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## A Grammar of Logba (Ikpana)

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# **A Grammar of Logba (Ikpana)**

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# **A Grammar of Logba (Ikpana)**

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## Table of Contents

List of abbreviations used.....	xiii
List of grammatical morphemes.....	xv
Map of Ghana Togo Mountain languages.....	xvi
Map of Logba area.....	xvii
Acknowledgements .....	xix
1 INTRODUCTION.....	1
1.1 The people.....	1
1.1.1 Settlement in the GTM area .....	2
1.1.2 Geographical location.....	3
1.1.3 Some religious practices.....	4
1.2 Language .....	5
1.2.1 Classification .....	5
1.2.2 Previous studies on the language .....	6
1.2.3 Socio-linguistic situation .....	6
1.3 Brief outline of the language.....	7
1.4 Data collection.....	8
1.5 Methodological and theoretical framework .....	9
1.6 Outline of the grammar and presentation of data .....	9
2 PHONOLOGY .....	11
2.1 Syllable.....	11
2.1.1 Peak only (V) .....	11
2.1.2 Onset and peak (CV).....	13
2.1.3 Two consonants onset and a peak (CCV).....	13
2.2 Consonants .....	14
2.2.1 Plosives.....	15
2.2.2 Fricatives .....	16
2.2.3 Affricates .....	18
2.2.4 Nasals .....	19
2.2.5 Lateral.....	19
2.2.6 Approximants .....	20
2.3 Vowels.....	21
2.3.1 Vowel harmony .....	23
2.3.2 Vowel sequencing in roots .....	26
2.3.3 Vowel sequences across morpheme boundaries .....	26
2.3.4 Noun + determiner.....	27
2.3.5 Preposition and object pronoun.....	27
2.3.6 Verb and object .....	27
2.4 Tone.....	28
2.4.1 Change of tone in low tone monosyllabic verbs.....	30
2.4.2 Register raising in polar interrogatives .....	31
2.4.3 Tonal morphemes: aspect marked by tone.....	32
2.4.4 Nominalising suffix <b>–go</b> .....	33

2.5	Phonological processes .....	33
2.5.1	Final vowel deletion .....	33
2.5.2	Palatalization of consonants .....	34
2.5.3	Vowel elision and labialization .....	34
2.5.4	Pronoun + verb stem + object pronoun .....	35
2.5.5	Assimilation of tense and aspect markers .....	36
2.5.5.1	Present progressive .....	36
2.5.5.2	Habitual and past progressive .....	37
2.5.5.3	Future .....	38
2.6	Loanword phonology .....	38
2.7	Logba orthography .....	40
3	NOUNS AND NOUN CLASSES .....	43
3.1	Nouns .....	43
3.1.1	Noun classes .....	43
3.1.2	The prefix classes .....	44
3.1.3	Singular plural pairings .....	44
3.1.4	Agreement classes .....	45
3.2	Subject agreement markers .....	45
3.2.1	Further statements about the nouns .....	47
3.3	Compounding .....	53
3.3.1	Compounding of nouns .....	53
3.3.2	Compounding of postpositional phrase + noun .....	53
3.3.3	Compounding of noun + <b>wasá</b> .....	53
3.3.4	Compounding of noun + sex-determining word .....	53
3.3.5	Compounding of noun + verb .....	54
3.4	Nominalisation .....	54
3.4.1	[V + <b>-go</b> ] nominalisation .....	54
3.4.2	Nominalisation involving nominalised verbs .....	56
3.4.3	Agentive nominalisation [V + <b>-wo</b> ] .....	56
3.4.4	Instrumental nouns [ <b>iva</b> + V + <b>-N</b> ] .....	56
3.4.5	Locative nominals [VO + <b>-me</b> ] .....	57
3.5	Pronouns .....	57
3.5.1	Possessive pronouns .....	63
3.5.2	Reflexive pronouns .....	64
3.5.3	Reciprocal pronouns .....	65
3.5.4	Logophoric pronoun .....	66
4	NOUN PHRASES .....	69
4.1	Noun phrases .....	69
4.1.1	Types of noun phrases .....	70
4.1.1.1	Conjoined noun phrase .....	70
4.1.1.2	Alternate noun phrase .....	71
4.1.1.3	Possessive noun phrase .....	71
4.2	Nominal modifiers .....	72
4.2.1	Adjectives .....	72
4.2.2	Non-derived adjective and its semantic type .....	73

4.2.3	Derived adjectives and processes of their derivation.....	73
4.2.3.1	Suffixation of <b>-yi</b> to value property verb.....	74
4.2.3.2	Compounding of an intransitive verb root and a noun .....	74
4.2.3.3	Derivation via reduplication .....	75
4.2.4	Derived nominals.....	76
4.2.4.1	Adding nominalising suffix <b>[-go]</b> to a verb.....	76
4.2.4.2	Compounding the stem <b>wasá</b> to a noun.....	77
4.2.5	The use of ideophones.....	78
4.2.6	Verb phrase for expression of quality concepts.....	79
4.3	Numerals .....	80
4.3.1	Cardinal numbers .....	81
4.3.2	Units of measure.....	85
4.3.3	Ordinal numbers .....	85
4.4	Determiner.....	87
4.4.1	Definiteness marker.....	88
4.4.2	Indefiniteness marker .....	89
4.4.3	Demonstratives .....	89
4.5	Intensifiers.....	92
5	ADPOSITIONS AND ADPOSITIONAL PHRASES .....	95
5.1	Adpositions.....	95
5.1.1	Prepositions .....	95
5.1.2	Postpositions.....	97
6	BASIC CLAUSE STRUCTURE, NON-VERBAL AND LOCATIVE CONSTRUCTIONS.....	103
6.1	Constituent order.....	103
6.2	Grammatical relations .....	104
6.3	Copula constructions .....	107
6.3.1	Equative constructions.....	107
6.3.2	Predicative possessive constructions.....	109
6.4	Comparative constructions.....	110
6.4.1	Structures expressing superlative .....	112
6.4.2	Structures expressing equality.....	113
6.4.3	Comparisons expressing semblative.....	113
6.5	Verbless predication.....	113
6.6	Basic locative constructions.....	114
6.6.1	Locative verbs .....	116
6.6.1.1	<b>le</b> ‘be.located’ .....	116
6.6.1.2	<b>kpo</b> ‘lie’ .....	117
6.6.1.3	<b>kó</b> ‘hang’ .....	118
6.6.1.4	<b>tó</b> ‘fix’ .....	118
6.6.1.5	<b>tsi</b> ‘sit’ .....	119
6.6.1.6	<b>yé</b> ‘stand’ .....	119
6.6.1.7	<b>gbé</b> ‘lean’ .....	120
6.6.1.8	<b>gbó</b> ‘be.placed’.....	120
6.6.1.9	<b>glé</b> ‘tie’ .....	122



7	VERBS AND VERBAL MODIFIERS .....	123
7.1	Structure of the verb .....	123
7.2	Verbs and argument structure .....	124
7.2.1	One place verbs .....	124
7.2.1.1	Voluntary motion verbs .....	125
7.2.1.2	Verbs denoting emission of vocal sounds .....	125
7.2.1.3	Property verbs .....	126
7.2.1.4	Achievement verbs .....	128
7.2.2	Two place verbs .....	129
7.2.2.1	Creation verbs .....	130
7.2.2.2	Caused change of location verbs .....	130
7.2.2.3	Agricultural verbs of planting .....	131
7.2.2.4	Peel verbs .....	131
7.2.2.5	Perception verbs .....	132
7.2.2.6	Speech act verbs .....	133
7.2.2.7	Light verbs .....	133
7.2.2.8	The verb + <b>iva</b> .....	134
7.2.3	Three place verbs .....	136
7.2.4	Labile verbs .....	137
7.2.4.1	Alternation S = A verbs .....	137
7.2.4.2	Alternation S = A or P verbs .....	138
7.2.4.3	Verbs that can be used both as transitive and ditransitive .....	139
7.2.4.4	Verbs that are used as intransitive, transitive and ditransitive ..	139
7.3	Tense, aspect and mood markers .....	139
7.3.1	Present and past interpretation .....	140
7.3.2	Present progressive .....	140
7.3.3	Past progressive .....	142
7.3.4	Habitual .....	143
7.3.5	Future .....	144
7.3.6	Negation .....	146
7.3.6.1	Other words which express negation .....	149
7.3.7	Modality expressions .....	150
7.4	Adverbs .....	151
7.4.1	Clause initial and clause final adverbs .....	151
7.4.2	Clause final only adverbs .....	152
7.4.3	Clause initial only adverbs .....	153
7.4.4	Clause final adverbs .....	153
7.4.5	Days of the week as adverbs .....	154
8	SENTENCE FUNCTIONS .....	155
8.1	Declarative sentences .....	155
8.2	Imperative utterances .....	156
8.2.1	Imperative .....	156
8.2.2	Prohibitive .....	158
8.2.3	Hortative .....	159
8.3	Questions .....	160

8.3.1	Polar questions .....	160
8.3.2	Content questions .....	161
8.3.2.1	<b>mé</b> ‘what’ / ‘how’ .....	162
8.3.2.2	<b>omó</b> ‘who’ / ‘which’ .....	163
8.3.2.3	<b>ménu</b> ‘where’ .....	164
8.3.2.4	<b>mókple</b> ‘why’ .....	165
8.3.2.5	<b>Ibe imó</b> ‘when’ .....	165
8.3.2.6	<b>bé</b> ‘how much’ / ‘how many’ .....	166
8.3.3	Alternative questions .....	167
8.3.4	Coordinate questions .....	167
8.3.5	‘Tag’ questions .....	168
8.4	Uses of questions .....	168
8.4.1	Rhetorical questions .....	168
8.4.2	Questions for confirmation .....	169
8.4.3	Greeting questions .....	170
8.4.4	Question word only questions .....	171
8.4.5	Questions for more specification .....	171
9	DEPENDENT CLAUSES .....	173
9.1	Relative clauses .....	173
9.1.1	Structure of the relative clause .....	173
9.1.2	Object relativisation .....	175
9.1.3	Distribution of relative clauses .....	175
9.1.4	Tense and aspect in relative clauses .....	176
9.2	Relativisation hierarchy in Logba .....	177
9.2.1	Goal .....	178
9.2.2	Theme .....	178
9.2.3	Objects in a serial verb construction .....	178
9.2.3.1	Object of initial verb .....	178
9.2.3.2	Object of second verb in an SVC .....	179
9.2.4	Prepositional phrase with postpositions .....	179
9.2.5	Prepositional phrases .....	179
9.2.6	Possessive .....	180
9.3	Complement clauses .....	181
9.4	Adverbial clauses .....	185
9.4.1	Conditional clauses .....	185
9.4.2	Time clauses .....	187
9.4.3	Reason clauses .....	188
10	SERIAL VERB CONSTRUCTIONS .....	191
10.1	Serial verb constructions .....	191
10.2	General characteristics of SVCs .....	191
10.2.1	No overt connectors .....	192
10.2.2	Subject marking .....	194
10.2.3	Object realisation .....	195
10.2.4	TAM marking .....	196
10.2.5	Polarity marking .....	197

10.2.6	Term focus.....	197
10.2.7	Predicate focus .....	198
10.3	Functional types .....	199
10.3.1	Manipulative SVCs .....	199
10.3.2	Directional SVCs.....	200
10.3.3	Completive SVCs .....	200
10.3.4	Comparative SVCs .....	201
10.3.5	Resultative SVCs.....	201
10.3.6	Dative/Benefactive SVCs .....	201
10.4	Verb sequence in SVCs .....	202
10.5	Lexicalised verb sequences .....	204
10.6	Conclusion.....	204
11	REPORTED SPEECH, REFLEXIVE AND RECIPROCAL CONSTRUCTIONS .....	207
11.1	Reported speech .....	207
11.1.1	Reported direct speech .....	207
11.1.2	Reported indirect speech .....	208
11.1.3	Reported imperative .....	209
11.1.4	Reported statement .....	209
11.1.5	Reported thought .....	210
11.2	Reported questions .....	211
11.2.1	Reported polar questions .....	211
11.2.2	Reported content questions .....	212
11.3	Logophoric pronoun in reported speech .....	213
11.4	Reflexive and reciprocal constructions .....	214
11.4.1	Reflexive constructions .....	215
11.4.2	Other strategies for reflexives .....	215
11.5	Reciprocal constructions .....	216
11.5.1	Lexical strategy .....	218
11.5.2	Biclausal strategy.....	220
12	TOPIC AND FOCUS.....	223
12.1	Topic.....	223
12.2	Focus .....	224
12.2.1	A: Discussion of two women .....	225
12.2.2	B: Riddle.....	226
12.3	Argument focus.....	227
12.3.1	Subject .....	227
12.3.2	Direct object .....	228
12.3.3	Recipient.....	228
12.3.4	Theme .....	228
12.3.5	Adjunct .....	229
12.3.6	Subject pronoun.....	229
12.3.7	Object pronoun .....	230
12.3.8	Focusing clause initial adverbials .....	231
12.3.9	Focusing arguments in a copula clause.....	231

12.3.10	Focus in possessive constructions .....	232
12.3.11	Focusing postpositional phrases .....	233
12.4	Predicate focus .....	234
12.5	Serial verb constructions and focus .....	235
12.6	Tota dialect.....	235
12.6.1	Focusing postpositional phrases .....	236
12.7	Topic and focus.....	237
13	IDEOPHONES, INTERJECTIONS AND PARTICLES .....	239
13.1	Ideophones.....	239
13.1.1	Syllable structure.....	239
13.1.2	Tonal structure.....	241
13.1.3	Grammatical categorization of ideophones.....	242
13.1.3.1	Ideophonic nouns.....	242
13.1.3.2	Ideophonic verbs.....	243
13.1.3.3	Ideophonic adverbs .....	243
13.1.3.4	Ideophonic adjectives.....	244
13.1.4	Ideophones and sentence types.....	245
13.1.5	Ideophones in discourse .....	245
13.2	Interjections.....	246
13.2.1	Primary interjections .....	247
13.2.2	Secondary interjections .....	247
13.2.3	Expressive interjections.....	248
13.2.4	Conative interjections.....	248
13.2.5	Phatic interjections .....	249
13.3	Particles .....	250
13.3.1	<b>ná</b> ‘interrogative particle’ .....	250
13.3.2	<b>tá</b> ‘politeness marker’ .....	251
13.3.3	<b>ló</b> ‘addressive particle’ .....	252
13.3.4	<b>loo</b> ‘addressive particle’ .....	253
14	ROUTINE EXPRESSIONS .....	255
14.1	Greetings .....	255
14.1.1	Morning to midday greetings.....	256
14.1.2	Midday to evening greetings .....	256
14.1.3	The greeting response: <b>Yawœn</b> .....	257
14.1.4	Working in the farm.....	258
14.1.5	Doing manual work.....	258
14.1.6	Greeting when people are eating.....	260
14.1.7	Welcoming people.....	261
14.1.8	Acknowledgement of the priest’s return after libation prayer .....	263
14.2	Expressing gratitude.....	263
14.3	Expressions for congratulations .....	264
14.4	Expressing sympathy.....	264
14.5	Disclaimers.....	265
14.6	Expressing farewell.....	266
15	LOGBA TEXTS.....	269

15.1	Frog, where are you?.....	269
15.2	Ananse and the wisdom gourd.....	275
15.3	The rope and the bird.....	284
15.4	Proverbs.....	292
15.5	Riddles.....	301
15.6	Origin of the Logba people.....	307
15.7	Linguist staff.....	311
15.8	<b>Aḍḍi</b> 'love'.....	315
15.9	Yam cultivation.....	316
15.10	Palm wine tapping.....	325
15.11	Palm-oil making.....	331
15.12	Koko preparation.....	338
15.13	Gari making.....	341
15.14	Local soap making.....	345
15.15	Cocoa cultivation.....	350
15.16	Puberty rites.....	353
	Logba vocabulary.....	357
	Logba-English-Ewe vocabulary.....	357
	English - Logba index.....	403
	References.....	427
	Summary.....	435
	Samenvatting.....	439
	Curriculum vitae.....	443

