



BASIC EWE

FOR FOREIGN STUDENTS

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VORBEMERKUNG

Simon Wellington Dzablu-Kumah (den jeder nur als Herrn Kumah kannte) war viele Jahre lang Lektor für Ewe am Institut für Afrikanistik der Universität zu Köln. Das von ihm verfaßte Lehrwerk "Basic Ewe for foreign students" diente Generationen von Afrikanistik-Studierenden als Grundlage für das Erlernen der Sprache. Dieses Lehrbuch existierte nie in gedruckter Form, sondern wurde als Graue Literatur wieder und wieder fotokopiert. Es bestand aus zwei Teilen (mit jeweils eigenem Wörterverzeichnis), von denen nach Herrn Kumahs Tod nur noch wenige zerfledderte, mit Anmerkungen versehene Exemplare existierten. Da es sich um ein gut durchdachtes, didaktisch aufgebautes und mit vielen praktischen Übungen versehenes Lehrwerk handelt, entstand am Institut der Plan, unter Einsatz moderner Technik eine neue Fassung in einem Band herzustellen, die online zugänglich, als pdf-Dokument ausdrückbar und für weitere (notwendige) Verbesserungen offen sein soll.

Monika Feinen kommt das Verdienst zu, aus den unansehnlichen Kopien eine mit einem zusammengeführten Wörterverzeichnis versehene bearbeitbare WORD-Version hergestellt zu haben. Diese habe ich mit technischer Unterstützung von Monika Feinen redaktionell, typographisch und auch inhaltlich bearbeitet bzw. ergänzt. Die Bearbeitung schließt eine teilweise Veränderung der Beschreibung grammatischer Phänomene ein, die – so hoffe ich zumindest – das Verständnis erleichtert. Ergänzt habe ich das Lehrwerk durch ein Inhaltsverzeichnis sowie eine Bibliographie zum Ewe, auf deren Vollständigkeit ich keinen Anspruch erhebe. Das Ergebnis der Überarbeitung ist ein vorläufiges; eine weitere Überarbeitung, vorrangig durch einen Muttersprachler, wäre wünschenswert.

Das Lehrwerk ist zugänglich unter der Web-Adresse

www.uni-koeln.de/phil-fak/afrikanistik/down/publikationen/basic_ewe.pdf.

Fehlermeldungen, Ergänzungen, Anregungen etc. bitte ich zu richten an:

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Köln, im Oktober 2006

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LESSON I

1. The Definite article

There are two forms of the definite article in Eve: *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:

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

Both forms may be used freely with nouns in the Singular.

If the stem ends in *-a*, the article is always *lá*:

ga <u>lá</u>	*ga<u>á</u>	' <u>the</u> metal/money'
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2. The predication of qualities: Stative verbs

The predication of qualities in Eve 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 Eve, static verbs follow their Subject:

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

Vocabulary

didi	to be long
lolo	to be big, large, fat
kó	to be tall, high
kpui	to be short, low (height, length, or time)
é	to be strong, difficult, hard
bɔɔ	to be soft, easy
fá	to be cold, cool
tri	to be thick
xɔ dzo	to be hot, to be many ("to receive fire")
sogbo	to be enough
keke	to be broad, wide
nyó	to be good, beautiful
sòè	to be little, small, few
xáxá/xáxé	to be narrow
gblé	to be bad, wrong, spoiled
atí	tree, wood, stick
náké	firewood
tsi	water
agble	farm
ga	metal, money
ame	person
fésrè	window
mó	way, road
xɔ	house, building
táflò	board
yé	chalk, white clay
akòdú	banana
kpé	stone, rock
adidó	baobab

uotrú	door
kplǫ́	table
ablegó	chair
agbalě	book
zikpuĩ	stool
Ě	Yes
Ó	No
xěví	bird

Exercise I-1: Read

1. Atí lá kó.
2. Mǫ́á didi.
3. Agbleá lolo.
4. Tsi lá fá.
5. Ga lá xɔ dzo.
6. Àmèà sě.
7. Fésrèà keke.
8. Mǫ́ lá xáxé.
9. Xěvílá nyó.
10. Akòdúá bɔbɔ.
11. Àmè lá kpùì.
12. Xɔ lá kó.
13. Uotrúá keke.
14. Kpé lá sě.
15. Adidóá tri.
16. Nákéà sɔgbɔ.
17. Táflàà keke.
18. Xé lá bɔbɔ.
19. Kplǫ́ lá kpùì.
20. Ablegó lá gblě.
21. Zikpuĩ lá sòè.

Exercise I-2: Translate into Eve

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 Eve is by ending your sentence with a low tone à :
e.g.:

Atí lá kóà?	'Is the tree tall?'
Móá didia?	'Is the way long?'

Note that vowels without tone marking bear a low tone.

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 Eve as follows:

Atí lá kóá? **Ě, atí lá kó.**
'Is the tree tall?' 'Yes, the tree is tall.'

Agbleá loloa? **Ě, agbleá lolo.**
'Is the farm big?' 'Yes, the farm is big.'

..... and so on.

Exercise I-4: Translate into Eve

1. Is the tree tall?
2. Is the way 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?
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?
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 Eve 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.

Example:

Adidóá métri o. 'The baobab is not thick.'

Agbalè lá ményó o. 'The book is not good.'

Exercise I-5: Read

1. Xò lá mékó o.
2. Zeà mélolo o.
3. Gasó lá mésé o.
4. Abatía mékeke o.
5. Avǎ métri o.
6. Akòdú lá mébobo o.
7. Kpé lá mésé o.
8. Àmè lá mékpui o.
9. Uǎtrúa mékó o.
10. Náké lá mésogbo o.
11. Kplǎ lá mékeke o.
12. Gliá métri o.
13. Agble lá mélolo o.
14. Ablegó lá mégbélé o.
15. Kétéke lá médidi o.
16. Đeví lá mésé o.
17. Avǎ mékeke o.
18. Agbǎ lá ményó o.

Vocabulary

gasó	bicycle ("metal horse")
đeví	child
avǎ	cloth, material
agbǎ	plate

tri	thick
kétéke	train
abatí	bed
zě	pot
gazě	metal pot
gli	wall

Exercise I-6: Translate into Eve

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 Eve – the ordinary Adverb one finds in all other languages, and what is known as Picture Adverbs or Onomatopes. In this course, we shall only concern ourselves with the ordinary simple adverbs we need in everyday speech.

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

Agbleá lolò ńútó. 'The farm is very big.'

Mɔ́á didi akpa. 'The way is too long.'

Vocabulary

ńútó	very
ákpá	too
kóń	extremely, really, indeed
kéńkéń/ pétée	completely, altogether, entirely
ázǔ	now
kúráá	rather, fairly, quite
tútútútú	exactly, definitely
vávǎ	truly, really, honestly
nyúíé	nicely, well, correctly, rightly
hađe ... o	not yet

Exercise II-1: Read

1. Atí lá kó ñútó.
2. Mósá didi ákpá.
3. Agbleà lolo kóń.
4. Tsi lá fá ázǎ.
5. Ga lá xǎ dzo kúraá.
6. Àmèà sǎ vávǎ.
7. Fésrèà keke nyúíé.
8. Mós lá xáxé tútúútú.
9. Xèví lá nyó ñútó.
10. Akòdúá bóbó kéńkéń.
11. Àmè lá kpui kóń.
12. Xó lá kó ñútó.
13. Uǎtrúa keke ákpá.
14. Kpé lá sǎ vávǎ.
15. Adidóá tri tútúútú.
16. Nákéà sǎgbǎ ákpá.
17. Ablegó lá gblǎ pétéé.
18. Kplǎ lá kpui kóń.
19. Xé lá bóbó nyúíé.
20. Zikpuí lá sǎ kúraá.
21. Táflòà kèkè nyúíé.

Exercise II-2: Translate into Eve

1. The tree is very tall.
2. The way is too long.
3. The farm is really big. The water is now cold.
4. The metal is quite hot.
5. The money is enough.
6. The person is really strong.
7. The window is wide enough.
8. The way is narrow indeed.
9. The bird is very beautiful.
10. The banana is nicely soft.

11. The person is extremely short.
12. The building is very high.
13. The door is too wide.
14. The stone is indeed hard. The baobab is very thick.
15. The firewood is too much.
16. The chair is completely spoiled.
17. The table is extremely low.
18. The chalk is quite soft.
19. The stool is rather small. The bed is nicely soft.

2. Another way of asking questions

Another way of asking questions in Eve is by using the phrase *áléké ... le?* 'how is ...?'

E.g.:

Áléké xò lá le?

'How is the building?'

Xò lá kó nùtó.

'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 agbleà le?
4. Áléké tsià le?

Now frame such questions and answers using the following nouns:

5. ga
6. fésrè
7. ame
8. xèví
9. akòdú
10. kétéke
11. ɔtrú
12. náké
13. kplɔ̃
14. ablegó
15. zikpuĩ
16. adido

Vocabulary

éyè	and
gaké	but

Exercise II-4: Translate into Eve

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 *ηútó*, *vávǎ*, and *ázǎ* 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 ηútó.

Adidóá tri vávǎ.

Tsi lá fá ázǎ.

NEGATIVE

Ati lá mékó nyúíé o.

Adidóá métri tútúútú o.

Tsi lá méfá haqé o.

Exercise II-5: Read the following

1. Atí lá mékó tútúútú o.
2. Mǎá médidí ákpá o.
3. Agbleà mélóló kój o.
4. Àmèà mésé tútúútú o.
5. Tsi lá méfá haqé o gaké ga lá fá kúráá.
6. Fésrèà mékèkè myúíé o, gaké ɔtrúá kó ηútó.
7. Kpé lá mésé tútúútú o, éyè yé lá mébòbònyúíé o.
8. Nákéà mésɔgbɔ ákpá o.
9. Kplǎ lá mékpúi kúráá o, éyè ablegó lá mégbé pétée o.
10. Àmèà mésé kój o.

Exercise II-6: Translate into Eve

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?	Ě, atí lá kó ñútó. O, atí lá mékó tútúútú o.
Móá médidí ákpá oa?	Ě, móá didí ákpá. O, móá médidí ákpá o.

... and so on.

LESSON III

1. The formation of Plurals

The plural of the noun is formed in Eve by simply suffixing the morpheme *-wó* (originally being a Subject pronoun of the Third Person Plural) to the noun, e.g :

atí	atíwó	'trees'
xɔ	xɔwó	'houses'
ɲútsu	ɲútsuwó	'men'

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

ayi	'beans'	
azĩ	'nuts'	
móli	'rice'	
bli	'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 *-wó* is dropped from the noun, e.g:

atí eve	'two trees'
xèví ewó	'ten birds'
nyónú etõ	'three women'

If, however, the noun is determined by an article, the Plural *-wó* is retained and is suffixed to the article, e.g :

atí eveáwó	'the two trees'
xèví èwóáwó	'the ten birds'
nyónú etṣáwó	'the three women'

Note that

- the determinative is suffixed to the numeral relating to the noun being determined.
- only the *-á* form of the Definite article is used in determining Plural nouns.

Vocabulary

te	yams
abólò	bread
núfíálá	teacher
súkúví	pupil, student
kókló	fowl
kóklózi	egg (of a fowl)
azi	egg
ḡa nú	to cook
fle	to buy
dze	to buy (liquids measured out to customers)
dzrá	to sell
nya	to wash (cloth)
dzi ha	to sing
fíá nú	to teach, to show.
tso	to fell a tree, to slaughter

káké	piece, bit
Kòsí	name for a male born on Sunday
Akòsúá	name for a female born on Sunday

How to count from 1 to 10 in Eve:

1 ðeká	6 ádé
2 eve	7 ádré
3 etõ	8 ènyí
4 ene	9 asíékè
5 atõ	10 èwó

Exercise III-1: Read the following

1. Ñútsúwó tso atíwó.
2. Ñútsu atõ tso atí èwó.
3. Ñútsu atõáwó tso atí èwóáwó.
4. Nyónùwó ða te.
5. Nyónu eveáwó ða mólì lá.
6. Ame eneáwó fle zeàwó.
7. Kòsí fle wó, éyè Akòsúá dze ami.
8. Kòsí fle te atõáwó éyè Akòsúá fle kòklówó.
9. Nyónùáwó nya avõ àdré.
10. Súkùvíaáwó dzi hawó.
11. Súkùví asíékè dzi ha etõ.
12. Akòsúá fle kòklóziwó, éyè Kòsí dzrá azĩwó.
13. Núfíálá lá fíá ha adréáwó.
14. Akòsúá dzrá nákwó éyè Kòsí fle gasó.

Exercise III-2: Translate into Eve

1. Men fell trees.
2. Five men fell ten trees.

3. The five men fell the ten trees.
4. Women cook yams.
5. The two women cook the rice.
6. The four persons buy the pots.
7. Kɔsi buys flour and Akɔsua buys oil.
8. Kɔsi buys five yams and Akɔsua buys fowls.
9. The women wash the cloths.
10. The pupils sing songs.
11. The nine pupils sing three songs.
12. Akɔsua buys eggs and Kɔsi sells groundnuts.
13. The teacher teaches seven songs.
14. The man sells firewoods.

2. Qualifying nouns with adjectives derived from Static verbs

As we have seen in Lesson I.2, the predication of qualities is usually done by Static verbs. From these Static 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). An adjective qualifying a noun is placed just after the noun, e.g.:

atí lá k	'the tree is tall'
atí k k lá	'the tall tree'

tsi lá fá	'the water is cold'
tsi fáfá lá	'the cold water'

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

atí k k lóló lá
xó lóló didi lá

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

'Men fell the big tall trees.'

ḡútsúwó tso atí k k lólòàwó.

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 k k wó 'tall trees'

nyónù lólówó 'fat women'

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

ḡútsúwó tso atí k k lólówó

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 k k àdé 'six tall trees'

nyónù lólò èwó 'ten fat women'

but

atí k k ádéáwó 'the six tall trees'

nyónù lólò èwóáwó 'the ten fat women'

3. Ways of deriving attributive adjectives from Static verbs

Although most attributive adjectives are derived by means of reduplication, there are some exceptions. Study carefully the following table. Note also that the attributive adjectives are pronounced with a lengthened final vowel.

	VERB	ATTRIBUTIVE ADJECTIVE	
(1)	kɔ́	kɔ́kɔ́	'high, tall'
	sé	sésé	'strong, hard, difficult'
	fá	fáfá/fáfé	'cold, cool'
(2)	gbélé	gbégbélé	'spoiled, bad, wrong'
	glǎ	gǎglǎ	'crooked, winding'
	tri	títri	'thick'
(3)	lolo	lóló	'big, large, fat'
	didí	didí	'long'
	keke	kéké	'broad, wide'
	xáxá/xáxé	xáxá/xáxé	'narrow'
	bɔ́bɔ́	bɔ́bɔ́é/bɔ́bɔ́	'soft'
(4)	xɔ́ dzo	xɔ́ dzǎ/dzódzǎ	'hot'
	sǎé	sǎé	'small, little'
	kpúi	kpúi	'short, low'
(5)	nyó	nyúi (from nyóé)	'nice, beautiful'

Note:

- In groups (1) and (2), all the adjectives are derived from one-syllabled Stative verbs by means of reduplication. The tones remain the same except in the case of *tri*.

- There is also a special point worthy of attention in group (2). When adjectives containing the conconant clusters *gbl*, *gl*, or *tr* are duplicated in their attributive forms, the consonants *l* and *r* are dropped in the first syllable.
- In group (3), all the verbs are two-syllabled words, and these remain the same in their predicative and attributive forms. The difference however is in the tone except for *xáxá/xaxé*.
- In group (4) note the change in tone of the adjective derived from *xɔ dzo*.
- And in (5) note the change of the *o* in *nyó* into *ui*. This is the result of the combination of *oe* in many Eve words.

Vocabulary

mu	to fall down (standing object)
no	to drink
ɖu	to eat, to bite
vu	to open
tú	to close
xɔ	to receive
ɲé	to break

Exercise III-3: Read

1. Atí kókó lá mu.
2. Atí kókówó mu.
3. Xò kókó ádé mu.
4. Xò kókó ádéáwó mu.
5. Xéví nyúi lá ɖu abólò káké lá.
6. Xévíwó ɖu abólò kákéáwó kéjékéj.
7. Xéví ene ɖu abólò káké eve.
8. ɲútsù séséáwó tso adidó titri etɔ̃.

9. M3 didi lá xáxá ɣút3.
10. U3trú k3k3áw3 vu.
11. F3sr3 s333 eve vu.
12. Agble lol3áw3 ny3 k3ɣ.
13. K3s3 fle te lol3 3ny3, 3y3 Ak3s3úá dze ami.
14. Zikpu3 s333áw3 ny3, gak3 ableg3 lol3 ádr3áw3 gbl333 p3t333. Ableg3áw3 ɣ3.

Exercise III-4: Translate into Eve

1. The tall tree falls.
2. Tall trees fall.
3. Six high buildings fall.
4. The six high buildings fall.
5. The beautiful bird eats the piece of bread.
6. Birds eat the maize.
7. Four birds eat 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. K3dzo buys three small yams, and Adzoa buys oil.
13. The large stools are good, but the small seven chairs are completely broken.

4. The Comparison of qualities

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

Atíglínyi <u>lolo</u>.	'The elephant <u>is big</u> .'
Atíglínyi <u>lólò wú to</u>.	'The elephant is bigger than the buffalo.' (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 other so-called "isolating" languages 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> .'
Ŋútsù lá <u>kpúí 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>lólò wú wó kátá</u>.	'The elephant <u>is bigger than all of them/ is the biggest</u> .' (lit. "Elephant is big, surpasses them all.")
Ŋútsù lá <u>kpúí wó kátá</u>.	'The man <u>is shorter than all of them/is the shortest</u> .'

5. The Nominalization of adjectives

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

lólò	→ lólótó	'the big one'
títiri	→ títiritó	'the thick one'
kókó	→ kókéótó	'the tall/high one'

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

tò lólòtò	'the big buffalo'
tò lólòtò wú	'the bigger buffalo'
tò lólòtò wú wó káká	'the biggest of all the buffalos'

Vocabulary

wú	to surpass
atíglínyi	elephant
to	buffalo
nyé	to be something
le	to be somewhere
kpuítò	the short/low one
lolòtò	the big one
kekètò	the broad/wide one

Exercise III-5: Read

1. Atí lá kó wú xà? Atí lá kówú.
2. Ga lá xò dzo wú kpé eveáwó.
3. Ga lá xò dzo wú wó kátá.
4. Kòsi kókótò sè ñútó.
5. Ñútsù kókótò ñu bli, éyè nyónù kpùitò ñu abólò.
6. Uotrú kekètò mész kúráá o, sòètò sè wú.
7. Adzóá ñu abólò lá wú Akósúá.
8. Tò tri ñútò, gaké atíglínyi tri wú.
9. Kòdzó sè wú Kòsí, Akósúá kplé Adzóá. Kòdzo nyé sésétò.
10. Nyónuáwó dzi ha wú ñútsuáwó.

Exercise III-6: Translate into Eve

1. The tree is taller than the building. The tree is taller.
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 eats maize, and the short woman eats bread.
6. The wide door is not at all strong, the small one is stronger.
7. Adzoa eats the bread more 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 Kɔdzo is stronger than Kɔsi, Akɔsua and Adzoa. Kɔdzo is the strongest.
10. The women sing better than the ten men.

6. Drill in questions and answers

Vocabulary

vă	to come
yi	to go
tsó	to come from; from (preposition)
dzó	to leave, depart
gbo	to return, come back
de	to have been to; to arrive
afé	home
xoxo	already

Lome and Kétà are important Eve towns along the Atlantic coast of West Africa; Kpándó, Pékí, and Kpálímè are important inland Eve towns.

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

1. Kòdzó dzóâ?
2. Adzóá yi Kpándò xóxóâ?
3. Áléké Lome le?
4. Kétà mélólò wú Lome oa?
5. Ìjùtsù sésé lá dzó ázǎâ?
6. Kòdzó kplé Adzóá de Kpálímè xóxóâ?
7. Adzóá òu akòdú bóbòè àdréáwó pétééâ?
8. Akósúá gbò tsó aféâ?
9. Sùkùvì adé tsó Pékí, éyè asíékè tsó Kpándò, vávǎ?
10. Nyónù lólò átǎáwó de Kpálímea?

Exercise III-8: Translate into Eve

1. Has Kòdzó come now? No, Kòdzó 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. Kòdzó comes from Kpalime, and Akòsua comes from Peki.
6. Has Kòsi returned? Yes Kòsi 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 independent morpheme *dé* (being a shortened form of the numeral 'one'). The element *dé* is written as a separate word and must be placed next to the noun it determines:

àmèà	'the person'
àmèà dé	'a person, a certain person'
atía	'the tree'
atía dé	'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 an object 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 Eve:

Núkà nyé ésiá?	Ésiá nyé xɔ.
'What is this?'	'This is (a) <u>house</u> .'
Núkà nyé ésiá?	Ésiá nyé kpló.
Núkà nyé ésiá?	Ésiá nyé <u>ablegó</u>.

But where the English *a* or *an* conveys the idea of 'a certain/some', the Eve Indefinite article -á ... *ḑé* is used:

Atiá ḑé mu.	' <u>A certain</u> tree has fallen.'
Kòdzo kpó ḡútsuà ḑé.	'Kòdzo saw <u>a certain</u> man.'
Adzóá fle aziá ḑé.	'Adzóá bought <u>a certain</u> egg.'

The plural -wó of the noun determined is suffixed to the *ḑé* of the Indefinite article:

Atiá ḑéwó mu.	' <u>Some</u> trees have fallen.'
Kòdzó kpó ḡútsuà ḑéwó.	'Kòdzo saw <u>some</u> men.'
Adzóá fle aziá ḑéwó.	'Adzóá bought <u>some</u> eggs.'

2. Demonstrative adjectives

The Demonstrative adjectives are:

SINGULAR		PLURAL	
sià	'this'	siàwó	'these'
má	'that'	máwó	'those'
keme	'that over there'	kemewó	'those over there'

The Demonstrative adjective follows the noun to which it relates:

ḑeví sià	'this child'
ḑeví siàwó	'these children'
xèví má	'that bird'
xèví máwó	'those birds'
to keme	'that buffalo (over there)'
to kemewó	'those buffalos (over there)'

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

ɲútsúví nyúi sià	'this good boy'
ɲútsú sésé k k má	'that tall strong man'
fésré kéké sésé máwó	'those strong broad windows'

3. Two ways of 'being': *nyé* and *le*

For the English copulative verb 'to be' Ewe has two verbs, *nyé* and *le*.

The verb *nyé* means 'to be something':

Kɔ́sí <u>nyé</u> ɲútsúví.	'Kɔ́si <u>is</u> a boy.'
Akɔ́súá <u>nyé</u> nyɔ́nɔ́ví.	'Akɔ́sua <u>is</u> a girl.'
Agble máwó <u>nyé</u> agble gáwó.	'Those farms <u>are</u> large farms.'

It is important to note that *nyé* is generally transitive in its use, and is followed by an object. To know when to use *nyé* correctly, it is worth remembering that *nyé* 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.	'Kodzo <u>is in</u> Lome.'
Akɔ́súá <u>le</u> afi.	'Akɔ́sua <u>is here</u> .'
Àmè lá <u>le</u> yibɔɔ.	'The person <u>is</u> black.'
Ga lá <u>le</u> tsyɔ́ɛ.	'The metal <u>is</u> pointed.'

Tsi dza le fiế me.

'Rain falls in the evening.' (lit.: "Rain falls
it is in the evening.")

Vocabulary

á ... dế	a, an, a certain
á ... dếwó	some
sià	this
siàwó	these
má	that
máwó	those
keme	that yonder
kemewó	those yonder
ηútsùvί	boy
nyónùvί	girl
yámèvú	aeroplane
tòdzívú	ship, boat
ηdí	morning
ηdò	mid-day, sun
fiế	evening
zǎ	night
fu	sea
yà	air
adelá	hunter
lã	animal, meat, flesh
dzatá	lion
avě	forest
du	town, village
tú	gun
da tú	to shoot a gun
xo asi	to be expensive
qì	to be cheap
kú	to die

wu	to kill
gá	big, large
nyé	to be something
le	to be at a place
afíkà	where
afì	here
afímá	there
àmèkà	who
núkà	what
yibɔɔ	to be black
tsyɔ́ě	to be pointed
té	under
dzí	on
me	in
gbó	by, the side of
há	also

Exercise IV-1: Read

1. Dzatá nyé lǎ séséáǎǎ.
2. Dzatá mà kú ɲdí sià.
3. Adeláá ǎǎ wu dzatá lá.
4. Kòdzó kpó lǎá ǎǎ le afì.
5. Lǎ lá le atí lá gbó.
6. Tsià ǎǎ dza le zǎ me.
7. Núkà Kòsí kpó le xǎ lá me? Kòsí kpó ga tsysǎǎ ǎǎ le xǎ me.
8. Lòmè nyé du gǎá ǎǎ le Tógó.
9. Afíkà Kpálíme le? Kpálíme le Tógó.
10. Adzóá fle avǎ xǎ asiá ǎǎ tsó Lome.
11. ɲútsù siáwó kplé nyónù máwó du móli le ɲdò me.
12. Àmèkà nyé ésià? Àmè sià nyé Akósúá. Akósúá nyé nyónùví nyúíá ǎǎ.
13. ɲútsùví má nyé Kòsí, éyè ékeme nyé Kòdzó.
14. Adelá sià fle tú nyúíá ǎǎ tsó Kpándò. Tú lá ǎǎ ɲútó.
15. Yàmèvú eveawó le yà me, éyè tòdzíúú máwó le fù lá dzí.

Exercise IV-2: Translate into Eve

1. A hunter kills a lion in the forest. The hunter is near the lion. The lion is very big. The hunter kills 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 buys a black cloth and a beautiful bicycle from Lome. The cloth is very cheap but the bicycle is very expensive.
3. Kɔsi sees 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 kills three elephants in that forest. Are the elephants dead? Yes, the three elephants are dead.
6. These girls sing ten songs, and those boys sing two songs. The girls sing 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. Àmè sià nyé Kɔsí.
2. Àmè má nyé Adzóá.
3. Kɔsí nyé ɲútsùvì.
4. Adzóá nyé nyónùvì.
5. Kɔsí le afɛ.
6. Adzóá le Kétà.
7. Lome le Tógó.
8. Ě, avɔ lá nyó ɲútó.
9. O, Kɔdzó mégbɔ haɖé o.
10. Atíglínyì lá kú.

Exercise IV-4: Translate into Eve

1. What is this? This is a chair. How is the chair? The chair is broken. Where is the broken chair? The broken chair is near Kɔdzo under the big tree.
2. Who is 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 taller than Kɔsi also. 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. Akosua sings a song. Kɔdzo also sings a song. The two songs are beautiful, but Akosua sings better than Kɔdzo.

4. The Negation of *nyé* and *le*

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

Kɔsí <u>ményé</u> ɖéví o.	'Kɔsi <u>is not</u> a child.'
Akɔsúá <u>ményé</u> sùkúví o.	'Akosua <u>is not</u> a pupil.'

When *ményé* ... *o* is used without a noun as subject, it is equivalent to the English expression 'It is not':

<u>Ményé</u> ɲútsù sià o.	' <u>It is not</u> this man.'
<u>Ményé</u> to adelá lá wu o.	' <u>It is not</u> a buffalo that the hunter killed.'

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

Kɔdzó <u>méle</u> Kpálíme o.	'Kɔdzo <u>is not</u> in Kpalime.'
Akɔsúá <u>méle</u> atía té o.	'Akosua <u>is not</u> under the tree.'

When *méle* is used without a following Object or other Complement, *le* becomes *li* meaning 'to be present':

Adzóá méli o.	'Adzoa is <u>not present</u> .'
Ŋútsúà lia?	'Is the man present?'

<u>but</u> Ŋútsúà le afímâ?	'Is the man <u>there</u> ?'
------------------------------------	-----------------------------

Note: The form *li* is also used in other contexts, meaning 'to exist'. This usage will be treated later in the course.

Exercise IV-5: Read

1. Adzóá ményé ɖeví o.
2. Adzóá méle Kpándò o.
3. Kpálímè ményé du gǎ o.
4. Kpálímè méle Ghána o.
5. Ményé Pèki Akósúá yì o.
6. Akósúá méle afĩ o.
7. Akósúá méli o.
8. Avǝ sià ményé avǝ nyúi o.
9. Ŋútsù kókó lá ményé adelá o.
10. Adelá má méle atíá í o.
11. Ményé dzatá Kòdzó kpó le avè lá me o.
12. Ako Akósúá ményé sùkúví o.

Exercise IV-6: Translate into Eve

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 Kɔdzo 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

Study the following table carefully:

	SINGULAR	PLURAL
FIRST PERSON	me- (nye-)	mí- (míe-)
SECOND PERSON	e- (ne-)	mi- (mie-)
THIRD PERSON	é- (wo-)	wó-

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

nye- When referring to oneself and in a negative sentence, *me-* is not used. Instead, the form *nye-* is used. It will be seen later that *nye-* is also used for the Absolute and Possessive pronouns in the First Person Singular.

míe- The original Eve word for 'we' is *mi-*, and for 'you (plural)' *mi-*. In
mie- a negative sentence, the Negation prefix *mé-* is placed between the pronoun *mí-* or *mi* and the verb to which it is connected – e.g.

mímévá o 'we do not come'

mimévá o 'you (pl.) do not come'

Among the coastal dialect speakers of the Eve language, the combination *mímé-* or *mimé-* were shortened into *míé-* and *mie-*. And as written Eve is almost completely based on the Anlo dialect, which constitutes the leading costal dialect, *míé-* and *mie-* became the second words for 'we' and 'you (pl.)', respectively. The forms *míé-* and *mie-* are not only used in negative sentences, but

also in a positive sense:

míevá	'we come'	míevá o	'we do not come'
miévá	'you come'	mievá o	'you do not come'

However, the forms *mí-* and *mímé-* as well as *mi-* and *mimé-* are still used largely among the northern Eve dialect speakers. You will also see later in this course, that the forms *mí-* and *mi-* are the only forms used in Imperative Sentences, for Possessive Pronouns, and as Object pronouns.

ne- This form is used when the Second Person Singular is mentioned a second time within the same sentence, referring to the same person:

Év éyè nequ abóló	' <u>You</u> come and (<u>you</u>) eat the
lá.	bread.'

wo- Similarly, this form is used when the Third Person Singular is mentioned a second time within the same sentence, referring to the same person:

Équ nú éyè wono nú.	' <u>He/she/it</u> eats and (<u>he/she/it</u>)
	drinks.'

Note also that the following pronouns are always written with their tone marks even for Eve Speakers: *è-*, *nè-*, *mí-*, *míe-*, *wò-*.

The pronoun *wó-* is the same as 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 always connected to the verb:

me yi	'I go'	míe yi	'we go'
e yi	'you (sg.) go'	míe yi	'you (pl.) go'
é yi	'he/she/it goes'	wó yi	'they go'

Vocabulary

yó	to call
ná	to give; for (preposition)
wɔ	to do
wɔ dɔ	to work
dó yí	to shout
sí	to run away
Kòmlà	name for a male born on Tuesday
Abrá	name for a female born on Tuesday

Exercise V-1: Read

1. Kòmlà kpó dzatá. Ékpó dzatá gáá dé.
2. Abrá dzrá kòklóziawó. Édzrá kòklózi ènyí.
3. Sùkùviáwó yó núfíálá má. Wóyó núfíálá lá.
4. Eɖu nú éyè neno nú há. Eɖu núa? Núkà neɖu?
5. Éɖu blià kéjkej éyè wosí.
6. Míénýa avš titri eveawó nyúíé.
7. Mèná bli kòkló siáwó wóɖu.
8. To áde le afí. Wóle adidó lolò sià té.
9. Miewɔ dɔ ɣútó gaké miexɔ ga sɔéá dé.
10. Míédó yí ɣdí sià le sùkũ.
11. Ená agbalě Abrá gaké nédzrá yé lá ná. Kòmlà.
12. ɳútsú kpui sià tútúútú mèkpó le Lome wodze aha lá.

