLÉLÁ LÁ

Avũ áḡé nǒ agbledelá áḡé sí. Gbe ḡeká agbledelá lá ḡi tsa yi du áḡé me. Éḡblé avũ lá ḡé éfé áḡblekǒfé me. Éḡblé ñkeke adé fé núḡuḡu ḡí ná avũ lá, élabená éñǒ ná agbledelá lá bé wòánǒ dua me ñkeke adé sǒñ háfí áḡbǒ.

Gaké avũ lá ḡu lǎ kplé núḡuḡu siwó kátá agbledelá lá ḡblé ḡí nê ná ñkeke adéá lá le ñkeke etǒ me ko. Álé ḡǒ vá wui ñútǒ le ñkeke enea gbe. ḡowuame lá nu sé ñútǒ le ñkeke atǒá gbe. Gaké agbledelá lá méḡbǒ haḡé o. Nánéké há méñǒ aféá me si avũ lá áḡu ḡbemáḡbe o.

Le ésia tǎ wòfǒ kábá le ñkeke adéá fé ñḡí kányá héyi asi áḡé si te ḡé agblea ñú lá me. Éyi lǎḡrálá áḡé fé lǎḡrafé, éye wòbe ḡé atí ḡá áḡé xa héñǒ lǎḡrálá lá kpóm. Ési wòkpǒ bé lǎḡrálá lá nǒ nu foím kplé ñútsu áḡé lá, éfú du kábá, tsǒ lǎkǒ ḡá áḡé hésí. Lǎḡrálá lá fú du dze éyome, gaké avũ lá dzó le éḡbǒ.

Avũá ḡó tǎ agblekǒféá. Le móta lá évá ḡó lé áḡé dzí. Tǒsísí globo áḡé tó léá té. Avũ lá tó ḡé lē lá dzí víé.

Kásíá, ékpó éđókui le tsi lá me hésúsú bé avũ búbũ áđé kpóm yèle. Ékpó lākó gá áđé le avũ si wòkpó lá nu, éye wòdí bé yeáxo éya há gódóó. Álé wòke nu héwó sésíé. Énumáké éfé lākó lá gé le énu dẹ to lá me, éye tósísí lá tsóe dzóe. Avũ ñuklélá lá bú lã si wòfi lá há.

Étró vá agblekófé lá kplé núblanúi gá áđé. Méfi fi kpó o, gaké dɔwuame wàè wòzu fifilá. Ési agbledelá lá gbɔ vá se núsi éfé ávũ lá wɔ lá éhe tó nê. Tsó yemáyí avũ lá mégafi ame áđéké fé lã kpó o.

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, as how, just as

ablegó (1) chair

ablotsí (3) Europe

ablɔɖe (11) freedom, independence

ablõ (6) street

abólo (3) bread

abó (6) arm (also as measure for yard or meter)

abótã (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

adzõnú (6) goods, wares

aɖabafɔfõ (10) second (of a minute); twinkle of an eye

aɖáka (10) box

áɖé (4) a, a certain

áɖéwó (4) some

aɖubá (9) pawpaw

aɖubátí (9) pawpaw tree

afá (14) half

afii (4) here

afíka (4) where (interrogative pron.)

afímá (4) there

afímě (6) there

afɔ (9) foot

afɔkpa (9) shoe, sandal

afɔwui (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

agbã (1) plate

agbagbáɖzedze (13) endeavour, labour

agbalē (1) book, paper, letter

agbalēxexlē (17) reader (book), reading (v.n.)

agbalēxlěfé (17) library, place where one can read

agbalēxlělá (17) reader, one who reads

agbatsólá (11) porter, carrier, one who carries loads

agbatsóvú (13) lorry, truck, vehicle which carries goods

agbe (11) life

agbeli (5) cassava

agbenɔno (11) mode of life, the way one lives

agble (1) farm

agbledede (12) farming

agbledefé (17) a place where one can farm

agbledelá (9) farmer

agblekotokú (12) a farmers bag/sack

agblemenú (9) crop, farm product

agblemenúkú (12) farm product (especially that which is harvested)

agblemó (10) path leading to a farm

agblenú (10) hoe

agblexɔ (11) a farm hut/house

Agbodrafo (12) name of a town in Togoland

Agɔkólí (10) the name of the last known Ewe King (whose cruel rule led to the migration of the Ewe people from Iɔtsie)

Agu (7) name of an Ewe town in Togo

aha (5) drink (any)

aha sésé (6) drink (alcoholic)

ahedádá (14) poverty

ahom (12) storm

ahɔhɔ́é (9) mirror

akaɖí (14) lamp

Akébu (17) the name of a small non-Ewe speaking tribe in Northern Togoland; also the name of their main town

Akosómbó (13) name of the Volta Dam site in Ghana

akɔɖú (1) banana

akɔ́nta (8) mathematics, calculation

Akósúá (3) name for a female born on Sunday (see also Kɔsi)

akótă (14) chest (of the body)

ákpá (2) too

akpă (8) fish (smaller type)

akpé (8) thanks

akpé (13) thousand

akplóvú (13) canoe

akplo (9) spear

Àkuá (8) name for a female born on Wednesday

alafá (13) hundred

Álaványó (10) name of an Ewe Division (*Dukɔ*) in Ghana

alé (11) sheep

álé (9) so, and so

áléké (2) how

alékpó (14) sheep pen

ali (14) waist

Áma (12) name for a female born on Saturday

ame (1) person

ame áɖéké (11) nobody

amebalá (11) cheat, one who cheats

amedzródzefé (6) hotel, motel, a place of lodging

amedókuiwuwu (17) suicide, killing of oneself

amefofé (17) the scene of being beaten, where one is beaten or flogged; beating (of a person)

amefolá (17) a beater, one who beats s.o.

amehá (6) crowd

ameka (4) who (interrogative pron.)

amekpékpé (15) invitee, invited person

- amekúkú** (16) dead body, dead person
- amesi** (15) who, whom
- amesiáme** (11) everybody, every person, everyone
- ametsitsi** (15) elder, old person
- amewudzö** (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
- Anéxó** (12) a section of the Ewe-speaking people
- anyíéhě** (10) north
- anyígbá** (5) earth, land, country
- anyíkpé** (10) brick
- an̄gba** (15) leaf
- An̄kú** (8) name for a male born on Wednesday
- an̄utí** (17) orange (see also *kútú*)
- ao** (1) no (interjection)
- asabu** (13) cast net
- asi** (5) market
- asi** (11) wife
- así** (9) hand
- asiéke** (3) nine
- asigbe** (8) market day
- asisi** (6) customer
- asitsalá** (9) trader
- asíwui** (11) gloves (pair of)
- asráfo** (15) soldier
- atá** (9) leg
- atádidi** (11) trousers
- atákpui** (6) shorts
- atáwui** (11) trousers
- atí** (1) tree, wood
- atíbolí** (17) log
- atíglínyi** (3) elephant
- atíke** (14) medicine, drug
- atíkedzráfé** (14) pharmacy, drugstore
- atíkefofoe** (14) pill, tablet
- atíkekóé** (14) pill, tablet
- atíkekúí** (14) pill, tablet
- atíkewɔ́fé** (15) hospital, dispensary, clinic
- atíkewɔ́lá** (14) doctor
- atíkpalá** (10) carpenter, wood sculptor
- atíkpo** (17) log
- ato** (13) nest
- atṣ́** (3) five
- atsú** (11) husband, male
- avě** (4) forest
- avṣ́** (1) cloth, material, stuff
- avu** (9) fight (with blows)
- avũ** (7) dog
- awutéwui** (11) underwear, e.g. singlet
- axlṣ́é** (9) mongoose (see also *príkú*)
- ayi** (3) bean, beans
- azi** (3) egg; groundnuts, nuts
- ázṣ́** (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*)
bi (7) to burn
bíá (8) to ask, to request, to demand
bíá gbe ame (15) to question s.o.
blă (14) to be tied
blă nú (14) to tie sth.
blăadé (13) sixty
blăadré (13) seventy
blăasiéke (13) ninety
blăatś (13) fifty
blăene (13) forty
blăenyí (13) eighty
blăetō (13) thirty
blăeve (7) twenty (in some areas *blăave*)
blema (6) ancient times, olden days
blī (2) corn, maize
blíbo (8) whole, the lot
Blŭ Ewe name for Twi (a language spoken in Ghana)
Blŭme (5) Twi-speaking area
bŏ nya (17) to narrate, to tell
bɔbɔ (1) to be soft; to be low; to be easy
bɔbɔé (16) easily, softly

bráqá (8) Tuesday

bŭ (6) to be lost

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

bu nú (11) to reckon/calculate sth.

bŭ nú (6) to lose sth.

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

búbŭ (8) other, another

D.

da (5) snake

dă (12) mother (short form of *dadá*); elder sister

dă akpé ná ame (8) to thank s.o.

da asabu (16) to throw a net

da dɔ ná ame (15) to heal/cure s.o.

da gbě le ame ŋú (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 *dănyè*, *nɔnyè*)

dadáwò (12) your mother (compare with *dăwò*, *nɔwò*)

dănyè (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

dě (8) palm tree
de agble (17) to farm
de sukú (17) to attend school, to go to school
de tefé (12) to visit a place
děha (8) palm wine
dekú (14) palm nut
denyígbá (11) homeland, native land
detí (8) palm tree
dĩ ame (6) to look for s.o.; to search s.o.
dĩ nú (6) to look for sth.; to want/wish sth.; to search sth.
dĩ nú vévié (16) to wish sth. strongly, to yearn for sth.
didí (1) to be long
didí (3) long
didí (15) wish
didifé (15) distant place, far off place
dǒ (9) hole, pit
dǒ ame/nú kpó (14) to examine/test s.o./sth.
dǒ awu (6) to dress up, to put on clothes
dǒ dzi dǎ ame ŋu (15) to trust (in) s.o.
dǒ dzo (12) to set a fire, to kindle a fire
dǒ gbe dǎ (14) to pray
dǒ gbe ná ame (8) to greet s.o.
do gǒ (14) to go out
dǒ go (8) to meet
dǒ go ame (8) to meet s.o.

dǒ yli (5) to shout
dǒ mó ame (13) to set s.o. on a journey
dǒ nú (11) to put on sth.
dǒ nú kpó (14) to test/examine/try sth.
dǒ ŋugbe (15) to promise
dǒ ŋusē ame (13) to encourage s.o.
dǒ só (11) to ride a horse
dǒ vovǒ ná ame (10) to frighten s.o.
dodókpó (14) exam
dome (5) between, among, amidst
do (7) hunger
dǒ (12) work, job
dǒ alǒ (6) to sleep
dǒ ame (8) to send s.o.
dǒ ... dǎ (10) to send to
dǒ nú (8) to order sth.
do wu ame (7) to be hungry (“hunger kills s.o.”)
dǒdalá (14) doctor, healer
dǒdǒ (11) sending (v.n.)
dǒlélá (15) patient, sick person
dǒlélé (15) sickness, disease
dǒme (14) stomach
dǒme le ame dǒm (16) to have stomach ache (“stomach is biting s.o.”)
dǒme le ame véń (16) to be angry
dǒmenyótǒ (13) kind person, one who is kind-hearted
dǒno (15) patient, sick person
dǒwǒkplǒ (14) desk/table/bench on which one works

- dǔwɔlá** (9) worker
- dǔwɔwɔ** (13) work, job, working
(v.n.)
- dɔwuame** (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
- Dzǎma** (5) German
- Dzǎmame** (5) German-speaking area
- Dzǎmawó** (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 gbó** (11) to stay with s.o., to stay at s.o.'s place
- dze ame yome** (17) to follow s.o.
- dze dɔ** (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 ŋe** (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 xólǎ ame** (9) to befriend s.o.
- dzí** (4) horizontal surface; on
- dzĩ** (9) to be red; red (attr.)
- dzi ame** (12) to bring forth s.o.
- dzi dé édzí** (13) to increase/multiply
- dzi ha** (3) to sing
- dzi vĩ** (16) to deliver a child
- dzǐdzedzekpókópó** (15) success
- dzidzime** (6) generation
- dzidzǎ** (9) joy, mirth
- dzidzǎyiwó** (17) times of joy
- dzĩe** (9) red (pred.)
- dzíéhě** (10) south
- dzifó** (5) heaven
- dzikpókópó** (13) care
- dziláwó** (13) parents
- dzime** (14) upper part of the back of the body – opposite the chest
- dzo** (7) fire
- dzo** (15) juju, magic
- dzo** (6) to fly
- dzǎ** (3) to leave/depart
- dzo kpó** (17) to jump
- dzódǎ** (8) Monday
- dzodófé** (10) kitchen, fireplace
- dzodólá** (17) one who sets or kindles a fire
- dzodzó** (17) departure, leaving
(v.n.)
- dzodzólá** (17) one who leaves/departs
- dzonkó** (15) juju name

dzotó (15) juju owner, “juju man”,
one who has juju
dzra dǒ (14) to get ready, to get
prepared
dzrã nú (3) to sell sth.
dzra nú dǒ (10) to keep sth. in safe
custody; to repair sth.
dzrálá (11) seller (see also *núdzrálá*)
dzu ame (17) to abuse/insult s.o.
dzudzɔ (12) to rest
dzudzǒ (12) rest

D.

dǎ- (6) and
dǎ nú (3) to cook sth.
dǎsefó (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 dǒ (9) to dig a hole/pit
dé dǒdǒ nu (15) according to order
dé dzo (12) to fetch fire
dé gbe ná ame (13) to command s.o.
dé lã (16) to fish
dé mó ná ame (10) to allow/permit
s.o.
dé súsú (8) to think
dé tǎmelã (16) to fish
dé vǐ (17) to yield profit, to be
profitable
dédǐ té (ame) nú (9) to be tired
dédǐtéamenú (9) tiredness
déká (3) one

dékákpuí (15) lad, young man
déké ... o (6) no (adjective), none
désiadǎ (8) every, each
détugbuí (15) lass, young woman
déví (1) child
dévíme (12) childhood
dévító (12) the younger one
dévíwǔ (11) children’s wear/dress
dǐ (4) to be cheap; to be ripe
dǐ fo (9) to eat to one’s satisfaction
dǐ tsa (17) to go for a walk, to go on
a trek/journey, to go sight-
seeing
dǒ (16) to arrive at
dǒ aḍaṅu ná ame (16) to advise s.o.
dǒ ame fia (10) to crown s.o. as king,
to enstool s.o. as chief
dǒ dze (17) to converse
dǒ nú ná ame (11) to tell s.o. to do
sth.
dǒ nya nú (10) to reply/answer
dǒ ŋekeke (15) to set a date/day
dǒ ŋkú nú dzí (17) to remember sth.
dǒ tǎ (9) to go/head towards
dǒ tó (11) to listen, to obey
dǒ vǔ (6) to travel by a vehicle as a
passenger
dǒdǒ (9) order, arrangement
dǒme (5) underneath, under
dǒ (9) full
dǒ (16) drag net (for fishing)
dǒ azi (14) to lay eggs
du (9) gun powder
du fia (12) to reign

dũ ye (6) to dance
du nú (3) to eat/bite sth.
dusí (17) right, righthand

E.