## List of abbreviations used

AFF	Affirmative	OBJ	Object
ADR	Addressive particle	ORD	Ordinal
AM	Agreement Marker	PART	Particle
[ + ATR]	Advanced tongue root	PLU	Plural
[-ATR]	Unadvanced tongue root	PM	Politeness marker
C	Consonant	POSS	Possessive
CBP	Cut and break pictures	Post	Postposition
CFM	Clause final marker	PROG	Progressive
CM	Class Marker	PRS	Present
COMPL	Complementizer	PT	Past
COND	Conditional	PV	Positional verbs
CONJ	Conjunction	Q	Question word
DEM	Demonstrative	QP	Question particle
DET	Determiner	REAS	Reason
EMPH	Emphatic	RP	Relative pronoun
EXCL	Exclamation	SG	Singular
FOC	Focus marker	SM	Subject marker
FUT	Future	SUBJ	Subject
HAB	Habitual	TOP	Topic marker
IDEO	Ideophone	TRPS	Topological relation picture series
IMP	Imperative	UFP	Utterance final particle
IND	Independent	V	Vowel
INDEF	Indefinite	V <sub>1</sub>	Initial verb in SVC
INTJ	Interjection	V <sub>2</sub>	Second verb in SVC
INTP	Interrogative particle	1SG	First person singular
JUXT	Juxtaposition	2SG	Second person singular
LOC	Locative	3SG	Third person singular
MOD	Modal	1PLU	First person plural
NEG	Negative	2PLU	Second person plural
NOM	Nominalising suffix	3PLU	Third person plural

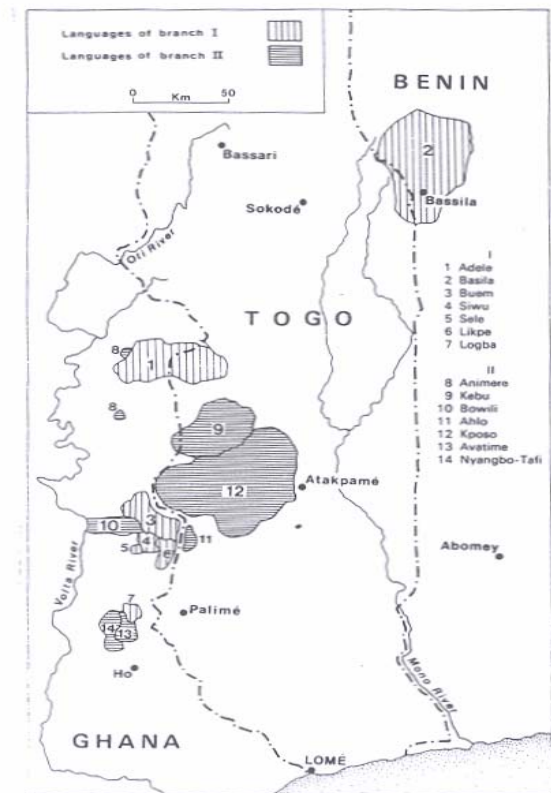


## List of grammatical morphemes

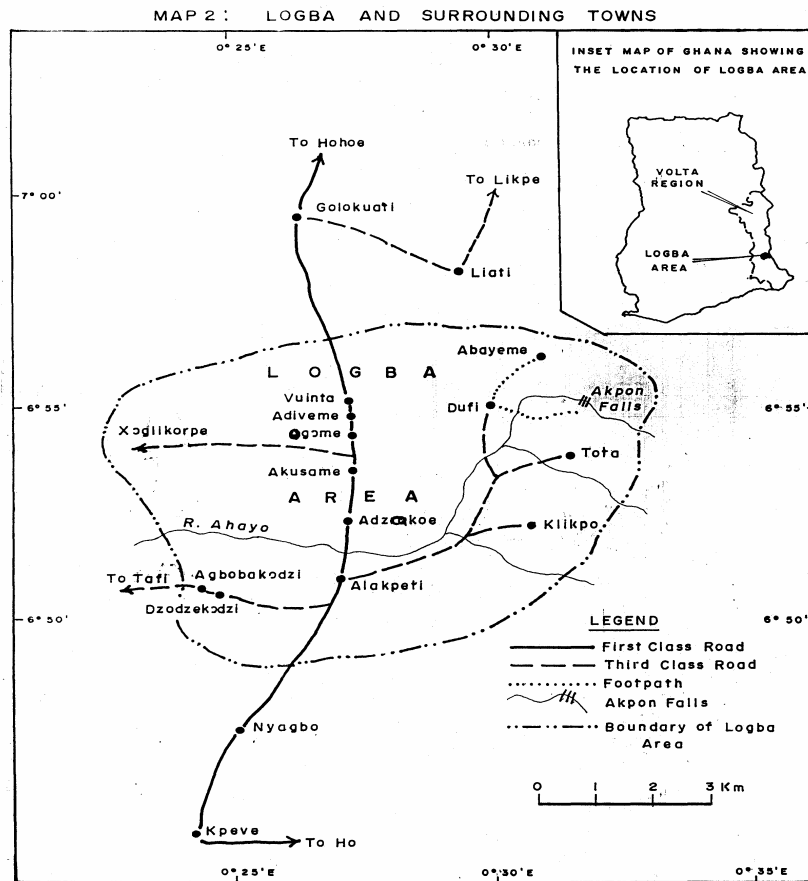
á /alé	3PLU.IND
a-	2SG
=á	3PLU.OBJ
amú	1SG.IND
ani-	2PLU
anú	2PLU.IND
ati-	1PLU
atú	1PLU.IND
awú	2SG.IND
bó-/bó-/bá	FUT
dzue	CONJ
é-/é-/á-	3PLU
=é/=é/=á	DET
-go	NOM
i-	SM
kpe	CONJ
=(l)é/=é=ne	3SG.OBJ
ma-	1SG
=m(ú)	1SG.OBJ
=nú	2PLU.OBJ
mV...nú	NEG
n-	SM
nu	in/containing region (postposition)
o /ole/ iyé	3SG.IND
o-/o-	3SG
(o)kpie	INDEF
té	COMPL
tsú	on/upper surface (postposition)
=tú	1PLU.OBJ
=wú	2SG.OBJ
xé	RP/COND
yé	CONJ



Map 1: Distribution of Ghana Togo Mountain languages



Distribution of the Central Togo Languages  
 (Source: Bernd Heine, *Verbreitung und Gliederung der Togorestsprachen*  
 Dietrich Reimer Verlag, Berlin, 1968)





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Throughout the study both in Ghana and the Netherlands, it was the moral support of my extended family that saw me through. For this, I will forever be thankful.

Last but not the least, I wish to thank my wife and children for the moral support.

It will not be possible to express gratitude adequately to all the people for their immense contribution but I know that the good Lord from whose storehouse all good things flow will reward them a thousand fold. To all these people, I say thank you in the Logba language:

**Anyintse**

Thank you.

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<sup>1</sup> I was informed of his death in January 2007 when I went to Logba. May his soul rest in perfect peace





# 1 INTRODUCTION

This thesis presents a grammar of Logba, one of the fourteen Ghana Togo Mountain (hereafter GTM) languages in the hills of the Ghana-Togo frontier. The work is the outcome of a research based on two periods of a total of fifteen months of fieldwork in the Logba speaking communities. The major concern of this study is to describe the Logba language. This chapter introduces the people, geographical location, classification of the language and some general information about the characteristic features of the language.

## 1.1 The people

The Logba people call themselves **Akpanawo**. A female Logba person is **Akpanadze** and a male Logba person is **Akpananyi**. The indigenous term for the language is **Ikpána**. This is explained by some native speakers as ‘defenders of truth’. One can find words in the language which apparently go to support this claim: **Ikpá** means ‘truth’. **anaá** is a question particle which is used in conversation by a speaker when he wants confirmation about a proposition. This shows that the word may be related to ‘truth’.

There are folk etymologies for the name Logba. According to one story from an indigenous Logba speaker, **Logba** is derived from two Ewe words **lɔ** ‘collect’ **gbě** ‘rubbish’ and refers to those people who in the course of migration of the Ewes from Notsie in present day Togo were in front of the group and made the path by literally ‘breaking and collecting the thick vegetative undergrowth’ to facilitate the movement for the Ewes who followed.

Another account suggests that the name is from two Logba words, **la** ‘to make’ and **ogbá** ‘path’. Logba people were supposed to be hunters who were residing outside the great walls of Notsie and at the time of the migration of the Ewes, they helped to make the path for the Ewes. It is believed that this name was a result of the reference that the Ewes made to them when they heard them saying: **la ogbáá! la ogbáá!** ‘make the path, make the path.’ From that time they were referred to by the other ethnic groups as the Logba people.

In one folk story, which is apparently different from the others, the claim was that they migrated from Egypt and Sudan and it took them over 200 years to come to the present settlement. The sentence in (1) below is an extract from a story in **Logba** by one of the elders:

1. Akpana édu ahá xé édo gú Egypt kpe Sudan ivantsiénu.  
Akpana é-du ahá xé é-do gú Egypt  
Akpana SM.PLU-be people RP 3PLU-come from Egypt



**kpe**     **Sudan** **i-vantsiénu**

CONJ Sudan CM-area

‘The Logba people are people who migrated from Egypt and Sudan areas.’ [15.6.01]

### 1.1.1 Settlement in the GTM area

The GTM languages in Ghana are in three geographical groups. Ahlo (Igo), Kposo, Kebu and Bassila are in Togo and Benin. The Northern group in Ghana are Animere and Adele. Bowli, Buem, Siwu and Sele are located a little South of Animere. The southernmost group to which Logba belongs are Nyagbo, Tafi, Avatime and Logba (see map for the distribution of the GTM languages).

Concerning the order in which the people came to the area, it was stated in one of the accounts that the Logba and the Nyagbo people came to the area after the Tafi people but the Logba people were in the area even before the Avatime people settled at their present location. It is plausible that the Logba people are one of the groups that migrated to the Ghana Togo Mountain region but one is not certain which groups they moved with and at what time they came to the GTM area. The Ewes might be one of the people they met on their journey to their present settlement. Plehn (1899:18–20)<sup>2</sup> reports that:

Avatime people however assured me that their ancestors, upon their arrival in the Togo Mountains, already came across the Logba.

Nugent (1997) suggests that the GTM region has seen ample language shifts and the adoption of languages by whole groups as it served as refuge for populations fleeing from Asante invasions from the West in the nineteenth century and from Dahomean military operations of the nineteenth century (see also Nugent 2005).

Other reports summarised in Dakubu (2006) state that the Logba people possibly are the descendants of the powerful Makó ethnic group, which controlled the greater part of the area and were conquered around 1750. The widespread view now among the Logba is that they migrated from Notsie with the Ewes as a result of the cruel rule of Agorkorli of Notsie. It can be argued that the remaining Makó ethnic group after their conquest was joined by some groups who possibly included some Ewes who migrated from Notsie. Also, it is possible that other ethnic groups who were driven from their homelands came to join the remaining descendants of the Makó ethnic group who found the mountains as a refuge. This can be corroborated by stories I heard from the Logba area maintaining that the early settlements were in the mountains of Aya and that settlements along the road and the lowlands are later developments when the area started to enjoy relative peace.

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<sup>2</sup> Thanks to Mark Dingemanse for the translations of the German original.

### 1.1.2 Geographical location

Logba falls in the Hohoe administrative district in the Volta Region of Ghana and it is about 200 kilometers from the coast. It is a mountainous region bounded on the North-East by Avatime, the South by Nyangbo-Tafi and on the West by Ve. On the Eastern part is the Ghana-Togo Mountains (GTM)<sup>3</sup>. The 2002 estimates of the Hohoe District Assembly indicate that Logba has 6,400 inhabitants. A survey I conducted in 2006 gives a total population of about 7,500 inhabitants in all the Logba towns and settlements

The Logba people live in the following townships: Vuinta, Ogome, Akusame, Adiveme, Adzakoe, Alakpeti<sup>4</sup>, Tota, and Klikpo, where the paramount seat is located. Other new settlements have sprung up which are small farming communities adjoining these towns and villages: Abayeme and Dufi are villages which are on the outskirts of Tota. Xoglikofe is a small settlement north of Akusame. These new settlements are inhabited mostly by settler farmers who are from other ethnic groups. Agbobakodzi and Dzodzekodzi are new settlements of Ewe speakers founded by settlers from Dzodze, a town in the Ketu District of the Volta Region of Ghana (refer to map 2). These villages are all Ewe speaking with Ewe names. They are close to Alakpeti, the commercial centre of Logba. Andokofe shares a boundary with Adzakoe and it is inhabited mainly by people from Ando, a town in the Southern part of the Republic of Togo. There are a few people in these new settlements who speak Logba as a second language. Some Logba people have moved into these new settler communities and built houses and settled in these areas. This movement of Ewe speakers to the Logba area resulted in a situation commented on by Dakubu and Ford (1988:125) that:

...the Logba have the most extensive local contact with Ewe; for example, the Ewes probably now outnumber the Logba on Logba lands.

The Logba towns and villages are located on the trunk road from Accra to Hohoe except Tota, which is on the top of the Aya hills<sup>5</sup>. Climbing the hills, one finds Akpon falls and small caves inhabited by bats. There are pieces of rocks that point upwards from the floor of the caves and other wonderful geographical features that attract tourists to the area.

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<sup>3</sup> See the map of Ghana and that of Logba for the location.

<sup>4</sup> **Alakpa** is a name of one of the hills in Logba. **etsi** means 'ground, under' Alakpeti thus refers to Alakpa hills. It is one of the low lying settlements which has now become a centre for commercial activity.

<sup>5</sup> This is the highest point in Logba. Tota is the Ewe name for Ayotsu /aya-otsu/ 'top of Aya' Aya is one of the early places on the hills where Akusame, Adiveme and Ogome stayed together as one settlement.

The Logba people are peasant farmers. The main agricultural products they cultivate are cassava, maize, yams, rice, plantain, and cash crops like cocoa, coffee, peas and oil palm, whose wine is used in the distillation of Akpeteshie, a local gin<sup>6</sup>.

### 1.1.3 Some religious practices

Christians of various denominations can be found in Logba e.g. Evangelical Presbyterian, Roman Catholic, Pentecost and others. There are others whose form of religion centres around ancestor reverence and the worship of the supreme deity which is known in Logba as **Sumafa**<sup>7</sup> but generally called **Akpanamo** 'Logba god'. The priest, **Amowasa/Amonutsiwo** is the pillar around whom traditional religious activities revolve. He performs libation during most of the local traditional ceremonies. **Ayadzi** 'Saturday' is a special day for the priest. He does not go to the farm on this day; rather he is supposed to stay at home and offer prayers in the house of **Sumafa**. A she-goat is not supposed to be slaughtered in the town. In June, when preparation for the cultivation of rice begins, **Amowasa** pours libation to the gods. Also, during the yam festival in September, he is called upon to pour libation. Other rites are performed which have religious components. I will talk about two of them. First appeasing the gods after a violation such as suicide, second girls puberty rites.

Libation prayer is also performed to appease the gods when there is a violation. On one occasion when a case of an attempted suicide was reported to the elders, the culprit was brought to the public court of the local chief where he was made to pay a fine of one ram and some kegs of palm wine. The palm wine was used to pour libation and the ram was sacrificed. The ceremony was crowned with advice from elders to the accused person on how to live a socially acceptable life.

Experienced elderly women perform **edzezigo** 'puberty rites' for the girls. They teach willing young virgins hygiene, home economics, culture and management as a preparation for future marital life. Here also libation prayer is performed for blessing for the young virgins and the family they come from. After the training, there is always an elaborate passing out ceremony which is an occasion of great joy, drumming and dancing.

With funds from the town, the triumvirate of Logba, **Odikro**<sup>8</sup>, 'a senior statesman' **Okyeame**, 'the spokesperson' and **Amowasa** 'local priest' perform the **Ogboglego**,

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<sup>6</sup> According to *Ghanaian Times* January 13, 2007 this was first introduced in Logba in the early 1900s by two West Indians who came to Ghana.

<sup>7</sup>The word **Sumafa** is made up of three morphemes: **osu** 'thunder' **mo** NEG **fá** 'cross over.' The name indirectly refers to the powers of the god which is so great that thunder, which is feared by many people in the area, cannot pass over.

<sup>8</sup> He is also referred to as **ogbowasa** 'town owner'. **Odikro** is an Akan based term but it is used in Ewe communities as well. The Ewe equivalent **Dutor/Afetor** translates as 'Lord of

literally ‘tying of the town’ ceremony which is aimed at invoking spiritual protection for the town against evil forces and saboteurs. These religious activities are generally designed to promote harmonious relationship and continuity with the past and to assure the people of good harvest.

## 1.2 Language

Logba is one of the fourteen languages concentrated in the hills of the Ghana-Togo frontier which have been referred to as the Togo Restsprachen (Struck 1912), Togo Remnant<sup>9</sup> languages or the Central Togo languages (Dakubu and Ford 1988). These languages are now commonly referred to as GTM languages, (Ring 1995).

### 1.2.1 Classification

There are differences in opinion on the classification of GTM languages. Westermann and Bryan (1952) seeing that these languages have vocabulary items which show a relationship to Kwa and a noun class system that is similar to Bantu languages consider these languages as an isolated group. Greenberg (1963a) classifies them among the Kwa sub-group B of the Niger-Congo family. Based on a comprehensive linguistic comparison Heine (1968) sub-classified them into KA and NA, (see map 1). Stewart (1989) submits that the two branches belong to two different branches of Kwa: The KA belongs to the left bank branch together with Gbe including Ewe and the NA group, to which Logba belongs, is in the **Nyo** branch including Tano which includes Akan and Ga-Adangbe. Williamson and Blench (2000) suggest that the KA and the NA subgroups branch out from Proto Kwa. Blench (2001:5) points out the difficulty in establishing the GTM languages as a group in relation to Kwa, and suggests that these languages may be better seen as a mixture of a single-branch languages and small clusters within Niger Congo.