Exercise V-2: Translate into Eve

1. Kòmla sees a lion. He sees a big lion. It is under the tall tree. Have you seen the lion?
2. Abra sells yams. She sells eight yams. They are big yams.
3. The students call the teacher. The teacher comes and opens the large door.
4. You eat the bread and drink the water also.

5. He eats all the maize and runs away.
6. We wash all the thick cloths. Where are they? They are here on the table. Where is the table? It is by the small window.
7. Give corn to the fowls now. They are not many.
8. Kɔsi works for this man but he receives a little money.
9. You give a chair to Akɔsua, and sell the board to the teacher.
10. 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 objective forms:

	SINGULAR	PLURAL
FIRST PERSON	-m (ye)	mí (mía)
SECOND PERSON	wo	mi (mia)
THIRD PERSON	-e (ye)	wó (yewó)

The general rule is that Object pronouns are separated from the verbs which govern them; but where the pronoun is a single phoneme – e. g: *m* and *é*, it is suffixed to the verb which governs it:

Mékpó mi.	'I see <u>you</u> (pl.).'
Ékpó wó.	'You see <u>them</u> .'
Ékpó wo.	'He sees <u>you</u> (sg.).'
Wókpó mí.	'They see <u>us</u> .'
but Mékpóe.	'I see him/her/it.'
Miékpó<u>m</u>.	'You see <u>me</u> .'

The combination of the Third Person Object pronoun –*é* with a preceding vowel leads to morphophonological change *nyɛ s*. 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* :

ḑa + <u>e</u>	→	ḑε	'cook it'
gba + <u>e</u>	→	gbε	'break it'
nya + <u>e</u>	→	nyε	'wash it'

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

Éḑu + <u>e</u>	→	Éḑui	'He/she/it eats it.'
Wu + <u>e</u>	→	Wui	'Kill it!'
Mi + <u>e</u>	→	Mii	'Swallow it!'
Wófi + <u>e</u>	→	Wófi	'They steal it.'

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

ḡée	'break it'	is pronounced	[ḡíi]
gblée	'spoil it'	"	[gblíi]

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 + <u>é</u>	→	kplíi	'with him/her/it'
kplé + <u>m</u>	→	kplim	'with me'

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

foe	'to beat it'	is pronounced	[foi]
tóe	'pound it'	"	[toi]

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

kpóɛ	'see it'	is pronounced	[kpóɛ]
wɔɛ	'do it'	"	[wɔɛ]
yɔɛ	'call him'	"	[yɔɛ]

Vocabulary

fɔ	to collect, pick
kpó	to see
fa aví	to cry, weep
ko nú	to laugh
nyi	cow
nótsi	milk
nyinótsi	milk (of a cow)
fo	to beat, strike
núḡḡḡ	food
agbeli	cassava
ḡḡ nú	to write something
wɔ	to do, to make
da	snake
kpé (ame)	to meet (a person)

Exercise V-3: Read

1. Méyó Kómlá. Méyóɛ.
2. Núfíálá ḡḡ nú kplé yé lá. Éḡḡ kplíi.
3. Èkpo nyi ènéáwó. Èkpó wó.
4. Éyó wo éyè névá.
5. Wéfo mí, éyè míéfa aví.
6. Mefle akòḡḡ lá éyè meḡui Meflee éyè meḡui.
7. Wóḡa agbeli lá. Wóḡɛ.

8. Míékpó dzatá lá le avě lá me. Míékpóe le afímá.
9. Miéyóm, éyè mèvá wu da lá. Mewui.
10. Nyónúáwó ko ñútsù lá. Wókòè ákpá.
11. Akósúá ɖa tè lá. Éɖe.
12. Nyónúvíáwó fɔ nákéàwó. Wófɔ wó.
13. Éwɔe kplím, mèwɔe kplíi, éyè nɛwɔe kplé wó.
14. Adzóá kpé ɖéví lá le xò má gbó. Ékpée le xò lá gbó tútúútú.

Exercise V-4: Translate into Eve

1. An animal is here. It is under this big tree. The hunter sees it and shoots it. He kills it. The hunter is near the animal. Those girls are under the thick baobab. They see 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. Abrã cooks cassava. She cooks it and we eat it. We eat it with Kɔmla. We eat it with him. The cassava is very good. It is a good food. You eat the cassava and (you) drink the milk too. Kɔsi too eats the cassava with me and (he) drinks the milk with you.

3. Postpositions

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

ENGLISH

The bird is on the tree.

It is in the room.

Kɔdzo is near the cow.

EVE

Xéví lá le atí lá dzí.

Éle xò lá me.

Kɔdzo le nyi lá gbó.

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

me	in, inside, within	dzí	on; surface (n.)
gbó	near, beside; side (n.)	mègbé	behind, rear, after; back (n.)
ngɔ	in front of, on, ahead of; front, surface (of liquids) (n.)	xá	by the side of, near to
fo	on; surface (n.)	nù	at; entrance, edge (n.)
dome	between, among, amidst	ɖome, gɔme, té	underneath, under
ɲú, ɲútí	on; surface (of wall, tree trunk), side (of objects) (n.)	títína	in the middle of
tó	at the edge of; edge (eg. of a bank of a river) (n.)	tá	on top of, over, above; head (n.)
		ɲkume	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 two prepositions are used in English, where one Postposition is enough in Ewe to express the same sense:

'It is in front.'

Éle ngɔ.

'It is on the surface of the water.

Éle tàà dzí. or Éle tɔfo.

– Quite often, Eve postpositions differ semantically from prepositions in English:

'He came out of the wood.'	Étsó ave lá <u>me</u>.
This comes from God	Ésià tsó Máwú <u>gbó</u>.

– Names of towns, countries and continents do not take postpositions:

'Kòsi is <u>in</u> Lome.'	Kòsí le Lome.
'The boy is <u>in</u> America.'	Ŋútsúví lá le Amérika.

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

le Eveme	'in the Eve-speaking area'
le Dzámame	'in the German-speaking area'
le Blúme	'in the Twi-speaking area'
le Éŋlèsime	'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:

abótà	'shoulder' ("top of arm")
dzifó	'heaven' ("surface above")
xɔxónú	'courtyard'

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

nɔnɔ<u>me</u>	'form'	:	Mèkpóe le nɔnɔ <u>me</u> má <u>me</u>
fome	'family'	:	Wóle fome <u>deká me</u>
dzidzime	'generation'	:	Le dzidzime sià <u>me</u>

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

dè	'nativeland, homeland'	:	Wóyi wó dè.	
xéxé	'outside, outdoors'	:	Éle xéxé.	(<i>xéxéme</i> means 'the world')
afé	'hometown, homeland'	:	Woyi afe.	(<i>afe me</i> means 'house')
súkú	'school'	:	Míéle súkú.	

Vocabulary

fufu	a West African dish
Máwú	God
tó	mountain
Afétó	Mr., Lord, Master
Ablotsí	Europe
Afénò	Mrs., Lady
anyígbá	earth
hé-	and (like <i>éyè</i>) but always prefixed to the verb it precedes
dzifó	heaven
to	river, sea, lake (any large collection of water)
tofo	surface of water (river, lake, sea)
da	snake

Exercise V-5: Read

1. Kòmlá vá afí. Éle Abrá gbó le xó siá me. Abrá ɖa fufu éyè woɖui kplé Kòmlá le kplǎ sòéá ɖé dzí. Kplǎ lá le atí gǎ má té. Kòmlá ɖu fufu lá nǔtó, éyè wono aha hã ákpá.
2. Adelá eveà ɖéwó yi avèà ɖé me le tó keme mègbé. Wókpó to eve le áfímá le atí gǎá ɖé xà. Wóda tú toàwó héwù wó.

3. Adzóá kplé Akósúá le afé sià me. Wóle aféá títína. Wóméle xóme o. Wóle kplṣ́ ńú tí le xéxé.
4. Máwú le dzifó, éyè àmèwó le ànyígbá dzí.
5. Adzóá le Kpándò gaké Kṣ́sí le Amérika.
6. Nyi lá le xò lá mègbé, éyè ńútsù lá le xṳ́á ńgṳ́.
7. Glia ńú ményó o.
8. Da lá le adidóá ńú.
9. Afétṳ́ Kátà le fésrèà nù, gaké Afénò Adzóá Kátà le ɔtrúá mègbé.
10. Àmèàwó yi tṳ́fo.
11. Miele sùkùvíaáwó dome.
12. Da gṳ́á dṣ́e le kpéá té.

Exercise V-6: Translate into Eve

1. I am under the tree. Kṳ́si is near the table behind the tree. Abrã is not near the tree. She is not here. She is absent. What do you see in front of that house? I see three cows there.
2. Are you a boy? No, I am not a boy. Kṳ́mla is a boy. He is very tall. He is taller than Kṳ́si and Kṳ́dzo. He is the tallest boy in the house. Kṳ́mla is a teacher, and Kṳ́si is a student. The teacher calls him and gives him a nice book. The book is here in this room. It is on the table near the thick wall.

4. Drill in Questions, Answers and Negations

Vocabulary

égbe	today
gedee	many, much, a lot of
asi	market

Exercise V-7: Read

1. Àmèkà nyé ñútsù siá? Ñútsù siá nyé Afétó Kátà. Afíkà Afétó Kátà tsó? Étsó Lome. Afíkà Lome le? Lome le Tógó. Áléké Lome le? Lome nyé du nyúíá dé.
2. Núkà neḡu égbé? Meḡu fufú ñdí siá. Àmèkà gbó neḡu fufú lá le? Meḡui le Abrá gbó. Àmèà dé ḡu fufúà kplé woa? È, Akósúá kplé Kòsí ḡu fufú lá kplím.
3. Adzóá le aféá mea? O, Adzóá méli o. Afíkà woyi? Éyi asi* me. Núkà Adzóá fle le asi lá me? Éfle te, lá dze, wó kplé mólí éyè wodze àmi há. Èkpó Akósúá há le àmè máwó domea? O, nyemékpóé o.

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

1. Where are you?
2. What has Kɔmla 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 do you see on the table?
12. Has Kɔmla 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 Present/Past Tense (Aorist)

In Eve, a verb without tense marking may refer to a present as well as to a past event. This tense is, in most descriptions of Eve, called "Aorist". Consider the following sentences:

me yi	'I go/went/have gone/had gone'
mé vá	'I come, came/have come/had come'

In Eve, the question as to whether a verb refers to an event in the present or in the past is determined, not by change in form of the verb, but by the context in which it is used. Sometimes, a word or a phrase may be added to make clear that the action being referred to can only be a past one. Some common examples of such words and phrases are:

etsó si vá yi	'the day that has passed' ('tomorrow/yesterday which came and passed')
xó xó	'already'
tsá lá	'in the days gone by, olden times'
le blema lá	'in ancient times'
gbe deká	'one day, once upon a time'
fěsvá yi	'last year'
ylétí si vá yi	'last month'
kwásídá si vá yi	'last week'
	etc.

Consider the following sentences:

Wóyi etsɔ si vá yi (or: Wóyi etsɔ).	'They went yesterday.'
Wóvá xo (or: Wóvá xóxó).	'They have come.'
Míéflée ɣlétí si vá yi .	'We bought it last month.'

But in the absence of any such words or phrases, the context in which the verb is used should be taken into consideration.

The verb remains the same regardless of Person and Number (see Lesson IV.1).

2. Transitive and intransitive verbs

Eve verbs are either transitive or transitive. Transitive verbs, in Eve, always take an Object, intransitive verbs never do.

If a transitive verb is used without a specific Object, the Object position has to be filled either by the noun *ná* 'thing, matter' or *ame* 'person' which serve as impersonal pronouns 'something' or 'someone', respectively:

ɖa nú	'to cook (something)'
ɖu nú	'to eat (something)'
dí ame	'to look for (someone)'
fle nú	'to buy (something)'
dzrá nú	'to sell (something)'

The "dummy pronouns" *nú/ame* are just provisional objects which disappear when a specific object is given. Study these examples :

Abrá ɖa nú.	'Abrã cooks (<u>something</u>).'
Abrá ɖa te.	Abrã cooks <u>yam</u> .'

Mefle nú. 'I buy (something).'

Mefle avǎ. 'I buy cloth.'

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 avǐ 'to weep'

wǎ dǎ 'to work'

dó awu 'to dress up'

dze ami 'to buy oil'

dó alǎ '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. Study the following examples:

INTRANSITIVE VERBS WHICH MAY TAKE COMPLEMENTS

Míeyi. 'We go/went.'

Míé`yi afé. 'We go/went home.'

Ézǎ. 'He/she/it walks/walked.'

Ézǎ mó didi. 'He/she/it walks/walked a long way.'

Wóde afímá. 'They have/had been there.'

Wóde Lome. 'They have/had been to Lome.'

INTRANSITIVE VERBS WHICH MAY NOT TAKE COMPLEMENTS

Ŋútsù lá <u>sí</u>.	'The man runs/ran away.'
Ékú.	'He dies/died.'
Wófé le afi.	'They play(ed) here.'
Xéví lá <u>dzo</u>.	'The bird flies/flew.'
Égé.	'It has fallen/falls/fell.'
Míédzó.	'We have/had left.'

With such verbs, another verb is needed to follow them in order to introduce a complement, e.g.:

Ŋútsù lá sí yì Kétà.	'The man runs away to Keta.' ("The man runs away, goes to Keta.")
Ékú le Lome.	'He died at Lome.' ("He died, is at Lome.")
Wófé le Kpándó.	'They played at Kpando.' ("They played, is at Kpándó.")

Vocabulary

gbe	day
etsɔ	tomorrow/yesterday
gbe ɖeká	one day, once upon a time
ablɔ	street
fíásé	shop, store
vũ	vehicle (cars, ships, planes)
vié	a little
gé ɖé	to enter
adzɔnú	goods, wares

tsa	to wander about, do sightseeing
asisi	customer
abó	arm, also measure for yard or meter
kúkú	hat
ɖa-	a conjunction like <i>éyé</i> 'and'; when used the Subject is not repeated (as with <i>éyé</i>), used for things happening away. Always prefixed to the verb which follows it (see <i>hé-</i>)
gomelă	tinned meat/fish
atákpui	pair of shorts
mló	to lay, lie
mló ànyí	to lie down or in bed
le tsi	to take a bath
dó awu	to dress up
núɖufé	restaurant, dining hall
ɖú ye	to dance
fó	to get up (from a lying position), rise from bed
ɲdí kányá	early morning
ɲdinúɖuɖu	breakfast
tró vá	to come back to
tró yi	to go back to
ɖó vũ	to take car/ train/ boat as a passenger
àmèdzròdzèfè	hotel, place of lodging
aha	any alcoholic drink
zātítína, zātífè	midnight

Exercise VI-1: Read

Gbe ɖeká Kòdzó yi Lome. Ékpó xò nyúé lólò geɖewó le duà me. Ékpó fíásé gǎwó kplé fíásé sɛ̀wó hǎ le ablɔ́ geɖewó tó. Ablɔ́awó keke éyè wódidi ɲútó. Kòdzó kpó ame geɖewó, vuwó kplé gasówó le ablɔ́awó dzí.

Ézɔ́ ablɔ́ gǎ ɖeká dzí víé, éyè wogé ɖé fíásé lólóá ɖé me. Fíásé lá le xò kókóá ɖé té. Adzɔ́nú geɖewó le fíáséá me. Kòdzó tsa le fíásé lá me tsó aŋ yi afímě. Asisi geɖewó hǎ vá fíásé lá me.

Kódzɔ fle avɔ titriá dɛ abɔ etɔ, gomelǎ sɔ́ɛ ene, kúkú yibɔ́á dɛ kplé atákpui eve. Ésiá mègbé wotrɔ́ yi ámedzródzɛ́fɛ dǎdú nú le afímá.

Exercise VI-2: Translate into Eve

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

Kódzo 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 Eve 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 *nɔ́*.

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 Heine & Reh 1984: 103f., 122f., 188ff.

AORIST	PRESENT PROGRESSIVE
yí	le yiyim
vǎ	le vavam
sí	le sisim
dzo	le dzodzom
dzó	le dzodzóm

Care must be taken not to confuse the Personal Pronoun object *-m* with the Progressive *-m̃* . Look at the following sentences:

Éḍum. 'He bites me.'
Éle nú ḍum̃. 'He is eating (something).'

Note that 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
ḍu nú	le nú ḍum̃
wḍḍ	le ḍó wḍm̃
fle nú	le nú flém̃
fa aṽ	le aṽ fám̃

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

AORIST	PRESENT PROGRESSIVE
meyi	mele yiyim̃
wḍzḍ	wóle dzodzóm̃
éwḍ ḍḍ	éle ḍḍ wḍm̃

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

mele yiyím	'I <u>am</u> going'
menɔ yiyím	'I <u>was</u> going'
éle dǔ wòm	's/he <u>is</u> working (doing work)'
énɔ dǔ wòm	'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
kplɔ	to lead/ to accompany
fú du	to run

Exercise VI-3: Read

1. Kòdzó le Lome yím.
2. Éle kétéké dóm le Lome yím
3. Kɔsí há le yiyím.
4. Akósúá fle agbã eve le asi me.
5. Đeví lá kpóé wonɔ agbã eve flém le asi me.
6. Míéle Akósúá kpóm wole wó flém.
7. Ɔútsuáwó nɔ nyónúví lá kpóm wonɔ avǔ lá nyám.
8. Miefá aví le xò sià mègbé.
9. Wóse mienɔ aví fám le xò lá mègbé.
10. Nyónuáwó le tsi lém, Ɔútsuáwó le aha nom, đevíáwó le fefé, éyè Adzóá le álǔ dóm.
11. Enɔ du fúm, gaké menɔ zɔzóm.
12. Weóle vǔ fóm, le ha dím éyè wóle yè dím 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 *me-* 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 *me-* 'I' becomes *nye-* in a Negative expression:

mewɔ dɔ̃	'I work'
nyeméwɔ dɔ̃ o	'I do not work'
nyeméle dɔ̃ wóm	'I am not working'
wóménɔ ha dziń o	'they were not singing'

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

Ele dǔ wòma?	'Are you working?'
O, Nyeméle dǔ wòm 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	to look for, want
àmehá	crowd
déké ... o	no, none
srĩ	to learn
fíá	to teach

Exercise VI-5: Read

1. Àmèáwó le dǔ wòm agbleá mea?
O, wóméle dǔ wòm le afímá o.
Afíkà wóle?
Mèkpó wó wóno afé yím ñdí sià.
2. Ele náné dùmá?
O, nyeméle nánéké dùm o.
3. Wóle Kòsí díń le àmèáwó domea?
Ẹ, dẹví siáwó le Kòsí díń ñútó le àmehá lá dome.
4. Miele ha dzińa?
O, míéle haá déké dziń o
5. Adelá máwó le túáwó dàńa?
Ẹ, mese adelááwó le túáwó dàń le avě gǎ lá me.

6. Sùkúvíáwó le nú srǎ́má?
O, ðéké méle nú srǎ́m o.
7. Ekpɔ́ wó wónɔ́ fefé́má?
O, nyemékpɔ́ wó o, gaké ɲútsù sià nɔ́ wó kpó́m.
8. Kòmlà le adidóá tsò́má?
O, Kòmlà méle adidóá tsóm hadé o.

Exercise VI-6: Translate into Eve

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 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 Kodzo 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 at the table.

LESSON VII

1. Pronominal Objects with the Progressive Aspect

When a verb in the Progressive Aspect takes a personal pronoun as Object, the pronoun changes its form in the First Person Singular and in the First and Second Person Plural:

1 st Person Sg.	Kódzó <u>kpóm</u>.	'Kódzo sees/saw me.'
	Kódzó le <u>kpóyém</u>.	'Kódzo is seeing me.'
2 nd Person Sg.	Akósúá fo <u>wo</u>.	'Akósua beats/beat you (sg.).'
	Akósúá le <u>fowóm</u>.	'Akósua is beating you (sg.).'
3 rd Person Sg.	Mékpó<u>ê</u>.	'I see/saw him/her/it.'
	Méle <u>ékpóm</u>.	'I am seeing him/her/it.'
1 st Person Pl.	Ékpó <u>mí</u>.	'He sees/saw us.'
	Éle <u>míá</u> kpóm.	'He is seeing us.'
2 nd Person Pl.	Akósúá fo <u>mi</u>.	'Akósua beats/beat you (pl.).'
	Akósúá le <u>mia</u> fóm.	'Akósua is beating you (pl.).'
3 rd Person Pl.	Mékpó <u>wó</u>.	'I see/saw them.'
	Mele <u>wó</u> kpóm.	'I am seeing them.'

Note that, in accordance with the original construction of the Progressive Aspect ("Kódzo 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 *-ye* in the Progressive. The pronoun *ye* is suffixed to the main verb, followed by the Progressive suffix *-m*.

- 2nd Person Singular: *wo* remains unchanged, but in the Progressive it is suffixed to the main verb, followed by the Progressive suffix *-m̃*.
- 3rd Person Singular: *é* remains unchanged, but 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: *mi* becomes *mia* in the Progressive. The pronoun *mia* precedes the main verb.
- 3rd Person Plural: *wó* remains unchanged, but in the Progressive, it precedes the main verb.

Vocabulary

dɔ wu amě	to be hungry
avũ	dog
dɔwɔamě, dɔ	hunger
gbě	bush
tsikɔ́, tsikɔ́wɔ́ámé	thirst
tsikɔ́ wɔ́ ámé	to be thirsty
dzo	fire
bi	to burn
tsɔ́	to take, to carry
xlě agbalě	to read
xlě nu	to count
ylětíví	star
tá nú	to draw
fú du	to run

Exercise VII-1: Read

1. Wóle kpóyém éyè nyè há mele wó kpóm.
2. Tsikó le wuyém éyè dɔ le wuwóm.
3. Tsikó kplé dɔ le éwúm.
4. Dɔ le mía wúm ákpá.
5. Dɔ le wó wúm ńútó, gaké núdùdúá d́éké méli o.
6. Adelááwó le toáwó díń le ave gá má me kplé avűwó.
7. Àmèhá lá nɔ mía kpóm míénɔ ha dziń, nɔ ye há d́úm.
8. Dzo gáá d́é le gbě bíń le xò sià mègbé.
9. Énɔ kpówóm nenn aha lá nóm le atía té.
10. Đevíáwó le ýyém éyè nyónnù máwó le mia yóm.
11. Mele édíń nyeméle ékpóm o. Wódím wómékpóm o. Wóle díyém gaké wóméle kpóyém o.
12. Wóle atíwó tsoń le wó tsóm le afé yím.
13. Éle agbalě xlěń, éyè miele nú táń gaké mele nú xlěń.
14. Míele ɣlétí kplé ɣlétívíwó kpóm le zǎ me.
15. Wóle du fúm le sùkú yím.
16. Mele mia kpóm, gaké miéle kpóyém o. Miele gegém d́é xò lá me héle díyém le afímá.

Exercise VII-2: Translate into Eve

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 shouting also.
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.

How to count from 11 to 20 in Eve

11	wúídeké	16	wúíádé
12	wúíeve	17	wúíádré
13	wúíetõ	18	wúíenyí
14	wúíene	19	wúíásiékè
15	wúíarǎ	20	blaeve (blaave)

From eleven to nineteen, the word *wúí* is employed. It is interesting to note that *wúí* is a contraction of *éwó* 'ten'. Therefore *wuídeké* '11' actually means *ewo-déka* "ten-one", and so on.

The Eve people count in tens. The Eve word for 'twenty', *blaeve*, means 'two bundles (of ten)'. 'To bind or tie together' in Eve is *blá* and 'bundle' is *babla*. It is *bablá eve* 'two bundles' which has been contracted into *blaeve*.

2. Expressions with *kpó* 'once' and *kpó ... o* 'never'

Consider the following sentences:

Mede Kpándò <u>kpó</u>.	I have been to Kpando <u>before</u> (or <u>once</u>).
Nyeméde Kpándò <u>kpó o</u>.	I have <u>never</u> been to Kpando.

Vocabulary

kpɔ	once
kpɔ ... o	never
vɔ	to be finished
zi	times (like in <i>zi blaeve</i> 'twenty times')
Agu	a town in Togo
nya	word, matter
só	horse

tédzid	donkey/ass
zĩ	a type of antelope in West Africa – the largest of the antelope group
gbedóxò	chapel or cathedral

Exercise VII-3: Read

1. Ɔútsù lólò má méda tú kpó o. Ményé adelá o. Ényé núfíálá. Mèkpóé kpó le Lome wono agbalẽ flém ná sùkúvíwó. Éde Kétà há kpó zi ɔeká, éyè wofle só ɔeká kplé tédzí eve le afímá. Só lá sɛ ɔútó, éyè wonyé só nyúíá ɔé.
2. Édzrá só lá, éyè wotsó ga lá fle xò sɛéá ɔé. Xò lá le Agu le tó gáá ɔé gbó: Xò sɛé siá nyó ɔútó. Mede aféá me kpó. Atiá ɔé nɔ aféá títína, éyè tédzíá ɔé mló atiá té. Núfíálá lá ménɔ aféá me o. Éyi Kpándò le kwásíɔá má me. Sùkúví wúíetɔ há yi kplii. Núfíálá lá de Kpándò kpó, gaké sùkúvíáwó méde afímá kpó o.
3. Abrá nɔ aféá me. Éɔa fufu nám meɔu. Le fíí me Abrá kplɔm yi ablɔ kèkèá ɔé me. Míégé ɔé fíásé gáá ɔé me. Adzɔnú geɔee nɔ fíáséá me. Asisi geɔewó nɔ nú flém. Míétɔ le fíásé lá me víé, gaké míéfle nánéké o.
4. Ɔútsúví lá le Kétà yim égbé.
Nyónú lá ménya avɔlá vò kpó o.
Kòdzó mékpó dzatá kpó le gbě me o.
Adelá siá méwu zĩ kpó o.
Da méɔúm kpó o.
Sùkúvíáwó dzi ha le gbedóxò lá mè kpó.
Nyemése nya siá kpó o.

Exercise VII-4: Translate into Eve

1. The boy is not going to Keta today.
2. The woman has finished washing the cloth.
3. Kòdzó. 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. Nùkà wòrn Abrá le?
2. Adzóá méda móli kpó oa?
3. Afíkà wóle yiyim?
4. Miede Kétà kpóá?
5. Avũ lá le òuwomâ?
6. Amékà kpórín nele?
7. Da médùí kpó oa?
8. Tè lá xò àsi ñútóâ?
9. Áwù lá òì ákpâ?
10. Gli gógló lá le mumumâ?

LESSON VIII

1. The Ingressive Aspect

The Ingressive Aspect expresses that an action is going to happen soon; i.e. the action maybe intended or there might be some indication that it will surely happen soon. The action maybe 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

Àméáwó le vavám.

'The people are coming.'

INGRESSIVE

Àméáwó 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 Eve dialects. A sentence like *éle yiyi' 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 plus a "Floating High tone". Study the following examples:

míéle yiyi' gé

'we are about to go'

míénɔ yiyi' gé

'we were about to go'

Wóle dzodzo' gé

'they are about to leave/depart'

Wónɔ dzodzo' gé

'they were about to leave/depart'

Xò lá le mumu' gé

'the house is about to fall'

Xò lá nɔ mumu' gé

'the house was 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:

Ele nú òú gé. 'You are about to eat.'

Kòsì le xò tú gé. 'Kòsì is about to build a house.'

Nyónúvíawó nò ha dzi gé. 'The girls were about to sing.'

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.	Kòdzó le kpóyém.	'Kòdzó is seeing me.'
	Kòdzó le kpó yè gé.	'Kòdzó is about to see me.'
2 nd Person Sg.	Akósúá le fowóm.	'Akósúá is beating you (sg.).'
	Akósúá le fo wo gé.	'Akósúá is about to beat you (sg.).'
3 rd Person Sg.	Ọ́útsù lá le ékpóm.	'The man is seeing him/her/it.'
	Ọ́útsù lá le ékpó gé.	'The man is about to see him/her/it.'
1 st Person Pl.	Kòdzó le míá kpóm.	'Kòdzó is seeing us.'
	Kòdzó le míá kpó gé.	'Kòdzó is about to see us.'
2 nd Person Pl.	Akósúá le míá fóm.	'Akósúá is beating you (pl.).'
	Akósúá le míá fo gé.	'Akósúá is about to beat you (pl.).'
3 rd Person Pl.	Ọ́útsù lá le wó kpóm.	'The man is seeing them.'
	Ọ́útsù lá le wó kpó gé.	'The man is about to see them.'

Note that in the Ingressive, the Object pronouns *ye* and *wo* 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, too, while the Progressive *–m* is a suffix.

Vocabulary

vovovowó	different kinds
nú	thing
núḍàḍà	cooked food
sùkùxò	school building
élabéná	because
fífíá	now, at present
núḍálá	cook
blíbò	whole
tòmelã	fish (bigger type)
akpà	fish (smaller type)
Kúḍá	Wednesday
Àṅkú	name for a male born on Wednesday
Ákúà	name for a female born on Wednesday

Exercise VIII-1: Read

1. Sùkùvîá ḍéwó le ha dzi gé le gbedóxò gǎ̀ sià me. Àmèhá gǎ́á ḍé le gbedóxò lá mè vǎm, éyè geḍee le vavá gé le ḡḍò me. Nyè há mele gbedóxò lá me yi gé. Akósúá kplé Adzóá le afí vá gé égbé. Wóle vavá gé kplé sùkùvîáwó, éyè wóle ha dzi gé kplé wó há.
2. Nyónùwó le núḍùḍù vovovowó flém, élabéná wóle nú ḍà gé ná sùkùvîáwó. Wóle núáwó ḍà gé le Afenò Kpégló gbó, éyè wóle núḍàḍàwó tsó gé ná sùkùvîáwó le sùkùxò mǎwó me.
3. Àṅkú le agble yi gé égbé. Dò le éwùrn ḡtò élabéná méḍu nánéké ḡdí sià o. Dò le wo há wùma? O, dò méle wuyem o. Méḍu fufu ḡdí sià xóxó le Abrá gbó. Nùkà wòrn Ákúà le? Éle móli ḍám. Éle móli lá ḍám ná Àṅkú. Àṅkú le móli lá ḍù gé fífíá élabéná

éle agble yi gé. Àṅkú le atí gǎá dǎwó tsò gé le agbleà me. Atiáwó lólò ṅútó gaké éle wó kátá tsò gé égbé. Àṅkú nyé ṅútsúví séséá dǎ.

Exercise VIII-2: Translate into Eve

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 a market too, 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 nǎ Kpándó yi géa?	'Was Akua about to go to Kpando?'
È, Ákúá nǎ Kpándó yi gé.	'Yes, Akua was about to go to Kpando.'

Vocabulary

dó go	to meet
nyátéfé	fact, truth
búbǔ	other

dze sí/ nyá	to know, to recognise someone
tsá	formerly, previously
wó dometó ðeká	one of them
mamlé	rest, remainder, residue
gódóó	by all means
dě	palm
děhà	palmwine
ðesíadè	every
yòò	alright, good
fòméví	kind of, type of, sort of
li	to exist (from <i>le</i>)
akpé	thanks
dá akpé	to thank
dó (ame)	to send (someone)
dó gbe ná	to greet
bíá	to ask, to request
yétró	afternoon
sabala	onion
síkli	sugar
asigbe	market day
núkàtá	why
kátá	all
híá	to need
tsí mègbé	to be late
le mègbé tsim	getting late
ga-	again, still (an adverb, which is prefixed to the verb)

Exercise VIII-3: Read

ÀŃKÚ DÓ GO ÁKÚÀ

ÀŃKÚ: Ákúà! Afíkà yíń nele?

ÁKÚÀ: Mele fíásé gǎ má me yíń. Meyi nánéwó flè gé le afímá.

ÀŃKÚ: Mèsè bé mièxǎ àmédzróá ðéwó. Nyátéfé wonyéa?