ě (1) yes
égbe (5) today
égběgbe (12) nowadays, up to now
ékemá (12) then
élabéná (8) because
ene (3) four
énuénu (15) often, from time to time
énumáké (16) immediately, at once
enyí (3) eight
Énjlési (5) English
Énjlésime (5) English-speaking area
ési (11) as, when
ésia tã (15) due to this, because of this
étefé médidí o (13) not long after/ago
etõ (3) three
etõlíá (12) third
etsɔ (6) yesterday, tomorrow
eve (3) two
evelíá (12) second (in counting)
Eveawó (11) Ewe people, Ewes
Evedukó (12) the Ewe nation
Evegbe (11) the Ewe language, Ewe
Eveme (5) Ewe-speaking area
Evenyígba (15) Eweland, the land of the Ewe people
ewó (3) ten

éyatã (11) therefore
éye (2) and

F.

fã (1) to be cold/cool
fa aví (5) to weep/cry
fa aví vévíé (15) to weep/cry bitterly
fa dzidzɔví (17) to shed tears of joy
fáfá/fáfé (3) cold, cool (Adj. from *fá*)
fe (10) debt
fě (6) to play
fedzígbalě (10) receipt
fefé (17) game, play
feféfé (14) playground
fefélá (17) player, one who plays
fésre (1) window
fi (17) theft
fi fi (17) to steal/pilfer
fia (9) king, chief, emperor
fíá (6) to be burnt
fíá nú (3) to show/teach sth.
fíá nú (6) to burn sth.
fiafi (16) thief
fiafitó (16) thief
fiakúkú (13) crown
fiasá (10) palace
fíásé (6) shop, store
fíáséménɔlá (10) storekeeper, shopkeeper
fíqá (12) Friday
fiě (4) evening

fiě dó (14) evening falls, it is evening
fífíá (8) now, soon, at present, presently
fifilá (17) thief, one who steals
fífílaa (12) right now, just now
fö (12) elder brother
fofó (11) father (see also *tó*); big brother
fönyè (12) my elder brother
föwò (12) your elder brother
fö (6) to get up from a lying position
fö fú (16) to be pregnant
fö 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
fúú (13) a lot, in large quantities
fuwɔwɔ amedókui (17) worrying/hurting oneself

F.

fe (6) year
fe ató sóń (17) for five good/long years
fe ewó nyé ési (11) since ten years
flatsa (9) rough, coarse (attr.)
flatsaa (9) rough, coarse (pred.)
fle nú (3) to buy sth. (anything but liquids)
fo (5) surface; on
fo ame (5) to beat/strike s.o.

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 vű (10) to drum, to beat a drum
foe (12) younger sister
fome (5) family, stomach
fomeví (8) kind/sort of
fu (4) sea
fű du (6) to run
fű 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
ganjúí (16) spectacles, eyeglasses
gasó (1) bicycle
gatsí (14) spoon
gawú (17) moreover
gaxɔ (11) prison, jail
gazé (11) metal pot
gbã (6) to be broken/spoilt
gbá (13) first (abbreviation of *gbátɔ*)
gbã nú (6) to break sth.

gbadza (9) flat (large surface) (attr.)
gbadzaa (9) flat (large surface)
 (pred.)
gbádze (9) flat (small surface) (attr.)
gbádzeε (9) flat (small surface)
 (pred.)
gbadégbe (8) once upon a time, long
 ago
gbátɔ (12) first
gbe (6) day; voice (see also *égbe*)
gbě (15) to refuse
gbě (7) bush
gbě dáma (14) green grass
gbe dɛká (6) one day, once upon a
 time
gbědada (15) healing/curing (v.n.)
gbědadzo (15) healing/curing juju,
 juju for healing/curing
gbědalá (15) healer, one who cures
gbedé (11) never
gbedóxɔ (7) chapel
gbedóxɔ gǎ (7) cathedral
gbegblé (3) spoilt/bad (adj. from
gblé)
gběha (14) bush pig/swine
gbemágbe (14) that day
gbesiágbe (8) every day
gblě (1) to be bad/wrong/spoilt
gblě ame dɛ (11) to leave s.o.
 behind at
gblě ame dɛi (11) to leave s.o. behind
gblě nú (1) to spoil sth.
gblě nú dɛ (11) to leave sth. behind
 at
gblě nú dɛi (11) to leave sth. behind

gblɔ ná ame (10) to say to s.o., to
 tell s.o.
gblɔ nya (9) to say/narrate/tell
gbɔ (13) to breathe
gbɔ (3) to return, to be back
gbó (4) near to, by the side of; side
gbǒ (11) goat
gbɔgbɔ (13) breath, spirit, ghost
gbɔgbɔvǒ (15) evil/bad spirit
gě (6) to fall from a height
gě dɛ nú me (6) to enter sth.
gedee (5) many, much, a lot of
gedémefé (17) entrance
gegédéme (17) entry, entering (v.n.)
gli (1) wall
globo (9) large and deep (attr.)
globoo (9) large and deep (pred.)
glǒ (3) to be crooked
go (12) gourd
gódóó (8) by all means, at all costs;
 usually
golo (12) sack, bag, pocket
gomelǎ (6) tinned meat or fish
gógłǒ (3) crooked (adj. from *glǒ*)
gɔme (5) under, underneath; to be
 under s.o.

Y.

yé (1) chalk, white clay
yeádéwóyi (13) sometimes, at times
yedzefé (10) east
yemáyi (12) that time

yesíayi (16) every time, each time,
 always
yetódǒfé (10) west
yetró (8) afternoon
yeyíyi (9) time, period
yeyíyia de (17) it is time, the time is
 up
yí (9) white (attr.)
yíé (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
hǎho (11) communal, common to all
hǎhodó (11) communal work,
 community work
hǎmenɔlá (15) member
háya (14) to recover, to get well
he dǔ (16) to drag a net
he nú vê (13) to bring sth. as a result
he tó ná ame (11) to punish s.o.
hě (9) light brown, reddish brown
hé- (5) and
hěde nyúíé (17) goodbye, farewell
hě (11) knife
híá (8) necessary
hǎá nú (8) to need sth.

K.

kǎ dé nú dzí (12) to be sure/certain
 about sth.
kábá (9) quickly
kǎfú ame (13) to praise/congratu-
 late s.o.
kaka dé (12) to scatter, to spread
 over
káké (12) a bit, a piece of
kásíá (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 dé nú ŋú (9) to come upon sth.,
 find sth. by accident
ke ɖi (10) to compete/doubt/argue
ke nu (14) open the mouth, to
 utter/say sth.
keke (1) to be broad/wide
kekě (3) broad, wide
keme (4) that yonder
kemewó (4) those yonder
kénkén (2) completely, entirely,
 altogether
kesinɔtó (11) rich/wealthy person
Kéta (3) name of an Ewe coastal
 town in Ghana
kétéke (1) train
klǎ (17) to part/separate
klě ŋu (17) to be greedy
klúví (11) male slave
ko (10) only

ko alógbónúí (16) to smile
ko nú (5) to laugh about sth.
Kofí (12) name for a male born on Friday
kokló (3) hen, fowl
koklózi (3) egg (of a hen)
kokôgble (17) cocoa farm/plantation
kokooko (16) by all means, at all costs
kóŋ (2) really, indeed, extremely
kosi (11) female slave
kotókó (13) porcupine
kotokú (12) pocket, sack, bag
kɔ (11) to be neat, to be clean, to be without sin
kɔ (12) neck
kɔ̃ (1) to be tall/high
kɔ aha d̥í (15) to pour libation (an African custom)
kɔ̃ gbe dzĩ (16) to speak out/up, to raise one's voice, to speak louder
kɔ nú d̥é (15) to pour sth. (liquid/flour) to
kɔ nú d̥í (15) to pour sth. (liquid/flour)
Kɔdzó (3) name for a male born on Monday
kófé (13) village, cottage, hamlet
kókó (3) high, tall (adj. from *kó*)
Kɔmlá (5) name for a male born on Tuesday
kpa nú (17) to carve sth.
Kpálíme (3) name of an Ewe town in Togo

Kpándo (3) name of an Ewe town in Ghana
kpé (1) stone, rock
kpě ame (5) to meet/invite s.o.
kpě d̥é ame ŋú (10) to help s.o.
kpě tã (15) to meet
kpéd̥éŋútó (15) helper, assistant
Kpédze (12) name of an Ewe town in Ghana
kpekpe (11) heavy
kpekpe (11) weight
kpétõ (13) cave
kplã así kɔ ame (17) to embrace s.o.
kplã así ná ame (17) to embrace s.o.
kplé (2) and, with
kplefu (9) misty, foggy, greyish
kplõ (1) table
kplɔ ame (6) to lead/accompany s.o.
kplɔ nú (14) to sweep sth.
kplɔlá (11) leader
kpɔ̃ (7) once, before
kpɔ̃ ... o (7) never, never before
kpɔ̃ ame dzí (13) to look after s.o., to care for s.o.
kpɔ̃ ame d̥á (10) to visit s.o., to pay s.o. a visit
kpɔ̃ dzĩdzedze (15) to succeed
kpɔ̃ dzidzɔ̃ (12) to be happy
kpɔ̃ ga (11) to be rich ("to see money")
kpɔ̃ mɔ ná ame (16) to expect s.o., to look forward to s.o.
kpɔ̃ mɔ ná nú (16) to expect sth., to look forward to sth.

kpɔ̃ nú (4) to see sth., to look at sth.

kpɔ̃ nú dúú (16) to gaze at sth., to look at sth. steadily in bewilderment, to look at sth. thoughtfully

kpɔ̃ nú dzí (12) to look after sth., to take care of sth.

kpɔ̃ nú gāā (14) to look/gaze absent-mindedly

kpɔ̃ núblánúí ná ame (11) to have mercy on s.o., to feel pity for s.o.

kpɔ̃ɔ (9) muddy (attr.)

kpɔ̃ɔɔ (9) muddy (pred.)

kpui (1) to be short/low; short/low

kpuifé (15) nearby place

Krachi (13) name of a town in Ghana

kranté (10) cutlass, matchet

kú (13) death

kũ (4) to die

ku aha ná ame (15) to serve s.o. a drink

ku nú kɔ (12) to sling sth. on the neck (e.g. bag)

ku tsi (12) to fetch water from a receptacle

kúǰá (8) Wednesday

kúkú (6) hat

kúráá (2) rather, quite, fairly

kútsétsé (9) fruit

kútú (17) orange (see also *añuti*)

kúvíá (11) laziness

kúvíátó (11) lazy person

Kwami (12) name for a male born on Saturday

kwasiǰá (6) week; Sunday

kwasiǰá síá kwasiǰá (15) every week, each week; every Sunday

L.

lā (4) animal, meat, flesh

lāǰeǰe (17) fishing (v.n.)

lāǰelá (13) fisherman

lādzráfé (17) meat/fish shop, butcher's shop

lādzrálá (17) meat/fish dealer/seller

lākó (17) large piece of meat, lump of meat

lāme (15) within the body; body

lāme gblé (16) to be sick ("within the body is sick")

lāme sé (16) to be/become healthy ("within the body is well")

lānyilá (11) one who rears animals as a profession, livestock keeper

lānyinyi (11) animal husbandry, rearing of animals, livestock keeping

lātsolá (12) butcher

le (3) to be somewhere (Past *nɔ*)

lé (16) bridge

le así me (13) to be in s.o.'s hands

lě dɔ (15) to be sick/ill

le ǰoǰó nu (15) to be in order, according to order

lě nɔvísí (17) to hold together (within the family)

lě nú (17) to catch/hold sth.

lě ŋkú ǰé nú ŋú (10) to watch/observe sth.

le tsi (6) to take a bath
légba (15) idol
léta (14) letter
lii (8) to exist
lolo (1) to be big/large/fat
lolo (3) big/large/fat
Lome (3) capital of Togo (the largest Ewe town)
lõ (9) to agree
lõ ame (9) to love/like s.o.
lõ gbe (17) to exchange greetings
lõ nú (9) to love/like sth.
lɔfo (11) direction of, towards; area of, vicinity of
lɔlɔdzõ (15) juju for inducing love

M.

má (4) that (demonstrative pron.)
mă mɔ (17) to part company with
mă nú (17) to share/divide sth.
mamá (12) grandmother
mamáyɔví (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 légba (15) to model/mould an idol
méganyé ... o (15) it is no longer, it is no more

megbé (5) behind, rear, after; back (of the body)
mi nú (14) to eat (without chewing), to swallow
mia (11) left
miabótă (11) left shoulder
miasí (11) left hand; left
mli (17) to roll (over)
mlõ (6) to lie (used for living beings only)
mlõ anyí (6) to lie down, to lie in bed
mlõ nú (6) to lay sth.
mlɔétɔ (12) the last
mo (10) face (see also *ɲkume*)
mɔ (1) way, road, path
mɔ́ (11) prison, fortress, castle
mɔ́deɖe (10) permission, permit
mɔ́keke (14) holiday
mɔ́li (3) rice
mɔ́tă (17) on the road/way
mɔ́zɔzɔ (16) journey, travel, trek
mu (3) to fall (standing objects not in motion)