In all these classifications, the difficulty in getting adequate information on each of the fourteen GTM languages in order to come out with an acceptable classification for scholars of all persuasions is evident. However, it is apparent from the classifications that Logba is consistently in the NA sub group and her geographical neighbours are Nyagbo, Tafi and Avatime which are KA. The linguistic neighbours of Logba are located in the northern cluster of GTM languages. The NA group, to which Logba belongs, has three sub-groups in Heine’s classification and Logba and Ani are in separate sub-groups. In Blench’s revised tentative classification (Blench 2006 ) the NA group has two sub-groups and Logba is again in its own sub-group with Lelemi, Lolobi and Likpe forming a separate sub-group. I should think a ho-

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the town’(see Egblewogbe 1990).

<sup>9</sup> My interactions with most native speakers who are literate and understand the meaning of this term suggest to me that they feel uncomfortable when this word is used to describe their mother tongue.

listic linguistic description similar to this if it is done for all the fourteen languages will clear the air and help to arrive at the definitive classification and the position of Logba in GTM –Na group.

### 1.2.2 Previous studies on the language

Logba is one of the least studied of the fourteen GTM languages. The only published material exclusively on the Logba language is Westermann (1903) which is a concise grammatical sketch in German. Other works, Bertho (1952), Heine (1968), Greenberg (1968), Egblewogbe (1990) and Dakubu and Ford (1988) are studies on the GTM languages which provide information on Logba as a member of the group. Logba is also reported on in Ladefoged (1964) as part of phonetic linguistic study of West African languages.

### 1.2.3 Socio-linguistic situation

Many native speakers of Logba, speak Ewe, and Twi. Ring (1981) in a sociolinguistic survey of the non-Ewe language communities located between Have and Kadzebi reports the following percentages of language ability claims in Logba area<sup>10</sup>:

Ewe	- 92%	Akan	- 28%	English	- 56%.
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From a survey I conducted on the languages spoken in Logba and the number of people who speak these languages, one sees that some of the local residents who have access to basic formal education can communicate and understand basic instructions in English. Out of a total population of 7,500 inhabitants, 7,120 claim to speak Ewe and Logba. There is however no one identified in Logba who claims to speak only Logba.

It is rare to find people who are bilingual in two GTM languages. The few I found in the area who have a fair knowledge of another GTM language in addition to Logba are men / women who married from another GTM community or have either schooled or worked in one of the neighbouring towns. Among the other three GTM languages in the area, Avatime, Tafi and Nyagbo, there are more multilinguals that have Avatime as one of their languages. A survey reveals that the people who claim to have the ability to understand and communicate in Avatime are 11%. This is far greater than the percentage for Tafi and Nyagbo which together is 4.8%.<sup>11</sup> The relatively high percentage recorded for Avatime is not surprising: Logba is almost surrounded by Avatime towns. Schools were established by the German missionaries earlier in Avatime. Because there were no schools in Logba

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<sup>10</sup> Logba was one of the communities on which Ring's sociolinguistic survey touches.

<sup>11</sup> This is based on the 2006 population survey I conducted.

at that time people went to school in Avatime. Some of the early scholars from Logba are said to be alumni of these schools where they were informally exposed to the Avatime language. This suggests that there was a long standing social interaction between the people of the two towns.

There are eight primary schools, three junior secondary schools and one senior secondary school in Logba. Children speak the Logba language in their homes but Ewe is spoken in school because it is the *de facto* medium of instruction in the primary school in Logba. It is observed that many of the children cannot speak English before they enter school. In the senior secondary school, the English language is used but one can hear Logba, Ewe and Twi as one interacts with the students.

Because the people live in eight settlements next to each other, the dialectal variation is not pronounced. Native speakers with whom I interacted acknowledge that the Tota dialect, spoken mainly by people on the hills is distinct from the linguistic variety used for communication in the settlements in the low lying areas, especially in Alakpeti, the commercial centre. The differences between the varieties exist more in the phonology than in the other aspects of the grammar. In this study, an effort is made to point out these differences where they occur and offer an explanation where possible. In a number of instances where it is apparent, I have made the attempt to differentiate between not only the dialectal differences but also the difference in careful word for word speaking and connected discourse.

### 1.3 Brief outline of the language

This section is aimed at giving a summary of the main grammatical features which will then be discussed in greater depth in the chapters that follow. There are three syllable types in Logba. These are: peak only, which can be a vowel or a nasal, onset and peak, and an onset made up of two consonants plus peak. Logba is a tone language with two basic tones: These are High and Low with falling and rising tones generated phonetically. Each syllable bears a tone of its own. In this book, a High tone is marked ( ´ ) and Low tone is unmarked. Rising tone which is phonetically realized on a single syllable peak is represented as ( ˇ ). Tone is realized on vowels and syllabic nasals. Logba has twenty-two consonant phonemes and seven vowels. There are no phonemically nasalised vowels in the language. The nasalised vowels are a result of assimilation. It has a stem controlled Advanced Tongue Root (ATR) vowel harmony system where the stem determines the [ATR] value of the affixes.

Logba is an SVO language. The subject is cross-referenced on the verb in the form which agrees with the subject in class. The noun modifiers follow the head and there is agreement between the demonstrative and interrogative with the head noun. Among the numerals, it is the numbers, one to six that show agreement with the head noun.

The verb roots take prefixes which are subject pronominal prefixes or aspect markers. In three place constructions with a single verbal element, the Recipient precedes the Theme.

In kin possession, the kin term is not marked with its class prefix.

Logba has five prepositions and quite a large number of postpositions. There are three question words in Logba which are used to form six question expressions to ask content questions.

Logba is a verb serialising language. In Serial verb constructions, the initial verb is marked for the subject and the subsequent verbs are not marked. Sentences are not overtly marked for tense. Four morphological preverbal markers are identified in Logba. They are present progressive, past progressive, habitual, and future markers. There are few underived adjectives in Logba. Some intransitive verbs have adjectival meanings in addition to other derived adjectives and ideophones. Negation is expressed using a bipartite negative marker; the first part which is obligatory occurs before the verb and the second after it. In a Serial verb construction, the first part occurs before the initial verb and the second after it. Where a lexical noun is used, the subject marker comes in between the verb and the first negative morpheme.

The term focus marker is **ka** and follows immediately the constituent that is focused. Focusing the verb is done by placing the bare form of the copy of the verb immediately before the verb word. Speakers of the Tota dialect use another strategy: For term focus, the prominent NP is fronted and is recapitulated by the independent pronoun followed by the rest of the clause.

#### 1.4 Data collection

Data for this study was collected during fieldwork in Logba for a total of fifteen months divided over two periods living in Logba Alakpeti and regularly visiting the other towns and villages. I familiarized myself with the place and was learning the language. I began by eliciting lexical data using as a starting point the Ibadan 400 wordlist, a wordlist including items based on characteristics of West African languages. Other lexical data was extracted from text recordings leading to 1600 entries in Logba-English- Ewe vocabulary (see pages 357- 403).

I also elicited syntactic structures to supplement information from other sources. Spontaneous language production was recorded in addition to stimulated data using visual stimuli – A Frog story narrative description, Topological Relation Picture Series, Cut and Break video clips. The last two materials have been designed by the Language and Cognition Group of the Max Planck Institute for Psycholinguistics (some of the elicited data are the texts in chapter 15). In the collection of

field data, emphasis is on spontaneous spoken texts of various genres: conversations, proverbs, stories, riddles etc. Supplementary information is obtained from direct elicitation guided by questionnaires for linguistic and cultural fieldwork such as Bouquiaux and Thomas (1992) Comrie and Smith (1977) McKinney (2000), and Payne (1997). Informal interviews were also conducted. The data were recorded using audio (mini disc) and video, after which they were transcribed and interlinearised. These constituted a database for the analysis of the grammar presented.

### **1.5 Methodological and theoretical framework**

A holistic anthropological linguistic approach to language documentation is the methodology adopted in this work. My fervent desire is primarily to write a grammar that will show clearly the structure of the language which will serve as a record for the people. This calls for the use of the theoretical concepts that are in line with what Dixon (1997:128) refers to as Basic Linguistic Theory. It is a cumulative framework that employs mainly the techniques of analysis derived from traditional grammar and accepts the influences from other theoretical models developed over the years (see Dryer 2006). In the use of this theory, every part of the language is described with analysis and arguments on how the language is used, taking note of how context and situation contribute to give the particular sense (meaning) that the people share. In addition, a conscious effort is made to explain every grammatical point discussed using terminology and abbreviations that in my estimation will not be beyond the comprehension of linguists and the interested reader.

The elucidation of the meanings of concepts although done in English, is approached from the perspective of Logba speakers rather than from a point of view external to Logba. Some of the data that is collected and used in writing the grammar are provided in chapter 15 with relevant information about the source to serve as reference and guide for future researchers who want to work on other aspects of the language. Also a reader of the grammar can also verify any points of analysis by examining the body of data so as to shed more light on what still remains hidden and eventually facilitate further comparison of the GTM languages.

### **1.6 Outline of the grammar and presentation of data**

This book is organised as follows. In chapter 2, I give a description of the phonological system of the language. Chapters 3 and 4 concern nominals: The structure of nouns and noun classes are presented in chapter 3 while the structure and types of noun phrases are discussed in chapter 4. Chapter 5 discusses adpositions and adpositional phrases. Basic clause structure, non verbal and locative predications are presented in chapter 6. The next five chapters focus on verbal constructions with different degrees of complexity. Chapter 7 concerns verbs and verbal modifiers and chapter 8 looks at sentence functions and I move on to discuss dependent clauses in chapter 9. Serial Verb Constructions are presented in chapter 10. Re-



ported speech, Reflexive and Reciprocal constructions are discussed in chapter 11. Information packaging in the clause in terms of topic and focus articulation is described in chapter 12. The last two chapters relate to constructions that are sometimes considered marginal to grammar (Sapir 1922) but which are very crucial for communication. Chapter 13 discusses ideophones, interjections and particles. The final chapter, chapter 14, presents routine expressions used in social interaction.

In chapter 15, a number of texts which are translated are presented in addition to Logba – Ewe – English and English –Logba wordlists. Logba language texts and their translations in the grammar are presented in four lines as follows:

2. Azuzo fě ale blome ibo  
**a-zuzo**        **fě**        **ale**        **blo-me**        **i-bo**  
 CM-housefly    also    3PLU    make-LOC    SM-stay  
 ‘Houseflies also have their importance’ [15.4.63]

The first line is the Logba data showing word divisions. Words belonging to a compound are separated by a hyphen. Clitics are written as separate words. In the second line, the Logba data is presented in bold with morpheme breaks indicated by hyphens (-) and clitics indicated by the equal to sign. (=) The interlinear English gloss is in the third line and a free English translation is provided enclosed in single quotes. The source of the example, if it is available in the texts, is given in square brackets.

## 2 PHONOLOGY

This chapter provides the features of the phonology of Logba. It begins with syllable structure and moves on to describe consonants and vowels and how they pattern in the language. The chapter concludes with tone, phonological processes and loanword phonology.

### 2.1 Syllable

The significant elements in the syllable are vowels, consonants and tone. The syllable has parts: The onset is the initial constituent(s) of the syllable. A vowel, the most sonorous element in the syllable, is the peak.

There are three syllable types in the Logba language. They are as follows:

1. Peak only. (With a tone) The peak can be either a vowel or a nasal.(V/N)
2. Onset and Peak. (With a tone) (CV)
3. Two consonant onset and a Peak. (With a tone) (CCV)

#### 2.1.1 Peak only (V)

In Logba, this syllable type is either a pronoun or a prefix to the stem of a word. Vowels can occur as syllables by themselves. The peak only syllable in (1) is a prefix to each noun stem.

1. /i/ as in	<b>i-mó</b>	‘neck’
	<b>i-nyɔ</b>	‘two’
	<b>i-be</b>	‘season’
/e/ as in	<b>e-ví</b>	‘sun’
/ɛ/ as in	<b>ɛ-dzé</b>	‘women’
/u/ as in	<b>u-zí</b>	‘door’
	<b>u-kú</b>	‘bone’
	<b>u-fɔtɔ</b>	‘marshy area’
/a/ as in	<b>a-bé</b>	‘oil palm’
	<b>á-fúta</b>	‘cloth’
/o/ as in	<b>o-núkpá</b>	‘king’
	<b>ó-dró</b>	‘elephant’
/ɔ/ as in	<b>ɔ-yó</b>	‘tree’
	<b>ɔ-wó</b>	‘mortar’

Peak only syllable also occurs as 3SG or 3PLU object either after a verb or a preposition. It can also occur as a determiner after a noun (see section 2.3.3). This is shown in the following examples.

- |    |               |             |
|----|---------------|-------------|
| 2. | <b>mɛ.á</b>   | ‘sew them’  |
|    | <b>futo.á</b> | ‘mix them’  |
|    | <b>d̪i.é</b>  | ‘suck it’   |
|    | <b>bu.é</b>   | ‘ask it’    |
|    | <b>kpi.é</b>  | ‘with it’   |
|    | <b>fɛ.á</b>   | ‘at them’   |
|    | <b>aklo.é</b> | ‘the goat’  |
|    | <b>egbi.é</b> | ‘the stone’ |

The vowels which occur as syllables by themselves and function as pronouns are: /ɛ/, /e/, /i/, /o/, /ɔ/ and /a/. No close back vowel occurs as vowel only pronoun.

- |    |           |                |                  |
|----|-----------|----------------|------------------|
| 3. | /ɛ/ as in | <b>ɛ-mó</b>    | ‘They laughed.’  |
|    |           | <b>ɛ-zá</b>    | ‘They cooked.’   |
|    | /e/ as in | <b>e-kpófú</b> | ‘They barked.’   |
|    | /i/ as in | <b>i-yú</b>    | ‘It is cold.’    |
|    | /ɔ/ as in | <b>ɔ-zó</b>    | ‘He /She went.’  |
|    |           | <b>ɔ-bá</b>    | ‘He /She came.’  |
|    | /o/ as in | <b>o-ké</b>    | ‘He/She jumped.’ |
|    | /a/ as in | <b>á-bá</b>    | ‘You came.’      |
|    |           | <b>á-gbá</b>   | ‘You sweep.’     |

A nasal can form the peak of a syllable. It is any of the following nasals: /m/ /n/ and /ŋ/. The palatal nasal does not occur in this position. These nasals are homorganic with the consonant in the next syllable and occur in word initial or medial position. These are illustrated in (4) below.

- |    |           |                  |            |
|----|-----------|------------------|------------|
| 4. | /m/ as in | <b>nú.m.blé</b>  | ‘fifth’    |
|    |           | <b>á-bũ.m.bá</b> | ‘wing’     |
|    |           | <b>m-gbí.ní</b>  | ‘okro’     |
|    | /n/ as in | <b>a-ka.ń.dó</b> | ‘milipede’ |
|    |           | <b>a-kɔ.ń.tí</b> | ‘basket’   |
|    |           | <b>n-d̪í</b>     | ‘water’    |
|    | /ŋ/ as in | <b>ŋ-gbo</b>     | ‘rashes’   |
|    |           | <b>a.ŋ-kpá</b>   | ‘juju’     |

All the words with a syllabic nasal in either initial or medial position are nouns.

Some words appear to have a syllabic /n/ in word final position. However, the /n/ in these words is actually an allomorph of **nu** ‘containing region’ (Dorvlo 2004:246). This is shown in (5) below:

5. **afá** ‘house’    **afá-nu** ‘house-in’ → **afán** ‘home’  
      **ubo** ‘farm’    **ubo-nu** ‘farm-in’ → **ubon** ‘farm’

Other examples that are in the language are in (5).

6. **kpi-wá-ŋ** ‘go-shit-in’  
      **bú-zúgbó-ŋ** ‘count-head-in’  
      **e-kélé-ŋ** ‘grass-in’

### 2.1.2 Onset and peak (CV)

This is the most common syllable type and it can form a word by itself or it can occur in a polysyllable in any position. In this type of syllable, the peak can only be a vowel.

7. **ba** ‘come’  
      **gba** ‘sweep’  
      **go** ‘grind’  
      **ké** ‘jump’  
      **dzosú** ‘blood’  
      **bisí** ‘cola nut’  
      **ganú** ‘greet’

### 2.1.3 Two consonants onset and a peak (CCV)

This syllable type can form a word by itself. It can occur in polysyllabic words as a stem of a word in both word initial or word final positions. The onset of this type of syllable is made up of a consonant cluster of two consonants. The second consonant is either /l/ or /r/, or a glide.