- ÁKÚÁ: È, ényé nyàtèfé. Míéxò àmédzró eve égbè ñdí. Míégale búbù eve xò gé fiè sià.
- ÀŋKÚ: Afíkà àmédzróáwó tsô? Miedze sí wó tsã?
- ÁKÚÁ: Eve tsó Agu, ñeká tsó Kpálíme éyè ñeká há tsó Kpándò. Eve búbù gale vavá gé tsó Kétà. Wó dómètó ñeká ko míényá. Míédó goè le Kpálímè kpó, éyè woxò mí nyúíé ñútó. Míényá mamléáwó o.
- ÀŋKÚ: Miele aha há dze géa? Mele aha nyúíéá ñéwó dzhám.
- ÁKÚÁ: Míéle aha dze gé gódóó. Dèhà há lia?
- ÀŋKÚ: O, dèhà méli o. Nyeméle dèhà dzhám o. Aha búbù fómèví ñesiadè li, éyè asíawó nyó ñútó. Wóqí ñútó.
- ÁKÚÁ: Yòò, mese. Akpé! Mele Kòsí dó gé woavá dze ahaá ñéwó ná mí.

Exercise VIII-4: Translate into Eve

One day, Anku 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.”
- ANJKU: “What exactly are you about to buy?”
- AKUA: “I am about to buy rice, some eggs, onions, sugar and meat.”
- ANJKU: “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 come this evening.”
- ANJKU: “Do you know all of them previously?”
- AKUA: “Yes, we know all of them well. They come from Agu near Kpalime.”
- ANJKU: “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 palmwine too?”
- ANJKU: “No, I am not selling palmwine 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 *me-* to the auxiliary verb. Like in all Negations, the sentence ends with *o*:

Kòsì le dǒ wò gé.	'Kòsi is about to work.'
Kòsì <u>mé</u>le dǒ wò gé <u>o</u>.	'Kòsi is not about to work.'

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

Wóméle vavá gé <u>o</u>.	'they are <u>not</u> about to come.'
Nyeméle dzodzó gé <u>o</u>.	'I am <u>not</u> about to leave.'

But the following examples require careful study:

Méle yi yi gé égbé <u>o</u>.	'He is <u>not</u> about to go today.'
Měle yi yi gé égbé <u>o</u>.	'You are <u>not</u> about to go today.'
Mílele yi yi gé égbé <u>o</u>.	'We are <u>not</u> about to go today.'
Miěle yi yi gé égbé <u>o</u>.	'You are <u>not</u> about to go today.'

In the above examples, the Negation marker *mé-* has fully or partly merged with the personal pronouns *é*, *e*, *míé*, and *mie*. The result of this merging is as follows:

2 nd Person Singular:	e + mé	→	mě
3 rd Person Singular:	é + mé	→	mé
1 st Person Plural:	míé + mé	→	míé
2 nd Person Plural:	mie + mé	→	miě

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 *mi* for 'you (pl.)'. One hears in such areas expressions such as :

Míle nú dũ gé.	'We are about to eat.'
'Mile tsi nó gé.'	'You (pl.) are about to drink water.'
'Míméle nú dũ gé o.'	'We are not going to eat.'
'Miméle ha dzi gé o.'	'You (pl.) are not going to sing.'

The above forms are also accepted as good Ewe.

Vocabulary

le tsi	to have a bath
le tsi lém	having a bath (Progressive)
le tsi lé gé	being about to have a bath (Ingressive)
súsú	to think
xɔ se	to believe
Dzɔ́dɔ́	Monday
Brɔ́dɔ́	Tuesday
akɔ́ɔ́tá	mathematics account, calculation (< Portug.)
bu akɔ́ɔ́tá	to work out a problem, to calculate
gbesiágbe	every day
búbù	other

Exercise VIII-5: Read

1. Kòsì kplé Kódzò le du fúma? O, wóméle du fúm o. Wóle du fú gé ázǎa? O, wóméle du fú gé haqé o. Wóméle du fú gé égbé o.

2. Àmèdzróa le tsi xóxóa? O, àmèdzróa méle tsi haqé o. Éle tsi lèrna? O, méle tsi lèrn o. Éle tsi lè géa? È, éle tsi lègé le fiè me. Méle tsi lè gé fífíá o. Nyeméxò sè bé éle tsi lè gé égbè aló etsò o.
3. Nyónù asíékeàwó le te kplé mólí dàm nù nùtsuàwó? O wóméle nánéké dàm o. Wóméle nánéké dā gé fífíá o. Dò méle nùtsuàwó wum oa? Dò méle wó wum o. Wódù nù nyúíé òdí sià, éyè wóno aha hã nùtò.
4. Nùkà wòm nùfíálá má le? Éle nù tám qé táflòà dzí. Afíkà wole nù tám qé táfòà dzí le? Éle nù tám qé táflò lá dzí le sùkûxò sià me. Nùkà tám wole? Éle adeláá qé tám. Adelá lá le adidó gáá qé té.
5. Èkpó Abrá égbèa? È, mèkpóe òdí kányá le gbedóxò lá gbó. Éle sùkûá vá géa? O, méle sùkû vá gé le kòsíqá sià me o. Éyi Lome. Sùkúví búbũawó le sùkû lá vá gé gbesíágbe.
6. Nùkà wòm nele? Nyeméle nánéké wòm o. Nùkà wò gé nùtsù siàwó vá le afí? Wóvã xò tù gé nám. Ele nù dā gé ná wó? Mele fufu dā gé ná wó éyè mele aha hã dzè gé ná wó. Xò lá loloa? O, xò sèéá qé ko tum mele. Ga méli o.

Exercise VIII-6: Translate into Eve

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. Kòdzo 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 drank some palm wine also 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 static verbs, cf.:

Agble lá nyó.	'The farm <u>is good</u> .'
Xó lá kó.	'The building <u>is high</u> .'
Kplǎ lá kpui.	'The table <u>is low</u> .'

There exists, however, also a limited number of adjectives. These adjectives refer to colour, form, or state. In predicative use, adjectives need the auxiliary verb *le* which, in *this* contexts, functions as a copula:

COLOUR

Àmé lá le' yíé.	'The person <u>is white</u> .'
Avɔ lá le yibɔɔ.	'The cloth <u>is black</u> .'
Gli lá le dzie.	'The wall <u>is reddish</u> .'

FORM/SHAPE

Akplǎ lá le tsyǎé.	'The spear <u>is pointed</u> .'
Mó lá le gbadzaa.	'The road <u>is wide</u> .'
Kpé lá le nogoo.	'The stone/rock <u>is round</u> .'
Do lá le tegblee.	'The hole/pit <u>is circular</u> .'

STATE

Tsi lá le kpɔtɔɔ.	'The water <u>is muddy</u> .'
Yáme le kplefuu.	'The weather <u>is misty</u> .'
Atíkè lá le yaa.	'The medicine <u>is tasteless</u> .'

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

avɔ yibɔ́ lá	'the <u>black</u> cloth'
Avɔ lá le yibɔɔ.	'The cloth <u>is black</u> .'
do nogo lá	'the <u>round</u> hole'
Do lá le nogoo.	'The hole <u>is round</u> .'

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

Vocabulary

dzí	red (attr.)
dzié	red (pred.)
dó sɔ́	to ride a horse
afɔ́kpà	shoe
hě	reddish brown (attr., pred.)
tógbè	hill
ɔ́ɔɔ	order, arrangement
yí	white (attr.)
yíé	white (pred.)
dɔ́	hole, pit
ɔ́ɔ dɔ́	to dig a hole/pit
yibɔ́	black (attr.)
yibɔɔ	black (pred.)
dɔ́wɔ́lá	worker
nogo	round (attr.)
nogoo	round (pred.)

tá	pond, lake
agbledelá	farmer
globo	wide and deep (attr.)
globoo	wide and deep (pred.)
ahḥḥḥé	mirror
yévú	European
akpló	spear
flàtsà	rough, coarse (attr.)
flatsaa	rough (pred.)
ha	pig
vá d́ó	come to, reach
gbadzaa	large and flat (pred.)
gbàdzè	small and flat (pred.)
tegblē	round, circular (attr.)
tegblēe	round, circular (pred.)
zu	to become
zrḥ	to be smooth
zòzrḥè	smooth (pred.)
yaa	tasteless (pred.)

Exercise IX-1: Read

1. Nyónu' sià' fle avḥ dzi kplé afḥkpa'. Avḥ lá le' dzié' gake afḥkpa' lá le yibḥḥ. Afḥkpa' yibḥḥ lá nyó nḥtḥ.
2. Śó sià nḥtí le hḥ. Meflee etsḥ le nḥtsù dzi má gbó.
3. Àméáwó nḥtí le yíé. Wónyé yévúwó. Mèsè bé wótsó Ablotsí vá le kwásíqá si vá yi me. Wóle afé yí sià me.
4. Kpé lá le nogoo. Éle tógbè keme xă. Dòwóláwó dḥ do gáá dḥ. Do lá le atí eve siàwó dome. Do lá loló nḥtḥ, éyè wole tegblēe héle globoo.
5. Atiáwó nḥtí le yíé héle flatsaa, gake ahḥḥḥé lá ḥkúme le zòzrḥè.
6. Míédù mólí le agbă gbàdzéwó dzi le nḥdḥfé nyúi má.

7. Agbledelá eveáwó vá dǒ táá dǐ tó. Tsíkó nǒ wó wǔm̃ ɲútǒ. Gaké tsià ményó o.
Lǎwó le tsi le éme éyé wozu kpótɔɔ. Tsi lá le kpótɔɔ vavā. Ményó kúrá o.

Exercise IX-2: Translate into Eve

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 center 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 *nǒ*

In Lesson VI.3, we learnt about the verb *nǒ* as the Past form of *le* in forming the Progressive Aspect. When *nǒ* is used as such, it is also the Past form of *le* 'to be somewhere':

Míle afímá.

'We are there.'

Mínǒ afímá.

'We were there.'

Xéví lá le atía dzí.

'The bird is on the tree.'

Xéví lá nǒ atía dzí.

'The bird was on the tree.'

However, *nɔ* has other meanings, too. Study the meaning of *nɔ* in the following sentences:

Nyónù lá <u>nɔ</u> míá gbó.	'The woman <u>stayed</u> with us.'
ἤútsuá dẹ <u>nɔ</u> Agu.	'A man <u>lived</u> at Agu.'
Tsá lá da mén <u>ɔ</u> xéxéme o.	'Formerly the snake did not <u>exist</u> in the world.'

In the above examples, it will be noted that *nɔ* also means 'stayed', 'lived', and 'existed'.

Vocabulary

agbledelá	farmer
d̩u	gun powder
nɔ	lived, stayed, existed
xɔ ná (ame)	to save (someone)
nɔ ànyí	to remain seated
lɔ	to love, agree
tsí tre	to stand up
ḡútífáfá	peace ("coolness of body")
agblemenú	farm product
príkú	mongoose
wɔ nɔví	to live in brotherhood
ke dẹ (nú) ḡú	to come upon something
vɔ́	to be afraid
wɔ vu	to fight (with blows)
vɔvɔ́	fear
yèyíyi	time, period
gbădégbe	long ago, once upon a time
núwúwú	end
le núwúwú lá	in the end
d̩d̩i té (àmè) ḡú	to be tired
xólɔ	friend

ḑeḑĩ	tedium
tó	ear, mountain, to pound
ṛkú	eye
afɔ	leg
kútsétsé	fruit
zā dó	night falls
ḑó tà	to go towards
kásíá	suddenly
tsa ṛkú	to look round
kábá	quickly
núsi	what, that which
aḑubá	pawpaw
aḑubátí	pawpaw tree
dzidzɔ	joy
así	hand
dze xɔlɔ	to befriend (someone)
álé	so, and so
gblo	to say

Exercise IX-3: Read

Ṛútsúá ḑé nɔ ànyí gbăḑégbe. Énɔ du sɛá ḑé me, le ave gǎá ḑé me. Lǎ gedewó nɔ ave lá me. Dzatá eve hǎ nɔ lǎwó dome.

Ṛútsú sià nyé agbledelá. Ményé adelá wonyé o. Édze xɔlɔ lǎawó kátá álé bé wó ka'tá nɔ ànyí le ṛútífáfá me. Gaké da mɛlɔ ḑé ḑoḑó nyúi sià dzí o. Méwɔ nɔví kplé lǎá ḑéké o, éyè méwɔ nɔví kplé agbledelá lá hǎ o.

Agbledelá lá méwu lǎá ḑéké kpó o, éyè lǎawó hǎ mégbélé agblemenúá ḑéké ná agbledelá lá kpó o. Dzatá eveawó hǎ mɛlɔ ḑé nyà nyúi sià dzí o. Álé agbledelá lá nɔ da vǔm ṛútɔ éyè lǎ búbuǎwó hǎ nɔ dzatáawó vǔm.

Gbe ḑeká, lǎawó kátá vá agbledelá gbó. Wógblɔ* nê bé*: “Míéle dzatá eveáwó vǔm. Vǎ xò ná mi.” Agbledelá lá lɔ, éyè wòyi ḑafle túkplé ḑu. Éyi ave lá me. Édí dzatáawó ṛkéké blíbò ḑeká. Le fiè mè lá évá kè ḑé wó ṛú. Wónɔ kpé yibò nògóá ḑé dzí le tógbéá ḑé gbó. Éda tú wó héwú wó. Lǎáwó kpó dzidzɔ ṛútɔ, éyè wódá akpé ná agbledelá lá.

Gaké da ganɔ avea me. Agbledelá hã nɔ da vǝ́m ɲútɔ ɲútɔ. Éyɔ lááwó kátá éyè wogblo ná wó bé : “Fífíá miele ɲútífáfá me. Dzataáwó mégali o. Mèwú wó ná mi. Gaké ɲútífáfá méli nám o. Mele da vǝ́m ɲútɔ. Mikpé dɛ ɲúnye. Miwu da nám. Méle nòví wòm kplím o.”

Lááwó kátá lɔ. Gaké dɛsíádɛ nɔ da vǝ́m. Atíglínyí bíá bé: “Àmèkà le da wu gé ná mí?” Lá sɛ́á dɛ tsí tre gblò bé : “Mele sɛ́ ɲútɔ gaké mele da wu gé égbè gódóó ná agbledelá.” Lá sɛ́ sià nyé Príkú.

Príkú yi ave lá mé. Édí da ɲkèkè ene mékpóe o. Le ɲkèkè eve búbù mégbé lá, príkú vá kè dɛ da ɲútí. Da lá lólò ɲútɔ hédidi hã. Príkú kplé da wɔ vu yéyíyí didiá dɛ. Da sɛ́ ɲútɔ. Gaké le núwúwú lá dɛɖi té da ɲútí, Álé príkú sɛ́ lá wui vávǎ.

Exercise IX-4: Translate into Eve

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 the thing. 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 Eve 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:

Àmèáwó dḗ?	'Where are the people?'
Wó dḗ?	'Where are you?'
Atiá dḗ?	'Where is the tree/stick/wood?'

De can also mean 'what' or 'what about' or 'how about' as shown in the following examples:

Íkówo dḗ?	'What is your name?'
Nyónúá dḗ, évá ázṣâ?	'What about the woman, has she come now?'

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

Ḑě Akṣúá ḑa tè lá xóxóá?	'Is it true that Akṣua has already cooked the yam?'
Ḑě miede Pékí etsyá?	'Is it a fact that you had been to Peki yesterday?'

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

Ḑě nefle agble mâ?	'Is it a fact that you bought that farm?'
Ḑě wófo mi máhã?	'Is it true that they have beaten you?'

Vocabulary

fia	king, chief
ké	sand
ṛlṣ agbalṣ	to write a letter

Osɔfo	pastor, father
asitsálá	trader
dí fo	to eat to one's satisfaction

Exercise IX-5: Read

1. Àmédzróáwó dɛ? Afiká wóyi? Wóyi fia gbó ɛdí siá. Dɛ wókplɔ dɛvíáwó hã yia? O, dɛvíáwó méyi o. Dɛvíáwó dɛ? Wóle feférn le ké me le sùkùxɔ lá mègbé. Dɛ wóná ɛdínúqùdù wó xóxóá? Ẹ, wó kátá dɛ nu dífo.
2. Dɛ miéyó núfíálá lá mã? Ẹ, miéyóe vávã. Dɛ mienlɔ agbalẽ ná Osófoá hã? Ẹ, miénlɔ agbalẽ ná Osófò lá hã tútútú. Agbalẽa dɛ? Míétsóe nê xóxó yètró siá.
3. Tédzì yíá dɛ? Éle gbě dùm le afi. Dɛ Kòdzó le tédzìá dínn mã? Nyeménýá o. Dɛ Kòdzó fle tédzì lá máhã? O, méelee o. Asitsálá eveawó tsóe nê.

Exercise IX-6: Translate into Eve

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	nye	míáwó
SECOND PERSON	wo	míáwó
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	nyéé	'it is I/I am the one who ...'
	wòé	'it is you/you are the one who ...'
	éyáé	'It is he (/she/it) / he (she/it) is the one who ...'
Plural	míáwóé	'it is we/we are the ones who ...'
	míáwóé	'it is you/you are the ones who ...'
	wóáwóé	'it is they/they are the ones who ...'

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

SUBJECT	Nyéé <u>wu</u> da lá.	'It was I who killed the snake.'
	Wòé <u>kpó</u> wó.	'It was you (sg.) who saw them.'
	Éyáé <u>fom</u>.	'It was he/she/it who beat me.'
OBJECT	Nyéé wò<u>kpó</u>	'It was me he/she/it saw.'
	Wòé míé<u>kpó</u>	'It was you (pl.) we saw.'
	Éyáé wó<u>yó</u>.	'It was he/she/it they called.'

Vocabulary

ke ɖi	to argue, to compete, to doubt
fo vǔ	to beat a drum, to drum
wɔ fu (ame)	to maltreat someone, to give trouble (to someone)
dó ɖé	to send (someone to)
ɖe mó ná	to allow/permit
ɲúsé	power, authority
xɔ ɲúsé	to receive power, to be empowered
ko	only
tógbí	grandfather
vɔnudrɔ́lá	judge
zi kpí	to remain silent (not speaking)
zi ɖoɖóé	to keep silent, stop talking
tɓa ɲkú	to look round
tró ɖé	to turn to/towards
aɖabafɔ̃	second (in calculating time)
mo/ ɲkúme	face
tró mò ɖé, tró ɲkúme ɖé	to face
gblo	to say/tell
ɖó (nyà) ɲú	to reply, answer
móɖèɖè	permission
atíkpalá	carpenter
núkpálá	carver

Exercise X-1: Read

1. Nyéé kpó mi le tó lá dzí. È, miáwóé mékpó le tó lá dzí etsɔ.
2. Éyáé ke ɖi kplím le du fúfú me. Nyéé woke ɖi kplé le Lome.
3. Wóáwóé fò mí. Míáwóé wófo le sùkú Dzɔ́dɔ́.
4. Woè wɔ dɔa nê. Vávǎ éyáé nɛwɔ̀nè ná. Ményé nyéé newɔ̃ dǎ sià ná o.
5. Míáwóé nɔ ha dziń, miáwóé nɔ yè ɖúm, éyè wóáwóé nɔ vuawó fòm.

6. Àmèkàwóé dó yílí le asi lá me? Ményé míáwóé o. Àmédzró máwóé dó yílíá.
Wóáwóé dzi ha lá hã. Kómlá ménò áfímá o. Éyáé míédó dé tógbí gbó le agble.
7. Àmégá Kpégló dó yílí gbló bé : “Nyèé miele fofóm áléâ? Nyèé miele fù wòm áléâ?
Núká mewɔ? Fià gbó mièxò ñúsé sià tsóá? Éyáé dè mó ná mia? Alò fu ko miele
wɔyemâ?

Exercise X-2: Translate into Eve

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 round 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 Eve equivalents :

ENGLISH	EVE
It is definitely a tree.	Atíé.
It was a boy I saw.	Ñútsúvíé mèkpó.
It was a house we bought.	Xɔ́é míéfle.

While in English emphasis is expressed syntactically, by means of adverbs, or by intonation, in Eve, emphasis on nouns is achieved by suffixing the marker –é (which is originally the Third Person Singular pronoun). When the noun is determined or qualified, the emphatic suffix -é is taken by the determinative or the qualifying word. Study these examples :

Tó kókóé.	'It is definitely a high mountain.'
Xò gǎé nefle.	'It is a big house you bought.'
Adelá eveawóé wu tò lá.	'It was the two hunters who killed the buffalo.'

Vocabulary

agblenú	hoe
ɲlɔ nú	to weed, to write
ɲlɔ agble	to weed a farm
yí/krànté	cutlass, machet
bali	valley
gbe	voice
zu	to become
dó ɔ̀vɔ́ na	to frighten
dó (ame) fia	to enstool/crown a chief/king, to appoint s.o. to a position
dukó	a people, village or town's folk, a nation
xóxó	old, former one
tefé	place
siká	gold
tu	to build
kpé d́é (ame)	to help (someone)
kpó (àmè) d́á	to visit (someone)
srá (àmè) kpó	to visit (someone)
fiásá	palace
sikágbá	golden plate
dzodófé	kitchen

Exercise X-3: Read

1. Agblenúé míetsó ɲlɔ agble lá. Ményé yíé míetsó ɲlɔ́e o.
2. Tó d́zié agble lá le. Agble má t́útútúé míédzrá ná yèví asítsalá lá.
3. Xò bláve koè le du sɔ́e lá me. Du láé mièkpó le bali gǎ lá me. Bali gogloa d́é mée du lá le, éyè tó èt́é le du sɔ́e lá xá.

4. Wóse gbeá dẹ tsó atíáwó dome. Gbe gǎé wóse. Wo hǎ nesea? Gbe lá dó vovó ná wó.
5. Ọ́útsù sià zu fia. Dukó láé dọe fia. Fiáé wódọe vávǎ Fià xóxóá kú le ọlétí sí vǎ yì me. Fià xóxóá tẹfée wódọe fià dọ.

Exercise X-4: Translate into Eve

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

3. Double questions

Study the following questions :

1. **Ḑě nefle avo lá lóó aló dẹ wótsé ná woa?**

'Did you buy the cloth or was it given to you?'

2. **Xó má dẹ, kpée wótsó tui lóó aló ànyíkpee 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. **Nyemeflee o, fiáé tsé nám.**
2. **Ményé kpé aló ànyíkpe wótsó tui o, Atié wótsó tui.**

Vocabulary

ànyíkpé	brick
sámá	to summons
sámà	summons
uɔnudrɔ̃	court
wɔ nú dɛ́ (ame) ɲú	to wrong someone
uli	to struggle for
fɔ	to find, discover
agblemó	path leading to a farm
yédzɛ́fɛ́	east
dzíehě	south
yédzɛ́fɛ́tɔ̃	eastern one
ànyíéhě	north
yètódófé	west
Áláványó	the name of an Eve division in Ghana
yètódóféɔ̃	western one
dasefó	witness
nɔ (nú) tɛ́fɛ́	to be present
něnié	how much
fédzígbalě	receipt
fiasemenɔla	storekeeper/shopkeeper
xɔ fédzígbalɛ́/	
xɔ agbalě dɛ́ fɛ́ dzí	to take a receipt
dzra nú dɔ́	to keep/to repair
aɖáká	box
lé ɲkú dɛ́ nú ɲú	to examine/watch/observe something
tsó vɛ́	to bring
háfí	before

Exercise X-5: Read

Kòdzó sáamá Kòsí ná fíà Agòkólí. Fíà lá yó wó yí vònuḍrǒfě. Kòdzó fò nù gbá. Égblo núsi Kòsí wò dẹ éjú lá ná fíà Agòkólí. Émègbé fíà lá ná Kòsí hǎ fò nù.

Ame eve siawó nò túá dẹ ulím. Túá hǎ nò vònuḍrǒfěá le kplǒ gǎá dẹ dzí le fíà lá xà. Nyà lá yí álé:

Fia: Kòdzó, tú sià dẹ neflée lóó aló dẹ àméá dẹ tsòé ná woa?

Kòdzó: Nyeméflee o, dẹ mǎfɛ.

Fia: Afíkà nefɛ le? Duà mée nǎfɛ le lóó, aló gbě mée nefɛ lea?'

Kòdzó: Ményé duà mée mǎfɛ le o. Mǎfɛ le agblemó dzí.

Fia: Agblemóá kà dzíé nefɔ tú lá le? Xèdzéfétò dzíé lóó aló yètódófétò dzíéá? Dzíehémó dzíé lóó aló ànyíehémó dzíé nefɔ tú nyúi sià lea?

Kòdzó: Ményé yèdzéfémó aló dzíehémó aló ànyíehémó dzíé mǎfɔ tú lá le o. Mǎfɛ le yètódófétò dzí.

Fia: Núkà wò gé, neyi le agblemó má dzí? Dẹ neno agble yím lóó aló tsà kò dím neno mà?

Kòdzó: Nyeménò agble yím o, tsà Kò dím menò háfí fɛ.

Fia: Dẹ túá nò mǎá mè lóó aló gbě mée nèkpóe lea?

Kòdzó: Túá ménò mǎá me o. Ménò mǎá títínà o. Ménò gbě me hǎ o. Éno atíá dẹ nù lè mǎá tó.

Exercise X-6: Translate into Eve

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

Agòkòli: Who sold the gun to you?

Kòsi: I bought it from Mr. Katapu.

Agòkòli: Who was the witness?

Kòsi: Kòmla, the farmer was present.

Agòkòli: How much did you buy it?

Kòsi: I bought it for twenty five pounds.

Agòkòli: Did you take a receipt from Mr. Katapu?

Kosi: Yes, Mr. Katapu gave me a receipt.

Agokoli: Where is the receipt?

Kosi: It is here in this small black box.

Kosi gave the receipt to the chief and the chief told him to sit down. Agokoli 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:

Àṅkú fé xɔ mu.	'Anku's house has fallen.'
Ákúà fé áfòkpà bú.	'Akua's shoe is lost.'
Xò lá fé gliwó tri.	'The walls of the house are thick.'

Note that in each of the above examples, the Possessor precedes the marker *fé*, and the Possessed comes after it.

In the literature on Eve, 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 (cf. German: *Sie beschuldigen ihn eines Verbrechens*). In Eve, 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 fòfó vá.	'Adzoa's father has come.'
Ŋútsuà srɔ̃ dzó.	'The man's wife has left.'
Ɖevíá dádá méli 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 changed while inalienable ones normally cannot. With inalienable relations there is typically no Possession marker involved. In languages where such a differentiation is found, the category of

inalienable nouns typically includes nouns indicating family relations as well as body part nouns. Ewe differs, however, in this respect; study the following examples:

Adzóá fé tà 'Adzóá's head'

Adzóá tà 'above Adzóá'

ɲútsuá fé ɲkúme 'the man's face'

ɲútsuá ɲkúme '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.

Vocabulary

gbã	to break
fófó/tó	father
tási	aunt (father side)
tóɖi	uncle (father side)
nóɖi	aunt (mother side)
srɔ̃	wife/husband
srɔ̃nyónù/asi	wife
srɔ̃ɲútsù/atsú	husband
afówù	socks/hose
asíwù	glove
àwùtéwí	underwear
ɲútsùwùwó	clothes
nyónùwù	dress
ɖévíwù	children's wear
tsiwù	raincoat
atáwù/atádidi	trousers

núdódó	clothing
ṣútsúwó fé áwúwó	men's clothings
nyónúwó fé áwúwó	ladies' dresses
agba	load
agbatsólá	carrier
Evegbě	the Eve language
agblexǎ	cottage, farm hut
núḡusí	right hand
mia	left hand
núḡusíbóta	right shoulder
miabóta	left shoulder
tú agba	to untie a load
dze (àme) gbó	to lodge someone
kpekpeme	weight
kpèkpè	heavy
tákúví	handkerchief
xèxí/sowie	umbrella
hě	knife
gagbá	metal plate/pan
gazé	metal pot
nútóme	district
ṣúfóké	next morning/day
dó	to put on
àméá ḡéké	nobody
núnónó	a drink/drinkable

Exercise XI-1: Read

1. Asítsálá lá fé ágbawó sǎgbǎ ṣúṣ, gake mékpó agbatsóláwó o.
2. Xǎ sià fé yedzéfé góme le gbagbām, éyàtà dǎwóláwó vá gli lá mù gé.
3. Àmekà fé àwúé nyé ésià? Ményé Kòmlà fé àwúé oa? O, ményé Kòmlà fé àwúé o. Àmédzró mà fé àwúé.
4. Àmekáwó fé gbeé nyé Evegbe? Eveáwó fé gbeé. Míákpó Eveáwó le Áfrikà fé

yètódófé.

5. Adzóá tási vá ékpó gé dǎ. Adzóá dàdà méli o. Mèsè bé éyi fofóá fé ágble me. Agblexǝ sǝéá dé le fofóá fé ágbleà me.
6. Ȩútsù lá víé nyé Ákúà. Ákúà dàdà le afé nyúi sià me. Aféá fé gliwó tri Ȩútǝ.
7. Tó gǎ lá tǎme le gbadza, gaké sǝètǝ tǎme le tsyǝǝ. Míéde tó gǎ lá dzí fe si vá yi me, gaké àméá dǝké méde tó sǝé lá tǎmè kpó o.
8. Ǭevíá tási le Amérika, tǝǝià yi Índia etsǝ, éyè dadáá kplé fofóá kú. Éyàtà wodzó yi nǝǝià gbó le Agu.
9. Ékpó sǝ kpǝa? Áléké sǝ fé Ȩkúme le? Sǝ fé Ȩkúme le lǝbǝǝ. Mèkpó dzatá hǎ kpó. Dzatá fé mo le nogoo. Adzóá srǝ wu dzatá kpó. Éwúi kplé akpeǝ séséá dé. Ményé túé wotsǝ wu dzatá lá o.
10. Ékpó atíkpalá mà fé núǝusí bǝtà kplé mià bǝtà dǎ? Núkàwó wotsǝ? Étsǝ tú dé mià bǝtà éyè náké didià dé le núǝusí bǝtà nê.

Exercise XI-2: Translate into Eve

Once upon a time, a farmer lodged a tall trader. 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 (father side) 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	miafé
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*, *mía*, *mia*, 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:

Nyě xɔ mu.	'My house has fallen.'
Wǒ ágbalě bú.	'Your book is lost.'
Éfé ábó ɲé.	'His/her arm is broken.'
Míáfé átiwó sɔgbɔ.	'Our trees are many.'
Miafé nyiwó nyé ésiawó.	'Your cows are these.'
Wófé xɔwó ményó o.	'Their houses are not good.'