N.
ná (5) to, for, to the advantage of (prep.)
nă nú (5) to give sth. (as a present)
nă ɲusé ame (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
nénié (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'
nɔ agbe didí (16) to live long
nɔ anyí (9) to remain seated, to take a seat
nɔ nú tefé (10) to be present at sth., to witness sth.
nɔɖi (12) aunt (maternal)
nɔnɔme (5) form, shape, condition, character
nɔví (12) brother, sister, cousin
nu (13) mouth, entrance, edge; at
nú (8) thing, matter; something
nú ɖeká (10) one thing, one and the same thing
núblanúí (17) pity, sadness
núdódó (11) clothing
núɖaɖa (8) cooked food
núɖalá (8) cook, one who cooks
núɖuɖu (5) food
núɖufé (6) dining hall, restaurant
núɖusí (17) right hand; right
núɖusíbótă (11) right shoulder
núfíalá (3) teacher
nufofo (13) speaking/talk (v.n.)

núgbágbě (13) living thing
núka (4) what (interrogative pron.)
núkată (8) why
núkpaɖé (17) carver's/sculptor's workshop
núkpalá (10) carver, sculptor
núkpókɔ (13) seeing, sight
núkú (12) crop, seed
núnáná (13) gift
núnono (11) drink; drinkable
núɲlɔtí (14) pen, pencil
núɲɔɲlɔ (14) writing; something written
núsi (9) what, that which
núsósrġ (14) learning, study (v.n.)
núsrġfé (17) school, a place where one studies/learns
núsrġlá (17) student, pupil, one who studies or learns
nútáɖé (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
núxlġamenya (17) word of advice
núxɔxlġ (17) advice (see also *núxlġamenya*)
nya (7) word, matter
nya nú (3) to wash sth. (e.g. cloth)
nyă ame (8) to know s.o.
nyă nú (8) to know sth., to be intelligent

nyatefé (8) fact, truth
nyatefétæ (13) honestly, truly, truthfully
nyě (3) to be something
nyi (5) cow
nyikpó (13) cattle ranch
nyinótsi (5) milk from a cow
nyõ dæme (13) to be kind/generous
nyõ (1) to be good/beautiful/nice
nyõ tǎ (16) to be excellent/very good/splendid
nyónu (3) woman
nyónuví (4) girl
nyónuwũ (11) dress (for women), women's wear
nyrě nú (12) to sharpen sth. (e.g. a knife)
nyræ (12) uncle (maternal)
nyúi (2) good, beautiful, nice (attr.)
nyúié (2) good, beautiful, nice (pred.); well, beautyfully, nicely

ŋ.
ŋdí (4) morning
ŋdí kányá (6) early morning
ŋdínúdu (6) breakfast
ŋdɔ (4) noon, midday; sun
ŋdɔ ná wò (17) Good day to you (greeting)
ŋdɔ sésé (17) noon, hot sun
ŋdɔvuvu (12) sunshine
ŋé (4) broken (see also *ŋéŋé*)
ŋě nú (3) to break sth.
ŋéŋé (4) broken (see also *ŋé*)

ŋgɔ (5) front, surface (of liquids); in front of, on, ahead of
ŋgɔgbé (13) front; forward; future
ŋkeke (15) day (see also *gbe*)
ŋkeke áǎé (15) some/one day
ŋkɔ (11) name
ŋkɔ ŋútɔ (15) real name
ŋkú (9) eye
ŋkúme (5) face (see also *mo*), surface (e.g. mirror, cloth, water); before, on, at
ŋlɔ agbalē (9) to write a book/letter
ŋlɔ agble (10) to weed/clear a farm
ŋlɔ nú (5) to write sth.; to weed sth.
ŋɔtí (13) nose
ŋɔtsié (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
ŋufóke (11) next day
ŋukéklé (17) greed, greediness
ŋuklélá (17) greedy person
ŋúsé (10) power, might, authority
ŋútété (16) one's best, what is within one's power/possibilities
ŋútí (5) vertical surface; at, on
ŋútífáfá (9) peace
ŋútínya (12) story, history
ŋútɔ (2) very
ŋútsu (3) man
ŋútsuví (4) boy
ŋútsuwũ (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 *kéjékéj*)

príkú (9) mongoose (see also *axlǎé*)

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

sěé (16) a little while

sésé (3) strong, hard (adj. from *sě*)

si (15) who, which, that, etc. (relative pron.)

sĩ (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

siká (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

sowuie (11) umbrella

só (7) horse

sɔ pé (17) same as, just as, equal to

sɔe (1) to be little/small/few; little/small/few

sɔgbɔ (1) enough, many

srǎ ame kpó (10) to visit s.o., to pay s.o. a visit

srõ (11) spouse, wife, husband

srǎ nú (14) to learn sth.

srõnyõnu (11) wife (see also *asi*)

srõñútsú (11) husband (see also *atsú*)

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

sukúxɔ (8) school building

súsú nú (8) to imagine sth.

T.

tá (9) lake, pond, lagoon

tǎ (13) head, top; above, over, on top of

tǎ le ame dǔm (16) to have a headache (“head is biting person”)

tǎ le ame véǔm (16) to have pain at the head (e.g. in case of an injury)

tǎ nú (7) to draw/paint sth.

táflo (1) board (for writing on in schools etc.)

tǎkpéxɔ (15) meeting hall

takúví (11) handkerchief

Tamale (13) name of a town in the north of Ghana

tǎmēbubu (13) thinking, thought

tási (11) aunt (paternal)

te (3) yam

té (4) under, below, underneath

te dǎ nú ɲú (17) to get near to sth.

tédzí (7) donkey; ass

tefé (10) place, times (as *in 2 times 2*)

tegebe (15) always, forever

teglě (9) round (attr.)

teglěe (9) round (pred.)

tete (17) then, and then

títina (5) middle, centre; in the middle of

títinasukú (17) middle school

titrĩ (3) thick (adj. from *tri*)

to (3) buffalo

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.

tǒ nú (5) to pound sth.

tǒ nú dzí (5) to go over sth.

tǒ nú me (5) to go through/across sth.

tǒ nú ɲú (17) to pass sth. by

tógbe (9) hill

tógbó bé (15) though, although

tógbó bé ... há even though, although

Tógó fé dugá (16) Capital of Togo

to (5) river, sea, lake, any large collection of water

tó (11) father (see also *fofó*)

tǒ (17) to stop/halt/stand still

tɔdzíú (4) ship, boat

tɔdji (11) uncle (paternal; younger brother of father)

tɔfo (5) surface (of water)

tógbá (12) uncle (older brother of father)

tógbúí (10) grandfather

tɔmelā (8) fish (bigger type)

tɔmelādzráfé (17) fish shop

tɔmelādzrálá (17) fish seller/fish dealer

tɔsísí (12) river

tɔtró (17) turning, change

tɔtrófé (17) point of return

tɔxe (15) special

tré (14) calabash

tri (1) to be thick

trǒ (6) to turn, to change
trǒ́ (15) fetish
trǒ dé nú ɲú (10) to turn to/towards sth.
trǒ gbɔ (13) to return, to come back
trǒ mo dé nú/ame (10) to face, to look towards sth./s.o.
trǒ ɲkúme dé nú/ame (10) to face, to look towards
trǒ vá (6) to (turn and) come back to
trǒ yi (6) to (turn and) go back to
trǒ́fé (17) point of return
trǒ́si (15) fetish priest/priestess
trǒ́tǒ (15) fetish owner
trǒ́xɔ (15) fetish hut/house
tɕa (6) to wander about, to go sight-seeing
tsǎ́ (8) formerly, previously
tɕa ɲkú (9) to look around
tɕaɗivú (13) touring car
tɕe (12) younger brother
tɕi (1) water
tɕi (12) to grow up
tɕí megbé (8) to be late, to remain behind
tɕí tre (9) to stand up
tɕifúfé (17) swimming pool, place where one can swim
tɕifúfú (17) swimming
tɕifúlá (17) swimmer
tɕikó (7) thirst
tɕikó wu ame (7) to be thirsty (“thirst kills s.o.”)
tɕikówuame (7) thirst

tsilefé (14) bath, bathroom
tsitsítɔ (13) older/elder one
tsiwũ (11) raincoat
tso (3) to be interrupted
tsǒ (3) to rise/stand up; to come from; from
tso ame nu (13) to report s.o.
tsǒ dé ame ɲú (17) to rise/revolt against s.o.
tso du (12) to found a town or village
tsó yemáyi (17) from that time, since then
tso nú (3) to cut/fell sth. (e.g. a tree); to slaughter sth.
tsǒ dǔ le éme ná ame (16) to care about, care for, to be interested in s.o.
tsǒ nú (7) to take/carry sth.
tsǒ nú dé así ná ame (15) to entrust sth. into s.o.’s care
tsǒ nú ke ame (17) to forgive/excuse s.o. for sth.
tsǒ nú ná ame (14) to give sth. to s.o.
tsǒ nú vá (10) to bring sth. (“take sth. and come”)
tsǒ nú yi (14) to take away sth. (“take sth. and go”)
tsólá (11) carrier, one who carries
tsrǒ́ nú (17) to eliminate/destroy sth.
tɕyǒ akó anyi (14) to lie on the stomach, to lie face down
tɕyǒe (4) to be pointed
tú (4) gun

tũ agba (11) to untie a load
tu nú (12) to build sth. (e.g. a house)
tũ nú (3) to close sth. (e.g. a door)
tume (14) back (of the body)
tútúútú (2) exactly, definitely,
surely

V.

vã (3) to come
vã dǒ (9) to arrive at, to come to, to
reach
vásédé (14) up to, until, till
vavá (17) arrival
vavã (2) truly, really, honestly
vaválá (15) one who comes
vevé (17) pain, bitterness; bitter
vevése (17) pain
vévié (13) important
veviényényé (13) importance
vĩ (12) child of s.o.
vĩdzĩ (16) baby
vié (6) little, small, few
vĩṅútsuví (16) son
víví (12) sweet; interesting
vovoovo (8) different kinds/sorts/
types
vovoovowó (8) different kinds, sorts
of, types
vovovowó (8) different kinds, sorts
of, types
vɔ (6) to be finished
vǔ (9) to be afraid
vǔ (9) sin; wrong

vɔvǔ (9) fear
vuwɔdzǔ (15) juju for fighting
("fighting juju")

U.

vě (13) to stink
vě nú (13) to smell sth.
vě nú se (13) to smell at sth.
vevé (13) stich, stink
vevése (13) smelling (v.n.)
vli nú (10) to dispute sth.
vɔnudrǔfé (10) court, court room
vɔnudrǔlá (10) judge
vɔtrú (1) door
vu (15) blood
vu (12) to shine (e.g. the sun)
vũ drum
vũ (6) vehicle (as lorry, car, ship or
plane)
vu nú (3) to open sth.
vũfolá (15) drummer

W.

wǔ (17) to burst/explode, to bark
(e.g. dog)
wǔ aví (17) to burst into tears
wó dometó dǔkǎ (8) one of them
wó kátǎ (3) all, all of them
wó kplé eve (17) both, both of them
wòé zɔ (17) you are welcome
wó (3) flour

wɔ atíke ná ame (15) to treat s.o.
(with pharmaceutical medicine)

wɔ avu (9) to fight (with blows)

wɔ dǔ (5) to work (“to do work”)

wɔ fu ame (10) to maltreat s.o.

wɔ kúvíá (11) to be lazy

wɔ nɔví (9) to live in brotherhood/
harmony

wɔ nú (5) to do/make sth.

wɔ nú dǔ́ ame ɲú (10) to offend s.o.

wɔ nú véví ame (17) to do sth. to
s.o., to harm s.o.

wǔ ame (3) to surpass s.o.

wu ame (4) to kill s.o.

wu nú (4) to kill sth. (e.g. an animal)

wǔ nú (3) to surpass sth.

wǔ nú nu (14) to end/finish doing
sth.

wúíadé (7) sixteen

wúíadré (7) seventeen

wúíasiéké (7) nineteen

wúíatǔ (7) fifteen

wúídeké (7) eleven

wúíene (7) fourteen

wúíenyí (7) eighteen

wúíetǔ (7) thirteen

wúíeve (7) twelve

X.

xa (5) by the side of, near to

xáxá (3) narrow

xǎxá (1) to be narrow

xáxé (1) narrow

xě adzo (15) to pay a fee

xě fe (10) to pay a debt

xě nú (10) to pay sth.

xeví (1) bird

xéxé (5) outside, outdoors

xéxéme (15) the world

xexí (11) umbrella

xlě nú (7) to read sth.; to count sth.

xlǔ nú ame (17) to advise s.o.

xóxó (10) old, former

xóxó (3) already

xóxóóxó (12) long long ago

xɔ (1) house, building

xɔ agbalě dǔ́ fe dzí (10) to take a
receipt

xɔ asi (4) to be expensive/dear

xɔ da dǔ́ (15) to keep

xɔ dɔ́lélé (16) to fall/become sick/ill,
to be infected

xɔ dzo (1) to be hot (“to receive
fire”)

xɔ dzo (3) hot (adj. from *xɔ dzo*)

xɔ dǔ́ (15) to keep

xɔ fedzǔ́gbalě (10) to take a receipt

xɔ fe (16) to be old (in years)

xɔ ná ame (9) to save/rescue s.o.

xɔ nú (3) to receive sth.

xɔ nú da dǔ́ (15) to keep sth.

xɔ nú dzí se (8) to believe sth.

xɔ nú dǔ́ (15) to keep sth.

xɔ ɲkó (15) to be famous/popular

xɔ ɲusé (10) to receive power, to be
empowered

xɔ se (8) to believe

xɔlá (11) saviour, receiver
xólõ (9) friend
xɔŋkó famous, popular (attr.)
xɔse (8) belief
xɔtufé (17) building site
xɔtulá (17) builder
xɔxónu (5) courtyard

Y.