8. **akló** ‘goat’  
      **aváblowo** ‘native doctor’  
      **ivaffi** ‘(thing) white’  
      **utróme** ‘work’  
      **tro** ‘refuse’  
      **igla** ‘jaw’  
      **wli** ‘many’  
      **wla** ‘waste something’

The [+grave] first consonant in a cluster (labial, labial dental, labial velar or velar consonants) selects /l/ as the second consonant. On the other hand, /r/ is selected by a [–grave] (alveolar, alveo palatal or palatal) first consonant. Many words containing these syllables are loan words.

Another type of two consonant onset has a glide as second consonant. The glide is either /y/ or /w/. The central vowel /a/ goes with both glides. This syllable can form a word by itself. It can occur in polysyllabic words as a stem of a word. This is exemplified below:

9. **gwókpó** 'fight with blows'  
**ebítwó** 'children'  
**ywé** 'pound'  
**bwá** 'fold'  
**bwé** 'animal'  
**nen.tswi** 'cow'  
**onzyé** 'owls'  
**byá** 'boil'  
**abyá** 'chair'  
**fyé** 'exceed'  
**fyé** 'dehust corn'  
**gókwaḍu** 'nine'

A palatal nasal /ɲ/ does not occur before a consonant (or glide) hence the digraph /ny/ is unambiguously [ɲ] and phonemically never /ɲy/. As a result, /ny/ is always considered a single consonant.

## 2.2 Consonants

The following are the consonant sounds of Logba including allophonic variants. The pair of sounds in bold only occur as allophones. The sound in italic is a dialect variant. In the discussion, we differentiate allophonic variation and phonemic opposition. Phonetically /y/ is palatal approximant [j].

Table 2.1: Consonant sounds

	bilabial	labial dental	alveolar	alveo palatal	palatal	velar	labial-velar	glottal
plosive	(p) b		t d	ɖ		k g	kp gb	
fricative		f v	s z		ʃ ʒ	x		h
affricate			ts dz		ʧ ʤ			
nasal	m		n		ɲ	ŋ		
lateral			l					
approximant			r		y		w	

### 2.2.1 Plosives

All Plosives occur as onset in a CV and CCV syllable type with all vowels. All Plosives except /d/ have a voice opposition. The Voiceless Bilabial Plosive /p/ is found in very few lexical items in the language. It occurs in initial position in words which are ideophones or loan words.

10. <b>pepepe</b>	‘exactly’	<b>pétée</b>	‘all’
<b>pro</b>	‘wet’	<b>peya</b>	‘pear’
<b>pépa</b>	‘paper’	<b>pépi</b>	‘harmattan’

In Ewe, a similar situation exists where /p/ also occurs in loan words and ideophones. The words, **peya** and **pepa** can be traced to English. It is not clear whether they came to Logba through Ewe or they were borrowed into Logba directly from English.

The Voiced Bilabial Plosive occurs with all vowels in a CV syllable structure and with /l/ as the second consonant in a CCV syllable. The following examples illustrate this:

11. <b>ba</b>	‘come’	<b>bo</b>	‘stay’
<b>bé</b>	‘season’	<b>bisí</b>	‘cola’
<b>bo</b>	‘make’	<b>bli</b>	‘break’

**ba** ‘come’ has cognates in other Ghanaian languages. For example, in Ewe, it is **vá** ‘come’ and Akan is **ba**; ‘come’

The Alveolar Plosives /t/ and /d/ occur with all vowels in a CV syllable and with /r/ in a CCV syllable. The examples below illustrate this:

12. <b>dá</b>	‘open’	<b>do</b>	‘follow’
<b>dre</b>	‘dirty’	<b>odró</b>	‘elephant’
<b>tóle</b>	‘push’	<b>ta</b>	‘give’
<b>tro</b>	‘refuse’ (v)	<b>tró</b>	‘carry’ (load)

Apical Alveo Palatal Plosive /d/ is articulated with the tongue slightly curled backwards with the tip touching lightly the upper teeth ridge. It is the only plosive without a voiceless counterpart and occurs in CV stems with all vowels except the half-open front vowel. This is considered to be an accidental gap. The following examples illustrate this:

13. <b>ndú</b>	‘water’	<b>idfwago</b>	‘day’
<b>adabakutó</b>	‘eyebrow’	<b>doka</b>	‘reserve’ (v)
<b>dblekú</b>	‘fog’	<b>detsiflú</b>	‘cotton’

The Velar Plosives occur in many words in Logba. They are found in both CV and CCV stems. The second consonant is /l/ since the Velar Plosives are [+grave] sounds. The following are examples:

- |                |        |             |        |
|----------------|--------|-------------|--------|
| 14. <b>kla</b> | ‘hide’ | <b>aklo</b> | ‘goat’ |
| <b>gla</b>     | ‘pour’ | <b>glé</b>  | ‘tie’  |

The Voiceless Velar Plosive exceptionally occurs with /ɾ/ in the word **akró** ‘boat’ in the Logba language. This word is used in the dialects of Ewe which are linguistic neighbours of Logba. It is not used in the other dialects of Ewe.

/k/ occurs intervocally. It can occur with any vowel before or after it immediately. However, front vowels do not occur immediately after /g/ (unless it is followed by /l/ as in **glé** ‘tie’). This is illustrated in (15) below.

- |                |           |                 |              |
|----------------|-----------|-----------------|--------------|
| 15. <b>uku</b> | ‘bone’    | <b>iku</b>      | ‘song’       |
| <b>akóntí</b>  | ‘basket’  | <b>akúkóli</b>  | ‘fingernail’ |
| <b>kake</b>    | ‘part’    | <b>kélékélé</b> | ‘first’      |
| <b>aga</b>     | ‘valley’  | <b>ugú</b>      | ‘husband’    |
| <b>ifúgo</b>   | ‘flowers’ | <b>ndúgo</b>    | ‘thirst’     |

/kp/ and /gb/ have a wide distribution in the language. The close back vowel /u/ does not come after either of them. The following are examples:

- |                 |           |                  |          |
|-----------------|-----------|------------------|----------|
| 16. <b>ikpe</b> | ‘one’     | <b>gba</b>       | ‘sweep’  |
| <b>kpita</b>    | ‘stumble’ | <b>igbe</b>      | ‘arrow’  |
| <b>akpá</b>     | ‘leg’     | <b>agbé</b>      | ‘dog’    |
| <b>ukpóku</b>   | ‘knee’    | <b>ogbomi</b>    | ‘monkey’ |
| <b>kpe</b>      | ‘and’     | <b>agbiglomo</b> | ‘spider’ |
| <b>kpó</b>      | ‘lie’     | <b>mgbó</b>      | ‘rashes’ |

In CCV syllables both /kp/ and /gb/ have /l/ as the second consonant in the cluster. The following are the examples:

- |                 |        |               |         |
|-----------------|--------|---------------|---------|
| 17. <b>kplo</b> | ‘fry’  | <b>gblele</b> | ‘many’  |
| <b>akpakpla</b> | ‘toad’ | <b>gbla</b>   | ‘teach’ |
| <b>ékpilé</b>   | ‘now’  |               |         |

### 2.2.2 Fricatives

All the fricatives in Logba have voice opposition. They can occur in syllable initial position in CV and CCV syllables. This is illustrated below:

## A. Syllable initial

18. <b>fo</b>	'wash'	<b>flé</b>	'fly'
<b>he</b>	'pull'	<b>sa</b>	'leave'
<b>zo</b>	'sell'	<b>zu</b>	'descend'
<b>sú</b>	'pierce'	<b>xé</b>	Relative particle
<b>vu</b>	'castrate'		

## B. Stem of nouns and word medial

19. <b>a-fǒ</b>	'egg'	<b>a-fé</b>	'comb'
<b>a-vá</b>	'deer'	<b>a-vu</b>	'porridge'
<b>a-só</b>	'pot'	<b>u-su</b>	'urine'
<b>u-zí</b>	'door'	<b>u-zúgbó</b>	'head'
<b>u-hé</b>	'knife'	<b>o-ha</b>	'pig'
<b>a-xíxlánu</b>	'difficulty'		

## C. Medial position of polysyllabic words

These words are mainly verbs. They appear to involve reduplication of different sorts.

20. <b>vuvó</b>	'spoil'	<b>xoxu</b>	'gather'
<b>fifi</b>	'break'	<b>susu</b>	'urinate'
<b>zuzó (asó)</b>	'roast (pot)'	<b>húhú</b>	'shake'

In all, fricatives occur in many words. However, the velar fricatives /x/ and glottal fricative /h/ have a limited occurrence. The Voiceless Velar Fricative does not occur with the half open front vowel /ɛ/.

21. <b>xe</b>	Relative particle	<b>xoxu</b>	'gather'
<b>xoxoe</b>	'already'	<b>xátsáxlá</b>	'rough'
<b>axíxlánu</b>	'difficulty'	<b>okutexoe</b>	'funeral'

The Alveolar Fricatives /s/ and /z/ are palatalized as /ʃ/ and /ʒ/ when they occur before the high front vowel /i/. /ʃ/ sounds like the initial consonant of the English word 'she' and the /ʒ/ sounds like the beginning of the French word for 'day' /jour/. These are found in the following words in the language:

Underlying	Surface	GLOSS
22. /si/	/ʃ/	
<b>isíkpe</b>	<b>ishíkpe</b>	'ring'
<b>inasína</b>	<b>inashína</b>	'everybody'
<b>okusiokú</b>	<b>okushiokú</b>	'everywhere'
<b>ikpesikpe</b>	<b>ikpeshikpe</b>	'everything'



Underlying	Surface	GLOSS
23. /zi/	/ ʒ /	
onzie	onzhie	‘owl’
zí	zhí	‘carry’
zi	zhi	‘good’

The palato-alveola fricatives only occur as allophones of the alveolar fricatives before /i/.

### 2.2.3 Affricates

/ts/ [tʃ] and /dz/ [dʒ] are the only affricates in the language. /ts/ occurs in the following words:

24. tsítsí	‘turn’	tsíyí	‘maize’
atsá	‘horn’	átsi	‘night’
tsímí	‘crack’	tsibi	‘small’

/dz/ occurs in the following words:

25. dzu	‘arrive’	ɔdzá	‘fire’
dze	‘look’	dzuanú	‘like’
adzi	‘bird’	idzɔ	‘yam’

/ts/ and /dz/ are independent phonemes in their own right in Logba including Tota. However, when the alveolar plosive /t/ is followed by a close vowel /i/ or /u/ it is realised as an affricate in the Tota dialect.

OTHER DIALECTS	TOTA	GLOSS
26. tú	tsú	‘on’
atí	atsí	‘night’
utí	utsí	‘father’
otú	otsú	‘hill’
ɔdzátume	ɔdzátsume	‘kitchen’

This is a phonological process which occurs in some dialects of Ewe, one of the major languages spoken in Logba. Duthie (1996:15) reports this indicating that it is the southern speakers of Ewe who use the palatalized form. Although, this is not uncommon, I assume that this is an influence from Ewe on the Logba spoken in Tota. It is interesting to note that whereas the Logba speakers palatalize before /u/, the southern Ewe dialect speakers do not. The Tota dialect speakers are applying the palatalization to both front and back high vowels. It could be argued that the palatalization before /u/ is not due to the influence of the back high vowel but rather because of the presence of an alveolar affricate in the language.

### 2.2.4 Nasals

All the nasals except the palatal nasal can occur in the peak of syllables. They can also be found in word initial position. The bilabial nasal /m/ occurs with all vowels. There are co-occurrence restrictions of the other nasal consonants and mid-vowels. Mid vowels are rare after nasals, no /o/ after /n/ and no /e/ /o/ /e/ /ɔ/ after /ny/ and no /e/ /o/ /e/ after /ŋ/ occur. With other vowels these nasals do occur.

27. <b>nya</b>	‘live’ (v)	<b>anye</b>	‘so’
<b>anyɔ</b>	‘louse’	<b>fɔnyi</b>	‘peel’ (v)
<b>inyui</b>	‘juju’	<b>akpananyi</b>	‘a Logba person’
<b>ŋú</b>	‘see’	<b>ŋɔnyi</b>	‘write’
<b>aŋáŋá</b>	‘rib’	<b>ɔŋ.kpá</b>	‘rope’
<b>tɔŋ.ká</b>	‘pepper’	<b>ŋ.gbíní</b>	‘okro’
<b>ne</b>	‘buy’	<b>nen.kpi</b>	‘cow’
<b>nɔ</b>	‘drink’		

In connected discourse, all the nasals that have a consonant following are syllabic and homorganic with the consonant that follows them. There are no consonant clusters involving the palatal nasal /ny/. The following are examples:

28. <b>o-bu.m.ba</b>	‘wing (of bird)’	<b>a.ŋ-kó</b>	‘chicken’
<b>n-da</b>	‘liquor’	<b>n-tró</b>	‘breast’
<b>ŋ-gbo</b>	‘rashes’	<b>ɔ.m-bwé</b>	‘orange’

There is a class of nouns that form their plural by a syllabic nasal prefix realized homorganically with the stem noun. This is exemplified in (29).

29. PLURAL	GLOSS
<b>m-byá</b>	‘chairs’
<b>m-futa</b>	‘clothes’
<b>n-lága</b>	‘speeches’
<b>ŋ-kpo</b>	‘farm bags’
<b>ŋ-gúwɔ</b>	‘antelopes’

### 2.2.5 Lateral

The Alveolar lateral, /l/ is widely distributed. It occurs as onset in a CV syllable. It also occurs as a second consonant in a CCV consonant cluster when the first consonant is a grave sound. This is attested in the following examples:

30. <b>agblenú</b>	‘hoe’	<b>agbíglɔmɔ</b>	‘spider’
<b>la</b>	‘beat’	<b>gla</b>	‘pour’
<b>le</b>	‘buy’	<b>kla</b>	‘hide’
<b>lo</b>	‘weed’	<b>mle</b>	‘bring’

<b>lí</b>	‘hold’	<b>alá</b>	‘scorpion’
<b>wlíwlí</b>	‘small parts’	<b>ohlóyí</b>	‘throat’
<b>yayí</b>	‘search’	<b>yíré</b>	‘wait’

The 3rd Person Singular Object Pronoun is **le** or **lé** depending on the [ATR] value of the vowel in the verb root. In fast speech, Tota dialect speakers elide the /l/. Speakers from other Logba towns maintain it both in fast speech and in careful speech. This is exemplified below:

- |  |  |
|--|--|
| <p>31a. OTHER DIALECTS</p> <p><b>ma-zí=le</b></p> <p>1SG-carry 3SGOBJ</p> <p>‘I took it’</p> | <p>TOTA</p> <p><b>ma-zí=é</b></p> <p>1SG-carry=3SGOBJ</p> <p>‘I took it’</p> |
| <p>31b. <b>ś-blí=le</b></p> <p>3SGSUBJ-break=3SGOBJ</p> <p>‘He/She broke it’</p>             | <p><b>ś-blí=é</b></p> <p>3SGSUBJ-break=3SGOBJ</p> <p>‘He/She broke it’</p>   |

The Voiced Alveolar Trill [r] is restricted in its distribution. It occurs as a second consonant in a consonant cluster and in that position is in complementary distribution with [l]. It also occurs as a syllable initial consonant once where it alternates with /l/, in the word **rí** ‘hold’. In the Tota dialect, the speakers say [rɪ] ‘to hold’ while the other dialects use [lɪ].

In CCV syllables /r/ occurs as the second consonant when the first consonant is a coronal or non-grave sound. Examples are:

- |   |   |   |   |
|---|---|---|---|
| <p>32. <b>adrú</b></p> <p><b>dre</b></p> <p><b>odró</b></p> <p><b>tro</b></p> | <p>‘mound’</p> <p>‘dirty’</p> <p>‘elephant’</p> <p>‘refuse’ (v)</p> | <p><b>adruva</b></p> <p><b>atruí</b></p> <p><b>ntró</b></p> | <p>‘Thursday’</p> <p>‘hearth’</p> <p>‘breast’</p> |
|---|---|---|---|

All the words that have a syllable with /r/ as onset contain the syllable **rí** ‘hold’. It is unclear whether they are all historically derived from **ri**. Examples are:

- |   |   |
|---|---|
| <p>33. <b>urímé</b></p> <p><b>ntsurí</b></p> <p><b>rí</b></p> | <p>‘handle’</p> <p>‘ladder’</p> <p>‘hold’</p> |
|---|---|

### 2.2.6 Approximants

The Palatal approximant /y/ occurs intervocalically and in initial position of syllables. It occurs with all vowels.