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

– Family relations:	mía fòfó	'our father'
	mia dadá	'your (pl.) mother'
	wó tási	'their aunt'
	Étɔ̀dɪ dzó.	'His/her/its uncle left.'
– Body part nouns:	Wó ɲútí ko.	'Their body is clean.'
	mía ɲkúme	'our face'
	émégbé	'his/her/its back'

– Verbal nouns:	<u>é</u> fèflè	' <u>its</u> being bought'
	<u>wó</u> wùwù	' <u>their</u> being killed'
	<u>míà</u> dódó	' <u>your</u> (pl.) being sent'
– Noun Agents:	<u>míà</u> kplólá	' <u>our</u> leader'
	<u>míà</u> tsóláwó	' <u>your</u> (pl.) carriers'
	<u>é</u> xólá	' <u>its</u> receiver'
	<u>wó</u> dzráláwó	' <u>their</u> sellers'
– Names of tribes and races:	<u>míà</u> Eveawó	' <u>our</u> Eve people'
	<u>míà</u> Dzámáwó	' <u>your</u> German people'
– The following special nouns:		
<u>ńkó</u> 'name' :	<u>é</u> ńkó	' <u>his/her/its</u> name'
<u>dè</u> 'home' :	<u>wó</u> <u>dè</u>	' <u>their</u> home'
<u>dènyígbá</u> 'homeland' :	<u>míà</u> <u>dènyígbá</u>	' <u>our</u> homeland'
<u>afé</u> 'house, home' :	<u>le</u> <u>é</u> fé <u>me</u>	'in <u>his/her/its</u> house'

Vocabulary

Yáwòdà	Thursday
Yawo	a male born on Thursday
Yàwá	a female born on Thursday
álé	sheep
gbǒ	goat
lǎnyílá	one who rears animals
lǎnyínyí	rearing of animals
ha	pig
késinótó	rich person
kpó ga	to be rich
wǒ nya dzó	you are innocent, you are right ("our matter is right")
wǒ nyà médzó o	you are guilty, you are not right ("your matter is not right")
dumeví	citizen ("child of town")

dumevínyenye	citizenship ("being child of town")
hǎho	communal, common to all
hǎhodo	communal work/community work
ba ame	to cheat someone
àmèbálá	cheat
he tó ná	to punish
fíá	to burn
lɔfo	direction, side
zi gbátò	first time
ési	as, when
bú	to lose
bu	reckon, calculate
gbedé	never
kpó núblánúí ná (ame)	to have mercy on/pity (someone)
bé/béná	that, to say that
dô tó	to obey, to listen
du tsi	to fetch water (from a river/well etc.)
éyátà	therefore
ablɔde	freedom
kosi	female slave
klúví	male slave
dó ná	to request/order
kúvíá	laziness
wɔ kúvíá	to be lazy
kuviatò	lazy person
abé álési ... èné	as/as how
agbe	life
àmèsíámè	everybody
agbenɔnɔ	mode of life
gaxɔ/ mǔ	prison

Exercise XI-3: Read

1. Nyě àgble lolo wú Yàwò fé àgble, éyè nyě xɔ há lólò wú éfé xɔ.

2. Míáfé àgblewóé wófle. Agbleawó le bali gǎá d́é me le dua f́é ànyíéhě lǎfo. Míédzrá míáfé àgblewó ná yèvúá d́éwó. Mèsè b́é yèvú mǎwó vá d́ze Yàwò kplé sr̄a gbó. Wónyè wófé àmédzrówó.
3. Ȧútsuá d́é vá gbl̄ ná mí b́é wǒ x̄ fíá kérjékéj ets̄. Wǒ x̄ lá le dua títina, éyè míáfé x̄ hǎ le afimà lǎfo. Gaké Ȧútsuá b́é x̄ búbũá d́éké mégáfíá wú wǒ x̄ o. Éyàtà míésúsú b́é míáfé x̄ méfíá o.
4. Miafé áléwó kplé gb̄wó vá nyě ágble me égbé. Wódu nyě blí, te, agbeli kplé agblemenú búbúwó pétée. Ményé ésiáé nyé zi gbát̄ o. F́è si vá yi hǎ, miáfé nyiwó kplé hawó vá du nyě ágbeliwó kplé àyiwó kérjékéj. Ési mèzi kpí le gbát̄ mà Ȧú tà míésúsú b́é nyeméle nú nyám oa? Gbedé! Ȧútífáfáé mǎdí. Núblánúí ko mǎkpó ná mi kátá.
5. Yàwò nyé lǎnyilá. Lǎnyinyié nyé éfé d́ó. Lǎ geḡe le éfé ábó me. Éfé gb̄wó, hawó, nyiwó, kplé áléwó s̄gbo Ȧút̄. Ékpó ga geḡe tó lǎnyinyi me. Ényé kèsinót̄. Kèsinót̄sè vávǎ. Éfé x̄wó le Lome, Kétà, Agu, Kpándó kplé Kpálíme.
6. Ȧonudr̄lá lá gbl̄ ná nyónuàwó b́ená wófé nyà mǎdz̄ o. Wómédq̄ tó wófé fia o. Wómédu tsi ná d̄wóláwó o, éyè wómédq̄ ná hǎ ná wófé àmédzrówó o. Éyàtà wóbú wófé dumevínýényé kplé wófé ábl̄ḡe. Tsó gbe má gbe wózu fià kplé du blíbò lá f́é kòsiwó.
7. Émègbé étr̄ d́é Ȧútsu at̄áwó hǎ gbó, hégb̄ ná wó b́é núsi wów̄ lá ményó o. Wóméw̄ hǎhod̄ kplé Ȧútsu búbuwó le dua me abé álési fià d́óé ná Ȧútsuwó lá éné o. Wónyè kúvíát̄wó. Wófé ágben̄n̄ ményó o. Wóba Ȧútsu búbuwó le dua me. Álé ye le tó h́é gé ná wó abé àmèbáláwó kplé kúvíát̄wó éné. Wóbú wófé ábl̄ḡe, éyè wózu fià kplé dua f́é klúvíwó.
8. Édé Ȧútsuàwó gax̄ me fe at̄, éyè nyónuàwó x̄ fe et̄.

Exercise XI-4: Translate into Eve

The court was silent. The judge entered the room and everybody stood up. The tall fat judge looked round 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

Possessive pronouns in the First Person Singular (*nyě* 'my') and in the Second Person Singular (*wǒ* 'your'), can also be placed after the Possessed. When used in this way, 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 lo o.	Agblenye mélo ^o lo o.	'My farm is not big.'
Wǒ xǒ mu.	Xǒwo mu.	'Your house has fallen.'

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

With family relations, the Possessive pronouns in the First and Second Person Singular are, as a rule, suffixed

vĩnye	'my child' (never *nyě vĩ)
vĩwo	'your child' (never *wǒ vĩ)
fófónye/tónye	'my father'
fófówo/tówo	'your father'
dǎnye/nǎnye	'my mother'
dǎwo/nǎwo	'your mother'
nòvĩnye	'my brother/sister/cousin'
nòvĩwo	'your brother/sister/cousin'
tsěnye	'my younger brother'
tsěwo	'your younger brother'
fónye	'my elder brother'
fówo	'your elder brother'
tásinye	'my aunt (paternal)'
tásiwo	'your aunt (paternal)'
nòđinye	'my aunt (maternal)'

nòḍiwo	'your aunt (maternal)'
tóḍinye	'my uncle (paternal – younger brother of father)'
nyrò'ènye	'my uncle (maternal)'
tóḍiwo	'your uncle (paternal – younger brother of father)'
tógbínye	'my grandfather (both paternal and maternal)'
tógbíwo	'your grandfather (both paternal and maternal)'
mámánye	'my grandmother (both paternal and maternal)'
mámáwo	'your grandmother (both paternal and maternal)'
tóḡánye	'my uncle (paternal – older brother of father)'
tóḡáwo	'your uncle (paternal – older brother of father)'
srõnye	'my spouse'
srõwo	'your spouse'
asinye	'my wife'
asiwo	'your wife'
atsúnye	'my husband'
atsúwo	'your husband'
daánye	'my elder sister'
daáwo	'your elder sister'
foènye	'my younger sister'
foéwo	'your younger sister'

(The above list is given here in full for ease of reference.)

In the Third Person Singular the Possessive pronoun takes a different form when applied to family relationship. Instead of prefixing the pronoun *é-* to the Possessed, a high or low toned *-a* is suffixed:

fofóá	'his/her/its father'
via	'his/her/its child'

Note that the tone of the *-a* so suffixed is dictated by the tone of the preceding noun.

Vocabulary

fófóá/tśá	his/her/its father
dadá	mother
dadáá	his/her/its mother
ku tsi	to fetch water from a receptacle
du tsi	to fetch water from a river, lake or well
kɔ	neck
ku kɔ	sling on the neck
dó dzo	to set fire
yi (nú) dzí	to continue doing something
fófónyè ná	my father let me do something
ɲdɔ vu	the sun shines
ɲdɔvuvu	sunshine
ɖevíme	childhood
núkú	crop, that which is harvested
agblededě	farming
nyré	to sharpen
gǒ	gourd
tsi	to grow up
galí	a West African food prepared from cassava
kótókú/golo	sack, bag, pocket
ɖe dzo	to fetch fire
agblekotoku	a farmer's sack/bag
dzudzɔ	to rest
dzudzǒ	rest
kpó dzidzǒ	to be happy
ɲútínyà	story, folklore, history
víví	sweet, interesting
dǒ	work, job
agblemenuku	farm product
kakɛ	a piece of

Exercise XII-1: Read

FÓFÓNYÈ FÍÁ AGBLEDEDĚ MÍ VIAWÓ

Gbe ɖeká ñdí kányá fófónye yóm hégblo nám bé yele nye kplé tsénye Kòdzó kplò gé yi agble le ñdínúḍḍù mègbé.

Dănye ná ñdínúḍḍù mí miédù. Fófónye bíá mí bé miédí fo mahā? Miédó éṅú nê bé: “È, miédí fo.” Fófónye hã ḍu éfé ñdínúḍḍù. Ésià mègbé wotsó agblenú eve kplé kránté eve nám, éyè mēnyré wó nyúíé. Étsó gǒ hā nám. Mětsó gǒ lá yi dănye gbó, éyè woku tsi dé émé nám.

Fófónye hã nyré éfé kránté kplé agblenú. Tsénye Kòdzó métsi tútúútú o. Éxó fe ényí ko; gaké míá fófó ná éyà hā tsó kránté sɛ́éá ɖé. Dănye hã tsó wó, galí kplé dze dé kòtókú. sɛ́éá ɖé me, éyè wotsɛ́ ná tsénye Kòdzó. Kòdzó tsó kòtókú lá ku ko. Fófónye tsó éfé ágblekotokú kplé éfé tú éyè woḍe dzo ɖé zě kákéá ɖé dzi. Álé miédzó yi agble ñdí má.

Miédó dzo ɖé miáfé ágblexó me. Ésià mègbé miéwoxó dǒ tsó ñdí ga asíéké vásédé ga ɖeká. Dó nɔ míá wúm ñútó, éyàtà fófónye ná mèḍa nú. Miédù núá le ga ɖeká kplé ga eve dome. Le núḍḍù lá mègbé fófónye ná miédzúdzo víé, élabéná ñdò nɔ vuuvum ákpá.

Miéyi miáfé dówówó dzi le ga etō me. Ési ga atǒ fò lá, nye kplé tsénye miéyi avě sɛ́éá ɖé me ɖafó náké. Miéblá nákéawó hétsó wó vá aféê. Dănye kpǎ dzidzǎ ñútó bé miétró gbó. Ékpó dzidzǎ le nákéawó hã ñútí. Miéle tsi, éyè le ésià mègbé miédù nú. Le fiěnúḍḍù lá mègbé fófónye gblo ñútínyà vívíá ɖé ná nye kplé tsénye. Miémlo ànyí fiě má kábá élabéná ɖeqi té míá ñú ñútó.

Le ñufóké lá, fófónye gakplo mí yi agbleà, éyè miéyi miáfé dówówó dzi.

Álé míá fófó fíá agbledówówó mí tsó míá ɖévímé ké. Agblededě nyé dɔ nyúíá ɖé. Ewo dǒ le agble me kpáa? Agbledeláé nyé fófówoa? Agblemenúkú geḍee le fófónye fé ágble me, abé te, moli, azí kplé agbeli éné.

Exercise XII-2: Translate into Eve

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,

Kɔdzo, 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 Kɔdzo and I played in the farm-hut. We continued our work until six o'clock.

Kɔdzo 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:

tɔnye	'mine'
tɔwo	'yours (sg.)'

- In the Third Person Singular, *tɔ* is suffixed:

étɔ	'his/hers/its'
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- In all the Plural forms, *tɔ* is placed as a separate word after the Possessive pronouns:

míá tɔ	'ours'
míá tɔ	'yours (pl.)'
wó tɔ	'theirs'

The Nominalizer *tɔ* can be used on its own ('the one') as shown in the following sentences:

Xò sià mélóló wú ñútsù sià tɔ o.

'This house is not bigger than this man's (house). '

Wófé ágble ményó abé fià tɔ èné o.

'Their farm is not as good as the chief's (farm).'

Vocabulary

yéyě	new
gbátò	first
evelíá	second
etólíá	third
kp (nú) dzí	to look after, to take care of
ékemá	then
Ànàgó	Yoruba
Ànàgónyígbá	Yorubaland
yè má yi	that time
égběgbe	today/present day/nowadays
dzi (ame)	to bring forth (someone)
mlṣètò	the last
zɔ mó	to travel
zɔ mó tó	to travel through
Kwàmi	male born on Saturday
Ámá	female born on Saturday
tu xɔ	to build a house
fifílaa	right now
Fídá	Friday
Kófí	male born on Friday
Afúá	female born on Friday
ká dè nú dzí	to be sure/certain
tso du	to found a town/village
Òyó/Àyó	an ancient Ewe settlement

Ἰῶtsie	an ancient Eve settlement
xóxóóxó	long long ago
ḡu fia	to reign
Evedukó	the Eve nation
abé ... èné	such as, as
kpó ame ḡa	to visit a person
de	to visit a place

Ànéxó, Agbodrafo, Kpédzè, and Dayĩ are names of important Eve town.

Exercise XII-3: Read

1. Fófónye le xó yéyě etō tūm. Éle wó tūm ḡé Lome le tógbèá ḡé dzí le Lome fe yètódḡfé lfo. Mèsè bé xóáwó lolo éyè wónyó ḡútó. Fófónye gblò nám bé xó gbátò nyé yetó, evelíá nyé tówo éyè etḡlía nyé tōnye. Nyě xó lolo gaké tówo lólò wú, éyè míá fófó tó lólò wú wó kátá.
2. Tònyéé, ményé étḡé aló tówóé o. Mia tó méle afī o. Mià tò le Kófí gbó. Kófíé le wó dzí kpóm ná mi. Né ele tówò ðim lá ékémá yi Kófí fé áfé me. Kófí le aféá me fífílaa. Méyi agble haḡé o. Gaké yi kábá. Mèsè bé fià yóe. Éyàtà éle fià gbó yi gé le ga adré me.
3. Mía tógbíwó nò Ànágónyígbá dzí kpó. Wótso du ḡé afimá, éyè wóyóe bé Òyó aló Áyó. Fófónye gblò nám bé du lá ḡkó kóḡ nyé Yó. Wóyó du lá bé Yó élabéná yótí geḡee nḡ duá me. Émègbé wódzò le Òyó éyè wóná égbègbe Tógónyígbá me. Wótso du ḡé afimá hã. Xè má Xié wótso Ἰῶtsié xóxótò. Le Òyó kplé Ἰῶtsié lá, Eveáwó kátá nò fià gá ḡeká té. Tásinyè gblò nám bé Eveáwó fé, fià mlóétò ḡkóé nyé Agókólí. Éyáé nò fià ḡum háfí Evedukó lá káká ḡé égbègbe Evenyígbá dzí.

Exercise XII-4: Translate into Eve

Oyo and Ἰῶtsie are ancient Eve towns. Oyo is in present day Yorubaland and Ἰῶtsie is in Togo. My grandfather told me that all the Eves were under one King at Ἰῶtsie. The last Eve King was Agókoli. At that time all the Eves lived in Eveland.

But now, the Eves are in three countries. Some are in Ghana, some in Togo and some are in Benin. Have you ever visited any Eve towns? Your younger brother Kwami travelled in Eveland last year. He visited many Eve towns such as Lome, Anexɔ, Agbodrafo, Kpalime, Agu, Dayĩ, Kpando, Ho, Peki and Keta.

My father's house is in Kpalime, but his farm is near Kpedze. Kpalime is in Togo, and Kpedze is in Ghana. My mother comes from Agbodrafo and my father comes from Ho.

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

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

àmékà?	'who?'
núkà?	'what?'
afíkà?	'where?'
aleke ... le?	'how is?'
ḍě ... lóó, alo ḍě ...	'have you ... ?'

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

Vocabulary

ahóm	storm on land/sea
tefé	place/times
něnié	how much, how many
lâtsólá	butcher

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

1. Àmè nēnié le xò sià me?

2. Něnié Ámà fle éfé só yí sésé lâ?
3. Zi něnié adelá lá da tú tò lá háfí wokû?
4. Etõ téfé eve le něniê?
5. Xɔ něnié mu le ahom lá me?
6. Nėnié Afétó Kwàmi Dzebú dze dèhà zě gǎ mâ?
7. Àmèkáé fle avǝ nyúi sià?
8. Afíkà asitsalá lá yi? Nyi něnié wodzrá ná lǎtsólá lâ?
9. Ďě nele gasó sià dzráń mâ?
10. Je něnié Kòmlà le sùkû sià me nò gê?
11. Núkà núfíálá lá le fefleń le fíásé lá me?
12. Ďě Kòsí fle agblea lóó, aló fofóáé tsóè néa?
13. Tógbúínye le mia gbóa?
14. Kplǝ něnié agbledelá lá fle? Nėnié ðeká xɔ?
15. Je něnié nexɔ?

Exercise XII-6: Translate the following answers into Eve, 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 Dahomey, and these boys come from Togo.
5. Yes, Lome is a big town.
6. We saw his books in the class-room.
7. I ate fufu. I ate it by Abrã.
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 grandfathers house.
15. It was exactly here that we killed the snake.

LESSON XIII

Predicative Possession: 'to have'

The Ewe expression for 'to have' is *le así* which means 'to be in hand'. Study the following sentences:

Xɔ le asínye.	<u>'I have a house.'</u> (lit.: "House is in my hand.")
Só le asíwo.	<u>'You (sg.) have a horse.'</u>
Ga le ésí.	<u>'He/She has money.'</u>
Xò le míá sí.	<u>'We have a house.'</u>
Só le mià sí.	<u>'You (pl.) have a horse.'</u>
Ga le wó sí.	<u>'They have money.'</u>

Note that in the Third Person Singular, and in all the plural forms, where the Possessive pronouns *é-*, *míá*, *mià* and *wó* precede *así*, the initial letter *a* in *así* is dropped leaving only *sí*.

Study the form and position of *así* in the following sentences:

Zě le Ámà sí.	<u>'Ama has a pot.'</u>
Agble le ɲútsù lá sí.	<u>'The man has a farm.'</u>
Nyi ewó le fià sí.	<u>'The king has ten cows.'</u>
Ga le tógbínyè sí.	<u>'My grandfather has money.'</u>
Kpétò le kótókò sí.	<u>'The pocupine has a cave.'</u>

Note that in all cases where *así* is preceded by the Possessor, it loses its initial letter *a*.

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

Ga nɔ asínye.	<u>'I had money.'</u>
Avũ nɔ Kwàmi sí.	<u>'Kwami had a dog.'</u>

Xò ménò míá sí o.

'We had no house.'

Vocabulary

fúú	a lot/in large numbers
gbá	first
tsitsítò	the elder
ḡevítò	the younger
tso (ámè) nù	to report (someone)
nùtsòtsò	report
fo nù	to speak/talk
dzi ḡé édzí	to increase/to multiply
étéfé médidì o	not long after
agbatsóvù	truck/lorry
tsàḡivú	touring car
nyàtéfétòe	honestly/truly/truthfully
Àmútá	Volta lake
lãḡelá	fisherman
he (nú) vê	to bring (something) as a result
nyó dōme	to be kind
dōmenyótó	kind person
dze agbagbá	to try/endeavour
ḡḡògbé	future/front of
dó mó (ame)	to prepare and set (someone) on a journey
tró gbò	to return/come back
dḡwòwò	work/job/business
kófé	village/hamlet
nyikpó	cattle ranch
káfú (ame)	to praise (someone)
dó ḡúsé (ame)	to encourage (someone)
teféá sé	the place is/was difficult
akplóvú	canoe
asabu	cast-net
tòdzívú	a boat/ship

dze édzí ná (ame)	to be successful
álé	and so, so
agbagbádzédzè	endeavour/achievement
vévié	important
veviényényé	importance
núnáná	gift
Akosombo, Krachi, Tamale	names of towns and places in Ghana
dziláwó	parents

Exercise XIII-1: Read

NÚKÀ LE ASÍWO?

Ŋútsuá dè nò duá dè me gbeá dè gbe. Ga geḡee nò ésí. Àmèá dèwó gblò bé éyáé nyé kèsinòtò gátò nò nútò má me. Agble ewó nò ésí, éyè éfé làwó hã sɔgbɔ. Nyiwó nò ésí fúú.

Étu xɔ gáwó dè duá me, éyè wonyé dɔmenyótò gáá dè. Vĩ eve nò ésí. Wónyé ŋútsùvíwó. Tsitsítò xɔ fe bláeve vɔ atɔ́, éyè dèvíto xɔ fe bláeve vɔ eve. Tsitsítò ŋkóé nyé Kófí Gameli éyè dèvítoé nyé Yawo Aguédze.

Gbe dèká wó fófó yó wó hégblo ná wó bèná: “Fífíá mietsi. Mieganyé dèvíwó o. Éyàtà miyi xéxéá me dádze agbagbá ná miáfé ŋgɔgbé.” Éná ga dèvíáwó éyè wodó mó wó.kplé nyá siáwó bèná: “Le fe atɔ́ mègbé lá, megale miáyó gé vá gbɔnye né mianá nùtsòtsò tsó miafé ágbagbádzédzèwó nútí. Álé dèvíáwó dzó. Le fe atɔ́ mègbé tútúútú Gameli kplé Aguédze tró gbɔ vá wó fófó gbɔ. Wó fófó kpó dzidzɔ nútɔ́. Éyó wó gbe dèká ŋdí kányáá dè, éyè wòse dèsiáḡé fé nùtsòtsò tsó éfé dówɔwɔ nútí.

Kófí Gamelié fò nù gbá. Égblo ná fofóá bé: “Fòfónye, ési mɛdzó lá, meyi dano Lome. Mɛtsó nyè ga lá fle tòmelá hédzrá le kóféwó kplé du sɔewó me. Mewɔ dɔ sésíé nútɔ́. Étéfé mɛdidi o, ga lá dzi dè édzí zi geḡee. Álé mefle nú geḡewó. Fífíá xɔ atɔ́ le asínye le Lome. Nyè làwó hã sɔgbɔ. Nyiwó, áléwó, kplé gbɔwó le asínye fúú. Nyè nyikpó le Ànéxó éyè nyè áléwó kplé gbɔwó le Agu. Só eve le asínye, éyè gasó hã le asínye. Mefle agbatsóvú enyí, éyè tsàḡivú éve le asínye. Agbatsóvú le ame geḡee sí le Lome.”

Fofóá káfuí, éyè wodó núsée hédá akpé nê bé ewɔ dɔ nyàtɛfétɔ́. Ázɔ́ Yawo Aguédze hã ná nùtsòtsò tsó éfé dówɔwɔwɔ nútí. Núsi wògblo lá nyé ési:

“Gbá lá meyi ɖanɔ Pékí fe ɖeká. Tèféá sé ɣútó. Dǎ ménɔ duá me o. Tsi méɖza le fè má me o, Álé ɖɔwuamě gáá ɖé vá. Éyàtà méɖzó le afímá yi Hǒ. Hǒ hǎ ményó nám tútúútú o. Mefle agblemenúwó dzrá le afímá éyè mèkpó ga víá ɖé.” Le ɣlétí ádé mègbé ko méɖzó le Hǒ héyi Kpándò. Abé álési nɛnyê ené lá, Kpándóé nyé Evedu gátò le Àmútá lá tó. Tòmélǎ geɖee le Àmútá lá mè fifiá. Álé mefle akplóvù lólò eve ná lǎɖeɖe. Mèdí lǎɖeláwó ɖé vuáwó me, éyè mefle asábù hǎ ná wó. Dǎ lá dze édzí nám ɣútó. Éhe ga geɖee vè nám. Fifiá xɔ le asínye le Hǒ, Kpándò kplé Kétà. Tòdzívú sɛ́e eve hǎ le asínye. Mètsówó le àmèwó kplé agba vovoovowó tsóm tsó Akòsombó le Kpándò Kráchí kplé Tamale yim. Ga geɖee le asínyè fifiá, éyè nyé hǎ mefle tsàɖivú eve.”

Wó fófó dá akpé nê, éyè wokáfú éyà hǎ le éfé ágbagbáɖzèdzè tà. Égáfò nù ná wó le ɖǔwǔwǔ fé vevienyényé ɣútí. Gameli kplé Aguédze hɛ núnáná geɖee vè ná wó fófó kplé wó dàdà, éyè wónɔ ànyí kplé wó dziláwó le dzidzɔ gá kplé ɣútífáfá me.

Exercise XIII-2: Translate into Eve

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 Eveland.

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 *li* 'to exist' is employed. This construction is used with body part nouns and with nouns expressing family relationships:

Tà li nám.	'I have a head.'
Afɔ eve li ná mí.	'We have two legs.'
Tó li nê.	'He has a father.'

It is important to note that, when expressing Possession, *le así* is not followed by the postposition *me* 'in'. But where one wishes to express that he is in charge of, or responsible for something, the postposition *me* is placed after *le así*. The expression *le así me* then means not 'to have' but 'to be in one's hands':

Nya lá le asínye me.	'The matter is in my hands.'
Míélè Máwú sí me.	'We are in the hands of God.'
Élè wó sí me.	'He/she/it is in their hands.'

How to count from 21 to 29 etc.

For 'twenty-one' the Eves say *bláeve vɔ́ ɖeké*. The expression *vɔ́* means 'over', *blaeve vɔ́ ɖeké* therefore means 'twenty over by one'. Study the following:

21	bláeve vɔ́ ɖeké	26	bláeve vɔ́ ádé
22	bláeve vɔ́ eve	27	bláeve vɔ́ ádré
23	blaeve vɔ́ etɔ́	28	blaeve vɔ́ ènyí
24	blaeve vɔ́ ene	29	blaeve vɔ́ asíéké
25	blaeve vɔ́ atɔ́		

30	bláetɔ́	70	bláádré
40	bláene	80	bláènyí
50	bláatɔ́	90	bláasíéké
60	blááde		

100	áláfá ɖeká	(the original Eve word for 100 is <i>ga</i> , <i>alafa</i> is borrowed from the Arabic word <i>alf</i>)
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200	àláfá	eve	
300	àláfá	etṣ	
400	àláfá	ene	etc.
1000	akpé	ḑeká	
2000	akpé	eve	etc.

Vocabulary

nù	mouth
nùfófo	speaking (v.n.)
zṵ	to walk
zṵzṵ	walking (v.n.)
núsèsè	hearing (v.n.)
kpó (àmè) dzí	look after/care for someone
dzikpókpó	care
dzikpókpó	caring for (v.n.)
dufúfú	running
tà	head
bu tà me	to think
támébúbù	thinking (v.n.)
núkpókpó	seeing/sight
dṵwṵwṵ	work/job/business
ṇṵtí	nose
gbṵ	to breathe; to return
gbṵgbṵ	breath/breathing
vevé	smell
vé (nu) se	to smell
vevésesè	smelling (v.n.)
xéxéme	the world
fiákúkú	crown
atṵ	nest
núgbágbě	living thing

ku

death

Exercise XIII-3: Read

ḐEVÍWÓ FÉ HA

Miese ḑevíwó fe ha nyúi siá kpóá?

Tá li ná mí ná támèbùbù.

Ŋkú li ná mí ná nùkpókópó.

Nù li ná mí ná nùfófó kplé nùḑùḑù.

Tó li ná mí ná núsèsè.

Ŋòtí li ná mí ná gbogbo kplé vèvèsèsè.

Así li ná mí ná ḑwòwò.

Afò li ná mí ná zozo kplé dufúfú.

Fófó kplé dadá li ná míá dzíkpókópó.

Gaké Máwú li ná àmèwó kátá kplé xéxémè blíbò lá.

Agbe li ná ame, éyè.

Kú li ná nùgbágběwó kátá.

Exercise XIII-4: Translate into Eve

1. God makes us well. He gives us many good things. He makes you well and makes me well also. 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!
3. Translate the following questions into Eve, and supply adequate answers in Eve. Give your answers in complete sentences:
 - 3.1. Have you seen Kofi this morning?
 - 3.2. What is your name?
 - 3.3. Has Komla a farm in Lome?
 - 3.4. What is his father's name?

- 3.5. Is the matter in the King's hands?
- 3.6. Did you buy this gun or did your grandfather give it to you?
- 3.7. Are you a farmer?
- 3.8. What have they eaten today?
- 3.9. Is it his?
- 3.10. Whose books are here?

LESSON XIV

1. The Imperative

In commands to one person, the verb alone is used as the Imperative:

Vă!	'Come!'
Yi!	'Go!'
Dzǒ!	'Depart!'
Dzi ha!	'Sing!'
Đú ye!	'Dance!'
Tró vá!	'Return!'
Kófí, vă afi!	'Kofi, come here!'
Ámà, dǔ ye!	'Ama, dance!'

But in commands to two or more persons, the pronoun *mi* 'you (pl.)' is always necessary in addressing the command:

Mivá!	'(You, pl.) Come!'
Miyi!	'(You, pl.) Go!'
Midzi ha!	'(You, pl.) Sing!'
Midú ye!	'(You, pl.) Dance!'

In Negated Imperatives, the person or persons 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 Subject pronoun *e-* (when addressing one person) or *mi-* (when addressing more than one person). The result of this merging is *me-* (with a Low tone) in the first case, and *mi-* 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:

Xlěe!	Read it!	Megaxlěe o!	'Do not read it!'
Uu vɔ́á!	'Open the door!'	Megavu vɔ́á o!	'Do not open the door!'
Mixlěe!	'(You, pl.) Read it!'	Migaxlěe o!	'(You, pl.) Don't read it!'
Mivu vɔ́á!	'(You, pl.) Open the door!'	Migavu vɔ́á!	'(You, pl.) Don't open the door!'

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

Akósúá, megavá o!	'Akɔsua, do not come!'
Kófí, megadzi ha o!	'Kofi, do not sing!'
Ámà, Akósúá, migayi o!	'Ama, Akɔsua, do not go!'
Đevíwó, migafé o!	'Children, do no play!'

Vocabulary

ɖe gbe	to command, to order
do gǒ	to go out
dzudzɔ	to stop doing something
núnɔlɔ́tí	pen, pencil
núnɔ́ɔɔlɔ́	writing/what is written
feféfé	playground
srɔ́ nú	to learn
núsɔ́srɔ́	learning
dó gbe dá	to pray
wú nù	to come to an end, to finish doing something

ke nù (me)	to open the mouth
akótà	chest
dzeṇe	to lie face up
tsyó akó ànyí	to lie face down
ali	waist
dǒwòkplǒ	desk
atíkèkósé/atíkèfòfòè	pill
kpó (nú) gǎǎ	to gaze, to look at (something) steadily
mi nú	to swallow something
zi etō gbe dēka	three times a day/daily
étéfé médidi o	soon after/not long after
vásédé	up to/until/till
fo fú	to pack/put together
dziláwó	parents
atíkèwólá/dòdalá	doctor
akádí	lamp
dǒ (nú) kpó	to test/examine/try something
dòme	stomach
tume/dzime	back (of body)
tsó	to rise up/stand up/get up; to come from
atíkèdzráfé	pharmacy
atíkè	medicine
gatsí	spoon
kú/kuí	seed (also applied to tablets and capsules)
afá	half
háya	to recover from illness, to become well

Exercise XIV-1: Read

Núfíálá lá gé dè sùkùxò lá me, éyè wòdè gbe ná sùkùvíáwó gblò béná: “Mitsí tre! Mino ànyí! Migafo nù o! Mitsó miáfé ágbalēwó kplé miáfé núnjòtíwó! Minlò nya sīawo!

Ési dèvíáwó ṇlò núa abé gafofo afá mègbé lá, núfíálá lá tsí tre gblò béná: “Midzudzo núnjòṇlò ázǒ! Mitú miáfé agbalēwó! Mido go víé!”

Sùkùvìáwó do gǒ yi wófé feféfé le sùkùxò lá ngɔ. Núfíálá lá uu fésrèáwó kátá kplé ɔtrúáwó hã. Èmègbé éyà hã do gǒ yi ɔvìáwó gbó. Le gafofo afá mègbé lá, núfíálá lá dó yí gblò béná: “Midzudzɔ fefé ázǎ! Mífú du vá gbǎnye le afí! Mitró yi sùkùxò mé kábá!”

Ɖevíáwó fú du tsó núfíálá lá gbó yi sùkùxò lá me. Wóyi wófé núsósrǎ dzí vásédé ga ene me. Núfíálá lá gátsí tre, éyè wǒgaɔe gbe ná ɔvìáwó gblò béná: “Mifo fú miáfé ágbalēwó! Mitsí tre mídó gbe dǎ!” Le ésià mègbé ɔvìáwó yi aféme le wó dziláwó gbó, Álé sùkù wú énu gbe má gbe.