yă (4) air, gas
yaa (9) tasteless
yăme atmosphere, weather
yămevú (4) aeroplane
Yawá (11) name for a female born on Thursday
Yawo (11) name for a male born on Thursday
yáwóǰá (11) Thursday
yayrá (16) blessing
yevú (9) European/white person
yéyě (5) new, fresh
yi (3) to go
yí (10) cutlass, machet (see also *kranté*)
yi kplé ame (16) to go with s.o.
yi nú dzí (12) to continue doing sth.
yibɔ (9) black (attr.)
yibɔɔ (4) black (pred.)
iyi (17) departure
yoo (8) alright, okay
yǔ ame (5) to call s.o.
yră ame (16) to bless s.o.
yrɔ (15) to wither

Z.

ză (4) night
ză dó (9) night has fallen
zătifé (6) midnight
zătítína (6) midnight
zě (1) pot
zi (7) times (like in *zi blaève* 'twenty times')
zĩ (7) the largest type of antelope found in the savannah lands of West Africa
zi ɖoɖoé (10) to keep silent, to stop talking
zi etõ gbe ɖeká (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 mɔ (12) to travel, to go on a journey
zɔ mɔ tó (12) to travel through, to pass through
zɔzrǔ (9) smooth (attr.)
zɔzrõe (9) smooth (pred.)
zrõ (9) to be smooth
zu nú (9) to become s.th

VOCABULARY

ENGLISH – EWE

A.

a áǎé
a bit káké
a certain áǎé
a little while sěé
a lot fúú
a lot of geǎe
a piece of káké
above tă
abuse s.o. (to) dzu ame
accompany s.o. (to) kplɔ ame
according to order ǎé ǎǎǎǎ nu
across tó
advice núxǎxlǎ, núxlǎamenya
advise s.o. (to) ǎǎ ǎǎǎǎ ná ame,
 xlǎ nú ame
aeroplane yǎmevú
afraid (to be) vǎ
after meǎbé
afternoon yetró
again ga-
against ǎé
agree (to) lǎ
ahead of ŋǎǎ
air yǎ
alcoholic drink aha sésé
all kátá, síáá
all of them wó kátá
allow s.o. (to) ǎé mó ná ame
already xóxó
alright yoo
also há
although tóǎbó bé, tóǎbó bé ... há

altogether kénkén
always tegbee, yesíáyí
amidst dome
among dome
ancient times blema
and éye, ǎǎ-, hé-, kplé
angry (to be) ǎǎme le ame véǎ
animal lǎ
animal husbandry lǎnyinyi
another búbǎ
answer (to) ǎǎ nya ŋú
appeal to s.o. (to) dze ame dzí
area nútome
area of lǎǎfo
argue (to) ke ǎǎ
arm abǎ
arrangement ǎǎǎǎ
arrival vavá
arrive at (to) de, ǎǎ, vǎ ǎǎ
artist nútálá
as abé ... ené, abé álési ... ene, ési
as how abé álési ... ené
ask (to) bíá
ass (= donkey) tédzí
assistant kpédǎǎǎǎ
at ŋú, ŋútí, nu, ŋkúme
at all costs kokooko, gódóó
at once énumáké
at present fífíá
at times yeáǎǎǎǎǎǎ
atmosphere yǎme
attempt (to) dze agbagbá

attend school (to) de sukú
 attendance at school sukúdede
 aunt (maternal) nɔɔɔ
 aunt (paternal) tási
 authority ɲúsé

B.

baby vǐdzĩ
 back (of the body) tume, megbé
 back (to be) gbɔ
 bad gbegblé
 bad (to be) gblě
 bag kotokú, golo
 banana akɔɔú
 bank (of a river or lake) tó
 baobab adidó
 bark (to) wǒ
 bath tsilefé
 bath (to) le tsi
 bathroom tsilefé
 be in order (to) le ɔɔɔ nu
 be in s.o.'s hand (to) le así me
 be something (to) nyě
 be somewhere (to) le (Past nɔ)
 be together (to) fo fú
 beach fută, funu
 bean(s) ayi
 beat a drum (to) fo vǔ
 beat s.o. (to) fo ame
 beat sth. (to) fo nú
 beater amefolá
 beautiful nyúí, nyúíé

beautiful (to be) nyǒ
 beautifully nyúíé
 because élabená
 because of this ésia tă
 become sth. (to) zu nú
 become ill (to) xɔ ɔɔlélé
 become sick (to) xɔ ɔɔlélé
 bed abatí
 before háfí, ɲkúme
 befriend s.o. (to) dze xólɔ ame
 behind megbé
 belief xɔse
 believe (to) xɔ se
 believe sth. (to) xɔ nú dzí se
 below té
 between dome
 bicycle gasó
 big lolo, gá
 big (to be) lolo
 big brother fofó
 big sister dadá
 bird xeví
 bite sth. (to) ɔu nú
 bitter vevé
 bitterness vevé
 black yibɔ, yibɔɔ
 black man ameyibɔ
 black person ameyibɔ
 bless s.o. (to) yră ame
 blessing yayrá
 blood vu
 board táflo

boat tɔdziúú
body lāme
book agbalē
both wó kplé eve
both of them wó kplé eve
box aɖáka
boy ŋútsuví
bread abólo
break sth. (to) gbã nú, ñě nú
breakfast ŋdínúɖuɖu
breath gbɔgbɔ
breathe (to) gbɔ
brick anyíkpé
bridge lé
bring forth s.o. (to) dzi ame, dzi vǐ
bring sth. (to) tsǎ nú vá
bring sth. as a result (to) he nú vê
broad kekě
broad (to be) keke
broken ñé, ñéñé
broken (to be) gbã
brother nɔví
brown (light or reddish) hě
buffalo to
build sth. (to) tu nú
builder xɔtulá
building xɔ
building site xɔtufé
bundle bablá
burn (to) bi
burn sth. (to) fíá nú
burnt (to be) fíá

burst (to) wǒ
burst into tears (to) wǒ aví
bush gbě
bush pig gběha
bush swine gběha
but gaké, ké
but rather ké boŋ
butcher lātsolá
butcher's shop lādzráfé
buy sth. (to) fle nú, dze nú
by all means kokooko, gódóó
by the side of gbó, xa

C.

calculate (to) bu akóna
calculate sth. (to) bu nú
calculation akóna
call s.o. (to) yǎ ame
car vǔ
care dzikpókpó
care about s.o. (to) tsǎ ðě le éme ná ame
care for s.o. (to) kpǎ ame dzí, tsǎ ðě le éme ná ame
carpenter atíkpalá
carrier agbatsólá, tsólá
carry sth. (to) tsǎ nú
carve sth. (to) kpa nú
carver núkpalá
carver's workshop núkpaŋé
cassava agbeli
cast net asabu

castle mǒ	coast futǎ, funu
catch sth. (to) lě nú	cocoa farm kokôgble
cathedral gbedóxo gǎ	cocoa plantation kokôgble
cattle ranch nyikpó	cold fáfá, fáfé
cave kpétǒ	cold (to be) fǎ
centre títína	collect sth. (to) fǒ nú
certain about sth. (to be) kǎ dǎ nú dzí	come (to) vǎ
chair ablegó, zikpui	come back (to) trǒ gbo, trǒ vá
chalk yé	come from (to) tsǒ
change tǒtró	come to (to) vǎ dǒ
change (to) trǒ	come upon (to) ke dǎ nú nǔ
chapel gbedóxo	command s.o. (to) dǎ gbe ná ame
character nǒnǒme	common to all hǎho
cheap (to be) dǐ	communal work hǎhodó
cheat amebalá	community work hǎhodó
cheat s.o. (to) ba ame	compete (to) ke dǐ
chest (of the body) akótǎ	complaint nutsotso
chief fia	completely kǎnkǎn, pétéé
child dǎví	condition nǒnǒme
child of s.o. vǐ	congratulate s.o. (to) kǎfú ame
childhood dǎvíme	continue doing sth. (to) yi nú dzí
children's wear dǎvíwǔ	converse (to) dǒ dze
citizen dumeví	cook núdǎlá
citizenship dumevínyényé	cook sth. (to) dǎ nú
clean (to be) kǒ	cool fáfá, fáfé
clay (white) yé	cool (to be) fǎ
clear a farm (to) nǎ agble	corn blǐ
clinic atíkewǎfé	cottage kǒfé
close sth. (to) tǔ nú	count sth. (to) xlě nú
cloth avǒ	country anyígbá
clothing núdódó	court ɔnɔdrǒfé
coarse flatsa, flatsaa	court room ɔnɔdrǒfé

courtyard xoxónu
cousin nɔví
cow nyi
crooked góglǎ
crooked (to be) glǎ
crop agblemenú, agblemenúkú, núkú
crowd amehá
crown fiakúkú
crown s.o. (to) dǒ ame fia
cry (to) fa aví
cry bitterly (to) fa aví vévié
cure s.o. (to) da dɔ ná ame
curing (v.n.) gbědada
customer asisi
cut sth. (to) tso nú
cutlass kranté, yí

D.

dance (to) dǔ ye
day ŋkeke, gbe
dead body amekúkú
dead person amekúkú
dear (to be) xɔ asi
death kú
debt fe
definitely tútúútú
deliver a child (to) dzi ví
demand (to) bíá, bíá bé
depart (to) dzǒ
departure dzodzó, yiyi
desk dǒwɔkplǒ
destroy sth. (to) tsrǒ nú

die (to) kǔ
different kinds vovoovo,
vovoovowó, vovovowó
difficult (to be) sě
dig a hole (to) de dǔ
dig a pit (to) de dǔ
dining hall núdǔfé
direction of lɔfo
discover sth. (to) fɔ nú
disease dɔlélé
dispensary atíkewɔfé
dispute sth. (to) vli nú
distant place didifé
district nútome
divide sth. (to) mǎ nú
do sth. (to) wɔ nú
doctor atíkewɔlá, dɔdalá, gbědalá
dog avǔ
donkey tédzí
door vɔtrú
doubt (to) ke di
drag a net (to) he dǔ
drag net dǔ
draw a net (to) he dǔ
draw sth. (to) tǎ nú
drawing nútátá
dress up (to) dǒ awu
dress (for women) nyónuwǔ
drink (alcoholic) aha sésé
drink (any) aha, núnono
drink sth. (to) no nú
drinkable núnono
drug atíke

drugstore atíkedzráfé

drum (to) fo vǔ

drum vǔ

drummer vǔfolá

due to this ésia tă

E.

each ɖesíadě

each time ɣesíáyí

each week kwasídá síá kwasídá

ear tó

early morning ɲdí kányá

earth anyígbá

easily bɔbɔé

easy (to be) bɔbɔ

east ɣedzefé

eat sth. (to) ɖu nú

eat to one's satisfaction (to) ɖí fo

eat sth. (to) mi nú

edge to, nu

egg azi

egg (of a hen) koklózi

eight enyí

eighteen wúíenyí

eighty bläenyí

elder ametsitsi

elder brother fǒ

elder one tsitsító

elephant atíglínyí

eleven wúíɖeké

eliminate sth. (to) tsrǒ nú

embrace s.o. (to) kplă así kɔ ame,
kplă así ná ame

emperor fia

empower s.o. (to) nă ɲusé ame

empowered (to be) xɔ ɲusé

encourage s.o. (to) dǒ ɲusé ame

end nuwúwú

end doing sth. (to) wǔ nú nu

endeavour agbagbádzedze

English éɲlési

English-speaking area éɲlésime

enough sɔgbɔ

enstool s.o. as chief (to) ɖǒ ame fia

enter sth. (to) gě ɖé nú me

entering (v.n.) gegéɖéme

entirely kénkén, pétéé

entrance nu, gedémefé

entrust sth. into s.o.'s care (to) tsǒ
nú dé así ná ame

entry gegéɖéme

equal to sɔ pé

escape sisí

escape (to) sǐ

Europe ablotsí

European yevú

even though tógbó bé ... há

evening fiē

evening falls fiē ɖó

every ɖesíadě

every day gbesiágbe

every person amesíáme

every time ɣesíáyí

every week kwasídá síá kwasídá

everybody amesiáme
everyone amesiáme
Ewe eve
Eweland evenyígbá
Ewe language evegbe
Ewe nation evedukó
Ewe people eveawó
Ewe-speaking area eveme
Ewes eveawó
exactly títúútú
exam dodókpó
examine s.o. (to) dǒ ame kpó
examine sth. (to) dǒ nú kpó
excellent (to be) nyǒ tǎ
exchange greetings (to) lǎ gbe
excuse s.o. for sth. (to) tsǎ nú ke
 ame
exist (to) lii (Present), nǒ (Past)
expect s.o. (to) kpǎ mǒ ná ame
expect sth. (to) kpǎ mǒ ná nú
expensive (to be) xǒ asi
explode (to) wǒ
extremely kónj
eye ñkú
eyeglasses ganjkúí

F.
face ñkúme, mo
face s.o. (to) trǎ mo dé ame, trǎ
 ñkúme dé ame
face sth. (to) trǎ mo dé nú, trǎ
 ñkúme dé nú
fact nyatefé

fairly kúráá
fall (to) gě, mu, dze anyí
fall ill (to) dze dǒ, xǒ dǒlélé
fall sick (to) dze dǒ, xǒ dǒlélé
family fome
famous xǒñkó (attr.)
famous (to be) xǒ ñkó
far off place didifé
farewell hěde nyúíé
farm agble
farm (to) de agble
farm house agblexǒ
farm hut agblexǒ
farm path agblemó
farm product agblemenú(kú)
farmer agbledelá
farmer's sack agblekotokú
farming (v.n.) agbledede
fat lolo
fat (to be) lolo
father fofó, tó
Father (religious) Osófo
fear vǒvǒ
feel pain (to) se vevé
feel pity for s.o. (to) kpǎ núblánúí
 ná ame
fell sth. (to) tso nú
female slave kosi
fetch fire (to) dẹ dzo
fetch water from a receptacle (to)
 ku tsi
fetch water (from a well/river) (to)
 du tsi

fetish trǒ	flesh lã
fetish house trǒxo	flour wó
fetish hut trǒxo	fly (to) dzo
fetish owner trǒtó	foggy kplefuu
fetish priest trǒsi	follow s.o. (to) dze ame yome
fetish priestess trǒsi	food núduḍu
few sœ, víe	food (cooked) núḍaḍa
few (to be) sœ	foot afɔ
fifteen wúiatǒ	for ná
fifty blǎatǒ	forest avě
fight with blows avu	forever tegbee
fight with blows (to) wɔ avu	forgive s.o. for sth. (to) tsǒ nú ke ame
finally ázǒ	form nɔnɔme
find sth. (to) fɔ nú	former xóxó
find sth. accidentally (to) ke dé nú ɲú	formerly tsá
finish doing sth. (to) wũ nú nu	fortress mǒ
finished (to be) vɔ	forty blǎene
fire dzo	forward ɲɔɔgbé
fire a gun (to) da tú	found a town/village (to) tso du
fireplace dzodófé	four ene
firewood náke	fourteen wúíene
first gbá, gbátɔ	fowl kokló
fish tɔmelã, akpã	freedom ablɔḍe
fish (to) ḍe tɔmelã, ḍe lã	fresh yéyě
fish seller/dealer tɔmelãdžrálá, lãdžrálá	Friday fídá
fish shop tɔmelãdžráfé, lãdžráfé	friend xólɔ
fisherman lãḍelá	frighten s.o. (to) ḍǒ vɔvǒ ná ame
fishing (v.n.) lãḍeḍe	from tsó
five atǒ	from that time tsó yemáyi
flat (large surface) gbadza, gbadzaa	from time to time énuénu
flat (small surface) gbádze, gbádzeɛ	front ɲɔ, ɲɔɔgbé
	fruit kútsétsé

full ɖɔ

future ŋɔɔgbé

G.