Examples:

34. <b>ayé</b>	‘grandmother’	<b>azayi</b>	‘beans’
<b>oyó</b>	‘tree’	<b>oyubitsi</b>	‘thief’
<b>yé</b>	‘and’	<b>yó</b>	‘skin’
<b>yáyí</b>	‘search’		

The Palatal approximant /y/ occurs as second element in a consonant cluster as illustrated in (35).

35. <b>[byá]</b>	‘boil’
<b>[a-fyá]</b>	‘pain’
<b>[fyé]</b>	‘dehusk corn’
<b>[fyé]</b>	‘exceed’

The Labial velar approximant, /w/ occurs intervocally and in initial position of words and stem of nouns before back vowels and central vowel, /a/. This is shown in (36). There is a phonemic opposition between /y/ and /w/ before back vowels.

36. <b>wa</b>	‘say’	<b>-wɔ</b>	plural clitic
<b>wo (bi)</b>	‘give birth’	<b>wasá</b>	‘owner’
<b>iwo</b>	‘bee’	<b>ɔwó</b>	‘mortar’
<b>awó</b>	‘snake’	<b>awu</b>	‘garment’

The Labial velar approximant /w/ occurs as second element in a consonant cluster. These are exemplified in (37).

37 <b>[ywé]</b>	‘pound’
<b>[bwá]</b>	‘fold’
<b>[a-bwé]</b>	‘animal’
<b>[ɔ-m-bwé]</b>	‘orange’

## 2.3 Vowels

Logba has a seven vowel system which is in two groups. The grouping is based on the Advanced Tongue Root feature.

Table 2.2 Vowel Phonemes

	FRONT		CENTRAL	BACK	
	[+ATR]	[-ATR]		[+ATR]	[-ATR]
Close	i			u	
Mid	e	ɛ		o	ɔ
Open			a		

All the seven vowels are phonemic. This is exemplified below with some of the near minimal pairs of words. Examples of near minimal pairs are shown in (38).

38.	SOUND	MINIMAL PAIRS			
a.	a / ɔ	na	‘walk’	nɔ	‘drink’
b.	u / ɔ	du	‘extinguish’	dɔ	‘follow’
c.	u / o	ukú	‘drum’	okú	‘place’
d.	ɛ / a	té	COMPL	tá	‘shoot’
e.	e / i	me	‘here’	mi	‘take’
f.	i / a	inyɔ	‘two’	anyɔ	‘louse’

There are no phonemically nasalized vowels in Logba. Generally, all the vowels become nasalised when they occur immediately after a nasal consonant. The spreading of the nasalisation is rightwards. Examples are:

39	ubonũ	‘farm’	imɔ̃	‘neck’
	inyɔ̃	‘two’	ɲũ	‘see’
	mẽ	‘swallow’	nyã	‘live’
	mẽŋ.ɠba	‘bowl’	ɔdzátsumẽ	‘kitchen’
	mõ	NEG		

The front vowel /ɛ/ has a limited occurrence in initial position in the language. In the data I have collected, it occurs as prefix for a small number of nouns. One of the nouns is **ɛfɔ̃** ‘Fon language.’ This is similar to how this word is pronounced in Ewe. The stem of the word has a back vowel, /ɔ/, and /ɛ/ as the class prefix. This harmonizes with the vowel in the noun stem. Nasalisation in the noun is an influence from Ewe since I have observed that nasalization occurs only after nasal consonants in Logba. /ɛ/ also occurs as a prefix in the nouns in (40):

40.	ɛkpɛ	‘year’	ɛdzé	‘women’
-----	------	--------	------	---------

There is free variation between [ɪ] and [i] and [ʊ] and [u] except for a small number of words for a number of speakers

[ɪ] to the exclusion of [i] occurs in a few words in initial position. All examples are in (41):

41.	ɪ.nfwɔ̃	‘worm’	ɪyɔ̃	‘grave’
	mɔ̃	‘meat’		

[ʊ] to the exclusion of [u] occurs in only the initial position of a small number of nouns as prefix. These nouns are in (42).

42.	ʊ -fɔtɔ̃	‘marshy area’	ʊ-wlɔ̃	‘Sunday’
	ʊ -nyí	‘name’	ʊ -mentá	‘salt’

One fact which comes out clearly is that while some of the native speakers consulted produce words which have these unadvanced vowels to sound close to their [+ATR] counterparts, others produce these vowels as if they were the [+ATR] vowels. To many people these [-ATR] vowels are perceived as the [+ATR] vowel close to them.

I assume that this situation is the outcome of a nearly completed sound change in which

/ɪ/ has shifted to /i/      and      /ʊ/ has shifted to /u/

It is for these reasons that I now claim that Logba has seven vowels<sup>12</sup>. The close unadvanced vowels have merged with their advanced counterparts and what is evident now is the trace that it was once a nine vowel system.

The assertion that these unadvanced vowels have undergone a merger with their advanced counterparts is similar to the observation of Harry Van der Hulst and Smith (1986) that these are the vowels which most commonly undergo changes as a result of the difficulty in their production and may eventually be lost or merge with other close vowels in a language (Stewart 1970, Casali 2003).

### 2.3.1 Vowel harmony

Logba has seven vowels (see Table 2.2). All vowel affixes have two forms, one [+ATR] and the other [-ATR]. Selection of either of the forms depends on which harmony set the vowels in the lexical stem belong. If the stem is [+ATR], one of the following vowels will be chosen: /o u i e /. If on the other hand, it is [-ATR] it will come from the following set: /ɔ ɛ/. This is illustrated in the words below:

43. <b>e-tsí</b>	‘down’	<b>e-bí</b>	‘cocoa beans’
<b>e-ke</b>	‘root’	<b>e-ví</b>	‘sun’
44. <b>ɛ-dze</b>	‘women’	<b>ɛ-kpe</b>	‘year’
45. <b>o-tsú</b>	‘forehead’	<b>o-fú</b>	‘guest’
<b>o-kú</b>	‘place’	<b>o-vu</b>	‘market’
46. <b>ɔ-kpe</b>	‘one’	<b>ɔ-dzá</b>	‘fire’
<b>ɔ-gbo</b>	‘town’	<b>ɔ-da</b>	‘lowest part of a valley’

The stems of the words do not change. They impose a restriction on the vowels in the affixes making them to undergo a change. This is referred to as stem-controlled Vowel Harmony (Clements 2000).

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<sup>12</sup> In my earlier work which is a preliminary report, I state that Logba has a nine vowel system (Dorvlo 2004:241).

Looking at the vowels in Logba, it is evident that the central vowel /a/ and the two close [+ATR] vowels have no harmonic partners. They harmonize with either [+ATR] or [-ATR] vowels in a word. In (47a) all the stems have [+ATR] vowels and in (47b) the stems have [-ATR] vowels. The first two words in each group have the central vowel /a/.

- |   |  |
|---|--|
| <p>47a. [+ATR]</p> <p><b>a-débí</b> ‘kidney’</p> <p><b>u-kpó</b> ‘mountain’</p> <p><b>i-sóbó</b> ‘calf’</p> | <p>47b. [-ATR]</p> <p><b>a-n.dó</b> ‘cat’</p> <p><b>u-fótó</b> ‘marshy area’</p> <p><b>i-ló</b> ‘word’</p> |
|---|--|

Mid vowels in stems are either [+ATR] or [-ATR]. This is exemplified in (48a) and (48b).

- |   |  |
|---|--|
| <p>48a. [+ATR]</p> <p><b>o-tsoe</b> ‘ear’</p> <p><b>tole</b> ‘send’</p> | <p>48b. [-ATR]</p> <p><b>boté</b> ‘resemble’</p> <p><b>tole</b> ‘push’</p> |
|---|--|

Stems with [+ATR] mid vowels trigger [+ATR] affixes. In (49) **bodze** ‘come.look’ has [+ATR] mid vowels and the subject marker is a prefix /o/.

49. Ebítsi é óbodze akpaíva nu.
- |                 |                 |                 |           |
|-----------------|-----------------|-----------------|-----------|
| <b>ebítsi=é</b> | <b>ó-bo-dze</b> | <b>akpa íva</b> | <b>nu</b> |
| Child=DET       | SM-SG-come-look | boot            | in        |
- ‘The child came to look in the boot.’ [15.1.06]

Stems with [-ATR] mid vowels in the stem vowel trigger [-ATR] affixes. In (50), the verb stem **zó** ‘go’ has the prefix /o/.

50. Ee! Ye ézóz...
- |            |           |              |
|------------|-----------|--------------|
| <b>ee!</b> | <b>ye</b> | <b>ó -zó</b> |
| Yes!       | CONJ      | 3SG-go       |
- ‘Yes! As he goes...’ [15.2.49]

All stems in which there is either [+ATR] or [-ATR] mid vowels take affixes containing /a/ /i/ and /u/. The following words in (51a) and (51b) illustrate this.

- |   |  |
|---|--|
| <p>51a. [+ATR]</p> <p><b>a-fé</b> ‘comb’</p> <p><b>a-lo</b> ‘or’</p> <p><b>u-gbe</b> ‘voice’</p> <p><b>i-té</b> ‘front’</p> | <p>51b. [-ATR]</p> <p><b>a-bé</b> ‘palmnut’</p> <p><b>a-kló</b> ‘goat’</p> <p><b>u-me</b> ‘this’</p> <p><b>iyé</b> 3SG.IND</p> |
|---|--|

The vowel harmony is root controlled but /a/, /i/, and /u/ have no harmonic counterpart. (52) exemplifies roots with /a/, (53) roots with /i/, and (54) roots with /u/.

52. **a-da** 'lizard'      **ɔ-dzá** 'fire'  
**a-fá** 'house'      **ɔ-ba** 'mud'  
**ɔ-fá** 'fence'
53. **o-mi** 'he takes'      **o-kpí** 'he went'  
**e-ti** 'soil'      **e-vi** 'sun'
54. **o-kú** 'place'      **e-bú** 'They asked'  
**o-tú** 'gun'

/a/ is [-ATR] because it takes a [-ATR] prefix. (55) and (56) illustrate this.

55. **ɔlá m.**  
**ɔ-lá=mí**  
 3SG-beat = 3SG.OBJ  
 'She/He beat me.'
56. **ɔsá ndú é.**  
**ɔ-sá      n-dú=é**  
 3SG-fetch      CM-water = DET  
 'She/He fetched the water.'

/i/ and /u/ are [+ATR] because each triggers [+ATR] prefix. The verb stem in (57) has /i/ and (58) has /u/. They all trigger /o/ as the 3SG subject.

57. **órí agbi é ka óyó**  
**ó-rí      agbi=é      ka      ó-yó**  
 3SG-hold dog = DET      put      CM-skin  
 'he holds the dog close' [15.1.03]
58. **ónú òble ka anyi.**  
**ó-ńú      ɔ-ble      ka anyi**  
 3SG-see 3SG-own      put face  
 'he identified his.' [15.1.41]

There are stems in which there are vowels from [+ATR] and [-ATR]. The following words in (59) and (60) are examples:

59. **mikpe** 'choose'  
**shídé** 'leave someone'
60. **zúzo aso** 'roast pot'  
**fútó** 'mix'



These words **futo** and **shídě** trigger [+ATR] vowel prefix as can be seen in (61) and (62) and they harmonize with the nearest root vowel.

61. Ófuto amowe mengba á nu.

**ó-futo**    **amowe**    **mengba=á**    **nu**  
 3SG-mix   dough    bowl=DET   in  
 ‘He mixed dough in the bowl.’

62. Óshídě ebísi é afa á nu.

**ó-shídě**    **e-bísi=é**    **a-fa=á**    **nu**  
 3SG-leave   CM-child=DET   CM-house=DET   in  
 ‘He left the child in the house.’

There are some words in which the [+ATR] and [−ATR] mid vowels occur together. This is exemplified in (63):

63. <b>i-vaflego</b>	‘insect’	<b>ɔ-dzogbenyi</b>	‘northerner’
<b>u-mokue</b>	‘there’	<b>a-ŋ.gblue</b>	‘pipe for smoking’
<b>u-trome</b>	‘work’	<b>fotete</b>	‘green edible leaves’

### 2.3.2 Vowel sequencing in roots

Long vowels, **ee** as in **pétée** ‘completely’, **aa** as in **dzáa** ‘only’ are loans from Ewe. This expressive length is not considered phonemic. There are no vowel sequences in roots. Apparent vowel sequences in roots are better analysed as two margins plus a nucleus. The second margin is a glide (see section 2.7). The following are examples:

64. [**ɔ-ń.zye**]    ‘owl’  
 [**a-byá**]    ‘chair’  
 [**a-bwé**]    ‘animal’  
 [**a-fyé**]    ‘comb’  
 [**nen.tswi**]    ‘cow’

### 2.3.3 Vowel sequences across morpheme boundaries

When words beginning in a vowel are preceded by words terminating in a vowel they trigger vowel sequences which do not lead to diphthongs since they belong to different syllables. Another context in which this occurs is when the object of a verb is the 3PLUOBJ **–á**. This is illustrated in (65).

65. **la**    **á** → [**la.á**]    ‘beat them’  
**blo**    **á** → [**blo.á**]    ‘make them’  
**dze**    **á** → [**dze.á**]    ‘look them’

<b>do</b>	<b>á</b>	→	<b>[do.á]</b>	‘build them’
<b>fli</b>	<b>á</b>	→	<b>[fli.á]</b>	‘cut them’
<b>bú</b>	<b>á</b>	→	<b>[bu.á]</b>	‘ask them’

There is a constraint in which two front mid vowels /e/ + /e/, /e/ + /e/ do not occur in a sequence in Logba even across word or syllable boundaries. When it occurs, it is phonetically realised as /ie/, /ie/. There are a number of contexts in which this occurs. When the determiner is realised as /e/ and it is preceded by a noun or number word ending in /e/, this process is triggered (see the last two words in example (66)). Also, a 3SGOBJ pronoun and a preposition ending in /e/ as shown in (67) or 3SGOBJ pronoun and a verb ending in /e/ as shown in (68) can trigger this process.

#### 2.3.4 Noun + determiner

The determiner is realised as /é/ and /á/. These are allomorphs which are morphologically conditioned. /é/ has [é] and [é] as allomorphs which are phonologically conditioned. The following phrases in (65) are examples.

66. <b>okla</b>	<b>é</b>	→	<b>[okla.á]</b>	‘the mat’
<b>uklo</b>	<b>é</b>	→	<b>[u.klo.é]</b>	‘the lorry’
<b>dzosú</b>	<b>é</b>	→	<b>[dzosú.é]</b>	‘the blood’
<b>igbedi</b>	<b>é</b>	→	<b>[i.gbe.dj.é]</b>	‘the cassava’
<b>aklo</b>	<b>é</b>	→	<b>[a.klo.á]</b>	‘the goat’
<b>agbe</b>	<b>é</b>	→	<b>[a.gbi.é]</b>	‘the dog’
<b>egbe</b>	<b>é</b>	→	<b>[e.gbi.é]</b>	‘the stone’

#### 2.3.5 Preposition and object pronoun

The prepositions **fe** ‘at’ and **kpe** ‘with’ end in /e/ and trigger /ie/ when they occur with the 3SGOBJ pronoun /e/. They are shown in (67).

67. <b>fe</b>	<b>é</b>	→	<b>[fi.é]</b>	‘at it’
<b>kpe</b>	<b>é</b>	→	<b>[kpi.é]</b>	‘with it’
<b>fe</b>	<b>á</b>	→	<b>[fe.á]</b>	‘at them’
<b>kpe</b>	<b>á</b>	→	<b>[kpe.á]</b>	‘with them’

#### 2.3.6 Verb and object

The 3SGOBJ is **é/é**. In the examples below, verbs ending in all the vowels possible are used.

68. <b>la</b>	<b>é</b>	→	<b>[la.é]</b>	‘beat him/her’
<b>blo</b>	<b>é</b>	→	<b>[blo.é]</b>	‘make it’
<b>dze</b>	<b>é</b>	→	<b>[dzi.é]</b>	‘look it’

<b>do</b>	<b>é</b>	→	<b>[do.é]</b>	‘build it’
<b>fli</b>	<b>é</b>	→	<b>[fli.é]</b>	‘cut it’
<b>bú</b>	<b>é</b>	→	<b>[bú.é]</b>	‘ask it’

## 2.4 Tone

Tone is distinctive in Logba. Two tones are identified in the lexical data compiled on Logba. High tone is marked (´) and Low tone is unmarked. A third tone, Rising tone is phonetically realised on a single syllable peak and is represented as (ˇ). This tone is found on a limited number of borrowed words from Ewe with the inland Ewe dialect tone (see 82). Tone is realised on vowels and syllabic nasals. The meaning of a word depends on the tone of each syllable as well as the vowels and consonants of which the word is made. In the examples in (69), the pairs of words have the same consonants and vowels and they are in the same sequence. However, the difference in their meanings is brought about by tone.