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 by 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 also, 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 by a table in the room.

Doctor: “Lie on this table!”

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

Doctor: “Face up!”

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

Doctor: “Lie on your stomach!”

He examined my waist also.

Doctor: “Now, get up!”

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

2. Some notes on *ná* 'to give'

The verb *ná* standing by itself means 'to give':

Éná agbalẽ Kófí.	'He gave Kofi a book.'
Nà bli kòklóáwó!	'Give corn to the fowls!'

Now study the following sentences:

Na mídzó.	'Let us go.'
Miná míqu núá ázǎ.	'Let us eat the food now.'

Note that in Ewe, the person being invited or to whom a suggestion is made is always addressed both in the Singular as well as in the Plural. The verb *ná* in *Na mídzó*, takes a low tone as it carries the tone of the Second Person Pronoun (Sing.) *wo*.

The verb *ná* has other meanings. It may mean 'to allow' as in

Ŋútsù lá ná wóku tsi le éfé ágble me.
'The man allowed them to fetch water in his farm.'

or 'to make one do something' as in:

Fià lá ná wónɔ ga dzódzɔ lá dzí.

'The king made them sit on the hot metal.'

When the verb *tsó* 'to take' is followed by *ná* 'to give', the combination *tsó ... ná* also means 'to give'. *Tsó ... ná* literarily implies 'to take and give'.

Tsó gasó lá ná Ámá! 'Give the bicycle to Ama!'

Wótsóe ná mí. 'They gave it to us.'

Sometimes, *tsó ... ná* is more elaborately expressed by placing another verb denoting direction between *tsó* and *ná* :

Tsó tè lá yíi ná nyónú lá! 'Take the yam to the woman!'

Tsó agba lá vê nám. 'Bring the load to me.'

In the above examples the verbs *yíi* and *vê* are of special interest:

yí	'to go'	<u>but</u>	yíi	'go with <u>it</u> '
va	'to come'	<u>but</u>	væae	'come with <u>it</u> '

(Remember that the combination *væ* produces ε in *væ*.)

Note that, in these cases, the verbs are not linked by a conjunction 'and'. Furthermore, the verbs do not denote two or more independent actions but rather two or more parts of one single action or event. This phenomenon is called "Verb Serialization", and the verbs occurring in a series are called "Serial verbs". If *ná* is the 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. One example may suffice:

Èd wɔ ná Kofí. 'S/he works for Kofi.'

In such cases, *ná* works as a preposition meaning 'for, to the benefit of' and is thus often called a "Benefactive" preposition.

Vocabulary

mókèkè	holiday
dekú	palm-nut
kplɔ nú	to sweep
gbě dāmà	rich green grass
ɖɔ azi	to lay egg
dzrà ɖó	to get ready / to prepare
gběhá	bush pig / swine
tsiléfé	bath
àlékpó	pen for sheep (sheep-pen)
tré	calabash
fiě ɖó	evening comes
gbe má gbe	that day
blá	to tie
bablá	bundle

Exercise XIV-3: Read

Mewɔ dʒ le fófónyè fé ágble me kwásíɖá eve háfí nyě mókèkè wú énú. Mewɔ dʒ vovoovowó le agbleá me. Etsɔ si vá yi hã mede agbleá. Núsiwó mewɔ le agbleá me etsɔ lá nyé ésiawo:

Méfɔ ɲdí ga ádré. Gbá la méná bli fófónyè fé kòklówó. Kòkló alá fá ényí le fófónyè sí le agbleá me. Ésiá mègbé mètsó zě gǎá ɖé le agblexɔ lá me ɖaku tsi ná haawó. Tsi sòéá ɖé kóé nɔ wófé tsiléféá. Méná núdùdù haawó hã. Wódu agbeli kplé dekúwó.

Fófónyè vá agbleá le ga ewó me. Ékpó dzidzɔ ɲútɔ tsó nyě ɖɔwɔwɔ ɲútí. Le ga wúíeve mègbé lá, fófónyè ná meyi dǎnyé gbó le aféme ɖaxɔ núdùdù vê. Míédù núá le ga ɖeká me.

Ési míédù núá vɔ lá, fófónyè kplɔ àléáwó do goê. Avũ atɔ le fófónyè sí. Fófónyè ɖe gbe ná avuawó, éyè avuawó ná àléáwó fú du víé háfí ɖu wóɖé ɲɔnùdùdù. Àléáwó ɖu gbě dāmáwó lé agblemó lá tó.

Fiè dọ. Fófónyè ná meyi kòklóáwó gbó ɖafɔ kòklóziwó. Kòklóáwó ɖó azi geɖee gbe má gbe. Zǎ nɔ dodóm. Fófónyè yóm gblò nám bé: “Dzra dọ! Míele afé yi gé! Fɔ náké víá ɖé tsó yií ná ɖáwo! Tsó kòklózi bláeve há ɖé kótókú siá me!” Mewɔ núsiwó kátá fófónyè gblò nám lá, éyè míétró vá afé.

Exercise XIV-4: Translate into Eve

My aunt (paternal) gave us food, and we ate it. She gave us a little pot of palm-wine and said: “Take this little 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 yam-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:

Míéle tsi etsɔ.	'We had a bath yesterday.'
Mielea tsi gbesiagbe.	'We <u>usually</u> take a bath every day.'
Wóɖù nú le fià gbó.	'They ate at the chiefs.'
Wóɖuà nú le fià gbó.	'They <u>usually</u> eat at the chiefs.'

Where the verb carries no object, the suffix *-na* is used in forming the Habitual. Study the following examples:

Àmè kúná.	'Man <u>dies</u> .' (i.e. that is the nature of human beings)
Wóyina gátróná gbe má gbè ké.	'They <u>usually</u> go and return that same day.'

If the Habitual marker is preceded by a Third Person Singular Object pronoun (-*é*), the suffix -*a* is replaced by -*na*, and the combination *a* + *e* becomes *ε*. Study the following examples:

Míétsóá agbeli ɖaa fufu.

'We use cassava in cooking fufu.'

Míétsóné ɖane.

'We use it in cooking it.'

Vocabulary

tró	fetish
trósi	fetish priest/priestess
tróxò	fetish hut
didí	wish
bíá gbe (ame)	to question someone
né	if
dó ṅgbé	to make a promise
kpuifé	nearby place
didife	distant place
kpé ame	to invite/meet someone
ɖé ɖoɖó nù	according to order
dze (ame) dzi	to fall on someone, to be under the spell of
gbɔgbɔ	spirit; breath
ṅkeke	day (see <i>gbe</i>)
ɖǒ ṅkeke	to set a day/date
ṅkékéà de	the day comes, the time is up
légbà	idol
me légbà	to model or mould an idol
àmékpékpé	invitee/invited person
vu	blood
kò ... ɖí/ kò ... ɖe	to pour liquid or flour
kò aha ɖí	to pour libation
vũfólá	drummer
súbólá	servant/worshiper

súbó	to serve/to worship
tsó (nú) de así ná (ame)	to pledge
dze klo	to kneel
lãme	body
ké	same (as in <i>gbe má gbé ké</i> 'that same day')
ké	but (from <i>gaké</i>)
Máwúgǎ	The Great God
kpedeṅuto	helper/assistant
hāmèṅlǎ	member of a congregation/club etc.
kwasiḍa sia/kwasiḍa	every week
vaválá	one who comes
tó (àmè) dzi	through someone
tòxè	special
énúénù	often
ku aha ná	to serve one a drink
da gbě/da dɔ/wɔ atíkè	to heal/cure, to give treatment in illness
dze dɔ	to fall sick/ill
lé dɔ	to be sick
dɔlélá	patient
dɔnɔ	patient (usually victim of a long sickness)
xé adzɔ	to pay a fee
édókùì	himself
ànyígbá	ground/earth
kpé tà	to meet
tàkpéxɔ	meeting hall
mégànyé	it is no longer/no more
yéá dɛwó yi	sometimes/at times
àmètsitsi	elder, old person

Exercise XV-1: Read

ÁLÉSI ÀMÉWÓ ZUA TRÓSIWÓ

Gbá lá, gbogboá dé vá dzea amèa dzí. Gbogbo lá wone woqúá ye, aló faa avĩ, aló dzia ha. Xèá déwó yi méfoà nù aló gàdùà nú gĩ hã o. Fià kplé éfé àmetsitsiwó vá kpéá tà éyè wóbíáá gbe gbogbo lá toá àmè lá dzí. Né gbogbo lá lĩ fò nù lá, égbloa éfé didíwó náá fià kplé éfé àmetsitsiwó. Né wóse éfé nyàwó vò mègbé lá, wódóá ngbè nánê éyè wódóá ñkeke woa éfé didíwó kátá nánê dé dódó siwó wobíá lá nù.

Né ñkékéà dè lá, wóyá trósi búbuwó tsóá kpuiféwó kplé didiféwó vãnê. Wótua xò náá tró yéyè lá gbe má gbè ké, éyè wómea légbà nánê. Légbà lá naa nonome si tró lá dí lá me.

Le ésià mègbé àmekpékpéáwó kátá vá naa ànyi. Wókua aha náá /trósi tsitsitò éyè wodóá gbe dā náá tró yéyè lá le tróxo lá nù le légbà lá gbó tūtúútú. Édóá gbe dāná álé:

“Ó, Máwúgá wò áhaé nyé ési!

Tógbîwó kátá misee!

Ànyígbá dzí trówó kátá hã misee!

Tró yéyèà hã nésee!”

Éyia édzí áléá naa aha lá kóm dí hégbloa núsiwó tró yéyè lá bíá lá. Èmègbé wótsoa álé aló gbó kplé kóklówó náá tró lá. Wótsáa vu lá kónà dé légbà lá dzí, éyè wótsáa lá lá dāa núú náá vaváláwó. Wótsáa núsi wódà lá fé sòéá dé yia tróxo lá me, dātsónê náá tró lá. Ázò vaváláwó dāa nú hénòà nú hã.

Né wódù nú vò lá, vũfóláwó foa vú náá tró yéyè lá. Wódzia tróha tòxèwó hã nánê. Énúénú lá tró yéyè lá dzea amè lá dzí, éyè wotsóná héqúá ye. Trósi búbuwó hã fé trówó vána, éyè wóáwó hã tsíá trè dūá ye.

Tsó gbe má gbe amè lá zua trósi. Tàkpéxo méle tró sí o. Hàmènláwó hã méle ésí o. Le nyátéfé mè trósi lá kóé nyé ésúbólá.

Exercise XV-2: Translate into Eve

The fetish priest is the only worshiper 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 worshiper of the fetish for only a short time. The patient usually kneels before the fetish and pledges himself to it. From that moment the patient becomes a worshiper 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 worshiper of the fetish.

2. Relative pronouns

The relative pronouns are *sí* in the Singular and *síwó* in the Plural. The end of the relative clause is marked the the "Sentence Article" *lá*.

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

Ọ́útsu sí fle só lá nán lá vá.

'The man who bought the horse for me has come.'

Nyónù sí nèkpó lá nyé Kófí srõ.

'The woman (which) you saw is Kofi's wife.'

Atí sí mù lá wu gbõ eve.

'The tree which fell killed two goats.'

Xò sí míéflè lá lóló ọ́útó.

'The house (which) we bought is very large.'

Wóyó ọ́útsù sí wónyá nyúíé lá vê.

'They called the man whom they knew well.'

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

Kófí dzrá xò siwó wofle lá.	'Kofi sold the houses <u>which</u> he bought.'
Atí siwó míétsò lá gale gběá me.	'The trees <u>which</u> we fell are still in the bush.'

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

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

The relative *si* combined with the nouns *ame* 'person' and *nú* 'thing, matter':

amési	'(the person) who'
núsi	'(the thing) which'

It is important to note that *amési* is used for persons only, and that *núsi* is used for things only:

Amési wu gbõa lá sí.	' <u>The person who</u> killed the goat has run away.'
Nyemékpó amési wui o.	'I have not seen <u>the person who</u> killed it.'
Núsi newò lá ményó o.	' <u>What (that which)</u> you did was not good.'
Wò núsi fòfówo gblò ná wo.	'Do <u>what (that which)</u> your father tells/told you.'

When *amési* or *si* is followed by the possessive *fé*, the combination *amési fé* means 'the person whose', or 'whose':

Amési fé ga bú lá fa avĩ. 'The person whose money was lost wept.'
Kófí tso atí si fé áṅgbà yrò lá. 'Kofi felled the tree whose leaves
 withered.'

Note that the Relative pronoun *sí* or the combination *amési* may also refer to the Indirect Object of a sentence:

Deví si mètsóe ná lá dzó. 'The child to whom I gave it has left.'

Vocabulary

fa avĩ vévié	to weep bitterly
áṅgbà	leaf
yrò	to wither
nú dẹká	one thing/the same thing
ámẹyibò	black man
trótó	fetish owner
né éfé lámé sé	if/when he recovers
ké boń	but rather
gbědàdà	healing, curing
dzońkó	juju name
éfé ńkó ńútó	his real name
gbé	to refuse
atíkẹwófé	clinic, hospital, dispensary
vuwòdzò	juju for fighting
gbědàdzò	juju for healing
dzo	juju, magic
dzotó	juju-man, one who possesses juju/magic
Evenyígba	Eveland

ésià tà	because of this/due to this
le dǎlélé tà	because of/due to sickness
tegbee	always, forever
xɔ da dǐ, xɔ dǐ	to receive and keep/to keep
asráfò	soldier
xɔ ńkó	to become famous/popular
ḑekákpùì	young man/lad
ḑetugbuĩ	young woman/lass
kpó dzǐdzèdzè	to have success
dzǐdzèdzèkpókópó	success
dó dzi ḑé, nú ńú	to trust in something
tógbó bé	though, although, even though
lǎlǎdzò	juju for love
àmèwùdzo	juju for killing
gbɔgbɔ vǔ	bad/evil spirit

Exercise XV-3: Read

DZO KPLÉ TRǓ

Dzo kplé trǓ ményé nú ḑeká o. Gaké yèvú geḑewó súsúná béná dzo kplé trǓ le ḑeká. Le ésià tà yèvúá ḑéwó gblǎná bé àmèyibǔwó súbáá Dzo kplé TrǓ. Ésià ményé nyàtèfé o.

Míeyáá amési sí Dzo le lá bé Dzóť, éyè míeyáá amési sí TrǓ lè lá bé TrǓsi. Dzóť kplé TrǓsi geḑewó le Evenyígbá dzí. Ényé nyàtèfé bé trǓsiwó súbáá wófé trǓwó, gaké dzóťwó mèsúbáá wófé dzowó o. TrǓ ḑeká kòé nɔa trǓsi sí. Dzo geḑee nɔa dzóť ḑeká sí. Dzóť mèsúbáá éfé dzoá ḑéké o. Dzóťwó bua wófé dzowó abé ńúsé tǔxéá ḑé sí nyé súbólá ná wó lá èné.

Dzóť ḑea gbe ná éfé dzo siwó le ési lá abé éfé ásráfò èné. Dzo si dzóť kpó bé mégale dǔ wǎm ná yè nyúíé ó lá, étsónê fúá gbě. Dzóťá ḑéwó tsáá wófé dzo daa gbě le dɔnɔwó ńjútí. Né dzóťá ḑé da dɔ ná dɔnɔá ḑé woháyá lá, dzóť má xɔa ńkó, éyè dɔnɔ búbűwó yia égbó ḑaxɔa atíkè. Tó gbèdàdà me dzóťá ḑéwó zua kèsinòťwó.

Trósi kóé nyé amési súbóá éfé tró tegbee. Gaké né àméá dé le dɔ lém éyè wǒyi trósiá dé gbó lá, trósi lá wɔnɛ wǒzua tró lá súbólá le yéyíyi máwó me ko. Né dɔnɔ lá fé lāmé sɛ lá éxéá ádzɔ náá tró lá. Tsó gbe má gbè lá, dɔnɔ lá méganyé tró mà súbólá o.

Tró nyé gbɔgbɔ vó si vá nɔa àmè gbó. Gaké dzotóé yi ɔaxɔa dzo dàná dé éǫókui gbó abé éfé kpédénútó èné.

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 own.

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 which will (certainly or most probably) take place in the future.

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

AORIST		FUTURE	
ɖu nú	'eat/ate'	áɖu nú	'will/shall eat'
dzi ha	'sing/sang'	ádzi ha	'will/shall sing'
yi	'go/went'	áyi	'will/shall go'

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:

me-	+ á	→	mává	'I shall come'
e-	+ á	→	ává	'you will come'
é-	+ á	→	âvá	'he/she/it will come'
mí-	+ á	→	míává	'we shall come'
mi-	+ á	→	míavá	'you will come'
wó-	+ á	→	wóává	'they will come'

Note:

- First Person Singular: *me + á → mǎ.*
- Second Person Singular: *e + á → á.*
- Third Person Singular: *é + á → â.*

- 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 *mi*- form that is used with the Future Tense): *mi + á → míá*.
- Third Person Plural: *wó + á → wóá*.

The Future Tense is also used in Conditional sentences: Study the following sentences:

Né mànyé wò lá, màflee.	'If I were you I would buy it.'
Né àdù wó kátá lá àdí fo.	'If you ate all you would be satisfied.'
Né màkpóè lá màwui.	'If I saw it I would kill it.'

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

AFFIRMATIVE FUTURE		NEGATIVE FUTURE	
Ŋútsù lá	'The man will	Ŋútsù lá màdzó o.	'The man will
àdzó.	leave.'		not leave.'
Kófí àdù fufu.	'Kofi will eat	Kófí màdù fufu o.	'Kofi will not eat
	fufu.'		fufu.'

When the Negative Future takes a Personal pronoun as Subject, changes similar to those listed above occur:

nyemàyi o	'I shall not go'
madzó o	'you (sg.) will not leave'
mâvâ o	'he/she/it will not come'
míáyí o / mímáyi o	'we shall not go'
miadzó o / mimàdzó o	'you (pl.) will not leave'
womàvâ o	'they will not come'

In order to express the Progressive Aspect in the Future Tense, the auxiliary verb *nɔ* is put into the Future:

<u>Miàno</u> éḍùṁ háfí máyá.	'You (pl.) will be eating it before I come.'
<u>Máno</u> yiyim̃.	'I shall be taking the lead.'
<u>Wóano</u> ha dziṁ háfí núfíálá lá nává.	'They will be singing before the teacher comes.'

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

STANDARD EVE	GẔ (ANEXO)	
Wóáyí etsɔ.	Wóláyí etsɔ.	'They will go tomorrow.'
Míáwɔ ɖɔ nê.	Míláwɔ ɖɔ nê.	'We shall work for him.'
Àxɔ ga lá.	Éláxɔ ga lá.	'He/she/it will receive the money.'

Vocabulary

viṇútsùvĩ	son
ko álógbónúí	to smile
xɔ fe	old (in years)/age
ke nù	to open ones mouth/to utter
da gbě le (ámè ṇú)	to cure/heal someone
dze agbagbá le (ámè) ṇú	to try about someone
f̃ṣ fu	to be pregnant
vĩdẓĩ	baby
xɔ ɖɔlélé	to fall sick, to become ill, to be infected with disease
kó gbe dẓĩ	to speak up/louder, to raise ones voice
síá	all, without exception
tà le éḍùṁ/ évém̃	s/he is having a headache ("head is biting him/her")
nɔ agbe didĩ	to live long

le míá dome	among us
kokooko	by all means
dǔ	drag net
he dǔ	to draw a net
Tógó fé dugá	the capital of Togo
dzé moó	to start on a journey
dze (ámè) gbó	to put up with or lodge someone
sěé	a little while
di vévié	to wish/yearn for strongly
kpó (nú) dǔ	to gaze blankly at (something)
sùkùdèdè	attendance at school
lámè gblé	to be indisposed/sick
lāme sē	to be/become healthy/well
bóbòè	easily, softly
ńútété	one's best/within ones power
nyó ta	to be excellent
tsó dǔ le	to care about/for
émè ná (ame)	someone, to be interested
vévié	important
dzi vi	to bring forth
mává émè ákpó o	will never happen/come to pass
dome le éḍúm/évéń	s/he is having stomachache ("stomach is biting him/her")
gaṅkúí	spectacles
dó aḍaṅu ná (ame)	to advise (someone)
yrá (ame)	to bless (someone)
yayrá	blessing
asabu	cast net
da asabu	to throw/cast a net
kpó mó ná	to look forward to, to expect
mózòzò	journey, travel
dó	to arrive at
fùtà/ fùnú	beach, shore, sea coast
fú tsi	to swim
énùmáké	at once, immediately

yi kplé (ame)	to come with someone
ɖe lã	to fish

Exercise XVI-1: Read

VĨNYE, NÚKÀ NAVA ZU ?

Fofóá ɖé yó via ɲútsúví si xɔ fè wúíeve ɲdí kányaá ɖé, éyè wobíê be: “Vĩnye, né ètsi ɖé, dǝ kàé nadí bé yeavá wɔ?”

ɲútsúví lá bu tà mè sě, héko álógbónúí éyè wokpó fofóá dú abé aɖabafofò atǝ èné. Éké nú hégblo ná fofóá béná: “Fófónyè, né metsi héwú nyě sùkùdèdè nú lá, mǎdí vévié bé mǎzu dɔdalá.”

Fofóá gǎbíê bé: “Núkàtǎé nédí bé yeǎzu dɔdalá mǎ?”

Ɖeví lá ɖó éɲú nê gblo béná: “Médí bé mǎzu dɔdalá bé maté ɲú áda gbě le dɔɔwó ɲúti lè miáfé nútò siǎ me. Mǎtsa le duwó kplé kóféwó me, éyè mǎyi afé siǎ afé me. Mǎkpó ɖéviwó kplé àmetsitsiwó, éyè mǎdó wó ákpó. Mǎná atíkè ɖeví siwó le dɔ lém. Né ɖevíá ɖé fè lǎmè gblé ɲútó lá, mǎɖó aɖaɲu ná édziláwó bé wóátsóé áyi dɔɔkódzǐ, afísi nyè kplé dɔdalá búbuwó miádze agbagbá lè éɲú váséɖé ésime éfè lǎmè ásé. Mǎkpé ɖé nyónú siwó fǝ fú lá hǎ ɲúti bé wóáté ɲú ádzi ví bóbòè. Mǎwɔ nyě ɲútété ná vídzǐwó hǎ bé wómáɣaxɔ dɔlélé vovovo siwó vídzǐwó xòna gódóó le miáfé duwó kplé kóféwó me. Né maté ɲú áwò ésiǎ lá, ɖevíwó kplé vídzǐwó mǎgákú abé tsǎ èné o.”

Fofóá ɖò tò se nya siwó kátǎ viǎ gblo. Ékpó dzidzɔ ɲútó le ɖeví lá fè susúwó ɲúti. Gaké nú vévié ɖeká li si fofóá mèse o. Éyàtà wǝgblo ná ɖeví lá béná: “Vĩnye, núsiwó kátǎ nègblo lá nyó ta! Gaké mǝgblo núsi nǎwò ná mí àmetsitsi siwó âɔ dɔ lém o. Aló ɖě metsó ɖeké lè émé ná mí àmetsitsiwó oa?”

Énúmáké ɲútsúví lá kó gbe dzǐ gblo ná fofóá béná: “Fófó, nyeméwú nyě núfófò nú haɖé o. Àmetsitsiwó lè vévié nǎm ɲútó. Né nyemǎda gbě lè àmetsitsiwó ɲú ò ɖé, ékémá wo fófónyè ɖé? Ɖě mǎzi kpí áɔ kpówóm né wǝ lǎmè gblé máhǎ? Gbedé! Ésiǎ mǎvá émé ákpó o. Mǎda dɔ ná àmetsitsiwó hǎ. ɲútsu tsitsiwó kplé nyónú tsitsiwó siǎ lǎnyé nyě dɔɔwó. Mǎná atíkè wó né tà aló dɔme le wó véǎ. Mǎná atíkénónò kplé atíkéfófòè wó. Né àméá ɖé tsi, mégale nú kpóm nyúíé o lá, mǎná woǎfle gaɲkúí. Mǎɖó aɖaɲu ná àmetsitsiwó tsó wófè núdùdù kplé núnónò ɲúti. Mǎwɔ núsi maté ɲúí lá bé àmetsitsiwó fè lǎmè ásé bé wóáɔ agbe didǐ lè miǎ dome.”

Ési ɖeví lá gblɔ nú siáwó kátá vɔ lá, fofóá gblɔ nê bé: “Vĩnye, wǒ susúáwó nyó nǔtɔ.
Médí Máwú fé yayrá ná wò bé wǒ susú nyúi siáwó nává émè ná wo lóò!”

Deví lá ɖó éjú nê bé: “Yoo, fòfónye, mesee. Akpé ná wo.”

Exercise XVI-2: Translate into Eve

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 Eve. 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:

Wówu dzatá lá.	'They killed the lion.' / 'The lion was killed.'
Wótu xóà.	'They built the house.' / 'The house was built.'

Whether a sentence means 'they killed the lion' or 'the lion was killed' has to be inferred from the context. Study the following sentences:

- **Míékpó xò gǎá dẹ le dua títína. Wógblo ná mí bé wótui le fe 1300 lia me.**
'We saw a huge building in the center of the town. We were told it was built in the year 1300.'

Here, the pronoun *wó-* is clearly not referring to a specific Subject, meaning thus 'someone' or 'some persons'. Therefore the English translation must take the Passive form.

- **Ọ́útsu eveawó dzó le Agu yi Aglama. Wótu xò dẹ afímá, éyè wóde agble hǎ.**
'The two men left Agu for Aglama. They built there and (they) made a farm also.'

In this case, *wó-* clearly refers to *Ọ́útsu eveawó* and should therefore be translated as 'they'.

Vocabulary

dẹ (ame) dẹ xéxé	to out-door (someone)
yèsíàyi	every time, always
ṣu ke	day breaks
gbā xò	to break/pull down a house/building
lẹ̀	bridge
fiàfitó	thief, one who steals
ámékúkú	dead body, the dead, dead person

Exercise XVI-3: Read and translate into English

1. Le Eveawó dome né wódzi vi lá, wódẹ nẹ dẹ xéxé le ṣkeke ènyíá gbe.
2. Wó nùsi wógblo ná wo yèsíàyi.

3. Ési míétró tsó Pékí vá afé lá, miékpó bé wótso atí lolò eve siwó le miáfé ágbleà me.
4. Wógbā fíáséá háfí ñu ke.
5. Wóméxé fè ná dǔwǎláá déké ɣlétí sià me haqé o.
6. Wófle asitsálá mà fé ádzɔnúáwó xóxóá?
7. Wódé fiafitááwó gaxɔ me fe ewó.
8. Wówu da lá háfí nyónúáwó gé dè xò lá me.
9. Adelá lá kpó àmékúkúá dè le aveá me. Wótso tá le énú.
10. Wódzi nyónúví sià le Luándá, Angólà fé dugá me.

Exercise XVI-4: Translate into Eve

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.
10. Were they called?

LESSON XVII

1. The Reflexive pronouns

The Reflexive pronoun is formed in Ewe with *dokui* 'self', added to the Possessive pronoun.

The Reflexive Pronouns are:

FIRST PERSON SINGULAR	dokúínye	' <u>my</u> self'
SECOND PERSON SINGULAR	dokúíwo	' <u>you</u> self'
THIRD PERSON SINGULAR	édokui	' <u>him</u> -/ <u>her</u> -/ <u>it</u> self'
FIRST PERSON PLURAL	míá dokúíó	' <u>our</u> selves'
SECOND PERSON PLURAL	mia dokúíwó	' <u>you</u> rselves'
THIRD PERSON PLURAL	wó dokúíwó	' <u>the</u> mselfs'

Note that with the Plural forms the Possessive pronoun precedes *dokui* and is separated from it. In the First and Second Persons Singular, the Possessive pronoun is suffixed to *dokui* while in the Third Person Singular it is prefixed to it.

The Reflexive pronouns can be emphasized by adding the Absolute form of the Personal pronoun modified by *núts* 'very' to either *dokui* (*dokúíwó* in the Plural forms) or – for extra emphasis – to the Reflexive pronouns shown above. Study the following examples:

nye núts dokui	'I myself'
nye núts dokúínye	'I myself (more emphasized)'
wo núts dokui	'you yourself'
wo núts dokúíwo	'you yourself (more emphasized)'

éyà ñútó ðókùí	'he himself/she herself/it itself'
éyà ñútó éðókùí	'he himself/she herself/it itself (more emphasized)'
Miá ñútó ðókùiwó	'we ourselves'
Miá ñútó miá ðókùiwó	'we ourselves (more emphasized)'
Mià ñútó ðókùiwó	'you yourselves'
Mià ñútó mià ðókùiwó	'you yourselves (more emphasized)'
Wóáwó ñútó ðókùiwó	'they themselves'
Wóáwó ñútó wó ðókùiwó	'they themselves (more emphasized)'

Vocabulary

dzu (ame)	to abuse (someone)
fo (ame)	to beat/strike (someone)
nénémáké	in like manner/in the same way
sò pé	just as, just equal to
ðǒ ñkú (nú) dzi	to remember (something)
ðusí	(the same as <i>núðusí</i>)
fúwòwò àmèðókùí	worrying oneself
tsó dé (àmè) ñú	to rise up against (someone), to revolt against (someone)
vevé	pain
se vevé	to feel pain
vevésèsè	pain (v.n.)
lé	to catch, hold
lé nòvísí	to hold hands of brotherhood, to co-operate
àmèðókùíwùwù	killing oneself/suicide
tsrǒ	to eliminate, destroy
mli	to roll (over)
atíkpo/atíbólí	log
má (nú)	to share/divide (something)
kútú/ àṅùtí	orange
màmáyóví	grandchild

wɔ (nú) véví (ame)	to do (something) to (someone), to harm (someone)
he tó ná (ame)	to punish (someone)
fe atś sɔŋ	five good/long years
xló nú (ame)	to advise (someone)
núxlǎmènyà	word of advice

Exercise XVII-1: Read

MÀMÁNYE XLǎ NÚ MÍ ÉFÉ MÀMÀYǎVÍWÓ

Etsɔ màmányè yɔ nyè kplé nòvínýewó yi éfé áfé mé. Míénò ànyí dè atí si le aféá títíná lá té. Égblò ná mí bé ményé dè yèyɔ mí bé míává dɔ nú o, ké boŋ dè yèbé yeàxlǎ nú mí. Éfò nú ná mí gblò béná:

“Né mèdzù mí lá, dɔkùinyéé medzu. Né méná dɔ wu mí lá nyè ñútɔ dókuié méná dɔ wu. Né mǎfò mià dómètɔá dè lá, nyè ñútɔ dókuié mefo. Élabéna vǎnyewóé miènyé. Nyè ñútɔ fé vué miènyé. Miáfé vevésèsè nyè nyè vevésèsè, éyè miáfé dzidzɔ nyè nyè dzidzɔ.

Nènémáké, né miewɔ fùm lá mià ñútɔ dókuiwóé miewɔ fu. Né miégblé ñkónyè lá, mià ñútɔ mià dókuiwó ñkóé miégblé. Éso pé abé álési fófóá dè aló dadáá dè nánɔ viawó gblém. Ményé dèviáwó gblém wole o, ké boŋ éyà ñútɔ dókui gblém wole. Éyàtá né fófóá dè le viawó gblém lá éyà ñútɔ édókui ko gblém wole. Nènémáké né miele mià nǎewó fóm, aló miele mià nǎewó dzum lá mià ñútɔ mià dókuiwó miele fofóm héle dzudzum hã.

Éyàtá milé nòvísí. Mikpé dè ñúnye né nyè hã mákpé dè mià ñú. Mikpé dè mià nǎewó ñú. Né mièkpó nú lá, miná mià nǎewó. Midó ñkú Àmégá Uenya fé nya siáwó dzí béná:

‘Dusí klóá mia, éyè
Mià hã klóá dúsí.’