game fefé

gas yă

gaze at sth. (to) kpɔ nú dũú

gaze absent-mindedly (to) kpɔ nú
gãã

generation dzidzime

generous (to be) nyɔ dɔme

Gentleman Afétó

German dzăma

Germans (the) dzamăwó

German-speaking area dzamăme

get near to sth. (to) te ɖé nú ɲú

get prepared (to) dzra ɖó

get ready (to) dzra ɖó

get up from a lying position (to) fɔ

get well (to) hăyá, sě

ghost gbɔgbɔ

gift núnáná

girl nyónuví

give sth. as a present (to) nă nú

give sth. to s.o. (to) tsɔ nú ná ame

gloves (pair of) asíwui

go (to) yi

go accross sth. (to) tɔ nú me

go back to (to) trɔ yi

go for a walk (to) ɖi tsa

go on a journey (to) zɔ mɔ, ɖi tsa

go on a trek (to) ɖi tsa

go out (to) do gɔ

go over sth. (to) tɔ nú dzi

go sightseeing (to) tsa, ɖi tsa

go through (to) tɔ nú me

go to school (to) de sukú

go towards (to) ɖɔ ta

go with s.o. (to) yi kplé ame

goat gbɔ

God Mávú

gold siká

golden plate sikágbá, sikátsigbá

good nyúí, nyúíé

good (to be) nyɔ, nyɔ tă

good day to you ŋɔ ná wò

goodbye hěde nyúíé

goods adzɔnú

gourd go

grandchild mamáyóví

grandfather tógbúí

grandmother mamá

grass (green) gbě dáma

Great God Mávúgá

greed ŋukéklé

greediness ŋukéklé

greedy person ŋúklélá

greedy (to be) klě ŋu

greet s.o. (to) dɔ gbe ná ame

greyish kplefuu

groundnuts azi

grow up (to) tsi

gun tú

gun powder ɖu

H.**half** afá**halt (to)** tš**hamlet** kófé**hand** así**hand (left)** miasí**hand (right)** ɔ́sɪ, núɔ́sɪ**handkerchief** takúví**happy (to be)** kpɔ̃ dzidzɔ̃**hard times** fukpéyiwó**hard** sésé**hard (to be)** sě**harm s.o. (to)** wɔ̃ nú véví ame**hat** kúkú**have been to (to)** de**have mercy on s.o. (to)** kpɔ̃
núblánúí ná ame**head towards (to)** ɔ̃ ta**head** tǎ**headache (to have a)** tǎ le ame ɔ́m**heal s.o. (to)** da ɔ̃ ná ame**healer** ɔ̃dalá, atíkewɔ̃lá, gbědalá**healing** gbědada**hear sth. (to)** se nú**heaven** dzifó**heavy** kpekpe**help s.o. (to)** kpě ɔ̃ ame ɔ́**helper** kpédéɔ́tɔ̃**hen** kokló**here** afii**hide oneself (to)** be**hide s.o. (to)** be ame**hide sth. (to)** ɔ̃lá nú**high** kókó**high (to be)** kš**hill** tógbe**history** ɔ́tɪnya**hoe** agblenú**hold sth. (to)** lě nú**hold together (to)** lě nɔ́vísí**hole** ɔ̃**holiday** mókeke**home** afé, de**homeland** afé, denyígbá, de**hometown** afé**honestly** nyatefétɔ̃, vavǎ**horse** só**hose** afɔ̃wui**hospital** atíkewɔ̃fé**hot** xɔ̃ dzo**hot (to be)** xɔ̃ dzo**hot sun** ɔ̃ɔ̃ sésé**hotel** amedzródzefé**house** xɔ̃**how** áléké**how many** nenié**how much** nenié**huge** gǎ**hundred** alafá**hunger** ɔ̃, ɔ̃wuame**hungry (to be)** ɔ̃ wu ame**hunter** adelá**husband** srɔ̃ɔ́tɔ̃sú, atsú, srɔ̃

I.

idol légba
if né
ill (to be) lě dɔ
imagine sth. (to) sũsú nú
immediately énumáké
importance veviényényé
important vevié
in me
in direction of dɛ́
in front of ŋɔ
in large quantities fúú
in like manner nenémáké
in order (to be) le ɔɔ́ɔ́ nú
in s.o.'s hands (to be) le así me
in the same way nenémáké
increase (to) dzi dɛ́ édzí
indeed kón
independence ablɔɔɛ
infected (to be) xɔ ɔɔ́lélé
inside me
insult s.o. (to) dzu ame
intelligent (to be) nyă nú (“to know sth.”)
interested in s.o. (to be) tsɔ́ dɛ́ le éme ná ame
interesting víví
interrupted (to be) tso
invite s.o. (to) kpě ame
invitee amekpékpé

J.

jail gaxɔ
job dɔ́
journey mɔ́zɔzɔ
joy dzidzɔ́
judge vɔ́nudrɔ́lá
juju dzo
juju for fighting avuwɔdzo
juju for healing gbědadzo
juju for inducing love lɔ́lɔ́dzo
juju for killing others amewudzo
juju name dzonɔ́kɔ́
juju owner dzotɔ́
jump (to) dzo kpó
just as abé ... ené, abé álési ... ené, sɔ́ pé
just now fífílaa

K.

keep sth. (to) xɔ nú da dɛ́, xɔ nú dɛ́
keep in safe custody (to) dzra nú dɔ́
keep silent (to) zi ɔɔ́ɔ́ɔ́
kill s.o. (to) wu ame
kill sth. (to) wu nú
killing of oneself amedɔ́kuiwuwu
kind (to be) nyɔ́ dɔ́me
kind of fomeví
kind person dɔ́menyótɔ́
kindle a fire (to) dɔ́ dzo
king fia
kitchen dzodófé

kneel (to) dze klo
 knife hě
 know sth. (to) nyă nú
 know s.o. (to) nyă ame

L.

labour agbagbádzedze
 lad ɖekákpuí
 Lady Aféno
 lagoon tá
 lake tá, to
 lamp akaɖí
 land anyígbá
 large gǎ, lolo
 large (to be) lolo
 large and deep globo, globoo
 large piece of meat lākó
 lass ɖetugbuí
 last mamlé
 last (the) mlóétó
 late (to be) tsí megbé
 laugh about sth. (to) ko nú
 lay sth. (to) mlǎ nú
 lay eggs (to) ɖǎ azi
 laziness kúvíá
 lazy (to be) wɔ kúvíá
 lazy person kúvíátó
 lead s.o. (to) kplɔ ame
 leader kplɔlá
 leaf aŋgba
 learn sth. (to) srǎ nú
 leave (to) dzǎ

leave s.o. behind (to) gblě ame ɖí
 leave sth. behind (to) gblě nú ɖí
 leave s.o. behind at (to) gblě ame
 ɖé
 leave sth. behind at (to) gblě nú ɖé
 left mia, miasí
 leg atá
 letter agbalě, léta
 library agbalěxlěfé
 lie (to) mlǎ
 lie down (to) mlǎ anyí
 lie face up (to) dze ŋe
 lie on one's back (to) dze ŋe
 lie on the stomach (to) tsyó akó
 anyi
 life agbe
 like s.o. (to) lǎ ame
 lion dzatá
 listen (to) ɖǎ tó
 little sɔe, víé
 little (to be) sɔe
 little while séé
 live (to) lii (Present), no (Past)
 live in brotherhood wɔ noví
 live in harmony wɔ noví
 live long (to) no agbe didí
 livestock keeper lānyilá
 livestock keeping lānyinyi
 living thing núgbágbě
 load agba
 log atíkpo, atíbolí
 long didi
 long (to be) didi

long ago xóxóóxó, gbaḍégbe
look absent-mindedly (to) kpǎ nú
 gãã
look at sth. (to) kpǎ nú
look after s.o. (to) kpǎ ame dzí
look after sth. (to) kpǎ nú dzí
look around (to) tsa ŋkú
**look at sth. steadily in
 bewilderment (to)** kpǎ nú
 dúú
look at sth. thoughtfully (to) kpǎ
 nú dúú
look for s.o. (to) dĩ ame
look for sth. (to) dĩ nú
look forward to s.o. (to) kpǎ mó ná
 ame
look forward to sth. (to) kpǎ mó ná
 nú
Lord Afétó
lorry agbatsóvú, vǔ
lose sth. (to) bǔ nú
lost (to be) bǔ
lot blíbo, fúú
love s.o. (to) lǎ ame
love sth. (to) lǎ nú
low kpui
low (to be) kpui, bǔbǔ

M.
magic dzo
maize blí
make sth. (to) wǔ nú
male atsú
male slave klúví

maltreat s.o. (to) wǔ fu ame
man ŋútsu
many geḍee, sǔgbǔ
market asi
market day asigbe
matchet kranté, yí
mathematics akónta
matter nya, nú
meat lǎ
meat dealer lǎdzrálá
meat shop lǎdzráfé
medicine atíke
meet (to) dǔ go, kpě tă
meet s.o. (to) dǔ go ame, kpě ame
meeting hall tăkpéxǔ
member hǎmenǔlá
men's clothes ŋútsuwǔ
men's wear ŋútsuwǔ
metal ga
metal plate gagbá
metal pot gazé
midday ŋdǔ
middle títína
middle school títinasukú
midnight zǎtítína, zǎtífé
might ŋúsé
milk nótsi
milk (from a cow) nyinótsi
mirror ahǔhǔé
mirth dzidzǎ
misty kplefuu
mode of life agbenǔnǔ

model an idol (to) me légba

Monday dzódá

money ga

mongoose príkú, axlǎé

month ɣletí

moon ɣletí

moreover gawú

morning ɳdí

motel amedzródzefé

mother dadá, dǎ, nɔ

mould an idol (to) me légba

mountain tó

mouth nu

Mr. Afétɔ

Mrs. Aféno

much geḁee

muddy kpɔɔ, kpɔɔɔ

multiply (to) dzi dé édzí

N.

name ɳkó

narrate (to) gblɔ nya, bǎ nya

narrow xáxá, xáxé

narrow (to be) xǎxá

nation dukó

native land de, děnyígbá

near to gbó, xa

nearby place kpuifé

neat (to be) kɔ

necessary híǎ

neck kɔ

need sth. (to) híǎ nú

nest atɔ

never gbedé, kpó ... o

never before kpó ... o

new yéyě

next day ɳufóke

nice nyúí, nyúíé

nice (to be) nyǎ

nicely nyúíé

night zǎ

night has fallen zǎ dó

nine asíéke

nineteen wúíasíéké

ninety blǎasíéke

no (adjective) déké ... o

no (interjection) ao, o

nobody ame ádqéké

none déké ... o

noon ɳɔ, ɳɔ sésé

north anyíéhě

nose ɳɔtí

not mé ... o

not long ago étefé médidí o

not long after étefé médidí o

not yet haḁé o

nothing nánéké ... o

now ázǎ, fífá

nowadays égběgbe

nuts azi

O.

obey (to) dqǎ tó

observe sth. (to) lě ɳkú dé nú ɳú

offend s.o. (to) wɔ nú ɖé ame ɲú
often énuénu
oil ami
okay yoo
old xóxó
old (to be ... years old) xɔ fe ...
old person ametsitsi
olden days blema
older one tsitsĩto
on dzí, ɲú, ɲútí, fo, ɲɔ, ɲkúme
on the road mótǎ
on the way mótǎ
on top of tǎ
once upon a time gbaɖégbe, gbe
 ɖeká
one ɖeká
one and the same thing nú ɖeká
one day gbe ɖeká
one of them wó dometó ɖeká
onion sabála
only ko
open sth. (to) vu nú
open the mouth (to) ke nu
orange aɲutí, kútú
order ɖoɖó
other búbũ
outdoors xéxé
outside xéxé
over tǎ

P.