69 <b>zo</b>	‘sell’	<b>zó</b>	‘go’
<b>avi</b>	‘axe’	<b>aví</b>	‘groundnut’
<b>dzi</b>	‘tie firmly’	<b>dzí</b>	‘stand’
<b>ubi</b>	‘wound’	<b>ubí</b>	‘child’
<b>fõ</b>	‘brother’	<b>fó</b>	‘wash’

Monosyllabic words can either be Low tone or High tone. (70) are examples of Low tone verb roots and (71) High tone verb roots respectively.

Low tone

70. <b>ba</b>	‘kill’	<b>ɖa</b>	‘become fat’
<b>ka</b>	‘put’	<b>le</b>	‘buy’
<b>mi</b>	‘take’	<b>sa</b>	‘leave’
<b>fli</b>	‘cut in pieces’	<b>blo</b>	‘make’

High tone

71. <b>bú</b>	‘ask’	<b>wó</b>	‘prick’
<b>ɲú</b>	‘see’	<b>rí</b>	‘hold’
<b>sé</b>	‘finish’	<b>tsí</b>	‘sit’
<b>yé</b>	‘stand’	<b>tró</b>	‘carry’

Monosyllabic noun roots can also be Low tone or high tone. They have a vowel prefix attached to the root. This is exemplified in (72) and (73)

Low tone

72. <b>i-so</b>	‘faeces’	<b>i-va</b>	‘thing’
<b>o-ko</b>	‘custom’	<b>u-bi</b>	‘wound’
<b>a-bu</b>	‘valley’	<b>a-gli</b>	‘wall’
<b>a-dzi</b>	‘bird’	<b>u-dzi</b>	‘heart’

<b>a-gu</b>	‘top’	<b>n-wu</b>	‘dresses’
<b>mva</b>	‘medicines’		

High tone

73. <b>u-kú</b>	‘bone’	<b>ɔ-dzá</b>	‘fire’
<b>a-bí</b>	‘palm kernel’	<b>o-tú</b>	‘gun’
<b>a-dí</b>	‘frog’	<b>a-fé</b>	‘comb’
<b>u-hé</b>	‘knife’	<b>a fɔ</b>	‘egg’
<b>a-drú</b>	‘mound’	<b>á-fá</b>	‘house’
<b>n-ǵú</b>	‘water’	<b>n-tó</b>	‘ash’

All possible tonal patterns, LL, HH, LH, and HL, are attested in disyllabic roots.

The examples in (74), (75) (76) and (77) are these tone combinations in disyllabic verb roots.

74. LL

<b>ɖase</b>	‘thank’	<b>klanu</b>	‘hide’
<b>fifi</b>	‘break’	<b>ɖɔka</b>	‘reserve’

75. HH

<b>bálá</b>	‘wind round’	<b>fúfú</b>	‘smash’
<b>ɖɔɖí</b>	‘love’	<b>húhú</b>	‘wave hand’

76. LH

<b>tolé</b>	‘send’	<b>ganú</b>	‘greet’
<b>mumú</b>	‘complete’		

77. HL

<b>dónu</b>	‘shrink’	<b>dzúba</b>	‘return’
<b>núma</b>	‘fall down’	<b>húho</b>	‘bathe lazily’

The examples in (78), (79) (80) and (81) are these tone combinations in disyllabic noun roots.

78. LL

<b>a-druva</b>	‘Thursday’	<b>i-same</b>	‘happiness’
<b>a-buba</b>	‘termite’	<b>e-bleta</b>	‘left hand’
<b>a-dzago</b>	‘millet’		

79. HH

<b>a-búkpá</b>	‘shoulder’	<b>e-bítsí</b>	‘child’
<b>a-débí</b>	‘kidney’	<b>i-suso</b>	‘thatch’
<b>a-bótí</b>	‘corpse’	<b>o-túlí</b>	‘mosquito’

<b>a-dzímí</b>	‘mudfish’	<b>o-lómí</b>	‘testis’
<b>a-gáné</b>	‘scorpion’	<b>ŋ-gbíní</b>	‘okro’

Also included in the HH tonal pattern is an adjective which is derived from the reduplication of a noun stem: **o-bí** ‘child’ **bíbí** ‘small’

## 80. LH

<b>a-dzayí</b>	‘firewood’	<b>u-zugbó</b>	‘head’
<b>a-dɔdɛ́</b>	‘love’	<b>o-glɔyí</b>	‘knee cap’
<b>a-gutó</b>	‘bat’	<b>i-tíbí</b>	‘finger’
<b>e-kele</b>	‘grass’	<b>kutó</b>	‘hat’

## 81. HL

<b>a-fása</b>	‘landlord’	<b>i-kádza</b>	‘black berries’
<b>i-kpóli</b>	‘toe’	<b>o-zúme</b>	‘tomorrow’
<b>o-kúmi</b>	‘garden egg’	<b>u-dóbe</b>	‘afternoon’
<b>u-kpóku</b>	‘knee’		

The LH tonal sequence on a single syllable peak can be found on a limited number of loan and ideophonic words. This is attested in the examples in (82). **fɔ** ‘brother’ **akpɔ** ‘sack’ **zenklă** ‘pot stand’ are loans with the inland Ewe dialect tone and **tɔ** ‘to fell palm tree’ sounds like an ideophonic word referring to the sound made when a palm tree is felled.

82. <b>fɔ</b>	‘brother’	<b>tɔ</b>	‘to fell palm tree’
<b>akpɔ</b>	‘sack’	<b>zenklă</b>	‘pot stand’

## 2.4.1 Change of tone in low tone monosyllabic verbs

Monosyllabic verbs which have a low tone in citation form change to a high tone when inflected. All verbs are high in this frame, irrespective of the tone of the preceding subject prefix. The lexical tonal difference is evident in the citation form. The following low tone verbs are used in sentences to illustrate this:

83. **kɔ** ‘hang’

Awu é ákó aglié yó.

**A-wu=é**      **á-kó**      **a-gli=é**      **yó**  
 CM-dress=DET   SM.SG-hang   CM-wall=DET   skin  
 ‘The dress hangs on the wall.’

84. **kpe** ‘know’

Okpé inashína.  
**ó-kpé**      **i-nashína**  
 3SG-know CM-everybody  
 ‘He knows everybody.’

85. **ba** ‘kill’

Mabá agbi é.  
**ma-bá**      **agbi = é**  
 1SG-kill dog = DET  
 ‘I kill the dog.’

86. **la** ‘beat’

Ogblawo é ólá ebísi é.  
**o-gblàwo = é**      **ó-lá**      **e-bísi = é**  
 CM-teacher = DET SM.SG-beat CM-child = DET  
 ‘The teacher beats the child.’

There is no change in the pitch of monosyllabic verbs which are pronounced with high tone in citation form. This is illustrated below:

87. **zó** ‘go’

Mazó ovu é nu.  
**ma-zó**   **o-vu = é**      **nu**  
 1SG-go CM-market in  
 ‘I went to the market.’

88. **blí** ‘break’

Ati blí aso á.  
**ati**      **blí**      **a-so = á**  
 1PLU break CM-pot = DET  
 ‘We broke the pot.’

#### 2.4.2 Register raising in polar interrogatives

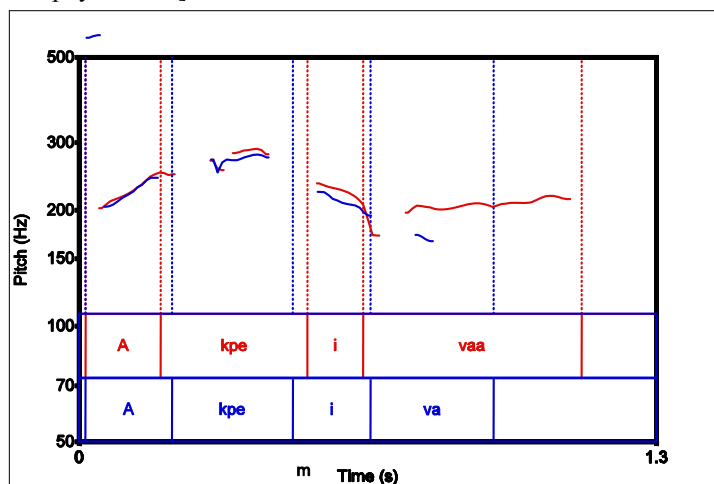
Polar interrogatives are marked by a final High tone. The effect of this is that the level of such an interrogative is raised in comparison to its counterpart statement. For instance, in the affirmative statement, **akpé iva** ‘you have eaten’, the tones of the syllables are as shown below. In particular, the last word has an underlying **LL**

tone. However, in the interrogative, the tones on this last word are realised as **LHH** where the last **L** becomes **HH**. The final vowel is lengthened or doubled.

This is illustrated below supported with tracings from Praat:<sup>13</sup>

- 89a. Statement:      **A-kpe i-va**  
                          L H L L  
                          2SG-eat thing  
                          ‘You have eaten’
- 89b. Interrogative: **A-kpe i-va-a**  
                          L H L H H+  
                          2SG-eat thing  
                          ‘Have you eaten?’

The final tone of a polar interrogative can also be realised as extra High for emphatic reasons. This phenomenon of rising for questions occurs in Akan as well (see Dolphyne 1988).



### 2.4.3 Tonal morphemes: aspect marked by tone

Tone is used to indicate the difference between Habitual aspect **tu** and the Past Progressive aspect marker **tú**. The former is said with a Low pitch and the latter with a High pitch. In (90) **tú** has a high tone and it is Past Progressive but in (91) **tù** has a low tone and it is Habitual.

<sup>13</sup> Software for acoustic analysis by Paul Boersma and David Weenink, University of Amsterdam, Netherlands.

90. Matúkpi ubón adzisiadzí  
**ma-tú-kpí**                **u-bón**    **adzisiadzí**  
 1SG-PTPROG-go CM-farm everyday  
 ‘I was going to farm everyday’

91. Matukpi ubón adzisiadzí.  
**ma-tu-kpí**    **u-bón**    **adzisiadzí**  
 1SG-HAB-go CM-farm everyday  
 ‘I go to farm everyday.’

#### 2.4.4 Nominalising suffix –go

Qualifiers often contain the **-go** nominalising suffix produced with a low tone. A syllabic nasal which is homorganic with the nasal and acts as a binder for the two morphemes is produced with a low tone. It has been observed that this binder consistently occurs where the preceding syllable has a high tone, as shown by the following words in (92):

- |                 |                  |               |                      |
|-----------------|------------------|---------------|----------------------|
| 92. <b>bugo</b> | ‘rotten one’     | <b>tséngo</b> | ‘old one’            |
| <b>kanyigo</b>  | ‘oversmoked one’ | <b>tóngo</b>  | ‘thick one’ (liquid) |

However, when the determiner, [–é], is suffixed to the nominal with the low tone **-go** suffix, it raises the pitch level of **-go** a little bit but phonologically it is still low.

This is shown in (93a) below:

<b>bugo</b>	[   _   _   ]
<b>bugoé</b>	[   _   —   —   ]

The following words in (93b) illustrate this.

- |                   |                      |                 |                          |
|-------------------|----------------------|-----------------|--------------------------|
| 93. <b>bugo.é</b> | ‘the rotten one’     | <b>tséngo.é</b> | ‘the old one’            |
| <b>kanyigo.é</b>  | ‘the oversmoked one’ | <b>tóngo.é</b>  | ‘the thick one’ (liquid) |

## 2.5 Phonological processes

The following phonological processes are common in the Logba language.

### 2.5.1 Final vowel deletion

This phonological process is more easily observed in most CVNV syllable structure. When the **NV** is **–nu**, the final vowel undergoes deletion. The tone of the



vowel remains and docks on the alveolar nasal on the left. The following are examples:

94. **imo-nu iva** /neck in thing/ → **imɔn iva** ‘necklace’  
**utsa-nu** /room in/ → **utsan** ‘in the room’  
**ubo-nu** /farm in/ → **ubon** ‘in the farm’

This also happens when **mú** 1SGOBJ pronoun is suffixed to the verb. In this context, the tone of the deleted vowel is high. It moves leftwards and docks on the bilabial nasal.

95. **gbla-mú** /teach me/ → **gbla ɾɪ** ‘teach me’  
**tá-mú** /give me/ → **ta ɾɪ** ‘give me’  
**dzé-mú** /look me/ → **dze ɾɪ** ‘look at me’

### 2.5.2 Palatalization of consonants

Palatalization is the raising of the body of the tongue as in the production of the initial consonant in the English word, **she**. The following alveolar consonants /s/, /z/, /t/, /d/, /n/ are palatalized when each of them occurs before high vowels.

96. /t/    /otú/    [otsú]    ‘hill’  
       /d/    /odú/    [odzú]    ‘river’  
       /s/    /isikpe/ [ishikpe] ‘ring’  
       /z/    /zi/    [zhi]    ‘good’  
       /n/    /ani/    [anyi]<sup>14</sup> 2PLU SUBJ.

### 2.5.3 Vowel elision and labialization

(Palatalization of consonant is restricted to the Tota dialect.) When the plural morpheme is suffixed to nouns which end with a close front vowel, this vowel undergoes deletion and the rounding of lips which is associated with the semivowel /w/ of the suffix remains. The following words in (97a) attest to this:

97a.

<b>etsi</b>	‘parent’	<b>etsi-wɔ</b>	‘parents’	<b>etɕʷɔ</b>
<b>uklontsi</b>	‘book’	<b>uklontsi-wɔ</b>	‘books’	<b>uklontɕʷɔ</b>

A further reduction is the optional realisation of **tsíwɔ** as [tʷɔ] in the word **etsí** ‘parent.’ This also occurs in **ebitsí -wɔ** [ebítʷɔ] ‘children’. This is illustrated in (97b) below.

<sup>14</sup> This is found to be peculiar to the speech of Vuinta speakers.

97b.

<b>ebitsí</b>	‘child’	<b>ebitsí-wɔ</b>	‘children’	<b>ebitʷɔ</b> <sup>15</sup>
<b>etí</b>	‘parent’	<b>etí-wɔ</b>	‘parents’	<b>etʷɔ</b>

#### 2.5.4 Pronoun + verb stem + object pronoun

[ATR] harmony operates across the word. The affixes have the same value based on the [ATR] value of the root. The spread is bidirectional. That is, from the verb and moves regressively to the bound form of the subject pronoun and from the verb to the bound form of the object pronoun. Example (98) shows [+ATR] harmony spread on the suffix and the prefix and (99), (100) and (101) illustrate [-ATR] harmony spread on the prefix and the suffix of the verb. (99) is an example of a multi syllabic verb with a combination of [+ATR] and [-ATR] vowels in the verb stem. It triggers [-ATR] harmony with the value of the vowels at the edges.

[+ATR]

98. ófó é

**ó-fó=é**

3SG.SUBJ-wash = 3SG.OBJ

‘He/She washed it.’

[-ATR]

99. aŋkpáwasa á ʒ-falife é

**a-ŋkpáwasa=á ʒ-falife=é**

CM-jujuman = DET 3SG.SUBJ-charm = 3SG.OBJ

‘The jujuman charmed him/her.’

100. ʒsrá é

**ʒ-srá=é**

3SG.SUBJ-sieve = 3SG.OBJ

‘He/She sieved it.’

101. ʒblo é

**ʒ-blo=é**

3SG.SUBJ-make = 3SG.OBJ

‘He/she made it.’

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<sup>15</sup> In the case of **ebitwo** some native speakers pronounce it in a way that the semi vowel is not audible at all.

## 2.5.5 Assimilation of tense and aspect markers

### 2.5.5.1 Present progressive

The present progressive morpheme is **lu**. The underlying vowel is /u/ because this is the vowel quality that surfaces after a consonant subject prefix such as /n/ for 1SG, and after an open vowel subject prefix such as /a/ for 2SG. For example, **nlu alu**. The /l/ of the progressive morpheme completely assimilates to become /n/ after the nasal of 1SG. in the Alakpeti dialect. The /l/ however, becomes a stop /d/ in the Tota dialect<sup>16</sup>.

In other cases, (non nasal, non-low prefix), the /u/ vowel of present progressive assimilates in closeness and in frontness to the vowel of the subject prefix and for the mid-vowel in [ATR] to the vowel of the stem. In the 3SG, the progressive morpheme assimilates to the vowel of the pronoun [ɔ] / [o] to become **lo, lo**. Similarly, the underlying vowel of the present progressive morpheme assimilates to the vowel of the 3PLU morpheme to be realized as **e/e, e/e**. In the 1PLU and the 2PLU the pronouns are two syllable words which have /a/ and /i/ in the first and second syllables respectively. The /i/ in the second syllable influences the underlying vowel /u/ to become /i/. This makes the vowel of the progressive morpheme in the 1PLU and 2PLU to change to /i/.