Amési wɔa fu éyà ñútɔ tɔwó lá méle nú nyám o. Fùwɔwɔ àmé dókui nyé àmé dókuiwùwù ko. Né dukɔá dè tsó dè édókui ñú lá, wóáwó ñútɔ wó dókuiwó wótsróná.”

Le míá màmá fé núxlǎmènyà nyúi siáwó sèsè mègbé lá, mètsí tre hédá akpé nê, élabéná nyéé nyè tsitsító le nòvínýeáwó dome.

Exercise XVII-2: Translate into Eve

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 Eve are formed by adding *nǝ́ǝwó* 'each other' to the Possessive pronoun:

FIRST PERSON PLURAL	míá nǝ́ǝwó	'(we) each other'
SECOND PERSON PLURAL	míá nǝ́ǝwó	'(you) each other'
THIRD PERSON PLURAL	wó nǝ́ǝwó	'(they) each other'

Example:

ŋútsúáwó wu wó nǝ́ǝwó. 'The men killed each other.'

Vocabulary

dze sí (ame)	to know/recognise (someone)
ṛdò sésé	hot noon/sun
wó kplé eve	the two of them, both
tòwòwó	yours, your people, relatives
tete	(and) then
kplá así kò/ná (ame)	to embrace (someone)
sùkùdèyì	school days/times
gàwú	moreover
klá	to part/separate
dzidzǝyiwó	times of joy
dó dze	to converse
énuénù	from time to time
títínàsùkù	middle school
tsó yè má yì	since that time
kokôgblé	cocoa farm
wo ame eveawó siá	all the two persons
má mó	to part (on the road)
Woé zò	you are welcome
Hede nyuie!	Farewell/Goodbye/Safe journey!
mótà	on the road
ṛdò ná wo	(good) day to you
wódó/wófó	they are well/fine
lǝ gbe	to exchange greetings
wó aví	to burst into tears
tsó (nú) ke ame	to forgive/excuse someone for (something)
fè ewó nyé ési	since ten years
fùkpéyiwó	times of suffering
sùkùhátí	school-mate
bó (nya) / gblò (nya)	to narrate
de sùkù	to attend school
sùkùdèdè	attendance at school, schooling
fíásémènlá	shopkeeper

de agble	to farm
yéyíyíá de	it is time, the time is up
fa dzidzǔví	to shed tears of joy

Exercise XVII-3: Read

S̀UK̀UHÁTÍ EVEAWÓ

Ŋutsu eveá ḍéwó do go wó n̄èwó lè mótà ŋdò séséá ḍé. Déká nyé àmè kókó éyè evelíá nyé àmè kp̄ui. Wódó gbe ná wó n̄èwó álé:

Kp̄uitò: Ŋdò ná wò lóò, Àmégã.

Kókótò: Ŋdò. Tsófétówó ḍê?

Kp̄uitò: Wódó.

Kókótò: Wò m̀ódzítówó hã?

Kp̄uitò: Wódó.

Kókótò: Sr̄ówó kplé ḍevíáwó ḍe?

Kp̄uitò: Wódó nyúíé.

Kókótò: Wòézò lóò!

Kp̄uitò: Yoo.

Kp̄uitò: Wò hã wò m̀ódzítówó ḍê.

Kókótò: Wódó.

Kp̄uitò: Sr̄ówó f́a?

Kókótò: È, éf́.

Kp̄uitò: Viwòwó ḍê?

Kókótò: Wódó.

Kp̄uitò: Wo hã wóé z̄.

Kókótò: Yoo.

Le gbeá lóló wò mègbé lá, ñútsu eveawó gátó nò wò nòwó kpóm dúú. Gaké òké mègàké nù o. Éwò ná wò dómétó òesíàdè abé òè wòdze sí nòvía éné. Le aḡabafofoá òéwó mègbé la, ñútsu kpùitò bíá Kòkòtò béná: “Àmègá, òè míédó go kpó le afiá òéa?”

Ñútsu kòkòtò vùvù tà gblò béná: “Éwò ná nyè hã nènémá, gaké nyémédó ñkú afisi tútútútú míédó go le o.”

Wò gákpó wò nòwó dúú. Tete kpùitò dó ɣlí gblò bé: “Ô! Mèdó ñkú édzi ázú. Ményé woé nyé Kwàmi Aguédze oa?”

Kòkòtò òé éñú gblò bé: “È, nyè tútútútúé!”

Gaké éyá mèdó ñkú kpùitò fé ñkó dzi’o. Mété ñú òé ñkú nánéké dzi o. Kpùitò gàyí édzi bíè bé: “Mèdó ñkú dzinyé kpó oa?”

Kwàmi Aguédze gáḡò éñú nè bé: “O, nyemété ñú òé ñkú wò ñkó aló míáfé godófé dzi o.”

“O, nyemété ñú òé ñkú wò ñkó lóó aló míáfé godófé dzi haḡé o. Gaké wò ñkúme fiá bé mèkpó wo kpó gódó le nyè òevímé lóó aló le nyè òekákpùime.”

Álé Kpùitò yi édzi gblò nè bé: “Ñkónyèé nyé Yawo Apású. Nyè kplé woé nò sùkù le Kpálíme. Mètsó Nyagbo Gagbefé le Kpándò nútòme.”

Tete Kwàmi Aguédze hã dó ɣlí gblò béná: “Ô, Yawo Apású! Tsóe kem. Mèdó ñkú dziwo ázú. Míéklá fè bláeve vò atú nyé ési. Gáwú lá nyémégale nú kpóm nyúíé o.”

Ñútsu eveawó kplá así kò ná wò nòwó, éyè wówó aví. Wófa dzidzɔví élabéná wónyé xóló nyúíwó le wófé sùkùdèyi. Ésià mègbé sùkùhátí eveawó má mó. éyè wódó hédè nyúíé ná wò nòwó.

Exercise XVII-4: Translate into Eve

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 too spoke. He said 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 he too was married and had two children – all boys.

Mr. Apasu and Mr. Aguedze embraced each other again. But the time was up 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 Eve Verbs. These are:

- a. Verbal nouns
- b. Noun Agents (usually 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'
vă	→	vavă	'(the) coming'
dzó	→	dzodzó	'(the) leaving'

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	→	tsilélé	'(the) bathing'

fo ame	→	áméfofò	'(the) beating'
de agble	→	agblededě	'(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.:

du nú	→	núqúlá	'eater'
le tsi	→	tsilélá	'bath-taker'
fo ame	→	áméfolá	'someone who beats people; rowdy'
de agble	→	agbledelá	'farmer'

c. Nouns denoting a place

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

With intransitive Verbs, *fé* - is suffixed to the Verbal noun, e.g.:

yi yi	→	yi yifé	'place of going'
vavá	→	vaváfé	'place of coming'
dzodzó	→	dzodzófé	'place of leaving'

Sometimes the Possession marker *fé* is suffixed to intransitive verbs in their simple form, i.e. without reduplicating it; e.g.:

kú	→	kúfé / kukúfé
dzo	→	dzofé / dzodzofé
dzõ	→	dzófé / dzodzófé

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	→	ámefófé	'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			
ta nú			
srɔ́ nú			
tu xɔ			
dó dzo			
xlě agbalě			
sí			
fé			
tró			

Vocabulary

gblé dé/ ... ɖi	to leave behind
le ésià tà	as a result, because of this
lãdžrálá	meat/fish seller/butcher
ɖi tsa	to take a walk/go on a journey/do sightseeing
tè dé (nú) ŋú	to be near, in the vicinity of
lãdžráfé	meat/fish shop
tòmélãdžráfé	fish shop
lãkó	a big piece of meat
tó	to stop
wó	to burst/explode/bark
ŋùklélé	greedy person
ŋùkéklé	greediness
klé ŋu	to be greedy
kpa nú	to carve something
tsifúfé	swimming pool
tsifúlá	swimmer
tsifúfú	swimming
be	to hide
dzo kpó	to jump
tó	to go/pass through/pound
kásíá	suddenly
núblánúí	pity/sadness
fi	theft
núfiáfíá	teaching
gedéméfé	entrance
núkpáfé	carver's workshop
lãdèdè	fishing
ɖe ví	profitable
dze àmé yóme	to follow someone

Exercise XVII-5: Read

AVŮ ņŮKLĚLÁ LÁ

Avuá dẹ nọ agbledeláá dẹ sí. Cbe dẹká agbledelá lá dẹ tsa yi duá dẹ me. Égblé avu lá dẹ éfẹ ágblekófẹ me. Égblé ņkeke ádẹ fẹ núdùdù dẹ ná avu lá, élabéná énnọ ná agbledelá lá bé woanno dua me ņkeke ádẹ sọŋ háfí ágbọ.

Gaké avu lá dẹ lá kplé núdùdù siwó kátá agbledelá lá gblé dẹ nê ná ņkeke ádẹá lá le ņkeke etō me ko. Álé dọ vá wùl ńútó le ņkeke ènèà gbe. Dọwuame lá nù sẹ ńútó le ņkeke atǎá gbe. Gaké agbledelá lá mégbọ haḡé o. Nánéké hǎ ménnọ aféá mè si avu lá áḡu gbe má gbe o.

Le ésià tà wofó kábá le ņkeke ádẹá fẹ ńdí kányá héyi asiá dẹ si tè dẹ agblea ńú lá me. Éyi lǎḡráláá dẹ fẹ lǎḡrafẹ, éyè wǒbe dẹ atí gǎá dẹ xà hénọ lǎḡrálá lá kpóm. Ési wokpó bé lǎḡrálá lá nọ nù fóm kplé ńútsuá dẹ lá, éfú du kábá, tsó lǎkó gǎá dẹ hésí. Lǎḡrálá lá fú du dze éyòme, gaké avu lá dzó le égbó.

Avua dọ tà agblekófẹá. Lẹ móta lá évá dọ lěá dẹ dzí. Tòsísí glòbòá dẹ tó lěá té. Avu lá tó dẹ lě lá dzí víé.

Kásíá, ékpó éḡókùl le tsi lá me hésúsú bé avu búbuá dẹ kpóm yele. Ékpó lǎkó gǎá dẹ le avu si wokpó lá nù, éyè wodí bé yeáxo éyà hǎ gódó. Álé wǒke nù héwó sésíé. Énnúmaké éfẹ lǎkó lá gé le énnú dẹ tò lá me, éyè tòsísí lá tsóé dzóé. AvŮ ņŮklĚlÁ lá bú lǎ si wǒfi lá hǎ.

Étró vá agblekófẹ lá kplé núblanúi gǎá dẹ. Méfi fi kpó o, gaké dọwuamě wọe wozu fifilá. Ési agbledelá lá gbò vá se nùsi éfẹ ávú lá wò lá éhe tó nê. Tsó yè má yi avu lá mégafi àmèá dẹké fẹ lá kpó o.

Exercise XVII-6: Translate into Eve

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

EUE – ENGLISH

(Figures in brackets indicate Lessons in which the particular word is used for the first time.)

A.

abatí	(1)	bed
abé ... èné	(12)	as, just as
abé álési ... èné	(11)	as how, just as
ablegó	(1)	chair
Ablotsí	(3)	Europe
ablǎ	(6)	street
ablǒde	(11)	freedom
abóló	(3)	bread
abó	(6)	arm (also as measure for yard or metre)
abótà	(5)	shoulder
Abrá	(5)	name for a female born on Tuesday
àdé	(3)	six
adelá	(4)	hunter
adidó	(1)	baobab, a type of tree found in the savanah lands of Africa
àdré	(3)	seven
adzɔ		fee for services, duty on goods
adzɔnú	(6)	goods, wares
aɖabafofǒ	(10)	second (of a minute), twinkle of an eye
aɖáka	(10)	box
aɖubá		pawpaw
aɖubátí	(9)	pawpaw tree
afǎ	(14)	half
afɔ	(9)	foot, leg
afɔkpà	(9)	shoe, sandal
afɔwùì	(11)	socks, hose
afé	(3)	home, home town, homeland
afĩ	(4)	here
afíkà	(4)	where
afímá	(4)	there
Afúá	(12)	name for a female born on Friday

Afénɔ	(5)	Mrs., Lady
Afétɔ	(5)	Mr., Gentleman, Lord, Master, Sir
agbă	(1)	plate
agba	(11)	load
agbagbádzédzè	(13)	endeavour, achievement
agbalē	(1)	book, paper, letter
agbalēxēxlē	(17)	reader, reading (v.n.)
agbalēxlēfé	(17)	library, place where one can read
agbalēxlēlá	(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
agbenɔnɔ	(11)	one's mode or life, the way one lives
agble	(1)	farm
agblededě	(12)	farming
agbledefé	(17)	a place where one can farm
agbledelá	(9)	farmer
agblekotoku	(12)	a farmers bag/sack
agblemenú	(9)	crop, farm product
agblemenuku	(12)	farm product (especially that which is harvested)
agblemó	(10)	a path leading to the farm
agblenú	(10)	hoe
agblexɔ	(11)	a farm hut/house
Agbodrafɔ	(12)	name of a town in Togoland
Agɔkólí	(10)	the name of the last known Eve King (whose cruel rule led to the migration of the Eve people from Țotsie
Agu	(7)	name of an Eve town in Togo
aha	(6)	any alcoholic drink
ahom	(12)	storm at sea or on land
ahuhǎé	(9)	mirror
akàqí	(14)	lamp
Akébu	(17)	the name of a small non-Eve speaking tribe in Northern Togoland; also the name of their main town

aklò	(9)	spear
Akòsòmbó	(13)	name of the Volta Dam site in Ghana
akòdú	(1)	banana
akóntà	(8)	mathematics, calculation; to reckon
Akósúá	(3)	name for a female born on Sunday (See also Kɔsi)
akótà	(14)	chest (of the body)
akpà	(8)	fish (the smaller types)
ákpá	(2)	too
akpé	(13)	thousand
akpé	(8)	thanks
akplóvú	(13)	canoe
Ákúà	(8)	name for a female born on Wednesday
àlàfá	(13)	hundred
Álàványó	(10)	name of an Eve Division (<i>Dukɔ</i>) in Ghana
álé	(11)	sheep
álé	(13)	so, and so
áléké	(2)	how
álékpó/álékpó	(14)	sheep pen
ali	(14)	waist
Ámà	(12)	name for a female born on Saturday
ame	(1)	person
àmébalá	(11)	a cheat, one who cheats
àmédzró		stranger
àmédzródzéfé	(6)	hotel, motel, a place of lodging
àmédókúiwúwú	(17)	suicide, killing of oneself
àméfòfé	(17)	the scene of being beaten, where one is beaten or flogged
àméfòfò	(17)	beating (of a person)
àméfólá	(17)	one who beats someone (a beater)
àmehá	(6)	crowd
àmekà	(4)	who
àmékpékpé	(15)	an invitee
àmékúkú	(16)	dead body, a dead person
amési	(15)	who, whom

amési fé	(15) whose
ámésíáme	(11) everybody, every person, every one
ámétsitsi	(15) an elder, an old person
ámewùdzò	(15) a juju which take peoples' lives, i.e. kills
àmèyibò	(15) black man, a black person, the black race
Amu	Eve name for the river Volta in Ghana
Àmùtá	(13) the Volta Lake
Ànàgó	(12) Eve name for Yoruba
Ànàgónyígbá	(12) Yorubaland
Ànéxó	(12) a section of the Eve-speaking people
ànyíéhě	(10) north
ànyígbá	(5) earth, land, country
ànyíkpé	(10) brick
àṅgbá	(15) leaf
Àṅkú	(8) name for a male born on Wednesday
àṅútí	(17) orange (see also <i>kútú</i>)
asabu	(13) cast net
asi	(5) market
asi	(11) wife
así	(13) hand
asíékè	(3) nine
asigbe	(8) market day
asisi	(6) customer
asítsalá	(9) trader
asíwùí	(11) glove
asráfò	(15) soldier
atadidi/atawu	(11) a pair of trousers
atákpùí	(6) shorts (a pair of)
ati	(1) tree
atíglínyí	(3) elephant
atíkè	(14) medicine, drug
atíkèdzrafe	(14) pharmacy, drugstore
atíkèfòfòè/ atíkékóé	(14) pills, tablet, capsule
atíkèwófé	(15) hospital, dispensary, clinic

atíkewólá	(14)	doctor
atíkpalá	(10)	carpenter
atíkpo/atíbólí	(17)	log
atò	(13)	nest
atǒ	(3)	five
atsu	(11)	husband, male
avě	(4)	forest
avǒ	(1)	cloth, material, stuff
avũ	(7)	dog
àwùtéwùì	(11)	underwear, e.g. singlet
axlǒé	(9)	mongoose, see also <i>príkú</i>
àyi	(3)	bean, beans
azi	(3)	egg
azi	(3)	groundnuts, nuts
ázǒ	(2)	now

B.

ba ame	(11)	to cheat someone
bablá	(14)	bundle
bali	(10)	valley
be	(17)	to hide
béná	(11)	that, to say that
bi	(7)	to burn
bíá	(8)	to ask, to request, to demand
bíá gbe	(15)	to question someone
blá	(14)	to tie
blǎádé	(13)	sixty
blǎádré	(13)	seventy
blǎásiéké	(13)	ninety
blǎátǒ	(13)	fifty
blǎèné	(13)	forty
blǎényí	(13)	eighty
blǎètǒ	(13)	thirty
blaeve	(7)	twenty (in some areas <i>blááve</i>)

blema	(6)	ancient times, olden days
blî	(2)	corn, maize
blífbò	(8)	whole, the lot
Blũ		Eve name for Twi (a language spoken in Ghana)
Blũmé	(5)	Twi-speaking area
bǝ nya	(17)	to narrate, to tell
bɔbɔ	(1)	to be soft
bɔbɔɛ	(16)	soft, easily
Brǎḍá	(8)	Tuesday
bu	(11)	to reckon, to calculate
bú	(11)	to lose
bu akóntà	(8)	to work out a mathematical problem, to render account
bu tá me	(13)	to think
búbũ	(8)	other, another

D.

da	(5)	snake
dá akpé	(8)	to thank
da asabu	(16)	to cast a net
da dɔ	(15)	to heal, to cure
da gbě	(15)	to treat, to cure
da gbě le àmé nù	(16)	to cure someone
da tú	(4)	to shoot, fire a gun
dǎá	(12)	elder sister
dadá	(11)	mother
dadáá	(12)	his/her/its mother
dadanye/danye	(12)	my mother (compare with <i>nɔnye</i>)
dadáwo/dǎwo	(12)	your mother (compare with <i>nɔwo</i>)
Dayĩ	(12)	name of a tributary of the river Volta (Ghana)
de	(3)	ti have been to, to arrive
dé	(5)	native land, homeland
dě	(8)	palm
de agble	(17)	to farm

de sùkù	(17)	to attend school, to go to school
děhà	(8)	palm-wine
dekú	(14)	palm-nut
denyígbá	(11)	homeland, nativelyland
detí	(8)	palm-tree
dí	(6)	to want/wish to, to look for
dí vévié	(16)	to wish for strongly, to yearn for
didí	(1)	to be long
didí	(3)	long
didí	(15)	wish
dǒ	(9)	hole, a pit
dǒ àmè kpó	(14)	to examine/test someone
dó awu	(6)	to dress up, put on clothes
dó dzi dẹ ame ɲu	(15)	to trust (in) someone
dó dzo	(17)	to set a fire, to kindle a fire
dǒ gbe dǎ	(14)	to pray
dó gbe na ame	(8)	to greet someone
dó ɣli	(5)	to shout
dó gǒ	(14)	to go out
dó go	(8)	to meet
dó mó ame	(13)	to set one on an errand/a journey
dó ɲgbé	(15)	to promise
dó ɲusě ame	(13)	to encourage someone
dó sǒ	(11)	to ride a horse
dó vɔvǒ ná ame	(10)	to frighten someone
dome	(5)	between, among, amidst
dɔ	(7)	hunger
dǒ	(12)	work, job
dǒ alǒ	(6)	to sleep
dó ame	(8)	to send someone
dɔ dẹ	(10)	to send to
dɔ wu (ame)	(7)	to be hungry ("hunger kills someone")
dɔdalá	(14)	doctor, a healer
dɔdɔ	(11)	sending (v.n.)

dɔlɛ́lá	(15)	patient, sick person
dɔlɛ́lé	(15)	sickness, disease
dɔme	(14)	stomach
dɔme le ame d̥úm/évé́m	(16)	to have stomachache ("stomach is biting person")
dɔmenyótoó	(13)	kind person, one who is kind-hearted
dɔnɔ	(15)	sick person, patient
dɔ́wɔ́kpĺ̥	(14)	desk/table/bench on which one works
dɔ́wɔ́lá	(9)	worker
dɔ́wɔ́wɔ́	(13)	work, job, working (v. n.)
dɔ́wuamě	(7)	hunger
du	(4)	town, village
du tsi	(11)	to fetch water from a well, or from a river in a large receptacle, e.g. a pot
dufúfú	(13)	running
dukó	(10)	a nation, a people, the inhabitants of a city, town or village
dumeví	(11)	citizen
dumevínyényé	(11)	citizenship
Dzama	(5)	German
Dzamame	(5)	German-speaking area
Dzámáwó	(11)	the Germans
dzatá	(4)	lion
dze	(3)	salt
dze	(3)	to buy (used for buying of liquids)
dze agbagbá	(13)	to attempt, to try
dze agbagbá le àmé n̥ú	(16)	to try about or for someone
dze àmé dzí	(13)	to fall on someone, to appeal to
dze àmé gbó	(11)	to put up with someone, to lodge someone
dze àmé yòme	(17)	to follow someone
dze dɔ	(15)	to fall sick/ill
dze édzí ná (ame)	(13)	to succeed
dze klo	(15)	to kneel
dze mó	(16)	to set off on a journey
dze n̥e	(14)	to lie face up, to lie on one's back

dze sí ame	(8)	to know/recognise someone
dze xólō (ame)	(9)	to befriend (someone)
dzí	(4)	on; surface; to take side
dzi ^í	(9)	red, reddish (attr.)
dzi ame	(12)	to bring forth someone
dzi dḗ édzí	(13)	to increase, to multiply
dzi ha	(3)	to sing
dzi vī	(16)	to deliver a child
dzǐdzédzèkpókó	(15)	success
dzidzime	(6)	generation
dzidzǎ	(9)	joy, mirth
dzidzǎyi	(17)	days of joy
dzié	(9)	red, reddish (pred.)
dziéhě	(10)	south
dziǫ	(5)	heaven, space
dzikpókó	(13)	care, the care of, under one's responsibility
dziláwó	(13)	parents
dzime	(14)	upper part of the back of the body – opposite the chest
dzo	(7)	fire
dzo	(15)	juju
dzo	(6)	to fly
dzó	(3)	to leave, depart
dzo kpó	(17)	to jump
Dzǫḍá	(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
dzoṅkó	(15)	juju name
dzotó	(15)	juju owner, “juju man”, one who has juju
dzrá	(3)	to sell
dzra ḍo	(14)	to get ready, to get prepared
dzra nu ḍo	(10)	to keep something in safe custody, to repair
dzrálá	(11)	seller (see also <i>núdzrálá</i>)

dzu ame	(17)	to abuse/insult someone
dzudzǎ	(12)	rest
dzudzɔ	(12)	to rest

Ð.

-ɖa	(6)	and
ɖa nú	(3)	to cook something
ɖasefó	(10)	witness
ɖe àmè ɖe xéxé	(16)	to out-door someone
ɖe dǎ	(9)	to dig a hole/pit
ɖe dzo	(12)	to fetch fire
ɖe gbe ná ame	(13)	to command/order
ɖe lã	(16)	to fish
ɖe mó ná	(10)	to allow, permit
ɖe tòmélà	(16)	to fish
ɖe vǐ	(17)	to yield profit, to be profitable
ɖeɖi té (àmè) ɣú	(9)	to be tired
ɖeɖitéàmèɣú	(9)	tedium, tediousness, tiredness
ɖeká	(3)	one
ɖekákpui	(15)	youth, lad, young man
ɖéké ... o	(6)	no, none
ɖesíàɖě	(8)	every, each
ɖetugbuí	(15)	a lass, a young woman, a girl
ɖeví	(1)	child
ɖevíme	(12)	childhood
ɖevitɔ	(16)	the younger one
ɖevíwù	(11)	children's wear/dress
ɖi	(4)	to be cheap
ɖí fo	(9)	to eat to one's satisfaction
ɖi tsa	(17)	to go for a walk, to go on a trek/journey, to go sightseeing
ɖidifé	(15)	distant/far off place
ɖó	(16)	to arrive at
ɖó aɖaɣu ná ame	(16)	to advise someone

dó ame fia	(10)	to crown someone as king, to enstool one as chief
dó dze	(17)	to converse
dó nú ná ame	(11)	to request/order something from someone
dó nyà nù	(10)	to reply/answer
dõ ñkeke	(15)	to set a date/day
dõ ñkú nú dzí	(17)	to remember something
dó tà	(9)	to go towards, head towards
dô tò	(11)	to listen, to obey
dó vù	(6)	to travel by a vehicle as a passenger
dodó	(9)	order, arrangement
dome	(5)	underneath, under
dõ	(16)	drag net (for fishing)
dó azi	(14)	to lay egg
du	(9)	gun-powder
du fia	(12)	to reign
dú ye	(6)	to dance
du nú	(3)	to eat/bite something
dũfà		pill, capsule ,tablet
dusí/nuḍusi	(17)	right, righthand

E.

Ē	(1)	Yes
égbe	(5)	today
égběgbe	(12)	nowadays
ékémá	(12)	then
élabéná	(8)	because
ene	(3)	four
énúénù	(15)	often, from time to time
énúmáké	(16)	immediately, at once
ènyí	(3)	eight
Éṅlèsime	(5)	English-speaking area
ési	(11)	as, when
éslà tà	(15)	due to this, because of this
ètèfè médidì o	(13)	not long after, soon

etõ	(3)	three
etõlíá	(12)	third, the third
etsɔ	(6)	yesterday, tomorrow
eve	(3)	two
Eveawo	(11)	the Eve people
Evedukó	(12)	the Eve nation
Evegbě	(11)	the Eve language, Eve
evelíá	(12)	second, the second (in counting)
Eveme	(5)	Eve-speaking area
Evenyígbá	(15)	Eveland, the land of the Eve people
èwó	(3)	ten
éyàtà	(11)	therefore
éyè	(2)	and

F.

fá	(1)	to be cold/cool
fa aví	(3)	to weep, to cry
fa avi vévíé	(15)	to weep/cry bitterly
fa dzidzɔví	(17)	to shed tears of joy
fáfá /fáfé	(3)	cold, cool (Adj. from <i>fá</i>)
fe	(10)	debt
fé	(6)	to play
fèdzígbalè	(10)	receipt
fefé	(17)	game, play
feféfé	(14)	play-ground
fefela	(17)	player, one who plays
fésré	(1)	window
fi (n.)	(17)	theft
fi fi	(17)	to steal, to pilfer
fia	(9)	king, chief, emperor
fíá	(11)	to burn
fíá nú	(3)	to teach something
fiàfi	(16)	thief
fiàfitó	(16)	thief (a professional or habitual)

fiàkúkú	(13)	crown
fiàsá	(10)	palace
fiásé	(6)	shop, store
fiáséménlálá	(10)	storekeeper, shopkeeper
Fídá	(12)	Friday
fiě	(4)	evening
fiě dó	(14)	evening falls, it is evening
fífíá	(8)	now, soon, at present, presently
fifílá	(17)	a thief, one who steals
fífílaa	(17)	right now, just now
fò	(12)	elder brother
fófó	(11)	father (see also tɔ́)
fɔ	(5)	to collect e.g. fruits, to discover/find
fɔ́	(6)	to get up from a lying position
fɔ́ fú	(16)	to be pregnant
fufu	(5)	a West African dish prepared from yam, cassava, plantain or cocoyam
fùkpéyiwó	(17)	hard times, times of suffering
fúú	(13)	a lot, in large quantities
fùwɔ́wɔ́ àmè dókùì	(17)	worrying oneself

F.

fe	(6)	year
fe at́ sɔ́j	(17)	for five good years, five long years
fè éwó nyé ési	(11)	since ten years
flàtsà	(9)	rough, coarse (attr.)
flatsaa	(9)	rough, coarse (pred.)
fle nú	(1)	to buy something (other than liquids)
-fo	(5)	surface
fo ame	(5)	to beat or strike someone
fo fú	(14)	to pack, put together, be together
fo nù	(13)	to speak/talk
fo vǔ	(10)	to drum, to beat a drum
fòè	(12)	younger sister

fome	(5)	family, stomach
fòméví	(8)	kind of, type of
fu	(4)	sea
fú du	(6)	to run
fu tsi	(16)	to swim
fútà/fúnù	(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
gaṅkúí	(16)	spectacles, eye glasses
gasó	(1)	bicycle
gatsí	(14)	spoon
gàwú la	(17)	more over
gaxò	(11)	prison, goal, jail
gazé	(11)	metal pot
gbã	(11)	to break
gbá	(13)	first, the first, firstly
gbadegbe	(8)	once upon a time, long, long ago
gbadzaa	(9)	flat (large surface)
gbadze	(9)	flat (small surface)
gbãtò	(12)	first
gbe	(10)	voice, day
gbe	(6)	day (see <i>égbe</i>)
gbé	(15)	to refuse
gbě	(7)	bush
gbě dāmá	(14)	green grass
gbe dẹká	(6)	one day, once upon a time
gbe má gbe	(14)	that day
gbědada	(15)	healing/curing (v.n.)

gbědádzò	(15)	healing/curing juju, a juju used for healing or curing
gbědálá	(15)	healer, one who cures
gbedé	(11)	never
gbedóxò	(7)	chapel, cathedral
gbegblé	(3)	spoiled/bad (adj. from <i>gblé</i>)
gběhà	(14)	swine, wild pig
gbesiágbe	(8)	every day
gblé	(1)	to spoil
gblé dẹ/ gblé ɖi	(11)	to leave behind
gblò	(10)	to say/narrate/tell
gbɔ	(13)	to breathe
gbɔ	(3)	to return/come back
gbó	(4)	near, by the side of; side
gbǎ	(11)	goat
gbɔgbɔ	(13)	breath, spirit, ghost
gbɔgbɔvǎ	(15)	evil/bad spirit
gé	(6)	to fall from a height
gé dẹ	(6)	to enter
gedee	(5)	many, much, a lot of
gedéméfé	(17)	entrance
gegédéme	(17)	entry, entering (v.n.)
gli	(1)	wall
globoo	(9)	large and very deep
glǎ	(3)	to be crooked
gǒ	(12)	gourd
gódóó	(8)	by all means, usually
golo	(12)	sack, bag, pocket
gomelǎ	(6)	tinned meat or fish
gǎglǎ	(3)	crooked (adj. from <i>glǎ</i>)
gɔme	(5)	under, underneath; to be under someone

Y.

yé	(1)	chalk, white clay
yè má yi	(12)	that time

yéá dḗwó yi	(13)	sometimes, at times
yédzéfé	(10)	east
yésíayi	(16)	every time, each time, always
yétódófé	(10)	west
yétró	(8)	afternoon
yéyíyi	(9)	time, period
yéyíyia de	(17)	it is time, the time is up
yí	(9)	white (attr.)
yíé	(9)	white (pred.)
ylétí	(6)	moon, month
ylétíví	(7)	star

H.

ha	(11)	pig
hã	(4)	also, too
haḑé ... o	(2)	not yet
háfí	(10)	before
hãho	(11)	communal, common to all
hãhodó	(11)	communal work, community work
hãménólá	(15)	member, membership
háyá	(14)	to recover/get well
hě	(9)	light brown, reddish brown
hé-	(5)	and
he (nú) vê	(13)	to result, to bring about (something)
he ḑḑ	(16)	to drag a net
he tó ná ame	(11)	to punish someone
hede nyuie	(17)	goodbye, farewell, safe journey
hě	(11)	knife
híá	(8)	to need; necessary

K.