pack together (to) fo fú nú

pain vevé, vevésese
paint sth. (to) tǎ nú
painter nútálá
painting nútátá
palace fiasá
palm nut dekú
palm tree detí, dě
palm wine děha
pan gagbá
paper agbalē
parents dziláwó
part (to) klǎ
part company with (to) mǎ mó
pass sth. by (to) tǔ nú ɲú
pass through (to) zɔ mó tó
pastor Osófo
path mó
patient ɖɔlélá, ɖɔɔ
pawpaw aɖubá
pawpaw tree aɖubátí
pay sth. (to) xě nú
pay a debt (to) xě fe
pay a fee (to) xě adzɔ
pay s.o. a visit (to) srǎ ame kpó, kpǔ
 ame ɖá
peace ɲútífáfá
pen núɲlɔtí
pencil núɲlɔtí
people dukó
per s.o. tǔ ame dzí
period ɣeyíyi
permission móɖeɖe
permit móɖeɖe

permit s.o. (to) ɖe mó ná ame
person ame
pharmacy atíkedzráfé
piece of káké
piece of meat (large) lākó
pig ha
pilfer (to) fi fi
pill atíkekóé, atíkefofoe, atíkekúí
pit dǒ
pity núblanúí
place tefé
place of lodging amedzródzefé
plate agbă
play fefé
play (to) fě
player fefélá
playground feféfé
pocket kotokú, golo
point of return tǒtrófé, trófé
pointed (to be) tsyǒe
pond tá
popular (to be) xǒ ñkó
popular xǒñkó
porcupine kotókó
porter agbatsólá
pot zě
pound sth. (to) tǒ nú
pour libation (to) kǒ aha dí
pour sth. (to) kǒ nú dí
pour sth. to (to) kǒ nú ɖé
poverty ahedádá
power ñúsé

praise s.o. (to) kǎfú ame
pray (to) dǒ gbe ɖá
pregnant (to be) fǒ fú
present at sth. (to be) nǒ nú tefé
presently fífíá
previously tsǎ́
priest Osófo
prison mǎ́, gaxǒ
profitable (to be) ɖe ví
promise (to) dǒ ñugbe
punish s.o. (to) he tó ná ame
pupil sukúví, sukúdelá, núsǒlǎ
put on sth. (to) do nú
put together (to) fo fú nú

Q.

question s.o. (to) bíá gbe ame
quickly kábá
quite kúráá

R.

raincoat tsiwǔ
raise one's voice (to) kǒ gbe dzí
rather kúráá
reach (to) vǎ ɖó
read sth. (to) xlě nú
reader (book) agbalēxexlē
reader (person) agbalēxlēlá
reading agbalēxexlē
really kón, vavǎ
rear megbé

receipt fedzígbalē
receive sth. (to) xɔ nú
receive power (to) xɔ ɲúsé
receiver xɔlá
reckon sth. (to) bu nú
recognise s.o. (to) dze sí ame
recognise sth. (to) dze sí nú
recover (to) háyá, sě, lāme sé
red dzĩ, dzĩé
red (to be) dzĩ
reddish brown hē
refuse (to) gbě
refuse to speak (to) zi kpí
region nútome
reign (to) ɖu fia
remain behind (to) tsĩ megbé
remember sth. (to) ɖǒ ɲkú nú dzi
repair sth. (to) dzra nú ɖó
reply (to) ɖǒ nya ɲú
report nutsotso
report s.o. (to) tso ame nu
reptile nútátá
request (to) bíá
rescue s.o. (to) xɔ ná ame
rest dzudzǒ
rest (to) dzudzɔ
restaurant núɖufé
return (to) trǒ gbɔ
revolt against s.o. (to) tsǒ ɖé ame
 ɲú
rice móli
rich (to be) kpǒ ga
rich person kesinɔ́tɔ

ride a horse (to) ɖǒ só
right ɖusí, núɖusí
right now fífílaa
ripe (to be) ɖi
rise (to) tsǒ, tsĩ tre
rise against s.o. (to) tsǒ ɖé ame ɲú
river tɔ, tɔsísí
road mó
rock kpé
roll over (to) mli
rough flatsa, flatsaa
round tegblē, tegblēe
round (solid objects) nogo, nogoo
run (to) fũ du
run away (to) sǐ
runaway sisílá

S.

sack kotokú, golo
sadness núblanuí
salt dze
same ké
same as sɔ pé
sand ké
sandal afɔkpa
save s.o. (to) xɔ ná ame
saviour xɔlá
say (to) gblɔ nya
say sth. (to) bě nú, ke nú
say to s.o. (to) gblɔ ná ame
scatter (to) kaka ɖé
school nusrǒ́fé, sukú

school building sukúxo
school days sukúdeyi
school times sukúdeyi
schooling sukúdede
schoolmate sukúhátí
sculptor núkpalá
sculptor (wood) atíkpalá
sculptor's workshop núkpafé
sea fu, to
search s.o. (to) dĩ ame
search sth. (to) dĩ nú
seated (to remain) no anyí
second (of a minute) aḡabafofö
see sth. (to) kpö nú
seed núkú
sell sth. (to) dzrã nú
seller dzrálá, núdzrálá
send s.o. (to) dš ame
separate (to) klã
servant súbólá
serve s.o. (to) sũbó ame
serve sth. (to) sũbó nú
serve s.o. a drink (to) ku aha ná
 ame
set a date (to) ḡö ŋkeke
set a day (to) ḡö ŋkeke
set a fire (to) dö dzo
set s.o. on a journey (to) dö mó
 ame
seven adré
seventeen wúíadré
seventy blãadré
shape nonome

share sth. (to) mã nú
sharpen sth. (to) nyřě nú
shed tears of joy (to) fa dzidzoví
sheep alé
sheep pen alékpó
shine (to) vu
ship todzívú
shoe afokpa
shoot (to) da tú
shop fíasé
shopkeeper fíasémenolá
shore futa, funu
short kpui
short (to be) kpui
shorts atákpui
shoulder abótã
shoulder (left) miabótã
shoulder (right) núḡusíbótã
shout (to) dö yli
show sth. (to) fíá nú
show interest in s.o. (to) tsö ḡě le
 éme ná ame
sick (to be) lãme gblé, lě do
sick person doléla, dono
sickness dolélé
side gbó
sight núkpókpó
sin vö
since then tsó yemáyi
sing (to) dzi ha
Sir Afétó
sister nóví
site of escape sisífé, sífé

six adé
sixteen wúíadé
sixty blāadé
slave (female) kosi
slave (male) klúví
slaughter sth. (to) tso nú
sleep (to) dǎ alǎ
sling sth. on the neck (to) ku nú kǎ
small sǎe, víe
small (to be) sǎe
smell sth. (to) vǎe nú
smell at sth. (to) vǎe nú se
smelling (v.n.) uevése
smile (to) ko alógbónúí
smooth zǎzǎǎ, zǎzǎǎe
smooth (to be) zǎǎ
snake da
so álé
socks afǎwui
softly bǎbǎe
soft (to be) bǎbǎ
soldier asráfo
some áǎǎwó
some day ŋkeke áǎǎ
something nú, náné
sometimes yeáǎǎwóyi
son vǎŋútsuví
soon fífíá
sort of fomeví
sorts of vovoovo, vovoovowó,
vovovowó
south dzíéhě
speak (to) fo nu

speak out (to) kǎ gbe dzí
speak up (to) kǎ gbe dzí
spear akplo
special tǎxe
spectacles gaŋkúí
spirit gbǎgbǎ
spirit (evil) gbǎgbǎvǎǎ
splendid (to be) nyǎ tǎ
spoil sth. (to) gblě nú
spoilt gbégblé
spoilt (to be) gbǎ, gblě
spoon gatsí
spouse srǎ
spread over (to) kaka ǎǎ
stand still (to) tǎ
stand up (to) tsǎ, tsí tre
star yletíví
start a journey (to) dze mǎ
stay (to) nǎ (only in Past)
stay at s.o.'s place (to) dze ame gbǎ
stay with s.o. (to) dze ame gbǎ
steal (to) fi fi
still ga-
stinch uevé
stink uevé
stink (to) vǎ
stomach dǎme, fome
stomach ache (to have) dǎme le
ame ǎm
stone kpé
stool zikpui
stop (to) tǎ
store fíásé

storekeeper fiásémenolá
storm ahoḿ
story ηútínya
street ablǎ
strike sth. (to) fo nú
strong sésé
strong (to be) sě
student sukúví, núsrlá, sukúdelá
studio (of a painter) nútáfé
study núsósrǎ
succeed (to) kpǎ dzǐdzedze
success dzǐdzedzekpókópó
suddenly kásía
sugar súkli
suicide amedókuiwuwu
summon s.o. (to) sǎmá ame
summons sáma
sun ηdɔ
Sunday kwasídá
sunshine ηdɔvuvu
sure about sth. (to be) kǎ dé nú dzí
surely tútúútú
surface dzí, fo, ηgɔ, ηkúme, ηú, ηútí, tɔfo
surpass s.o. (to) wǔ ame
surpass sth. (to) wǔ nú
swallow (to) mi nú
sweep sth. (to) kplɔ nú
sweet víví
swim (to) fǔ tsi
swimmer tsifúlá
swimming (v.n.) tsifúfú
swimming pool tsifúfé

swine gběha

T.

table kplɔ
table (on which one works)
 dǔwɔkplɔ
tablet atíkekóé, atíkefofoe, atíkekúí
take sth. (to) tsǎ nú
take a bath (to) le tsi
take a receipt (to) xɔ agbalē dé fe
 dzí, xɔ fedzígbalē
take a seat (to) nɔ anyí
take a walk (to) ɖi tsa
take away sth. (to) tsǎ nú yi
take care of sth. (to) kpǎ nú dzí
talk nufɔfo
talk (to) fo nu
tall kókó
tall (to be) kǎ
tasteless yaa
teach sth. (to) fiá nú
teacher núfiálá
tell (to) bǎ nya, gblɔ nya
tell s.o. (to) gblɔ ná ame
tell s.o. to do sth. (to) ɖǔ nú ná
 ame
ten ewó
test sth. (to) dǔ nú kpó
thank s.o. (to) ɖǎ akpé ná ame
thanks akpé
that (demonstrative) má
that (conjunction) béna, bé
that day gbemágbe
that time yemáyi

that yonder keme	times (in multiplication) tefé
theft fi	times of joy dzidzɔ̃yiwó
then ékemá, tete	times of suffering fukpéyiwó
there afímá, afímě	tinned fish gomelǎ
therefore éyatǎ	tinned meat gomelǎ
these siawó	tired (to be) ɖeɖi té (ame) ɲú
thick titrǐ	tiredness ɖeɖitéamenjú
thick (to be) tri	to ná
thief fiafi, fiafitó, fifilá	today égbé
thing nú	together (to be) fo fú
think (to) bu tǎ me, ɖe súsú	tomorrow etsɔ
thinking tǎmēbubu	too ákpá, há
thirst tsikó, tsikówuame	top tǎ
thirsty (to be) tsikó wu ame	touring car tsadjivú
thirteen wúfētǔ	towards lɔfo
thirty blǎetǔ	town du
this sia	trader asitsalá
those máwó	train kétéke
those yonder kemewó	travel mɔzɔzɔ
though tógbó bé	travel (to) zɔ mɔ
thought tǎmēbubu	travel by a vehicle as a passenger
thousand akpé	(to) ɖǔ vǔ
three etǔ	travel through (to) zɔ mɔ tó, tǔ
throw a net (to) da asabu	treat s.o. (to) da gbě le ame ɲú, wɔ
through tó	atíke ná ame
through s.o. tó ame dzí	tree atí
throw s.o. out of the house (to) ɖe	trek mɔzɔzɔ
ame ɖé xéxé	trousers atádidi, atáwui
Thursday yáwóqá	truck agbatsóvú
tie sth. (to) blǎ nú	truly nyatefétɔe, vavǎ
tied (to be) blǎ	trust in s.o. (to) dǔ dzi ɖé ame ɲú
till váséɖé	truth nyatefé
time yeyíyi	truthfully nyatefétɔe

try (to) dze agbagbá
try sth. (to) dǒ nú kpó
Tuesday bráḍá
turn (to) trǒ
turn to sth. (to) trǒ dé nú ñú
turn out well for s.o. (to) dze édzí
 ná ame
twelve wúíeve
twenty blaeve
twinkle of an eye aḍabafofǒ
two eve

U.

umbrella xexí, sowuie
uncle (maternal) nyræ
uncle (paternal) tǒḍi, tǒgã
under té, gǔme, ḍome
underneath té, gǔme, ḍome
underwear awutéwui
untie a load (to) tǔ agba
until váséḍé
up to váséḍé
up to now égběgbe
usually gódóo
utter sth. (to) ke nu

V.

valley bali
vehicle vǔ
vehicle (which carries goods)
 agbatsóvú
very ñútó

very good (to be) nyǒ tǎ
vicinity of lǒfo
village kǒfé
visit s.o. (to) kpǒ ame ḍá, srǎ ame
 kpó
visit a place (to) de tefé
voice gbe
Volta Lake Amutá

W.

waist ali
walk (to) zǒ
wall gli
wander about (to) tsa
want sth. (to) ḍí nú
wares adzǔnú
wash sth. (to) nya nú
watch sth. (to) lě ñkú dé nú ñú
water tsi
way mó
weather yǎme
wealthy person kesinotó
Wednesday kúḍá
weed sth. (to) ñlǒ nú
week kwasíḍá
weep (to) fa aví
weep bitterly (to) fa aví vévié
weight kpekpeme
well nyúíé
west yetódǒfé
what (interrogative pron.) núka

what (relative pron.) si
when ési, né
where afíka
which (relative pronoun) núsi, si
white yí, yíé
white man yevú
white person yevú
who (interrogative pronoun) ameka
who (relative pronoun) amési, si
whole kátá, blíbo
why núkatá
wide kekě
wife asi, sr̄nyónu, sr̄
window fésre
wish didí
wish sth. (to) dí nú
with kplé
within me
wither (to) yr̄
within the body lāme
without exception síáá
without sin (to be) k̄
witness ɔ̄asefó
witness sth. (to) n̄ó nú tefé
woman nyónu
women's dress nyónuwũ
wood atí
word nya
word of advice núxl̄amenya
work d̄
work (to) w̄ d̄
work out a problem (to) bu akónta

worker d̄wólá
world xéxéme
worship s.o. (to) s̄bó ame
worship sth. (to) s̄bó nú
worshipper s̄bólá
write sth. (to) ɛl̄ó nú
wrong v̄
wrong (to be) gbl̄ě

Y.
yam te
year fe
yearn for sth. (to) dí nú vévié
yes ě
yesterday ets̄
yield profit (to) ɔ̄ v̄
Yorubaland Anagónyígbá
young man ɔ̄ekákpuí
young woman ɔ̄etugbuí
younger brother tse
younger one ɔ̄evító
younger sister foe

SELECTED BIBLIOGRAPHY

The bibliography is a collection of publications that offer deeper insights into the linguistic structure of Ewe. We do not claim the list to be complete.