- |      |      |                               |                                     |
|------|------|-------------------------------|-------------------------------------|
| 102. | 1SG  | <b>Nnúlé afúta</b> (Alakpeti) | ‘I am buying cloth.’                |
|      | 1SG  | <b>Ndúlé afúta</b> (Tota)     | ‘I am buying cloth.’                |
|      | 2SG  | <b>Alulé afúta</b>            | ‘You are buying cloth.’             |
|      | 3SG  | <b>Ólólé afúta</b>            | ‘He /She is buying cloth.’          |
|      | 1PLU | <b>Atililé afúta</b>          | ‘We are buying cloth.’              |
|      | 2PLU | <b>Anililé afúta</b>          | ‘You (PLU) are buying cloth.’       |
|      | 3PLU | <b>Élélé afúta</b>            | ‘They are buying cloth.’            |
| 103. | 1SG  | <b>Nnúdó utsaá</b> (Alakpeti) | ‘I am building the house.’          |
|      | 1SG  | <b>Ndúdó utsaá</b> (Tota)     | ‘I am building the house.’          |
|      | 2SG  | <b>Alúdó utsa á</b>           | ‘You are building the house.’       |
|      | 3SG  | <b>Ólódó utsa á</b>           | ‘He /She is building the house.’    |
|      | 1PLU | <b>Atilídó utsa á</b>         | ‘We are building the house.’        |
|      | 2PLU | <b>Anilídó utsa á</b>         | ‘You (PLU) are building the house.’ |
|      | 3PLU | <b>Élédó utsa á</b>           | ‘They are building the house.’      |

The example sentences in (104) and (105) illustrate further that the verb stem controls the harmony spread. The verb selects one of the ATR pairs of the vowel prefixes that harmonises with the aspect marker. In (104), **kpomi** the main verb, has

<sup>16</sup> It is for this reason that there are two forms for the 1SG present progressive in the paradigms below. Alakpeti: **Nnú za iva** ‘I am cooking’ but in the Tota dialect **Ndú za iva** ‘I am cooking.’

[+ATR] vowels. This results in the selection of **o-lo**. However, in (105) where the main verb **zo** has a [−ATR] vowel stem **o-lo** is selected.

104. **ólokpomi kla ko**  
**ó-lo-kpomi**                      **kla ko**  
 3SG-PRSPROG-collect      hide    only  
 ‘he is collecting it and only hide it only’ [15.2.20]

105. **Adzi é ólózó ikú.**  
**adzi = é**              **ó-ló-zó**                      **i-kú**  
 bird = DET      SM.SG-PRSPROG-sing CM-song  
 ‘The bird is singing’ [15.3.31]

### 2.5.5.2 Habitual and past progressive

The Habitual is represented by **tu** with a low tone. It has other forms depending on the harmony in the verb stem and the pronoun following the same rules as established for **lu**. These are: **ti, te, to, to**. The Past Progressive uses the same segmental form but only the vowel carries a high tone.

106. Habitual
- |      |                |               |
|------|----------------|---------------|
| 1SG  | <b>matuzó</b>  | ‘I go’        |
| 2SG  | <b>atuzó</b>   | ‘you go’      |
| 3SG  | <b>ótózó</b>   | ‘she/he goes’ |
| 1PLU | <b>atitizó</b> | ‘we go’       |
| 2PLU | <b>anitizó</b> | ‘you go’      |
| 3PLU | <b>étezó</b>   | ‘they go’     |
107. Past Progressive
- |      |                |                        |
|------|----------------|------------------------|
| 1SG  | <b>matúyé</b>  | ‘I was standing’       |
| 2SG  | <b>atúyé</b>   | ‘you were standing’    |
| 3SG  | <b>otóyé</b>   | ‘she/he was standsing’ |
| 1PLU | <b>atitíyé</b> | ‘we were standing’     |
| 2PLU | <b>anitíyé</b> | ‘you were standing’    |
| 3PLU | <b>étéyé</b>   | ‘they were standing’   |

The proverb in (108) demonstrates further that the [ATR] harmony spread is controlled by the verb root. The verb, **kpe** ‘know’ has a [+ATR] vowel stem /e/. This makes the 3SG pronoun to select /o/ which is the [+ATR] form of the pronoun.

108. ‘Antényi té mkpónyi móoma olé fě otokpé afágba.’  
**Antényi**      **té**      **mkpónyi**      **móoma**      **o-le**      **fě**  
 earthworm    say    eye            NEG have    3SG-be    also

**ó-to-kpe**                      **afa-gba**

AM-HAB know home-path

‘Earthworm says that even without eyes it knows the home path.’ [15.4.24]

### 2.5.5.3 Future

The underlying form of the future marker is **bá** with a high tone. The same assimilation rules apply as established for **lu**. That is complete assimilation to preceding (non-open) vowel. The form for 1SG is **ma** with a low tone. This is exemplified in (109) and (110).

109.	SINGULAR	PLURAL
	1. <b>mabázó</b> ‘I will go’	1. <b>atibízó</b> ‘We will go’
	2. <b>abázó</b> ‘You will go’	2. <b>anibízó</b> ‘You will go’
	3. <b>óbózó</b> ‘She/He will go’	3. <b>ebézó</b> ‘They will go’
110.	SINGULAR	PLURAL
	1. <b>mabáfó</b> ‘I will wash’	1. <b>atibífó</b> ‘We will wash’
	2. <b>abáfó</b> ‘You will wash’	2. <b>anibífó</b> ‘You will wash’
	3. <b>óbófó</b> ‘She/He will wash’	3. <b>ébéfó</b> ‘They will wash’

## 2.6 Loanword phonology

Ewe and Akan loan words are used profusely in the Logba language. Heine (1968:131) writing on loanwords in Togo Remnant languages, notes that ‘The southern and eastern Togo Remnant languages borrowed mostly from Ewe and the western languages of this group borrowed from Twi’. He further notes that loan words of European origin have entered the language through the African lingua franca. What I have observed is that Ewe-Logba bilinguals with Ewe dominance and younger speakers especially those in the ‘diaspora’ use words from Ewe, Akan and English freely when they are speaking Logba.<sup>17</sup> When Ewe nouns which have a mid tone prefix are borrowed in Logba, they are pronounced with a low tone prefix. With some words not only the tone changes but also a different noun class prefix is selected. The Ewe words and the Logba borrowings in (111) illustrate this:

111.	Ewe	Logba	Gloss
	<b>ěló</b>	<b>òló</b>	‘crocodile’

<sup>17</sup> Before my initial fieldwork, I met two persons on University of Ghana Campus, on separate occasions. They are natives of Logba and they offered to describe some pictures which are part of the elicitation tools. These recordings were later played to a number of adult speakers on one of my visits to Logba. Surprisingly, the evaluation they gave is below the standard I expected

ākɔ́nɔ̀	ākɔ́nɔ̀	‘biscuit’
ēglà	ìglà	‘jaw’
ēdù	ìdù	‘gunpowder’
āká	ìká	‘charcoal’
ēsó	òsó	‘horse’

Also there is a change of consonants of the Ewe loans in Logba. With some Ewe loan words with a CVCV stem, there is a change in the place of articulation of the consonant without a change in the vowel and the tone. **fofú** ‘gather’ in Ewe is realised as **xoxú** in Logba. Labialised velar fricative replaces the Ewe bilabial fricative which is absent in Logba. Example is **ekutefe** ‘funeral’ in Ewe, and in Logba the prefix is changed to /o/ and the bilabial fricative is replaced with velar fricative. Also the vowel in the final syllable becomes /oe/ in Logba instead of /e/ in this particular example. Other examples show that some words which are loaned have the same form and they do not undergo any change at all. The word **xé** is an example. It is used in inland Ewe dialects as relative particle and a particle that introduces the conditional clause. It has the same function in Logba.

A handful of words are identified with nasalised vowels that are loaned from Ewe. The nasalised vowels can be prolonged on the same pitch to show intensity. They can be analysed as ideophonic adverbs. Otherwise nasalisation only occurs allophonically in the context of nasal consonants in Logba. This is exemplified in (112):

112.     **tsyǎǎ**     ‘for a long time’  
           **fǎǎ**     ‘freely’

Akan loan words do not show any significant change except that high tone monosyllabic verbs change to a low tone in the uninflected citation form (see section 2.4.1). The citation form is formed by backformation on the basis of this rule. This is shown in the verb **wò** ‘give birth in (113):

- |      |              |              |              |
|------|--------------|--------------|--------------|
| 113. | Akan         | Logba        | Gloss        |
|      | <b>abé</b>   | <b>abé</b>   | ‘palm nut’   |
|      | <b>opété</b> | <b>opété</b> | ‘vulture’    |
|      | <b>wó</b>    | <b>wò</b>    | ‘give birth’ |

English is a stress-timed language and has syllable types which are not found in the Logba language. Because of these facts, loan words from English to Logba undergo many changes. Consonant clusters and diphthongs are reduced to simple CVCV syllable with each vowel given a significant tone. Loans from English to Ewe have similar phonological features. It is not certain whether Logba borrowed via Ewe. The English loan words and how they are pronounced in the Logba language are shown in (114). Ewe pronunciations are also provided to show that they are identical with the Logba ones.

114.	English	Ewe	Logba	Gloss
	plate /pleit/	<b>pirénté</b>	<b>pirénté</b>	‘plate’
	pear /pɛə(r)/	<b>péya</b>	<b>péya</b>	‘pear’
	school /sku:l/	<b>sukú</b>	<b>sukú</b>	‘school’

## 2.7 Logba orthography

Considering the structure of words in Logba and their phonology, some of the orthographic conventions have been adopted and used in the grammatical description. The following consonant phonemes are written with the same character as their phonetic representation.

115.	f, v, s, z, t, d, k, g, kp, gb, x, h, ts, dz, m, n, ŋ
------	---

The phonetic representation [ŋ] and [j] have the orthographic form as ‘ny’ and ‘y’ respectively. The apical post alveolar is written with character ‘d̥’. The glottal fricative is written with the character ‘h’.

The vowels, /a, i, e, ɛ, u, o, ɔ, / are written as a, i, e, ɛ, u, o, ɔ. High tone is marked with an acute accent on the segment (**á**) and low tone is unmarked. Rising tone which is phonetically realised on a single syllable peak is represented with a haček as in (**ǎ**).

The palatal glide /y/ is written with the character ‘i’ in the second margin in a CCV syllable (see section 2.3.2 – 2.3.3 for a discussion of this). This is illustrated in (116).

116.	<b>[bya]</b>	<b>bia</b>	‘boil’
	<b>[a-fye]</b>	<b>afie</b>	‘comb’

In the nucleus in a CV syllable, the close front vowel /i/ is written as ‘i’ as shown in the following words in (117)

117.	<b>[í-d̥í]</b>	<b>í-d̥í</b>	‘atmosphere’
	<b>[zi]</b>	<b>zi</b>	‘close’
	<b>[bí]</b>	<b>bí</b>	‘pluck’

The labial-velar approximant /w/ as a second element in a CCV syllable structure is written with the character ‘u’ (see section 2.3.3). This is illustrated in (118).

118.	<b>[ywé]</b>	<b>yue</b>	‘pound’
	<b>[bwá]</b>	<b>buá</b>	‘fold’
	<b>[a-bwé]</b>	<b>abué</b>	‘animal’

[fu-fwi]      fufuí      ‘pounded yam / cassava’

However, in the onset in a CV or CCV syllable the sound /w/ is written as ‘w’ as shown in (119).

119. [a-wó]      awó      ‘snake’  
       [wasá]      wasa      ‘owner’  
       [wa]      wa      ‘say’  
       [wú]      wú      2SGOBJ  
       [wlí]      wlí      ‘many’  
       [wla]      wla      ‘waste something’

The subject markers are written together with the verbs they are attached to. In (120) the subject marker /i/ is attached to **ɖu** ‘be’

120. Aɖóɖí íɖu ikago kelekele.

**A-ɖóɖí i-ɖu i-kago kelekele**

CM-love SM-be CM-law first

‘Love is the first law’ [15.8.02]

Also monosyllabic preverbal markers and the first pair of the negative marker are written together with the verb. This is illustrated in (121)

121. amolóŋú ɔŋkpe

**a-mo-ló-ŋú**

**ɔ-ŋkpe**

3PLU-NEG-PRSPROG-see CM-nothing

‘they are not getting anything’ [15.10.26]

Compounds are written with a hyphen while verb and object, noun and determiner are written separately.

Some of these conventions, for example, the use of the vowel symbols for the C<sub>2</sub> glide consonants, are inspired by Ewe orthographic practice since some of the Logba speakers are literate in Ewe and are familiar with written Ewe.





### 3 NOUNS AND NOUN CLASSES

This chapter is in three major parts. The first part describes the noun class system and goes on to discuss noun compounds in part two and pronouns in part three.

#### 3.1 Nouns

Nouns in Logba have a low-tone vowel prefix. There are also nouns with nasal prefix and some loan words which are prefixless. All vowels are used as prefix on nouns. Out of a total of 1,635 words in my lexical data base, 1,069 are nouns out of which 799 have a vowel prefix, which is 75 per cent of the nouns in the data. The distribution of the noun with singular prefix is in Table 3.1 below:

Table 3.1 Frequency of Noun Prefix in lexemes

PREFIX	NUMBER	PERCENTAGE
a	258	32.3
i	153	19.2
u	138	17.2
ɔ	104	13.2
o	101	12.6
e	43	5.3
ɛ	2	0.2
TOTAL	799	100.0

In Table 3.1 /a/ has the highest frequency because it is capable of being attached to stem with both [+ATR] and [-ATR] vowels. The least frequent vowel prefix is /ɛ/. Prefixes are used with nouns in citation form. In some cases, these prefixes are elided or changed to other vowels when they combine with other nouns or words. Another observation from the study of the data is that there are 32 lexical items which are descriptive noun compounds with [iva-] 'thing'. When this is added, the total will be 831 nouns and the /i-/ prefix nouns will have the frequency of 22.3 per cent.

##### 3.1.1 Noun classes

While some languages have two or three genders, others have a detailed system by which they arrange their nouns according to the features they have in common. Anderson (1985:175) reports that the number of groups may range from two (as in French) three (as in Latin) four (as in Australian language, Dyirbil) to as many as twenty or so (in the noun class languages of Africa).

According to Schuh (1995:128) the term, noun class has been used in at least two senses in African languages. In one use, it refers to ‘a single set of morphological concords’. In another sense, it refers to ‘a paired set of morphological concords’ where the member of the pair refers to singular and the other member is its plural equivalent. I use noun class in the first sense.

In a noun class language of the Niger Congo family generally, nouns have a particular prefix in the singular, and form their plural through the use of a different prefix. There are some nouns especially mass nouns which, as a result of their meaning do not have a number differentiation. Also, there is a system of morphological concord between a nominal and the verb. The GTM languages are reported by most researchers to have noun class systems and Logba is no exception.

A close examination of the noun class system reveals three interconnected systems. These are:

- a. The prefix classes
- b. The singular and plural pairings
- c. The agreement classes.

### 3.1.2 The prefix classes

The largest number of nouns has an **a-** prefix. These nouns have the nasal prefix as their plural. Nouns that have **u-** in the singular have **e-/ɛ-** in the plural and those that have **e-/ɛ-** in the singular have a nasal prefix in the plural. There are some nouns with the nasal prefix which are liquid nouns. The nouns that have **o-/ɔ-** prefix in the singular have **i-** prefix in the plural. A group of nouns with the **i-** prefix are mass nouns. There is another group of nouns which do not have a prefix. These zero prefix nouns are identified as borrowed words.

### 3.1.3 Singular plural pairings

Another system that comes up is the singular and plural pairings. This is shown in table 3.2 below:

Table 3.2: Singular and plural pairings.

SINGULAR	PLURAL
a-	N-
u-	e-/ɛ
e-/ɛ	N-
o-/ɔ-	i-

### 3.1.4 Agreement classes

It is a grammatical requirement in Logba to cross reference the subject on the verb as concord. This is used to put the nouns into agreement classes. The nouns which have the **o-/ɔ-** verbal concord are by far the largest group of nouns. They comprise nouns with the following prefixes. **o-/ɔ-**, **u-**, **e-/e-**, and **a-** prefix nouns<sup>18</sup>. These are all singular nouns. Nouns that trigger the **i-** verbal concord are those that take **i-** noun prefix. Nouns whose stems belong to the **o-/ɔ-** noun prefix take the **o-/ɔ-** singular class. Nouns that are cross referenced by the **N-** prefix as verbal concord are those nouns that take the **N-** noun prefix. Nouns with the **e-/e-** plural noun prefix trigger the concord of the same form.

## 3.2 Subject agreement markers

The Subject agreement classes of all the Noun classes are further illustrated with example sentences in Table 3.3.