ká ḑé (nú) dzí	(12)	to be sure, to be certain
kábá	(9)	quickly

káfú ame	(13)	to praise/congratulate someone
kàkà dẹ	(12)	to scatter/spread over
kake	(12)	a bit, a piece
kásíá	(17)	suddenly
kátá	(8)	all, whole
ké	(15)	but (short form of <i>gaké</i>)
ké	(15)	same
ké	(9)	sand
ké boṣ	(15)	but rather
ke dẹ nú ńú	(9)	to come upon, find by accident
ke ɖi	(10)	to doubt, to compete, to argue over something
ke nu	(14)	open the mouth, to utter/say something
keke	(1)	to be broad, wide
kéké	(3)	broad, wide
keme	(4)	that yonder
kemewó	(4)	those yonder
kéńkéń	(2)	completely, entirely, altogether
késinótó	(11)	rich/wealthy person
Kétà	(3)	name of an Ewe coastal town in Ghana
kétéke	(1)	train
klá	(17)	to separate, to part company
kluvi	(11)	male slave
ko	(10)	only
ko alogbɔnui	(16)	to smile
ko nú	(5)	to laugh
kòkló	(3)	fowl
koklozi	(3)	egg (of a hen)
kokôgblé	(17)	cocoa farm/plantation
kokooko	(16)	by all means, at all costs
kóń	(2)	really, indeed, extremely
kosi	(11)	female slave
kótókò	(13)	pocupine
kótókú	(12)	pocket, sack, bag
kɔ	(11)	to be neat, to be clean/without sin

kɔ	(12) neck
kó	(1) to be tall/high
kɔ aha dí	(15) to pour libation (an African custom)
kɔ dí/ kɔ dé	(15) to pour into/out
kó gbe dzĩ	(16) to speak out/up, to raise one's voice, to speak louder
kófé	(13) village, cottage, hamlet
Kófí	(12) name for a male born on Friday
kókó	(3) high, tall (adj. from kó)
Kòmla	(5) name for a male born on Tuesday
Kósí	(3) name for a male born on Sunday
kpa nú	(17) to carve
Kpálíme	(3) name of an Eve town in Togo
Kpándò	(3) name of an Eve town in Ghana
kpó	(5) to see/look
kpó	(7) before/once
kpó ... o	(7) never, never before
kpó àmè dǎ	(10) to visit someone
kpó àmè dzí	(13) to look after/ care for someone
kpó dzidzɔ	(12) to be happy
kpó dzídzédzè	(15) to succeed
kpó ga	(11) to be rich
kpó mó ná	(16) to expect, to look forward to
kpó nú dúú	(16) to gaze at, to look steadily in bewilderment
kpó nú dzí	(12) to look after/take care of something
kpó nú gã	(14) to look/gaze questionably
kpó núblánuí ná ame	(11) to have mercy/pity on someone
kpɔtɔ	(9) muddy (e.g. water)
kpé	(1) stone, rock
kpé	(5) to meet
kpé ame	(15) to invite someone, to meet someone (also incidently)
kpé dé àmè ɲú	(10) to help (someone)
kpé tà	(15) to meet
kpédénútɔ	(15) helper, assistant
Kpédzè	(12) name of an Eve town in Ghana

kpèkpè	(11)	heavy
kpekpeme	(11)	weight
kpétò	(13)	cave
kplá así kɔ	(17)	to embrace
kplé	(3)	and/with
kplefuu	(9)	misty, foggy, greyish
kplɔ	(6)	to lead/accompany
kplɔ̃	(1)	table
kplɔ nú	(14)	to sweep something
kplɔlá	(11)	leader
kpui	(1)	to be short/low; short/low
kpuifé	(15)	nearby place
Krachi	(13)	name of a town in Ghana
kránté	(10)	cutlass, machet
kú	(4)	to die; death
ku aha ná ame	(15)	to serve someone a drink
ku kɔ	(12)	to sling on the neck (e.g. bag)
ku tsi	(12)	to fetch water from a receptacle, e.g. pot
kú/ kúi	(14)	seed; tablet, pill
Kuɖa	(8)	Wednesday
kuku	(6)	hat
kúraá	(2)	rather, quite, fairly
kútsétsé	(9)	fruit
kútú	(17)	orange (see also <i>ajuti</i>)
kúvíá	(11)	laziness
kúvíátó	(11)	lazy person
Kwámi	(12)	name for a male born on Saturday
kwasiɖa sia kwasiɖa	(15)	every week, each week
<u>K</u> wasiɖa sia <u>K</u> wasiɖa		every Sunday, each Sunday
kwasiɖa/kɔsiɖa	(6)	week
Kwásiɖá/Kɔsíɖá	(6)	Sunday

L.

lã	(4)	animal, meat, flesh
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má mǒ	(17)	to part company
má nú	(17)	to share/divide
mámá	(12)	grandmother
mámáyóví	(17)	grandchild
mamlé	(8)	last/rest/residue
máwó	(4)	those
Máwú	(5)	God
Máwúgǎ	(15)	The Great God
me	(5)	in, inside
mé ... o	(1)	not
me légbà	(15)	to model/mould an idol
mégànyé	(15)	it is no longer, it is no more
mègbé	(5)	behind, rear, after; back (n.)
mi nú	(14)	to swallow (something)
mia	(11)	left
miábótà	(11)	left shoulder
mló	(6)	to lie, to lay
mló ànyí	(6)	to lie down, lie in bed
mlbétò	(12)	the last
mli	(17)	to roll (over)
mo	(10)	face (see also <i>ṣkume</i>)
mó	(1)	way, road, path
mǒ	(11)	prison, fortress, castle
móḡḡḡ	(10)	permission, permit
mókèkè	(14)	holiday
móli	(3)	rice
mótà	(17)	on the road/ way
mózzòzò	(16)	journey/travel/trek
mu	(3)	to fall (standing objects not in motion)

N.

ná	(5)	to give; for (prep.)
nákè	(1)	firewood
náné	(6)	something

nánéké	(6)	nothing
né	(15)	if, when
nénémáké	(17)	in the same way, in like manner
něnié	(10)	how many, how much
no nú	(3)	to drink
nogo	(9)	round (solid objects; attr.)
nogoo	(9)	round (solid objects; pred.)
nótsi	(5)	milk
nɔ	(11)	mother (see also <i>dadá</i>)
nɔ	(6)	Past form of <i>le</i> 'to be (somewhere)'; lived, stayed
nɔ (nu) tɛfé	(10)	to be present at, to witness something
nɔ agbe didĩ	(16)	to live long
nɔ ànyí	(9)	to be seated; existed; lived; was
nòdị	(11)	aunt (maternal)
nɔnɔme	(5)	form, shape, condition, character
nòvĩ	(12)	relative (brother, sister, cousin)
nòvĩnye	(12)	my relative/sister/brother/cousin
nòvĩwo	(12)	your relative/ sister/brother/cousin
nù	(13)	mouth, entrance, edge
nú	(8)	thing, matter
nú ɖeká	(10)	one thing, one and the same thing
núblànúí	(17)	pity, sadness
núɖálá	(8)	cook, one who cooks
núdódó	(11)	clothing
núɖuɖu	(17)	food, eating (v.n.)
núɖùfé	(6)	dining hall, restaurant
núfèflè	(17)	buying (v.n.)
núfíáfíá	(17)	teaching
núfíálá	(3)	teacher
núflélá	(17)	buyer, customer, one who buys
núfòfò	(13)	speaking/talk (v.n.)
núgbágbě	(13)	a living thing
núkà	(4)	what
núkàtá	(8)	why

núkpáfé	(17)	carver's/sculptor's workshop
núkpálá	(10)	carver
núkpókópó	(13)	seeing, sight
núkú	(12)	crop, seed, product of the farm
núnáná	(13)	gift
núnjlótl	(14)	pen, pencil
núnjóló	(14)	writing (v.n.)
núsésé	(13)	hearing (v.n.)
núsósró	(17)	learning, study (v.n.)
núsrófé	(17)	school, a place where one studies/learns
núsrólá	(17)	student, pupil, disciple, one who studies or learns
nútáfé	(17)	studio of an artist
nútálá	(17)	painter, artist, one who draws and paints
nútátá	(17)	painting, drawing; reptile
nútóme	(11)	region, district, area
nútsótsó	(13)	report, complaint
núwúwú	(9)	end
núxlámé		advice (see also <i>núxlóló</i>)
núxláményà	(17)	word of advice
núxlóló	(17)	advice (see also <i>núxlámé</i>)
nya	(7)	word, matter
nya nú	(3)	to wash something
nyă nú	(8)	to know something, to be wise
nyàtèfè	(8)	truth, fact
nyàtèfétòè	(13)	honestly, truly, truthfully
nyi	(5)	cow
nyikpó	(13)	cattle ranch
nyinótsi	(5)	cow-milk
nyó dōme	(13)	to be kind/generous
nyó ta	(16)	excellent, very good, splendid
nyó	(1)	to be good, beautiful, nice
nyónu	(3)	woman
nyónúví	(4)	girl
nyónúwù	(11)	dress, women's wear

nyré	(12) to sharpen (e.g. knife)
nyrɔ́ɛ	(12) uncle (maternal)
nyúí	(3) good/beautiful/nice
nyúíé	(2) well, nicely, rightly, correctly, beautifully

ŋ.

ŋdí	(4) morning
ŋdí kányá	(6) early morning
ŋdínúqùqù	(6) breakfast
ŋdò	(4) noon, midday, sun
ŋdò ná wo	(17) Good day to you
ŋdò sésé	(17) hot noon, hot sun
ŋdòvùvù	(12) sunshine
ŋé	(3) to break
ŋéŋé	(4) broken
ŋgɔ	(5) front, surface (of liquids)
ŋgɔgbé	(13) front, foreward, future
ŋkéké	(15) day (see also <i>gbe</i>)
ŋkékéá de	(15) the day comes, the time is up
ŋkó	(11) name
ŋkó ŋútó	(15) real name
ŋkú	(9) eye
ŋkúme	(5) face, surface (e.g. mirror, cloth), before
ŋlɔ agbalě	(9) to write a book/letter
ŋlɔ agble	(10) to weed/clear a farm
ŋlɔ nú	(5) to write something
ŋótí	(13) nose
ŋòtsié	(12) name of an ancient Eve settlement, also name of a town in Togo
ŋu ke	(16) day breaks, it is day
ŋú/ ŋútí	(5) surface e.g. of wall, tree trunk, body
ŋúfóké	(11) next day
ŋúkékélé	(17) greed, greediness
ŋúklélá	(17) greedy person

ṣúsé	(10)	power, might, authority
ṣútété	(16)	one's best, what is within one's power or ability
ṣútífáfá	(9)	peace
ṣútínýà	(12)	history, story
ṣútó	(2)	very
ṣútsu	(3)	man
ṣútsúví	(4)	boy
ṣútsúwù	(11)	men's wear/clothes

O.

O	(1)	No
Osófò	(9)	Pastor, Priest, Father (as in the Roman Catholic Church)
Òyó	(12)	the name of an ancient Ewe settlement – the sight is believed to be near the town of Oyo in Western Nigeria

P.

Pékí	(3)	name of an Ewe town in Ghana
pétéé	(2)	completely, entirely, altogether (see also <i>kéjékéj</i>)
príkú	(9)	mongoose (see also <i>axlǎ́é</i>)

S.

sábálá	(8)	onion
sámà	(10)	summons
sámá	(10)	to summon
sé	(1)	to recover/get well; to be strong/hard
se nú	(6)	to hear something
se vevé	(17)	to feel pain
séé	(16)	a little while
sésé	(3)	strong, hard (adj. from sé)
sí	(5)	to run away

sià	(4)	this
síá	(16)	all, without exception
siáwó	(4)	these
siká	(10)	gold
sikágbá/sikátsigbá	(10)	golden plate
síkli	(8)	sugar
sisí	(17)	escape, the act of running away
sisífé/sífé	(17)	sight of escape, a place where one can escape
sisílá	(17)	one who runs away, a runaway
sówùíé	(11)	umbrella
só	(7)	horse
sò pé	(17)	same as, just as, just equal to
sòè	(1)	to be little/small/few; little/small/few
sɔgbɔ	(1)	many, enough
srá (àmè) kpó	(10)	to pay (someone) a visit
srõ	(11)	spouse, wife/husband
srõ nú	(14)	to learn
srõnyónù	(11)	wife (see also <i>así</i>)
srõjútsù	(11)	husband (see also <i>atsú</i>)
súbó	(15)	to serve/worship
súbólá	(15)	servant, worshiper
súkû		school
súkûdédè	(16)	schooling, attendance at school
súkûdèyi	(17)	school days
súkûdélá		pupil, student, one who attends school
súkûhátí	(17)	schoolmate
súkûví	(3)	pupil, student
súkûxó	(8)	school building
susú	(8)	thought
súsú	(8)	to think

T.

tà	(13)	head, top of; above, over
tá	(9)	lake, pond, lagoon

tà le àmè dùm	(16)	to have a headache
tá nú	(7)	to draw something
táflo	(1)	board (for writing on in schools etc.)
tàkpéxò	(15)	meeting hall
tàkúví	(11)	handkerchief
Tamale	(13)	name of a town in the north of Ghana
tàmèbùbù	(13)	thinking, thought
tási	(11)	aunt (paternal)
te	(3)	yam
té	(4)	under, below, underneath
tédzí	(7)	donkey, ass
tefé	(10)	place, times (as in 2 times 2)
tegbee	(15)	always, forever
teglē	(9)	round (attr.)
teglēe	(9)	round (pred.)
tete	(17)	then, and then
títína	(5)	middle, centre
títínàsúkù	(17)	middle school
titri	(3)	thick (adj. from <i>tri</i>)
to	(3)	buffalo
tò	(5)	edge, bank of a river or lake
tó	(5)	mountain, ear; to pound, to go over/through/across
tó (àmè) dzí	(15)	through someone, per someone
tó ... ñú		to pass by
tógbó bé	(15)	though, although
tógbó bé ... hã		even though, although
tógbè	(9)	hill
Tógó fé dugá	(16)	Capital of Togo
tò	(5)	river, sea, lake, any large collection of water
tó	(11)	father (see also <i>fofo</i>)
tó (v.)	(17)	to stop, halt, stand still
tódi	(11)	uncle (paternal; younger brother of father)
tòdzívú	(4)	ship, boat
tofo	(5)	surface (of water)

tógbí	(10)	grandfather
tómélā	(8)	fish
tómélādzrálá	(17)	fish seller/ fish dealer
tòsísí	(12)	river
tòtró	(17)	turning, change
tòtrófé/trófé	(17)	point of return
tówówó	(17)	yours, your people/relatives
tòxè	(15)	special
tró	(6)	to turn, to change
tró	(15)	fetish
tró dé	(10)	to turn to/towards
tró gbó	(13)	to return, come back
tró mò dé	(10)	to face, to look towards
tró ñkúmè dé	(10)	to face, to look towards
tró vá	(6)	to turn and come (back) to
tró yi	(6)	to turn and go (back) to
trósi	(15)	fetish priest/priestess
trótó	(15)	fetish owner
tróxò	(15)	fetish hut/house
tré	(14)	calabash
tri	(1)	thick
tsa	(6)	to wander about, to go sightseeing
tsá	(8)	former days, days gone by, in the past
tsa ñkú	(9)	to look round
tsàḍivú	(13)	touring car
tsé	(12)	younger brother
tsi	(1)	water
tsi	(12)	to grow
tsí mègbé	(8)	to be late, to remain behind
tsí tre	(9)	to stand up
tsifúfé	(17)	swimming pool, place where one can swim
tsifúfú	(17)	swimming
tsifúlá	(17)	swimmer
tsikó wu ame	(7)	to be thirsty

tsikó/ tsikówuámé	(7)	thirst
tsiléfé	(14)	bath/bathroom
tsitsító	(13)	the older/elder one
tsiwù	(11)	rain coat
tso	(3)	to fell (a tree); to slaughter
tsó	(3)	to rise/stand up; to come from
tso àmé nù	(13)	to report someone
tsó dè àmé nù	(17)	to rise/revolt against someone
tso du	(12)	to found a town or village
tsó yè má yi	(17)	from that time, since then
tsó	(7)	to take, to carry
tsó (nú) dé así ... ná ame	(15)	to pledge (something), to entrust into someone's care
tsó ... ná	(14)	to give to
tsó dè lé émé ná ame	(16)	to care about/ care for/ to show interest in someone
tsó nú ke ame	(17)	to forgive/excuse someone
tsó nú vê	(10)	to bring something
tsó yi	(14)	to go with something, to take to
tsólá	(11)	carrier, one who carries
tsrǒ	(17)	to eliminate/destroy
tsyó akó anyî	(14)	to lie on the stomach
tsyǒé	(4)	to be pointed
tú	(4)	gun
tu	(3)	to close (e.g. a door)
tú agba	(11)	to untie a load
tu xǒ	(12)	to build a house
tume	(14)	back of the body
tútútú	(2)	exactly, definitely, surely

V.

vǎ	(3)	to come
vá dǒ	(9)	to come to, to reach, to arrive at
vásédé	(14)	up to, until, till
vavá	(17)	coming/arrival of
vevé	(17)	pain

vévé		sour, bitter
vevésèsè	(17)	feeling of pain
vévié	(13)	important
veviényényé	(13)	importance
vĩ	(12)	child, one's daughter or son
vĩdzĩ	(16)	baby
vié	(6)	little, small, few
vĩnye	(12)	my child
vinjútũví	(16)	son
víví	(12)	sweet, interesting
vĩwo	(12)	your child
vovoovo, vovoovowó	(8)	different kinds, sorts of, types of
vɔ	(7)	to be finished
vǔ	(17)	to be afraid
vǔ		sin; wrong
vɔvǔ	(9)	fear
vu	(9)	a fight with blows
vuwɔdzǔ	(15)	juju used for fighting ("fighting juju")

U.

uɔnu		trial, court case
uɔnudrǔfé	(10)	court, court room
uɔnudrǔlá	(10)	judge
uɔtrú	(1)	door
uě (nú) se	(13)	to smell (something), to scent
uěvé	(13)	smell, scent
uěvéèsè	(13)	smelling (v.n.)
uli	(10)	to struggle
vu	(15)	blood
vu	(3)	to open
uũ		drum
uũ	(6)	vehicle (as lorry, car, ship or plane)
uũfólá	(15)	drummer

W.

wó	(17)	to burst, to explode, to bark (e.g. dog)
wó avĩ	(17)	to burst into tears
wó dómétó deká	(8)	one of them
wó dókùiwó	(17)	they are well, they are fine (a form of greeting)
wó kátá	(3)	all, all of them
wó kplé eve	(17)	both, both of them
wódó	(17)	they are well/fine (a form of greeting)
wóé zɔ	(17)	you are welcome
wɔ	(5)	to do/make
wó	(3)	flour
wɔ atíkè ná àmè	(15)	to treat/cure someone
wɔ ava		to fight a war
wɔ dǔ	(5)	to work
wɔ fu ame	(10)	to maltreat someone
wɔ kúvía	(11)	to be lazy
wɔ nɔví	(9)	to live in brotherhood/harmony
wɔ nú dè (àmè) ɣú	(10)	to offend (someone)
wɔ (nú) véví (àmè)	(17)	to do (something) to (someone), to harm (someone)
wɔ vu	(9)	to fight with blows
wu	(4)	to kill
wú	(3)	to surpass
wú nú	(14)	to end/finish doing something
wúíade	(7)	sixteen
wúíadre	(7)	seventeen
wúíasiéké	(7)	nineteen
wúíatǔ	(7)	fifteen
wúídeké	(7)	eleven
wúíene	(7)	fourteen
wúíenyí	(7)	eighteen
wúíetǔ	(7)	thirteen
wúíeve	(7)	twelve
wùwù	(11)	killing (v.n.)

X.

xà	(5)	by the side of, near to
xáxá/xáxé	(1)	to be narrow; narrow
xé adzo	(15)	to pay a fee
xé fe	(10)	to pay a debt, to pay for services
xèví	(1)	bird
xéxé	(5)	outside, outdoors
xéxéme'	(15)	the world
xèxí	(11)	umbrella
xlõ nú ame	(17)	to advise someone
xlẽ agbalẽ	(7)	to read a book/letter
xlẽ nú	(7)	to count something
xóxó	(11)	old, former
xóxó	(3)	already
xoxooxo	(12)	long ago, long long ago
xo	(1)	house, building
xo (nú dzí) se	(8)	to believe (something)
xo	(3)	to receive
xo agbalẽ dè fè dzí	(10)	to take a receipt (on a debt)
xo asi	(4)	expensive, dear
xo da dí/ xo dí	(15)	to keep, to take and keep
xo dólélé	(16)	to fall sick/ill, to be infested, to become ill/ sick
xo dzo	(1)	to be hot
xo dzõ	(3)	hot (adj. from xo dzo)
xo fèdzígbalẽ	(10)	to take a receipt
xo fe	(16)	age; to be old (in years)
xo ná ame	(9)	to save someone
xo ñkó	(15)	to be famous/popular
xò ñusé	(10)	to empower (someone)
xola	(11)	saviour, receiver
xólõ	(9)	friend
xòñkó		famous, popular (attr.)
xose	(8)	belief
xòtùfè	(17)	building site

xòtùlá	(17) builder
xoxónù	(5) court yard

Y.

yà	(4) air, gas (in aeriform)
yaa	(9) tasteless (not sweet, not bitter)
yàme	atmosphere, weather
yáméuvú	(4) aeroplane
Yáwá	(11) name for a female born on Thursday
Yawo	(11) name for a male born on Thursday
Yáwòḡà	(11) Thursday
yayrá	(16) blessing
yèvú	(9) European, white person
yéyě	(12) new, fresh
yi	(3) to go
yí	(10) cutlass, matchet (see also <i>kránté</i>)
yi kplé ame	(16) to come with someone
yi nú dzí	(12) to continue (doing something)
yibò	(9) black (attr.)
yibɔɔ	(4) black (pred.)
iyi	(17) departure
yòò	(8) alright, O.K.
yó	(5) to call
yrá ame	(16) to bless someone
yrɔ	(15) to wither

Z.

zǎ	(4) night
zā dó	(9) night falls, night has fallen
zā́tífè/zā́titina	(6) midnight
zě	(1) pot
zĩ	(7) the largest type of antelope found in the savannah lands of West Africa

zi ɖoɖòé	(10)	to keep silent
zi etõ gbe ɖeká	(14)	three times a day, thrice daily
zi gbátò	(11)	first time, the first time
zi kpí	(10)	to refuse to speak
zikpuĩ	(1)	stool, seat
zɔ	(13)	to walk
zɔ mɔ́	(12)	to travel, to go on a journey
zɔ mɔ́ tó	(12)	to travel through, to pass through
zɔzɔ	(13)	walking (v.n.)
zrõ	(9)	to be smooth
zòzròè	(9)	smooth (pred.)
zu	(9)	to become

VOCABULARY

ENGLISH – EUE

A.

a, a certain	-á ... dé
a lot of	gedee
above	tà
abuse someone (to)	dzu ame
accompany (to)	kplɔ
across	tó
achievement	agbagbádzédzè
advice	aɖaɖuɖóɖó, núxòxlǎ́, núxlǎ́ámè
advise someone (to)	ɖó aɖaɖu ná ame, xlǎ́ nú ame
aeroplane	yámèvú
afraid (to be)	vǎ́
after	mègbé
afternoon	yètró
again	ga-
age	xɔ fe
agree (to)	lǎ́
air	yà
all of them	wó kátá
all	kátá, síá
allow something (to)	ɖe mó ná
already	xóxó
alright	yòò, ényó
also	hǎ
although	tógbó bé ... hǎ
altogether	kéńkéń, pétée
always	tegbee, yésíáyí, yéáwó kátá yí
amidst/among	dome
among	le ... dome
ancient times	blema, tsá
and	éyè, ɖa-, hé-, kplé
animal husbandry	lǎnyinyi
animal	lǎ
another	búbǔ

answer (to)	ḑó nyà ḡú
appeal to someone for help (to)	dze àmè dzí
area of	lɔfɔ
area	nútóme
argue over something (to)	ke ḑi tso nú ḡú
arm	abɔ̃
arrangement	ḑoḑó
arrival	vavá, ḑoḑó
arrive at (to)	vá ḑó
artist	nútálá, aḑaḡuwɔlá
as how	abé álési ... èné
as	abé ... èné, ési
ask (to)	bíá
ass	tédzì
assistant	kpéḑéḡútɔ̃
at all costs	kokooko, gódóó, gódó gódó gódó
at once	énúmáké
at present	fífíá
at times	yéá ḑéwó yi
atmosphere	yàme
attempt (to)	dze agbagbá
attend school (to)	de sùkû
attendance at school	sùkûdédè
aunt (maternal)	nòḑi
aunt (paternal)	tási
authority	ḡúsé

B.

baby	vĩdzĩ
back of the body	tume, megbé
bad spirit	gbɔgbɔvɔ̃
bad	gblé (v.), gbegblé (adj.)
bag	kótókú, golo
banana	akòḑú

bank (of a river or lake)	tò
baobab	adidó
bark (to)	wó
bath, bathroom	tsilèfé
bath (to), take a bath (to)	le tsi
bathing	tsilélé
beach	fùtá/fùnù
beans	àyi
beat (to)	fo
beat a drum (to)	fo vǔ
beat someone (to)	fo ame
beautiful	nyó (v.), nyúi, nyúié (adj.)
beautifully	nyúié
because	élabéná
because of this	ésià tà
become (to)	zu
become ill/sick (to)	xɔ dɔlélé
bed	abatí
before	háfí, ñkúme
behind	mègbé
belief	xɔse
believe something (to)	xɔ nú dzí se
below	té
between us	le míá dome
between	dome
bicycle	gasó
big	lolo (v.), lolò (adj.), gǎ (adj.)
bird	xèví
bit	kake
bitter	vévé
black	yibǒ (attr.), yibɔɔ (pred.)
blackman, black person	àmèyibò
bless someone (to)	yrá ame
blessing	yayrá

blood	vu
board	táflò
boat	tòdzívù
book	agbalē
both, both of them	wó kplé eve
box	ad́áka
boy	ṛútsùvì
bread	abólò
break (to)	gbã, ṛé
breakfast	ṛdínúḍúḍú
breath	gbɔgbɔ
breathe (to)	gbɔ
brick	ànyíkpe
bridge	lě
bring something to	tsó nú vê
bring about (something) (to)	he (nú) vê
bring forth (to)	dzi ame, dzi vř
broad	keke (v.), kèkè (adj.)
broken	ṛé, ṛéṛé
buffalo	to
build a house (to)	tu xɔ
builder	xòtùlá
building	xɔ
building site	xòtùfè
bundle	bablá
burn (to)	bi, bi dzo, fíá
burst (to)	wó
burst into tears (to)	wó avř
bush	gbě
but	gaké, ké
but rather	ké boṛ
butcher	lãtsólá
butcher's shop	lãdзра́fé
buy (to)	fle

buyer, customer, one who buys
by all means
by the side of

núflélé
kokooko, gódóó, gódó gódó
gbó, xá

C.

calabash
calculate (to)
calculation
call (to)
canoe
capsule
car
care about/for someone
care for someone (to)
carpenter
carrier
carry (to)
carve (to)
carver
carver's workshop
cassava
cast a net (to)
cast-net
castle
catch (to)
cathedral
cattle ranch
cave
centre
certain (to be)
chair
chalk
change
change (to)

tré
bu
akóntá
yó
akplóvú
atíkékóé, àmákóé, dǔfà, atíkèfòfòè
vǔ
tsó dǔ lé émé ná ame
kpó àmé dzí
atíkpálá
agbatsólá, nútsólá, tsólá
tsó
kpa nú
núkpálá
núkpáfé
agbeli
da asabu
asabu
mǔ
lé
gbedóxò gǎ
nyikpó
kpétò
títína
ká dé nú dzí
ablegó
yé
tòtró
tró

chapel	gbedóxò
character	nɔnɔme
cheap	ɖi
cheat	àmébalá
cheat someone (to)	ba ame
chest (of the body)	akótà
chief	fia
child	ɖeví, vǐ
childhood	ɖevíme
children's wear	ɖevíwù, ɖevíwó fé núdódó
circular	tegblē (used for hollow things, e.g. a pit; attr.), tegblēe (pred.)
citizen	dumeví
citizenship	dumevínyényé
clean (to be)	kɔ, dza
clear a farm (to)	ɲlɔ agble
clinic	atíkewòfé
close	tú (as in <i>tú vɔ</i>)
cloth	avǎ
clothes, men's wear	ɲútsùwù
clothing	núdódó
coarse	flátsà (attr.), flatsaa (pred.)
coast, beach	fùtà/fùnù
cocoa farm, cocoa plantation	kokôgblé
cold	fá (v.), fáfá, fáfé (adj.)
collect something (to)	fɔ nú
come (to)	vǎ
come back (to)	gbɔ, tró gbɔ
come from (to)	tsó
come to (to)	vá ɖó
come upon (to)	ke ɖé nú ɲú
come with someone (to)	yi kplé ame
command (to)	ɖe gbe
common to all	hǎho

communal/community work	hăhodó
compare with (to)	lɔ ame
compete (to)	ke ɖi
complaint	vevésesè nùtsòtsò
completely	kéńkéń, pétée
condition	nɔnɔme
congratulate someone (to)	káfú ame
continue something (to)	yi nú dzí
converse (to)	ɖó dze
cook	núɖálá
cook (to)	ɖa nú
cool	fá (v.), fáfá, fáfé (adj.)
co-operate (to)	lé nɔví sí, wɔ dʒ fofúí
corn	blí
correctly	nyúíé
cottage	kófé
country	ànyígbá
court, court room	ɔɔnudrɔ́fé
court case	ɔɔnu, kòdzó
court yard	xɔxónù
cow	nyi
cow-milk	nyinótsi
crooked	glɔ́ (v.), gɔ́glɔ́ (adj.)
crop	agblemenúkú, agblemenú, núkú
crowd	àmehá
crown	fiákúkú
crown (to)	ɖó ame fia, ɖó fia
cry (to)	fa aví
cry bitterly (to)	fa avi vévíé
cultivate (to)	de agble
cure someone (to)	wɔ atíkè ná ame, da dɔ ná ame, da gbě le àmé ɲú
curing (v.n.)	gbědada, dɔdadă, atíkewɔwɔ
curing juju	gbědádzò

customer	núflélá, asisi
cutlass	kránté, yí

D.

dance (to)	dú ye
day breaks, it is day	ɲu ke
day	ɲkéké, gbe
days gone by	tsá, ɲkéké siwó vá yi, gbeá dɛ gbe
days of joy	dzidzɔŋkekewo
dead	kúkú
dead body, dead person	ámékúkú
dear (to be)	xɔ asi
death	kú
debt	fe
definitely	tútúútú
deliver a child (to)	dzi vǐ
demand (to)	bíá, bíá bé
depart (to)	dzó
departure	dzodzó, yiyi
desk	dʒwɔkplɔ̃
destroy completely (to)	tsɔ̃
die (to)	kú
different kind	vovoovo
dig a hole/pit (to)	dɛ dʒ
dining hall	núɖùfé
direction of	lɔɔ
disciple	núsrɔ́lá
discover (to)	fɔ
disease	dɔlélé
dispensary	atíkewɔ́fé
distant place	dɪdɪfé
district	nútóme
divide (to)	má nú
do (to)	wɔ

doctor	atíkewólá, dɔ́dalá, gbědálá
dog	avũ
donkey	tédzì
door	vɔ́trú
doubt (to)	ke ɖì ame, ke ɖì tsó nú ɲú
down	ànyí
drag/draw a net (to)	he ɖǒ
drag-net	ɖǒ
draw something (to)	tá nú
dress up (to)	dó awu, ta avǒ
dress, women's wear	awu, nyónúwù
drink	núnòno
drink (to)	no
drink (alcoholic)	aha
drug	atíkè, ama
druggist's shop	atíkédzrafe
drum (to)	fo vǔ
drum	vǔ
drummer	vǔfólá
due to this (to be)	le ésià tà, ésià tà
duty (on goods)	adzo, ɖǔtè

E.