- Adzomada, Kofi Jacques. n.d. *Dictionnaire Français – Ewe / Ewe – Français*. Lomé: Editions HAHO.
- . 1980. *Grammaire ewe*. Lomé: Imprimerie Evangélique.
- Afeli, Kossi Antoine. 1994. Etude comparative de ts/s, dz/z en èwè de l'Est et en èwè de l'Ouest, *Frankfurter Afrikanistische Blätter* 6: 97-105.
- Agbadja, Kokou Sénamé. 1983. Pour une approche nouvelle des prétendus “adverbes” eʒe, *Afrique et Langage* 19: 32-51.
- Agbedor, Paul. 1994. Verb serialization in Ewe, *Nordic Journal of African Studies* 3,1: 115-138.
- . 1995. Negation in Ewe, *Niger-Congo Syntax and Semantics* 6: 121-134.
- . 1996. The syntax of Ewe personal pronouns, *Linguistique Africaine* 16: 19-51.
- Agbo, Casimir. 1969. La numération au Dahomey, *Etudes Dahoméennes* 14/15: 59-110.
- Aglemagnon, F.N. 1957. Du “temps” dans la culture “Ewe”, *Présence Africaine* 14/15: 222-231.
- Akuetey, Caesar. 1995. Are *le* and *li* dialectal variants in the Ewe language? *The Journal of West African Languages* 25: 75-84.
- Allen, Andrew S. 1993. Ewe verbs in derivation and in periphrastic constructions, in: *Topics in African Linguistics*. Ed. by Salikoko S. Mufwene & Lioba Moshi. Amsterdam/Philadelphia: Benjamins. Pp. 35-43.
- Ameka, Felix K. 1986. “The use and meaning of selected particles in Ewe.” M.A. thesis Canberra, Australian National University.
- . 1987. A comparative analysis of linguistic routines in two languages: English and Ewe, *Journal of Pragmatics* 11: 299-326.
- . 1988. The grammatical coding of the terminal viewpoint of situations in Ewe: a semantic perspective, *Australian Journal of Linguistics* 8: 185-217.
- . 1990. The grammatical packaging of experiencers in Ewe: a study in the semantics of syntax, *Australian Journal of Linguistics* 10,2: 139-181.
- . 1990/91. How discourse particles mean: the case of the Ewe “terminal” particles, *Journal of African Languages and Linguistics* 12,2: 143-170.
- . 1991. “Ewe: Its grammatical constructions and illocutionary devices.” Ph.D thesis. Australian National University, Canberra.

-
- . 1992. Focus constructions in Ewe and Akan: a comparative perspective, in: *Proceedings of the Kwa Comparative Syntax Workshop MIT 1992*. Ed. By Chris Collins & Victor Manfredi. (MIT Working Papers in Linguistics, 17.) Cambridge, MA: MIT Dept. of Linguistics and Philosophy. Pp. 1-25.
- . 1993. 'Ewe', in: *Semantic primitives*. Ed. by Anna Wierzbicka. Amsterdam/Philadelphia: Benjamins. Pp. 57-86.
- . 1994. Ewe, in: *Semantic and lexical universals: theory and empirical findings*. Ed. by C. Goddard & Anna Wierzbicka. Amsterdam/Philadelphia: Benjamins. Pp. 57-86.
- . 1995. The linguistic construction of space in Ewe, *Cognitive Linguistics* 6: 139-181.
- . 1996. Body parts in Ewe grammar, in: *The grammar of inalienability: a typological perspective on body part terms and the part-whole relation*. Ed. by H. Chappell & W. McGregor. Berlin: Mouton de Gruyter. Pp. 783-840.
- . 1999. The typology and semantics of complex nominal duplication in Ewe, *Anthropological Linguistics* 41: 1-32.
- . 2001. Ideophones and the nature of the adjective word class in Ewe, in: *Ideophones*. Ed. by F.K. Erhard Voeltz & Christa Kilian-Hatz. (Typological Studies in Language, 44.) Amsterdam/Philadelphia: Benjamins. Pp. 25-48.
- . 2002a. Cultural scripting of body parts for emotions: on 'jealousy' and related emotions in Ewe, *Pragmatics and Cognition* 10,1/2: 27-55.
- . 2002b. Constituent order and grammatical relations in Ewe in typological perspective, in: *The nominative & accusative and their counterparts*. Ed. by Kristin Davidse & Beatrice Lamiroy. Amsterdam/Philadelphia: Benjamins. Pp. 319-352.
- . 2003a. Multiverb constructions in a West African areal typological perspective, in: *The Proceedings of TROSS – Trondheim Summer School*. Available online: edvarda.hf.ntu.no/ling/tross/ameka_TROSS03_paper.pdf (March 2012)
- . 2003b. 'Today is far': situational anaphors in overlapping clause constructions in Ewe, in: *Studies in the languages of the Volta basin*. Vol. 1. Ed. by M.E. Kropp Dakubu & E.K. Osam. Legon: Department of Linguistics, University of Ghana. Pp. 9-22.
- . 2003c. Prepositions and postpositions in Ewe (Gbe): empirical and theoretical considerations, in: *Typologie des langues d'Afrique et universaux de la grammaire*. Ed. by Patrick Sauzet & Anne Zibri-Hertz. Paris: L'Harmattan. Pp. 41-67.
- . 2005a. "The woman is seeable" and "The woman perceives seeing": Undergoer voice constructions in Ewe and Likpe, in: *Studies in the languages of the Volta basin*. Vol. 3. Ed. by M.E. Kropp Dakubu & E.K. Osam. Legon: Department of Linguistics, University of Ghana. Pp. 43-62.
- . 2005b. Forms of secondary predication in serialising languages: depictives in Ewe, in: *Secondary predication and adverbial modification: the typology of depictives*. Ed. by Nikolaus P. Himmelmann & Eva F. Schultze-Berndt. Oxford: Oxford University Press. Pp. 355-378.

-
- . 2006. Ewe serial verb constructions in their grammatical context, in: *Serial verb constructions: a cross-linguistic typology*. Ed. by Alexandra Y. Eikhenvald & R.M.W. Dixon. Oxford: Oxford University Press. Pp. 124-143.
- . 2008a. Aspect and modality in Ewe: a survey, in: *Aspect and modality in Kwa languages*. Ed. by Felix K. Ameka & M.E. Kropp Dakubu. Amsterdam/Philadelphia: Benjamins. Pp. 135-194.
- . 2008b. He died old, dying to be dead right: transitivity and semantic shifts of 'die' in Ewe in crosslinguistic perspective, in: *Crosslinguistic perspectives on argument structure: implications for learnability*. Ed. by Melissa Bowerman & Penelope Brown. Mahwah, NJ: Lawrence Earlbaum. Pp. 231-254.
- . & James A.B.K. Essegbey. 2006. Elements of the grammar of space in Ewe, in: *Grammars of space: explorations in cognitive diversity*. Ed. by Stephen C. Levinson & David Wilkins. Cambridge: Cambridge University Press. Pp. 359-399.
- . & James A.B.K. Essegbey. 2007. Cut and break verbs in Ewe and the causative alternation construction, *Cognitive Linguistics* 18,2: 241-150.
- . & M.E. Kropp Dakubu. 2008. Imperfective constructions: Progressive and Prospective in Ewe and Dangme, in: *Aspect and modality in Kwa languages*. Ed. by Felix K. Ameka & M.E. Kropp Dakubu. Amsterdam/Philadelphia: Benjamins. Pp. 215-289.
- Ansre, Gilbert. 1961. *The tonal structure of Ewe*. (Hartford Studies in Linguistics, 1.) Hartford: Hartford Seminary Foundation.
- . 1963. Reduplication in Ewe, *Journal of African Languages* 2,2: 128-132.
- . 1966. "The grammatical units of Ewe: a study of their structure, classes and systems." Ph.D. thesis London, SOAS, University of London. Ms.
- . 1966. The verbid – a caveat to "serial verbs", *The Journal of West African Languages* 3,1: 29-32.
- Ayivi-Aholu, Christian Kodzo A. 1989. *Ewe-deutsches Wörterbuch idiomatischer Redewendungen mit Beispielen*. (Africana Saraviensa Linguistica, 16.) Saarbrücken: Institute of Phonetics at Saarland University.
- Bamgboṣe, Ayo. 1974. On serial verbs and verbal status, *The Journal of West African Languages* 9,1: 17-48.
- . 1982. Issues in the analysis of serial verb constructions, *The Journal of West African Languages* 12: 3-21.
- Berry, J. n.d. *The pronunciation of Ewe*. Cambridge: Heffer.
- Bole-Richard, Rémy. 1976. Le phonème /p/ dans la langue Gen, *Afrique et Langage* 5: 29-32.
- . 1978. Problématique des séries verbales avec application au gen, *Afrique et Langage* 10: 24-47.
- . 1983. *Systématique phonologique et grammaticale d'un parler Ewe: le Gen-Mina du Sud-Togo et Sud-Bénin*. Paris: Editions L'Harmattan.

-
- Bolouvi, Lebene. 1976. Syntagme des nombres cardinaux dans le système numérique ewe: structure et fonctionnement, *Annales de l'Université du Bénin* 1976: 37-58.
- . 1979/80. Structure morphologique des nominaux ewe, *Annales de l'Université du Bénin* 79/80: 69-90.
- Capo, Hounkpati. 1979. Notes on language differentiation: lessons from a Gbe dialect survey, *Anthropological Linguistics* 21,9: 419-442.
- . 1980a. Histoire d'un glossonyme: Gbe, *Cahiers Ivoiriens de Recherche Linguistique* 7: 105-142.
- . 1981. Sibilantization in Gbe, *Studies in African Linguistics, Supplement* 8: 1-5.
- . 1981. Nasality in Gbe: a synchronic interpretation, *Studies in African Linguistics* 12,1: 1-43.
- . 1985. The so-called coronal consonants of "Ewe-Gen-Aja-Fon", *Papers in Ghanaian Linguistics* 5: 32-57.
- . 1987. La labialité vocalique en -gbè: une approche pandialectale, *Cahiers d'Etudes Linguistiques* 2: 15-44.
- . 1988. *Réflexions critiques et constructives sur l'EVE, le FON, le GEN, l'AJA, le GUN, etc.* Hamburg: Buske.
- . 1988. *Renaissance du gbe.* Hamburg: Buske.
- . 1992. The bilabial fricatives in Ewe: innovation or retention? *Journal of African Languages and Linguistics* 13,1: 41-58.
- . 1995. Terrain et théorie en linguistique: notre expérience des parlers Gbe, *AAP – Afrikanistische Arbeitspapiere* 41: 119-132.
- Chailley, M. 1960. Quelques noms de véhicules au Dahomey, *Notes Africaines* 86: 55-56.
- Christaller, J.G. 1895. Die Sprachen des Togogebiets in kurzer allgemeiner Übersicht, *Zeitschrift für afrikanische und oceanische Sprachen* 1: 5-8.
- Clark, Mary M. 1983. Ewe and the theory of tone spreading, in: *Current approaches to African Linguistics*. Vol. 1. Ed. by I.R. Dihoff. Pp. 213-226.
- Claudi, Ulrike. 1993. *Die Stellung von Verb und Objekt in Niger-Kongo-Sprachen: Ein Beitrag zur Rekonstruktion historischer Syntax.* (Afrikanistische Monographien, 1.) Cologne: Institute of African Studies, University of Cologne.
- & Bernd Heine. 1985. From metaphor to grammar: some examples from Ewe, *AAP – Afrikanistische Arbeitspapiere* 1: 17-54.
- & Bernd Heine. 1986. On the metaphorical base of grammar, *Studies in Language* 10,2: 297-335.
- & Bernd Heine. 1989. On the nominal morphology of "alienability" in some African languages, in: *Current approaches to African Linguistics*. Vol. 5. Ed. by Paul Newman & Robert D. Botne. (Publications in African Languages and Linguistics, 8.) Dordrecht/Providence: Foris. Pp. 3-19.

-
- Clements, George N. 1974. Vowel harmony in Ewe, *Studies in African Linguistics* 5,3: 281-301.
- . 1975. The logophoric pronoun in Ewe: its role in discourse, *Journal of West African Languages* 10,2: 141-177.
- . 1977. Four tones from three: the extra-high tone in Anlo Ewe, in: *Language and linguistic problems in Africa*. Ed. by Paul F.A. Kotey & Haig Der-Houssikian. Columbia: Hornbeam Press. Pp. 168-181.
- Collins, Chris. 1993. "Topics in Ewe syntax." Ph.D. thesis. Massachusetts Institute of Technology.
- Dimmendaal, Gerrit J. 2001. Logophoric marking and represented speech in African languages as evidential hedging strategies, *Australian Journal of Linguistics* 21,1: 131-157.
- Drexel, Albert. 1931. Der Ewe-Typus in seiner systematischen Eigenart und in seiner sprachgeschichtlichen Stellung, *Bibliotheca Africana* 6,2: 31-41.
- Duthie, Alan S. 1980. Semantic generation of grammatical items in Ewe and Greek, *Papers in Ghanaian Linguistics* 3: 14-23.
- . 1984. Displaying the semantic structure of an Ewe text, *The Journal of West African Languages* 14,1: 57-80.
- . 1993. Semantic diversity in Ewe words, *The Journal of West African Languages* 23,2: 27-44.
- . 1996. *Introducing Ewe linguistic patterns*. Accra: Ghana Universities Press.
- & R.K. Vlaardingerbroek. 1981. *Bibliography of Gbe (Ewe, Gen, Aja, Xwala, Fon, Gun, etc.): Publications on and in the language*. Basel: Basler Afrika-Bibliographien.
- Egblewogbe, E.Y. 1985. The structure of Ewe personal names, *Papers in Ghanaian Linguistics* 5: 10-19.
- Eklou, Akpaka A. 1987. *Satzstruktur des Deutschen und des Ewe: Eine kontrastive Untersuchung im Rahmen der Dependenz-Verbvalenz-Grammatik*. (Africana Saraviensia Linguistica, 14.) Saarbrücken: Institute of Phonetics at Saarland University.
- Essegbey, James. 1994. Towards a multi-faceted account for the binding of the logophor "ye" in Ewe, *Working Papers in Linguistics (Trondheim)* 22: 132-153.
- . 1999. "Inherent complement verbs revisited: towards an understanding of argument structure in Ewe." Ph.D. thesis. University of Leiden, Netherlands.
- . 2004. Auxiliaries in serialising languages: on COME and GO verbs in Sranan and Ewe, *Lingua* 114: 473-494.
- . 2008. The potential morpheme in Ewe, in: *Aspect and modality in Kwa languages*. Ed. by Felix K. Ameka & M.E. Kropp Dakubu. Amsterdam/Philadelphia: Benjamins. Pp. 195-214.
- Fabb, Nigel. 1992. Reduplication and object movement in Ewe and Fon, *Journal of African Languages and Linguistics* 13,1: 1-39.

-
- Fiagã, Kwasi. 1976. *Grammaire Ewe*. Lomé: Institut National de la Recherche Scientifique.
- Geurts, Kathryn Linn. 2005. 'Consciousness as feeling in the body': a West African theory of embodiment, emotion and the making of the mind, in: *Empire of the senses: the sensual cultural reader*. Ed. by David Howes. Oxford/New York: Berg. Pp. 164-178.
- Greenberg, Joseph H. 1963. *The Languages of Africa*. Bloomington: Indiana University.
- Haudricourt, André G. & Jaqueline M.C. Thomas. 1967. *La notation des langues phonétique et phonologique*. Vol. 4: *ewe, vietnamien*. Paris: Imprimerie de l'Institut Géographique National.
- Heine, Bernd & Ulrike Claudi. 1986. The metaphorical base of grammatical categories in Ewe (West Africa), in: *The Fergusonian impact*. Vol. 1: *From phonology to society*. Ed. by Joshua A. Fishman, Andrée Tabouret-Keller, Michael Clyne, Bh. Krishnamurti & Mohamed Abdulaziz. Berlin/New York/Amsterdam: Mouton de Gruyter. Pp. 367-375.
- , Ulrike Claudi & Friederike Hünemeyer. 1991. *Grammaticalization: a conceptual framework*. Chicago/London: The University of Chicago Press.
- & Friederike Hünemeyer. 1988. On the fate of Ewe *vi* 'child' – the development of a diminutive marker, *AAP – Afrikanistische Arbeitspapiere* 16: 97-121.
- & Tania Kuteva. 2002. *World lexicon of grammaticalization*. Cambridge: Cambridge University Press.
- & Mechthild Reh. 1984. *Grammaticalization and reanalysis in African languages*. Hamburg: Buske.
- Henrici, Ernst. 1891. *Lehrbuch der Epe-Sprache (Ewe), Anlo-Anecho- und Dahome-Mundart*. Stuttgart/Berlin: Spemann.
- Höftmann, Hildegard. 1961. Möglichkeiten zur Wiedergabe europäischer Begriffe im Ewe, in: *Beiträge zur Völkerforschung*. Festschrift Hans Damm. Berlin: Akademie-Verlag. Pp. 276-284.
- . 1978. The verbal expressions in Fõn languages, *Zeitschrift für Phonetik, Sprachwissenschaft und Kommunikationsforschung* 31,2: 151-158.
- Hounges, Désiré & John Hutchison. 1999. Tense-aspect and serialization in Minà, in: *New dimensions in African linguistics and languages*. Ed. by Paul F.A. Kotey. Trenton, NJ: Africa World Press. Pp. 189-201.
- Hünemeyer, Friederike. 1985. "Die serielle Verbkonstruktion im Ewe: Eine Bestandsaufnahme und Beschreibung der Veränderungstendenzen funktional spezialisierter Serialisierungen." M.A. thesis. Institute of African Studies, University of Cologne.
- . 1990. Beyond serial verbs or On the expression of causal meanings in Ewe, *AAP – Afrikanistische Arbeitspapiere* 24: 91-103.
- Jondoh, Edina Elemawusi A. 1980. *Some aspects of the predicate phrase in Gegbe*. Ann Arbor, MI: University Microfilms.
- Kamassa, Doe Yao. 1977. "Ewe-Deutsche Gespräche mit Interlinearübersetzung." A.A. thesis, Saarbrücken: Saarland University.

- Kangni, Atah-Ekoué. 1989. *La syntaxe du Gē: étude syntaxique d'un parler GBE (EWE): le Gē du Sud-Togo*. Frankfurt: Lang.
- Kluge, Angelika. 2000. "The Gbe language varieties of West Africa: a quantitative analysis of lexical and grammatical features." M.A. thesis. University of Wales, College of Cardiff. Available online: www.sil.org/silesr2008-023.pdf (March 2012)
- Kropp Dakubu, M.E. 1988. *The languages of Ghana*. London: Kegan Paul.
- Kwaku, William A. 1954. Raphael Ernst Glikpo Armattoo (1913-1953): Ewe-Text mit Übersetzung, *Afrika und Übersee* 38,3: 111-113.
- Lewis, Marshall. 1985. Relative clauses in Aɲlɔ Ewe, *Studies in African Linguistics*. Suppl. 9: 196-202.
- Lokossa., A.A. & H.B. Capo. 1978. *Precis grammatical du Gengbe et du Wacigbe*. Benin: Commission Nationale de Linguistique.
- Lord, Carol. 1973. Serial verbs in transition, *Studies in African Linguistics* 4,3: 269-296.
- . 1976. Evidence for syntactic reanalysis: from verb to complementizer in Kwa, in: *Papers from the Parasession on Diachronic Syntax, April 22, 1976*. Ed. by Sanford B. Steever, Carol A. Walker & Salikoko S. Mufwene. Chicago: Chicago Linguistic Society. Pp. 179-191.
- . 1993. *Historical change in serial verb constructions*. Amsterdam/Philadelphia: Benjamins.
- Möhlig, Wilhelm J.G. 1971. Zur prosodologischen Struktur des Standard-Ewe, in: *Afrikanische Sprachen und Kulturen – Ein Querschnitt*. Festschrift Lukas. Ed. by Veronika Six et al. (Hamburger Beiträge zur Afrika-Kunde, 14). Hamburg: Deutsches Institut für Afrika-Forschung. Pp. 132-141.
- Mukarovsky, Hans G. 1969. Zur Struktur des Ewe, in: *Wort und Religion*. Festschrift Dammann. Ed. by Hans-Jürgen Greschat & Herrmann Jungraithmayr. Stuttgart: Evangelischer Missionsverlag. Pp. 107-126.
- Obianim, Sam J. 1950. *Evegbe Nuti Nunya – An Eve grammar*. London: Macmillan & Co.
- . 1969. *Ewe grammar book*. 2 parts. Gbadzeme: Obianim & Partners.
- Ofori, K. 2002. Nominalization in Ewe, in: *New directions in Ghanaian linguistics*. Ed. by Felix K. Ameka & E.K. Osam. Accra: Black Mask. Pp. 173-194.
- Pasch, Helma. 1995. *Kurzgrammatik des Ewe*. Cologne: Köppe.
- Peng, Long. 1995. Voice asymmetry in Ewe nouns, *Studies in African Linguistics* 24,1: 69-78.
- Prietze, Rudolf. 1897. Beiträge zur Erforschung von Sprache und Volksgeist in der Togo-Kolonie, *Zeitschrift für afrikanische und oceanische Sprachen* 3: 17-64.
- Prins, Janette. 1993. "Towards a semantic analysis of the verb *dɔ* 'eat' in Ewe." Ph.D. thesis Leiden.
- Rongier, Jacques. 1995. *Dictionnaire Français – Ewe suivi d'un index Français – Ewe*. Karthala: ACCT.

-
- . 2000. *Apprenons l'ewe*. 9 vols. Paris: Harmattan.
- Rüsch, Maren. 2010. "Funktionale Eigenschaften des Verbs 'schlagen' im Swahili und Ewe." B.A. thesis, Institute of African Studies, University of Cologne.
- Schadeberg, Thilo C. 1973. "Demonstratie van een taal: Ewe." Ms. (engl.) Leiden.
- . 1974. "Some tone rules of Ewe (Peki) reconsidered." Ms.
- . 1985. *A small sketch of Ewe*. (AAP – Afrikanistische Arbeitspapiere, Special Issue 1985.) Cologne: Institute of African Studies, University of Cologne.
- Schlegel, J.B. 1857. *Schlüssel zur Ewe-Sprache*. Bremen: Valett & Co. [This is the first description of the Ewe language that has ever been written.]
- Schober, Reinhold. 1933. Die semantische Gestalt des Ewe, *Anthropos* 28: 621-632.
- Schröder, J. 1936. *Formenlehre des Gě-Dialektes der Ewesprache*. Baden: Christliche Verlagsdruckerei Gebr. Tron.
- Seidel, A. 1902. Grammatische Elemente des Aneho-Dialektes der Evhe-Sprache in Togo, *Zeitschrift für afrikanische und ozeanische Sprachen* 6: 174-185, 189-193.
- . 1906. *Die Ewhe-Sprache in Togo (Anglo-Dialekt); mit Übungsstücken, einem systematischen Vokabular und einem Lesebuch*. Heidelberg: Groos.
- Setse, Teophilus Kwadzo. 1965. *Some aspects of the tonal structure of Ewe and their implications for the teaching of English*. Michigan: University Microfilms.
- Smith, N.V. 1973. Tone in Ewe, in: *Phonology*. Ed. by Erik C. Fudge. Harmondsworth: Penguin. Pp. 354-369.
- Spiess, Carl. 1903. Einiges über die Bedeutung der Personennamen der Evheer im Togo-Gebiet, *Mitteilungen des Seminars für Orientalische Sprachen* 6: 56-68.
- . 1904. 40 Personennamen und 60 Sprichwörter der Evheer Togos und ihre Bedeutung, *Mitteilungen des Seminars für Orientalische Sprachen* 7: 94-105.
- Sprigge, R.G.S. 1967. *Collected field reports on tone in the Adangbe dialect of Ewe*. (Collected Language Notes, 7.) Legon: Department of Linguistics, University of Ghana.
- Stahlke, Herbert. 1971. *Topics in Ewe phonology*. Ann Arbor, MI: University Microfilms.
- . 1971. The noun prefix in Ewe, in: *Papers from the second conference on African linguistics, UCLA, March 26-27, 1971*. (Studies in African Linguistics, Suppl. 2.) Los Angeles: University of California. Pp. 141-159.
- . 1984. *Derivational conditions in morpheme structure in Ewe*. (Studies in the Linguistic Sciences 12,2) Illinois: Dept. of Linguistics, University of Illinois.
- Stemberger, Joseph Paul & Marshall Lewis. 1986. Reduplication in Ewe: morphological accommodation to phonological errors, *Phonology Yearbook* 3: 151-160.
- Stewart, John. 1989. Kwa, in: *The Niger-Congo languages*. Ed. by John Bendor-Samuel. Lanham/New York/London: University Press of America. Pp. 217-245.

-
- Tchitchi, Toussaint Yaovi. 1987. Typologie de l'énoncé nominal dans quatre parlers -gbè, *Cahiers d'Etudes Linguistiques* 2: 45-83.
- Tossou, J. Kossi. 1988. *Vom Geist der Sprache: Bewahrung und Umwandlung bei Übersetzungen. Griechisch-Ewe-Metamorphosen am Beispiel der Ewe-Bibelübersetzung*. Münster: Nodus Publikationen.
- Warburton, Irene, Prosper Kpotufe & Roland Glover. 1968. *Ewe basic course*. 3 vols. Bloomington: Indiana University.
- Westermann, Diedrich. 1902. Beiträge zur Kenntnis der Yewesprachen in Togo, *Zeitschrift für afrikanische und oceanische Sprachen* 6: 261-290.
- . 1905. *Wörterbuch der Ewe-Sprache*. 1. Teil: Ewe-Deutsch. Berlin: Reimer.
- . 1906. *Wörterbuch der Ewe-Sprache*. 2. Teil: Deutsch-Ewe. Berlin: Reimer.
- . 1907. *Grammatik der Ewe-Sprache*. Berlin: Reimer.
- . 1907. Zeichensprache des Ewevolkes in Deutsch-Togo, *Mitteilungen des Seminars für Orientalische Sprachen* 10: 1-14.
- . 1920. Die velarlabialen Laute in der Ewe-Tschi-Gruppe der Sudansprachen, *Zeitschrift für Eingeborenensprachen* 10,4: 243-260.
- . 1928. *Eweƒiala: Ewe – English dictionary*. Nendeln: Kraus Thompson.
- . 1930. *Gbesela Yeye or English-Ewe dictionary*. Berlin: Reimer.
- . 1937. Laut und Sinn in einigen westafrikanischen Sprachen, *Archiv für die gesamte Phonetik* 1,4: 193-212.
- . 1944. Form und Funktion der Reduplikation in einigen westafrikanischen Sprachen, *Afrika* 3,2: 83-104.
- . 1954 [1930]. *A Study of the Ewe language*. London: Oxford University Press.
- . 1954a. *Wörterbuch der Ewe-Sprache: Ewe-Deutsch*. Berlin: Akademie-Verlag.
- . 1954b. Texte in der Ge-Mundart des Ewe, *Afrika und Übersee* 39,1: 1-7.
- . 1955. Texte in der Ge-Mundart des Ewe, *Afrika und Übersee* 39,3: 119-129.
- . 1961. *Die Ewe-Sprache in Togo: Eine praktische Einführung*. Revised by E. Kähler-Meyer. 2nd edition. Berlin: de Gruyter.
- & Margaret A. Bryan. 1952. *Languages of West Africa*. (Handbook of West African Languages, 2.) London: Oxford University Press.
- Williamson, Kay. 1989. Niger-Congo overview, in: *The Niger-Congo languages*. Ed. by John Bendor-Samuel. Lanham/New York/London: University Press of America. Pp. 3-45.
- Witte, A. 1910. Zur Trommelsprache bei den Ewe-Leuten, *Anthropos* 5: 50-53.
- . 1917/18. Sprichwörter der Ewe-Neger, Gë-Dialekt (Togo), *Anthropos* 12/13: 58-83.
- Witte, Fr. 1906. Lieder und Gesänge der Ewe-Neger (Ge-Dialekt), *Anthropos* 1: 65-81, 194-210.