each	ɖesíáɖě
each time	ɣésíàyi
each week	kwásíɖá síá kwásíɖá, kòsíɖá síá kòsíɖá
ear	tó
early morning	ɲdí kányá
earth	ànyígbá
easily	bòbòè
east	ɣedzéfé
eat something (to)	ɖu nú
eat to one's satisfaction	ɖí fo
edge	tò, nú

edible thing	núḍùḍù
egg (of a hen)	kòklózi
egg	azi
eight	ényí
eighteen	wúíenyí
eighty	blǎenyí
elder	àmétsitsi
elder brother	fò
elder one	tsitsĩtò
elder sister	dǎá
elephant	atíglínyì
eleven	wúíḍeké
eliminate (to)	tsrǒ
embrace (to)	kplá así kɔ
emperor	fia
empower someone (to)	nǎ ḡúsé ame
encourage someone (to)	dǒ ḡúsé ame
end	nùwúwú
end (something) (to)	wũ (nú) nù
endeavour	agbagbádzédzè
endeavour (to)	dze agbagbá
English	Éṅlèsi
English-speaking area	Éṅlèsime
enough	sɔgbɔ
enstool someone (to)	dó ame fia, dó fia
enter (to)	gé dé
entering (v.n.), entry	gegédéme
entirely	kéṅkéṅ, pétée
entrance	mó nù, gedéméfé
entrust (to)	tsó dé así ná
escape	sisí
Europe	Ablotsí
European	yévú
even though	tógbó bé ... hã

evening	fiě
evening falls, it is evening	fiě dó
every	ḡesíáḡě
every day	gbesíágbe
every time, each time, always	ḡesíàḡi
every week, each week	kwásíḡá síá kwásíḡá, kòsíḡá síá kòsíḡá
everybody, everyone, every person	àmésíáme
evil spirit	gbɔgbɔvɔ́
Ewe, Ewe language	Eve, Evegbe
Ewe nation	Evedukó
Ewe people, Ewes	Eveawó
Ewe-speaking area	Eveme
Eweland	Evenyígbá
exactly	tútútútú
examine (to)	dǒ àmè kpó, dǒ nú kpó
excellent	nyó ta
exchange greetings (to)	lǎ gbe
excuse (to)	tsó nú ke
exist (to)	li (Present), nɔ ànyí (Past)
expect (to)	kpó mó ná
expensive	xɔ asi (v.)
explode (to)	wó
extremely	kóń
eye glasses	gańkúí
eye	ńkú

F.

face	ńkúme, mo
face (to)	tró mò ḡé, tró ńkúme ḡé
fact	nyátéfè
fairly	kúráá
fall sick/ill (to)	dze dɔ, xɔ dɔlélé
fall (to)	gé , mu, dze ànyí
family	fome

famous	xòŋkɔ́ (attr.)
far off place	d̥id̥ifé
farewell	hědè nyúíé
farm	agble
farm (to)	de agble
farm hut/house	agblexɔ́
farm path	agblemó
farm product	agblemenúkú
farmer	agbledelá
farmer's bag/sack	agblekotokú
farming	agblededě
fat	lolo, dé ami (v.)
father	fòfó, tɔ́
fear	vɔvɔ́
fee (for services)	adzɔ
feel pain (to)	se vevé
feeling of pain	vevésèsè
fell a tree (to)	tso atí
female slave	kosi
fetch a fire (to)	d̥e dzo
fetch water (for someone to drink) (to)	ku tsi
fetch water (from a well or river) (to)	du tsi
fetish	trɔ́
fetish hut/house	trɔ́xɔ́
fetish owner	trɔ́tɔ́
fetish priest/priestess	trɔ́si
few	sɔ́è (v., adj.), víé
fifteen	wúíatɔ́
fifty	blǎátɔ́
fight (with blows)	vu
fight (with blows) (to)	wɔ vu
fight a war (to)	wɔ ava
find (to)	fɔ
find accidentally (to)	ke d̥é nú ŋú

finish doing something	wú nù
finished (to be)	vɔ
fire	dzo
fireplace	dzodófé
firewood	nákè
first time	zi gbátò
first	gbá, gbātò
firstly	gbá, gbálá
fish	tòmélà, akpà (the smaller types)
fish (to)	ɖe tòmélà, ɖe lã
fish seller/dealer	tòmélàdzrálá
fish shop	tòmélàdzráfé
fisherman	làɖélá, tòmélàɖélá
fishing	làɖeɖe, tòmélàɖeɖe
five	atɔ́
fix a date/day (to)	ɖɔ̌ ŋkeke
flat (large surface)	gbadzaa
flat (small surface)	gbádzé
flesh	lã
flour	wó
fly (to)	dzo
foggy	kplefuu, litii
follow someone (to)	dze àmè yòme
food	núɖùɖù
foot	afɔ
for	ná
forest	avě
forever	tegbee
forgive (to)	tsó nú ke
form	nɔnɔme
former	xóxó
former days	tsá
fortress	mɔ́
forty	blǎéné

forward	ηγω, ηγωgbé
found a town/village (to)	tso du
four	ene
fourteen	wúíene
fowl	kòkló
freedom	ablɔɔe
fresh	yéyě
Friday	Fídá
friend	xólɔ
frighten someone (to)	dó vɔvɔ ná ame
from that time	tsó yè má yi
from time to time	énúénù
front	ηγω, ηγωgbé
fruit	kútsétsé
future	ηγω, ηγωgbé, yéyíyi si gbóna/ le vavá gé

G.

game	fefé
gaze at something (to)	kpó nú dúú
gaze at something questionably (to)	kpó nú gã
generation	dzidzime
generous (to be)	nyó dɔme
Gentleman	Afétó
German	Dzama
Germans (the)	Dzámawó/ Dzwámátówó
German-speaking area	Dzamame
get healthy after illness or sickness (to)	lámé sɛ́
get prepared (to)	dzra ɔo
get ready (to)	dzra ɔo, nɔ klàlo
get up from a lying position (to)	fó
get well (to)	háyá, gǎ, sɛ́
ghost	gbɔgbɔ
gift	núnáná
girl	nyónúvì, ɔetugbuí

give (to)	ná
give to (to)	tsó ... ná
gloves (a pair of)	asíwùì
go (to)	yi
go back to (to)	tró yi
go for a walk/on a trek/sightseeing (to)	dị tsa
go on a journey (to)	yi, mǒzǒzǒ, zǒ mǒ
go out (to)	do gǒ
go over/through/across (to)	tó
go sightseeing (to)	tsa, dị tsa
go through (to)	tó
go to school (to)	de sùkù
go towards (to)	dó tà
go with something (to)	tsó yĩ
goal, jail	gaxò
goat	gbǒ
God	Máwú
gold	siká
gold plate	sikágbá
golden plate	sikátsígbá
good	nyó (v.), nyúi, nyúié (adj.)
Good day	ṛdò (greeting)
Good day to you	ṛdò ná wo (greeting)
goodbye	hědè nyúié
goods	adzónúwó
gourd	gǒ
grandchild	tógbíyóví/ māmáyóví
grandfather	tógbí
grandmother	mámá
Great God	Máwúgá
greed, greediness	ṛúkékélé
greedy person	ṛúklélá
green grass	gbě dāmá
greet (to)	dó gbe ná (ame)

greyish
ground
groundnuts, nuts
grow (to)
gun
gun-powder

kplefuu
ànyígbá
azĩ
tsi
tú
ḍu

H.

half
halt
hamlet
handkerchief
happy (to be)
hard times
hard
harm (to)
hat
have mercy on someone (to)
have (to)
have/take a bath (to)
head towards (to)
head
heal (to)
healer
healing, curing
healing juju
hear (to)
hearing
heaven, space
heavy
hedgehog
help someone (to)
helper
here

afǎ
tó
kófě
tākúví
kpó dzidzǎ
fùkpéyiwó, yèyíyi séséwó
sé (v.), sésé (adj.)
wɔ núvéví ame
kúkú
kpó núblánúí ná ame
le ... así
le tsi
ḍó tà
tà
da ḍɔ, wɔ atíkè, da gbě la àmè nǔ
ḍḍalá, atíkèwólá, gbědalá
gbědada, atíkèwòwò, ḍḍadǎ
gbědàdzò, ḍḍadzò, atíkèwòdzò
se
núsèsè
dzifò
kpèkpè
kótókò
kpé ḍé àmè nǔ
kpéḍénútó
afĩ

hide (to)	be
high, tall	kó (v.), kókó (adj.)
hill	tógbè
history	ṛútínyà, dukóṛútínyà
hoe	agblenú
hold (to)	lě nú dẹ así
hold hands of brotherhood (to)	lé nòvísí
hole	dǒ
holiday	mókèkè
home	afé
homeland	denyígbá
homeland, home town	afé, dè
honestly	nyàtẹ́fẹ́tẹ
horse	só
hose	afòwùì
hospital	atíkewòfém, dọdáfẹ, dọnọkódzì
hot	xo dzo (v.), xo dzò (adj.)
hotel	àmédzródzẹ́fẹ́, dzejẹ́
house, building	xo
how	áléké
how many, how much	něnié
huge	gá
hundred	àláfá
hunger	dọ, dọwuamě
hungry	dọ wu ame
hunter	adelá
hurt (to)	wọ núvẹ́vì (ame)
husband	srǒ
husband	srǒṛútsù, atsù

I.

idol	légbà
if	né
ill (to be)	lé dọ

immediately	énúmáké
importance	vevíényényé
important	vévíé
in large quantities/numbers	fúú
in like manner	nénémáké
in order (to be)	le ɖoɖó me, le ɖoɖó nù
in someone's hands (to be)	lè àmè sí me
in the past	tsá lá
in the same way	nénémáké
in, inside	me
increase (to)	dzi ɖé édzí
indeed	kóń, ɣútó
indisposed (to be)	lāmè gblé
infested with disease (to be)	xɔ ɖɔlélé
inside/within the body	lāme
instead	kéboń, le ésià tẹ́fẹ
insult someone (to)	dzu ame
interesting	víví (e.g. <i>ɣútínyá víví</i> – interesting story)
invite someone (to)	kpé ame
invitee	àmèkpékpé

J.

jail	gaxó
job	dǎ
journey	móẏẏẏ
joy	dzidzǎ
judge	ʋɔnubrɔ́lá
juju	dzo
juju for fighting	vuwɔdzǎ
juju for healing/ curing	gbědàdzó
juju for inducing love	lɔlɔdzǎ
juju for killing others	àméwúdzó
juju name	dzoŋkó
juju owner/ juju-man	dzotó

jump (to)	dzo kpó
just as	abé álési ... éné, sò pé
just equal to	sò pé
just now	ffílaa

K.

keep in safe custody (to)	dzra nú dọ
keep silent (to)	zi ɖoɖóé
kill (to)	wu
killing	wuwu
illing of oneself	àmédókúiwúwú
kind (to be)	nyó dọme
kind of	fòmèví
kind person	dọmenyótoó
kindle a fire (to)	dó dzo
king	fia
kitchen	dzodófé
kneel (to)	dze klo
knife	hě
know (to)	nyă nú
know someone (to)	dze sí ame, nyá ame

L.

lad	ɖekákpui
Lady	Afénò
lagoon	tá
lake	tá (to)
lamp	akádí
land	ànyígbá
large	gá, lolo (v.)
large and deep	globoo
large piece of meat	lákó
lass	ɖetugbuí

last	mamlé, susóé
last (the)	mlòètò, susóètò
late (to be)	tsí mègbé
laugh (to)	ko nú
lay (to)	mló, tsómló
lay egg (to)	djò azi
laziness	kúvíá
lazy (to be)	wò kúvíá
lazy person	kúviátó
lead (to)	kplò
leader	kplólá
leaf	àṅgbà
learn (to)	sŕ̩ó nú
learning	núsósŕ̩ó
leave (to)	dzó
leave behind (to)	gblé d̩́é, gblé d̩̀i
left shoulder	miábótà
left	mia
leg	afò
letter	agbalē, lɔta
library	agbalèxĺ̩f̩́é
lie (to)	mló
lie face up, lie on the back (to)	dze ŋe
lie on the stomach (to)	tsyó akó ànyî
life	agbe
light	hē
like someone (to)	ĺ̩õ ame
lion	dzatá
listen (to)	d̩̀ô tó
little	ś̩òé (v., adj.), ví, víé
little while	ś̩éé
live (to)	li (Present), nò (Past)
live in brotherhood or in harmony	wò nòví
live long	nò agbe didĩ

live-stock keeper	lǎnyílá
live-stock keeping	lǎnyinyi
living/one's life	agbenɔnɔ
living thing	núgbágbě
load	agba
lodge someone (to)	dze (ámé) gbó
log	atíkpo, atíbólí
long ago, long long ago	xóxóoxó, gbaḍegbe, gbeaḍegbe
long	didi (v.), didi (adj.)
look (to)	kpó
look after (someone) (to)	kpó (ámé) dzí
look after something (to)	kpó nú dzí
look at something thoughtfully (to)	kpó nú dúú
look for, wish to (to)	dí
look forward to (to)	kpó mó ná
look round (to)	tša ñkú
look towards (to)	tró mò dé, tró ñkúmè dé
Lord	Afétó
lorry	agbatsóvú, vǔ, lori
lose (to)	bú
lot	blíbò, wó kátá, fúú
love	lóló
love someone (to)	lǎ ame
low	kpúi (v., adj.)

M.

maize	blí
make (to)	wɔ
male	atsu
male slave	klú, klúví
maltreat someone (to)	wɔ fu ame
man	ñútsu
many, enough	sɔ gbɔ
market	asi

market day	asigbe
matchet	krànté, yí
mathematics	akóntà
matter	nya, nú
meat	lǎ
meat dealer/seller	lǎdzrálá
meat shop, butcher's	lǎdzráfé
medicine	atíkè, ama
meet (to)	dó go, kpé tà
meet someone (on the way) (to)	kpé ame
meeting	tàkpékpé
meeting hall	tàkpéxò
member	hǎmènlá, hǎmètó, hǎbòbòmènlá, hǎbòbòmètó
membership	hǎmènnò, hǎbòbòmènnò, hǎmètónyényé
men's wear, men's clothings	ṣútsùwùwó, ṣútsùwó fé áwùwó, ṣútsùwó fé núdódówó
metal	ga
metal plate	gagbá
metal pot	gazé
midday	ṣdò
middle	títína
middle school	títínàsùkù
midnight	zātitina, zātífè
might	ṣúsé
milk	nótsi
mirror	ahuhóé
mirth	dzidzǒ
misty	kplefuu
model an idol (to)	me légbà
Monday	Dzòdǎ
money	ga
mongoose	príkú, axlǎé
month	ylétí

moon	ylétí
morning	ɲdí
mother	dadá/ nɔ
mould an idol (to)	me légbà
mountain	tó
mouth	nù
Mrs.	Afénò
much	gedee
muddy	kpótò (attr.), kpótɔɔ (pred.)
multiply (to)	dzi dɛ́ édzí

N.

name	ɲkó
narrate (to)	gblo, bǎ nya
narrow	xáxá, xáxé
nation	dukó
native land	dè, afé
nativeland	děnyígbá
near	gbó, xà
nearby place	kpuifé
neat	kɔ, dza
necessary	híá
neck	kɔ
need (to)	híá
nest	atò
never (before)	gbedé, kpó ... o
new	yéyě
next day	ɲúfókè
nice	nyó (v.), nyúi (attr. adj.), nyúié (pred. adj.)
nicely	nyúié
night	zǎ
night falls, night has fallen	zǎ dó
night is falling	zǎ le dodóm
nine	asíékè

nineteen	wúíasíéké
ninety	blăásíéké
no	O
none	ḑéké ... o
noon	ṛḑḑ
north	ànyíéhě
nose	ṛḑtí
not	mé ... o
not long after, soon	étéfé médidí o, tètí ko
not yet	haḑé ... o
nothing	nánéké ... o
now	ázṣ, fífíá
nowadays	égběgbe
nuts	azi

O.

O.K.	yòò, enyó
obey (to)	ḑô tó
observe (to)	lé ṛkú ḑé nú ṛú
offend someone (to)	da vo ḑé àmè ṛú, wḑ núvṣ ḑé' mè ṛú, dó dzikú ná ame
often	énúénù
old	xóxó, tsitsi
old (to be ... years old)	xḑ fe ...
old person	àmètsitsi
olden days	blema, tsá
on	dzí
on the road/way	mótà
once upon a time	gbăḑégbe
one	ḑeká
one and the same thing	nú ḑeká, núsi sḑ
one day, once upon a time	gbe ḑeká
one of them	wó dòmètó ḑeká
onion	sábálá

only	ko
open (to)	vu
orange	àṅútí, kútú
order	ḡoḡó
order (to)	ḡe gbe ná (ame), ḡó ná (ame)
other	búbũ
outdoor someone (to)	ḡe àmè ḡé xéxé
outside, outdoors	xéxé
over	tà

P.

pack (to)	fò fú
pain	vevé
painter (artist)	nútálá
painting	nútátá
palace	fiásá
palm	dě
palm nut	dekú
palm tree	detí
palm wine	děhà
pan	gagbá
paper	agbalě, pépa
parents	dziláwó
part company with (to)	klá tsó, klá ḡá tsó, má mó, má mó tsó
pass by (to)	tó ... ṅú
pass through (to)	zɔ mó tó, tó
pastor	Osófò, Máwúnúnólá
path	mó
patient	dólélá, dóléá, dɔnɔ
pawpaw	aḡubá
pawpaw tree	aḡubátí
pay a debt (to)	xé fe
pay a fee (to)	xé adzɔ
pay someone a visit (to)	srá àmè kpó, kpó àmè ḡá

peace	ḡúṡífáfá
pen, pencil	núṡlòṡí
people/inhabitants of a town/village	dukó
period	ṡèyíyí
permission, permit	móḡèḡè
permit (to)	ḡe mó ná
person	ame
pharmacy	atíkèḡzrafe
piece	káké
pig	ha
pilfer (to)	fi fi
pill	ḡǔfá, atíkèkóé, atíkèḡḡòè, àmàkóé
pit	dǒ
pity	núblànúí
place	tèfé
plane	yàmèvú
plate	agbǎ
play	fefé
play (to)	fé
player	fefela
play-ground	feféfé
pledge something (to)	tsó nú dé àwóbá, tsó nú dé así ná
pocket	kòtókú, golo
pocupine	kòtókó
point of return	tǒtrǒfé, trǒfé
point/place of escape	sífé, sisífé
pointed (to be)	tsyḡè
pond	tá, tǒgba
popular (to be)	xǒ ḡkó
popular	xǒḡkó (attr.)
porter	agbatsólá
pot	zě
pound (to)	tó
pour into/out (to)	kó ḡí/ kó ḡé

pour libation (to)	kɔ aha d̥í, tsó aha dó gbe d̥á
power	ɲúsé
praise (to)	káfú (ame)
pray (to)	dõ gbe d̥á
pregnant (to be)	fô fú
present (to be)	li
present at (to be)	nɔ nú tẹ́fẹ́
presently	fífíá
priest	Osófò, Ḿáwúnúnòlá
prison, goal, jail	m̊́, gaxò
product of the farm	núkú
profitable	d̥e v̊́
promise	ɲgbédódó
punish someone (to)	he tó ná (ame)
pupil	sùkùvì
pupil, one who attends school	sùkùdèlá
pupil, one who studies or learns	núsrólá
put on clothes (to)	dó awu, ta av̊́
put together (to)	fo fú
put up with someone (to)	dze (ame) gbó

Q.

question (to)	bia, bia gbe (ame)
quickly	kábá
quite	kúráá

R.

rain coat	tsiwu
raise one's voice (to)	kó gbe dzĩ
rather	kúráá
reach (to)	vá d̥ó
read a book/letter (to)	xlě agbalě
reader (book)	agbalěxéxlě

reader (person)	agbalěxlělá
really	kóń
rear	megbé
receipt	fědzígbalě
receive (to)	xo nú
receive power/authority (to)	xo ńu'sě
receiver	núxola
reckon (to)	bu, akóntà
recognise someone (to)	dze sí, nyá
recover (to)	háyá, gǎ, sě, lǎmè sě
red, reddish	dzǐ (attr.), dzǐ (pred.)
reddish brown	hě (v., adj.)
refuse (to)	gbé
refuse to speak (to)	zi kpí
region	nútóme
reign	du fia
relative (brother, sister, cousin)	nóví
remain behind (to)	tsí mègbé
remember (to)	dǒ ńkú nú dzǐ
render account (to)	bu akóntà, ná akóntà
repair (to)	dzra nú dǒ
reply (to)	dǒ nyà ńú
report someone (to)	tso àmè nù
report	nútsòtsò
reptile	nútátá
request	biabíá
request (to)	bíá
request someone (to)	dǒ nú ná (ame), bíá tsó, ame sí bé
residue, rest	mamlé, sùsǒé
rest	dzudzǒ
rest (to)	dzudzò
restaurant	núdufé
result (to)	he nú vê, mètsó nú
return (to)	gbò, tró

revolt against someone (to)	tsó dɛ̀ àmè ɲú
rice	móli
rich (to be)	kpó ga
rich person	késinòtɔ́
ride a horse (to)	dó só
right now	fífilaa
right, righthand	ɖusí, núɖusí
rightly	nyuie
rise up (to)	tsó, tsí tre
rise/revolt against someone (to)	tsó dɛ̀ àmè ɲú, dze agĺ̩ dɛ̀ àmè ɲú
river	tɔ, tòsísí
road	mó
rock	kpé
roll (over) (to)	mli, mli nú
rough	flátsà (attr.), flatsaa (pred.)
round (hollow objects)	tegblē (attr.), tegblē (pred.)
round (solid objects)	nogo (attr.), nogoo (pred.)
run (to)	fú du
run away (to)	sí
run-away	sisíla

S.

sack	kòtókú, golo
sadness	núblànúí
salt	dze
same	ké
sand	ké
sandal	afòkpà, tsáótsáo
save someone (to)	xɔ ná ame
saviour	xɔlá, ɖelá
say (to)	gblo
say something (to)	ke nú
scatter over (to)	kàkà dɛ̀, kà xlé
scent	věvé

scent (to)	se vëvë, vë nú se
school	núsrǒfé, sùkû
school building	sùkûxò
school days	sùkûdèyi
school mate	sùkûhátí
schooling	sùkûdédè
sculptor	núkpálá
sea	fu
seat	zikpuĩ
seated (to be)	no ànyí
second (of a minute)	aḍabafofö
see (to)	kpó
seed	núkú, kú, kúí
sell something (to)	dzrá nú
send someone (to)	dó ame
separate (to)	klá, klá ḍá, má, má ḍá
servant	súbólá
serve	súbó
serve a drink (to)	ku aha ná ame
set a date/day (to)	ḍö ḡkeke
set a fire (to)	dó dzo
set off on a journey (to)	dze mó
set/send one on a journey/errand (to)	dó mó ame
seven	àdré
seventeen	wúíàdré
seventy	blǎàdré
shape	nɔnɔme
share (to)	má nú
sharpen (to)	nyré
shed tears of joy (to)	fa dzidzɔví
sheep	álé
sheep pen	álékpó
ship	tòdzívù
shoe	afòkpà

shoot (to)	da tú
shop	fíásé
shopkeeper	fíáséménólá
shore	fùtá, fùnù
short	kpùì (v., adj.)
shorts (a pair of)	atákpùì
shoulder	abótà
shout (to)	dó yìlì
show interest in someone (to)	tsó dĕ lè émé ná ame
sick (to be)	lāmè gblĕ, lé dɔ lém, dze dɔ
sick person	dɔlélá, dɔnɔ, dɔléá
sickness, disease	dɔlélé
sight	núkpókópó
sin	vǎ, nuvǎ
since then	tsó yè má yì
sing (to)	dzi ha
six	ádé
sixteen	wúíade
sixty	blǎádé
slaughter (to)	tso
sleep (to)	dǎ alǎ
sling on the neck (to)	ku kɔ, tsó ku kɔ
slipper	aféméfókpa
small, few	sòé (v., adj.), ví, víé
smell	vevé
smell (to)	vě nú se
smelling	vevéésè
smile (to)	ko álógbónúí
smooth	zrǎ (v.), zǎzrǎé (pred. adj.)
snake	da
so	álé
socks	afòwùí
soft	bɔbɔ (v.), bóbòé (adj.)
soldier	asráfò

some	á ... dḗwó, dḗ, dḗwó
something	náné
sometimes	yéá dḗwó yi
son	viṇútsùvǐ
soon	fífíá, étḗfé médidí o, tètì ko
sour	vévé
south	dzíéhě
space	dzifô
speak out/up, speak louder (to)	kó gbe dzǐ
speak (to)	fo nú
spear	akplò
special	tòxè
spectacles	gaṅkúí
spirit	gbɔgbɔ
splendid	nyó ta
spoil (to)	gblé
spoiled	gbégblé
spoon	gatsí
spouse	srõ
spread over (to)	kàkà dḗ
stand still (to)	tó dǐ, tó te
stand up (to)	tsí tre, tsó
star	yìlétívǐ
stay (to)	nɔ (only in Past)
steal	fǐ fǐ
still	ga-
stomach	dɔme, fome
stone	kpé
stool	zikpuĩ
stop (to)	tó
store	fíásé
storekeeper	fíásémènòlá
storm	ahom
story	ṇútínýà, nyátótó

stranger	àmèdzró
street	ablǒ
strike (to)	fo
strong	sé, sésé
struggle (to)	uli
student	súkûví, núsrǒlá, sùkûdélá
studio (of an artist)	nútáfé
succeed (to)	kpó dzǐdzédzè, dze édzí ná ame
success	dzǐdzédzèkpókópó
suddenly	kásíá
sugar	síklí
suicide	àmèdókúiwùwù
summon (to)	sámá
summons	sámá
sun	ḡdǒ, ye
Sunday	Kwásídá, Kòsídá
sunshine	ḡdǒvùvù
sure (to be)	ká dè nú dzí
surely	tútútú
surface	ḡgɔ, ḡkúme, ḡú, ḡútí, -fo
surpass (to)	wú
swallow something (to)	mi nú
sweep something (to)	kplǒ nú
sweet	víví
swim (to)	fu tsi
swimmer	tsífúlá
swimming pool	tsífúfé
swimming	tsífúfú
swine	gběhá

T.

table	kplǒ
table (on which one works)	dǒwǒkplǒ
tablet	dǔfà, àmákóé, atíkèkóé, atíkèfòfòè

take (to)	tsó
take to (to)	tsó ... yì ná
take a bath (to)	le tsi
take a receipt (on a debt) (to)	xɔ agbalẽ dé fè dzí
take a receipt	xɔ fèdzígbalẽ
take a walk (to)	d̩i tsa
take care of something	kpó nú dzí
taking a bath	le tsi lèrn
talk	nùfófò
talk (to)	fo nú
tall	kó, kókó
tasteless	yaa
teach (someone) (to)	fíá nú (ame)
teacher	núfíálá
teaching	núfíáfíá
tediousness, tedium	d̩ed̩itéàmènú
tell (to)	bó, bó nya, gblɔ
ten	èwó
test (to)	dõ ... kpó
thank (to)	dá akpé
thanks	akpé
that (demonstrative)	má
that (conjunction)	béná
that yonder	keme
the	lá, -á
theft	fi
then	ékémá, tete
there	afímá
therefore	éyàtà
these	siáwó
thick	tri (v.), titri (adj.)
thief	fiàfi, fiàfitó, fifilá
thing	nú
think (to)	bu tà me, súsú

thinking, thought	támébùbù
thirst	tsikówúámé
thirsty (to be)	tsikó wu ame
thirteen	wúíetõ
thirty	blăétõ
this	sià
those	máwó
those yonder	kemewó
though	tógbó bé
thought	susú, támébùbù
thousand	akpé
three	etõ
through someone	tó àmè dzí
Thursday	Yáwòdà
tie (to)	blá
till	vásédé
time	yéyíyí
times of joy/enjoyment	dzidzǎyiwó
times of suffering	fùkpéyiwó
tinned meat or fish	gomelă
tired (to be)	ḑeḑi té (ámè) ḡú
tiredness	ḑeḑitéámèḡú
today	égbe
together	fo fú
tomorrow	etsɔ, etsɔ si gbɔna
too	ákpá
top	tà, dzí
touring car	tsàḑivú
towards	lɔfɔ
town	du
trader	asitsalá
train	kétéke
travel	mózwó
travel (to)	zɔ mó

travel by a vehicle as a passenger (to)	ḡó vǔ
travel through (to)	zɔ mó tó, tó
treat a sickness (to)	wɔ atíkè ná ame, da dɔ ná ame, da gbě lè ámè ɲú
tree	atí
trek	mózzózzó
trial	ʋɔnudódrǔ, ʋɔnu
trousers (a pair of)	atádidi, atáwù
truck	agbatsóvú
truly	nyátéfétǔè
trust in someone (to)	dó dzi dè ámé ɲú, xɔ ámé dzi se
truth	nyátéfè
truthfully	nyátéfétǔè
try (to)	dze agbagbá, te nú kpó
try about something (to)	dze agbagbá le nú ɲú
try for someone (to)	dze agbagbá ná ámé
Tuesday	Brǎḡá
turn (to)	tró
turn to/towards (to)	tró dè
twelve	wúíeve
twenty	bláeve
twinkle of an eye (in a second)	aḡabafofǔ dèká
two	eve
type of	fòmèví

U.

umbrella	xéxí, sówúíè, (yèxí)
uncle (maternal)	nyrǔè
uncle (paternal)	tóḡi (younger brother of father) tógǎ (elder brother of father)
under, underneath	té, gɔme, ḡome
underwear	áwútéwù
untie (to)	tú
untie a load (to)	tú agba

until	vásédé
up to	vásédé
upper	tà
usually	gódóo lá
utter something (to)	ke nu

V.

valley	bali
vehicle	vũ
vehicle which carries goods	agbatsóvú
very	ńútó
vicinity of	lɔfo
village	kófé, duví, du sɔě
visit someone (to)	kpó àmè dǎ
voice	gbe
Volta Lake	Àmùtá
Volta River	Àmù tɔsísí, Amu

W.

waist	ali
walk (to)	zɔ
wall	gli
wander about (to)	tɕa
want to (to)	dí
wares	adzɔnúwó
wash (to)	nya nú
watch (to)	lě ɲkú dɛ nú ɲú
water	tsi
way	mó
wealthy person	kèsinòtɔ
Wednesday	Kuɖa
weed a farm (to)	ɲlɔ agble
week	kwasiɖa, kɔsiɖa

weep (to)	fa avĩ
weep bitterly (to)	fa avi vévíé
weight	kpekpeme
west	ʏétóǫ́ǫ́fé
western one	ʏétóǫ́ǫ́fétò
what	núkà
when	ési, né
where	afíkà
which	núsi, si, kaé
white	ʏí (attr.), ʏíé (pred.), fu
white man/person	yèvú
who (interrogative pronoun)	àmèkà
who (relative pronoun)	amési, si
whole	kátá, blíbò
why	núkàtá
wide	keke (v.), kèkè (adj.)
wife	asi, srɔ̃nyónù, srɔ̃
wild pig	gběhà
window	fésrè
wise (to be)	nyá nú
wish	didí
wish (to)	dí
wish for strongly	dí vévíé
with	kplé
wither (to)	yrɔ̃
without exception	síá
without sin	kɔ̃
witness	ɖasefó
woman	nyónu
women's dress/wear	nyónùwó fé núdódó/fé áwu
word	nya
word of advice	núxlɔ̃ámènyà
work	dǔ
work (to)	wɔ̃ dǔ

worker	dǔwòlá
world	xéxéme
worry oneself (to)	wǒ fu àmèdókùì
worship	súbó
worshiper	súbólá
write something (to)	ṣlò nù
wrong	vǔ, núvǔdì, núgbégbélé

Y.

yam	te
year	fe
yearn for (to)	dí vévié
yes	ě
yesterday	etsǒ (sì va yì)
yield profit (to)	ḡe vǐ
Yorubaland	Ànàgónyígbá, Yórúbanyígbá
young man	ḡekákpùì
young woman/girl	ḡetugbuǐ
younger brother	tsé
younger one	ḡevító
younger sister	fòè
youth, lad, a young man	ḡekákpùì, ḡetugbuǐ

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