Table 3.3: Subject Agreement classes with example sentences

NOUN PREFIX	VERBAL CONCORD	EXAMPLE SENTENCE
a-	ó-	<b>A-gbi = é      ó-ńú      n-wo      u-tsa.</b> CM-dog = DET SM.SG-see CM-bee CM-home The dog saw a bee hive.
	ɔ-	<b>A-ndo = á      ɔ-zó      ɔ-dzátsume.</b> CM-cat = DET SM.SG-go CM-kitchen The cat went to the kitchen.
N-	ń-	<b>N-kó = á      ń-dó.</b> CM-fowl = DET SM.PLU-go.out The fowls went out.
a-	á-	<b>A-ńtá      á-kó      a-gli = é      yó.</b> CM-cloth SM.SG-hang CM-wall = DET skin The cloth hangs on the wall.
u-	ó-	<b>U-dzi = é      ó-glé      belet.</b> CM-girl = DET SM.SG-tie belt The girl has a belt on her waist.
	ɔ-	<b>U-nansá = á      ɔ-zó      Tota.</b> CM-chief = DET SM.SG-go Tota The chief went to Tota.

<sup>18</sup> A small group of **a-**prefix nouns, which I describe as artefacts because they are - wood, clay, cotton and metal objects, take **a-**prefix as agreement marker in the singular. In the plural, they fall in the class of nasal prefix nouns and take **N-** as agreement marker.

e-	é-	<b>E-nansá é-bá Klikpo.</b> CM-chief SM.PLU-come Klikpo Chiefs came to Klikpo.
e-	ó-	<b>E-feshi- = é o-bo u-tsá nu.</b> CM-sheep = DET SM.SG-stay CM-house in The sheep is in the room.
	ó-	<b>E-bitsí = é ó-fōnyí koquatsia.</b> CM-child = DET SM.SG-peel banana. The child peels banana.
e-	á-	<b>E-kele-wo á-lé a-fá = á nu.</b> CM-grass-PLU SM.PLU-be AM-house = DET in Grasses are in the house.
o- i-	ó-	<b>O-ló ó-rí = é.</b> CM-crocodile SM.SG-hold = 3SGOBJ crocodile caught him.
	ó-	<b>Ɔ-gblawò = é ó-la Kofi.</b> CM-teacher = DET SM.SG-beat Kofi The teacher beat Kofi.
i-	í-	<b>I-wo i-bo a-fá = á nu.</b> CM-mortar SM.PLU-stay CM-house = DET in Mortars are in the house.
N-	Ñ-	<b>N-ǵú ń-tś u-zí-e yó.</b> CM-water SM-pour CM-door = DET skin Water pours on the door.
i-	i-	<b>I-no í-tsi futsu = é nu.</b> CM-meat SM-be.in soup = DET in Meat is in the soup.

The verbal subject marker is specified as SM.SG when it refers to a singular noun and SM.PLU when it refers to a plural noun. The subject marker is left unspecified for singular or plural when it refers to liquid and mass nouns. For liquid and mass nouns, SM is used. No class distinction is indicated in the glossing of the subject marker.

The prefixes on the noun are glossed as CM for both singular prefix and plural prefix. The additional suffix **-wo** attached to some nouns is glossed as PLU. Other noun class agreement markers such as those on demonstratives and quantifiers are glossed with AM (agreement marker).

There is an agreement relation between the noun and the demonstrative. In the singular, **o-/ó-** is used as a prefix to the demonstrative, **a-** for plural, **i-** for mass nouns and other **i-**-prefix nouns. **N-** is the agreement marker for liquid nouns and any other **N-**-prefix nouns.

The agreement relation between the noun and question word **bé** ‘how much’ is identical to that of the demonstrative but restricted to the plural classes so the plural agreement marker **a-** is used, **i-** for mass nouns and for other **i**-noun prefix nouns and **N-** for liquid and **N**-prefix nouns. Other question words which combine with singular nouns use **o-/ɔ-** as a prefix to the question word.

In respect of numbers, when used as modifiers the numbers one to six which have **i**-prefix when counting, exhibit variation in the prefix to show agreement with the head noun. But it is only when the head noun is individuated that the agreement is shown. With the singular prefix classes, nouns belonging to **u-**, **e-/ɛ-**, **o-/ɔ-** take the **o-/ɔ-** agreement on the number. Countable nouns belonging to the **N**-class take the **N-** agreement marking on the number. The **a**-prefix class of artefacts takes **a**-agreement marker. The **a**- noun prefix class of animates take **o-/ɔ-**. The **e-/ɛ-** plural nouns take the **a**- agreement marking on the number. The choice between **e-/ɛ-**, and **o-/ɔ-** depends on the [ATR] harmony in the word. The agreement systems are shown in Table 3.4.

Table 3.4: Agreement systems.

NUMBER	PREFIX	VERB AGREEMENT	DEMONSTRATIVE
I	a- SG	o-/ɔ-	o-/ɔ-
II	N- PLU	N-	N-
III	u- SG	o-/ɔ-	o-/ɔ-
IV	e-/ɛ- PLU	e-/ɛ	a-
V	e-/ɛ- SG	o-/ɔ-	o-/ɔ-
VI	N- PLU	a-	N-
VII	o-/ɔ- SG	o-/ɔ-	o-/ɔ-
VIII	i- PLU	i-	i-
IX	a- SG	a-	a-

A combination of external verb agreement and noun phrase internal agreement results in nine different agreement classes: five singular and four plural classes. Two of the ‘plural’ agreement classes also contain nouns that have no number distinction. These are mass nouns with a noun prefix **i-** in class VIII and liquid nouns with a nasal prefix in class II. There are two singular noun classes with a noun prefix **a-**. These are distinguished in verb agreement only. There are two plural noun classes with a noun prefix **N-**. These too are distinguished in verb agreement only. The singular classes I, III, V, and VII have identical agreement patterns but different noun prefix and different plural pairings

### 3.2.1 Further statements about the nouns

The following statements can be made about nouns in Logba:

With some plural nouns in class II and VI with a nasal noun prefix there is additional suffixation of the plural marker **-wɔ**. The following nouns attest to this:

- |                  |                   |           |
|------------------|-------------------|-----------|
| 1. <b>a-gutɔ</b> | <b>ŋ-gutɔ-wɔ</b>  | ‘bat’     |
| <b>a-dzimi</b>   | <b>n-dzimi-wɔ</b> | ‘mudfish’ |
| <b>e-féshí</b>   | <b>n-féshí-wɔ</b> | ‘sheep’   |

Some nouns have only **[-wɔ]** attached to them without the alternation of the noun prefix. These nouns are loans either from Ewe or can be traced to other languages in the area. The plural morpheme in Ewe is **[wɔ]**. It is probable that the Logba form **[-wɔ]** is based on this morpheme. These nouns show the same agreement as their singular counterparts. The following nouns are examples:

- |                   |                   |           |
|-------------------|-------------------|-----------|
| 2. <b>a-kpónɔ</b> | <b>a-kpónɔ-wɔ</b> | ‘biscuit’ |
| <b>u-kplɔ</b>     | <b>u-kplɔ-wɔ</b>  | ‘table’   |
| <b>a-kó</b>       | <b>a-kó-wɔ</b>    | ‘parrot’  |

There is another group in the **e-** class (IV/V) which makes use of no plural prefix. They appear to form a class because they are nouns relating to the things in the environment.

- |                |              |         |
|----------------|--------------|---------|
| 3. <b>e-ví</b> | <b>e-ví</b>  | ‘sun’   |
| <b>e-tsí</b>   | <b>e-tsí</b> | ‘land’  |
| <b>e-gbe</b>   | <b>e-gbe</b> | ‘stone’ |
| <b>e-ke</b>    | <b>e-ke</b>  | ‘root’  |

There are other prefixless nouns which take the plural suffix **-wɔ** and without prefix. These nouns can be traced to Ewe. Some of the words, for example, **a-bladzɔ** have prefixes in Ewe.

- |                 |                  |            |
|-----------------|------------------|------------|
| 4. <b>mango</b> | <b>mango-wɔ</b>  | ‘mango’    |
| <b>bladzɔ</b>   | <b>bladzɔ-wɔ</b> | ‘plantain’ |
| <b>fesre</b>    | <b>fesre-wɔ</b>  | ‘window’   |
| <b>sefófó</b>   | <b>sefófó-wɔ</b> | ‘flowers’  |

There is a simplification of the singular-plural prefix system going on. In an elicitation session in Jim Borton Memorial Secondary School in Adzakoe on nouns and their plurals from students who are native speakers between 16 to 21 years of age, the students added the suffix **-wɔ** to nouns. When I presented the data to older speakers in Klikpo, Adiveme and Alakpeti, they frowned on these forms describing them as ungrammatical and a careless adulteration of the language.

This simplification and generalisation is common among the younger speakers. One can infer that in a not too distant future, when the present generation of adult population passes away, what will remain of the class system will be difficult to

notice. This does not mean that the **-wɔ** suffix is inappropriate. There are many nouns for which this suffix is the accepted form.

In nouns referring to peoples there can be singular suffix parallel to the plural suffix. A good candidate to exemplify this point is the noun **A-kpana-nyi**, which means ‘a person who hails from **Akpana**’. There is a template for prefixing and suffixing on the noun in the language and that there is an internal shift in the language in favour of the suffix, **-wɔ**. In addition, I propose that the noun prefix is a language internal grammatical feature and the **wɔ** suffix is a product of the contact with Ewe (see Bertho 1952:1051). It is probable that this process will continue until a large number of the prefixes will be ‘bleached out’ of the language.

There are nouns which attract neither plural prefix nor plural suffix. These are nouns which are non-count or mass nouns. They also include undifferentiated nouns like ‘stone’, ‘land’ and nouns like ‘sun’ and ‘moon’. It is probable that the world knowledge of the people makes them conceive these nouns as having no identifiable plural. Some examples are in (5a- 5d).

## 5a. a-

<b>a-bobí</b>	‘moon /month’
<b>a-bu</b>	‘valley’
<b>a-débí</b>	‘kidney’
<b>A-drúva</b>	‘Thursday’
<b>a-nú</b>	‘mouth’

## 5b. u-

<b>ú-sú</b>	‘urine’
<b>u-súsɔfólí</b>	‘bladder’
<b>u-ménta</b>	‘salt’
<b>u-múshi</b>	‘smoke’

## 5c. e-

<b>é-gbe</b>	‘stone’
<b>e-tsí</b>	‘land’
<b>e-ví</b>	‘sun’
<b>e-ke</b>	‘root’

## 5d. o-/ɔ-

<b>ɔ-dóntí</b>	‘waist’
<b>ɔ-dzá</b>	‘fire’
<b>o-kúnu</b>	‘anus’
<b>o-lómí</b>	‘testis’

There are a few nouns that have suppletive and compound plurals. The stem of the plural **a-ha** ‘persons’ is closely similar to the Ewe word for group **ha**. The plural for



‘man’ and ‘woman’ are compounds using the word **ina-** as the first word of the compound followed by the word for man or woman. This is illustrated in (6):

- |                |          |                               |                                   |
|----------------|----------|-------------------------------|-----------------------------------|
| 6. <b>i-na</b> | ‘person’ | <b>a-há</b>                   | ‘persons’                         |
| <b>o-sá</b>    | ‘man’    | <b>i-ná-sá</b> <sup>19</sup>  | ‘men (literally: person men)’     |
| <b>u-dzé</b>   | ‘woman’  | <b>i-ná-dzé</b> <sup>20</sup> | ‘women (literally: person women)’ |

Noun classes may have semantic bases. This has been demonstrated for some languages (see Breedveld 1995, Aikhenvald 2000). However, the patterns displayed in languages are not universal, there are marked language specific differences.

A rough semantic range is typical of each noun class. Each class has other nouns which are not easily accounted for by a single semantic feature.

#### **a-** class as Class I and Class IX

The **a-** class hosts a large number of nouns. Three sub-semantic groups emerge. These are: a. Animals. b. Body parts c. Artefacts.

The semantic subgroup of Animals contains nouns referring mostly to animals, and insects. The **o-** / **o-** prefix is used to refer to them.

##### 7a. Animals

<b>a-n.do</b>	‘cat’	<b>a-gbé</b>	‘dog’
<b>a-n.kó</b>	‘chicken’	<b>a-kló</b>	‘goat’
<b>a-gú</b>	‘antelope’	<b>a-lá</b>	‘scorpion’
<b>a-kpakpla</b>	‘frog’	<b>a-gbíglomo</b>	‘spider’

##### 7b. Insects

<b>a-zuzo</b>	‘housefly’	<b>a-nyo</b>	‘louse’
---------------	------------	--------------	---------

**akpakpla** ‘frog’ is borrowed from Ewe and it is integrated in this class. This is based on the form and the meaning in Ewe and Logba.

b. Nouns referring to visible parts of the body form a second semantic group within this class. These terms can be applied to parts of animals as well.

- |                 |                |                 |       |
|-----------------|----------------|-----------------|-------|
| 8. <b>a-tró</b> | ‘breast’       | <b>a-ɲaɲa</b>   | ‘rib’ |
| <b>a-fuí</b>    | ‘thigh’        | <b>a-gbashi</b> | ‘arm’ |
| <b>a-kukóli</b> | ‘finger nails’ |                 |       |

c. Nouns in this group are things made from e.g. clay or wood or cotton by humans for use in their daily activities. They constitute class IX and have an **a-** verbal agreement prefix.

<sup>19</sup> There are some speakers who have the plural as **asáwo**.

<sup>20</sup> There are some speakers who have the plural as **edzewo**.

- |                |             |                |          |
|----------------|-------------|----------------|----------|
| 9. <b>a-lé</b> | ‘clay-bowl’ | <b>a-kóntí</b> | ‘basket’ |
| <b>a-kpó</b>   | ‘farm-bag’  | <b>a-só</b>    | ‘pot’    |
| <b>a-biá</b>   | ‘chair’     | <b>a-fúta</b>  | ‘cloth’  |

u- class Class III

This class contains at least four semantic clusters, namely: 1. Kinship terms, 2. Social organisation terms, 3. Human category terms and 4. Important socio-cultural possessions.

10a. Kinship terms

- |               |           |             |          |
|---------------|-----------|-------------|----------|
| <b>u-gusa</b> | ‘brother’ | <b>u-tí</b> | ‘father’ |
| <b>u-gu</b>   | ‘husband’ | <b>u-má</b> | ‘mother’ |

10b. Social group terms

- |                |                  |
|----------------|------------------|
| <b>u-sá</b>    | ‘clan’           |
| <b>u-nánsa</b> | ‘chief’ (status) |
| <b>u-bóme</b>  | ‘town’           |

10c. Human category terms

- |              |         |
|--------------|---------|
| <b>u-dzé</b> | ‘woman’ |
| <b>u-bí</b>  | ‘child’ |

Socio-culturally salient entities and their parts (or things that belong to them) belong to this class. It could be argued that **u-tsa** ‘house’ is the bridge between the social organisation and these socio-culturally important terms. Among these, barn, grinding stone can be found in the home and in some cases in the farm:

- |                  |         |                 |                  |
|------------------|---------|-----------------|------------------|
| 11. <b>u-tsá</b> | ‘house’ | <b>u-loégbé</b> | ‘grinding stone’ |
| <b>u-bo</b>      | ‘farm’  | <b>u-mútsí</b>  | ‘barn’           |

e- class Class V

This is a small class comprising natural elements and items relating to ritual and religious practices

- |                 |          |                |            |
|-----------------|----------|----------------|------------|
| 12. <b>e-ví</b> | ‘sun’    | <b>e-gbe</b>   | ‘stone’    |
| <b>e-kpé</b>    | ‘year’   | <b>e-kelé</b>  | ‘grass’    |
| <b>e-tsí</b>    | ‘ground’ | <b>e-fiéyí</b> | ‘calabash’ |
| <b>e-feshi</b>  | ‘sheep’  | <b>e-te</b>    | ‘tooth’    |

While in the field I observed a ritual carried out for the expiation for an attempted suicide in one of the Logba villages<sup>21</sup>. For example, some of the items listed above

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<sup>21</sup> The ritual is recorded on a DVD and is available for viewing.

were used or referred to during the ceremony confirming that they are a functional class.

#### o- class Class VII

The nouns in this class refer to God, man, important people, big animals and soft and attached human body parts. This class can be referred to as the augmentative class, the class of important things. This class includes the words related to male gender including specific body parts such as testis. The nouns belonging to the different sub-groups include:

##### 13a. God and important people

<b>o-kpaya</b>	‘God’
<b>o-núkpá</b>	‘king’
<b>o-sá</b>	‘man’

##### 13b. Big animals

<b>o-sámínángo</b>	‘leopard’
<b>o-dró</b>	‘elephant’
<b>o-gbómí</b>	‘monkey’
<b>o-só</b>	‘horse’
<b>o-ló</b>	‘crocodile’

##### 13c. Soft and attached body parts

<b>o-lómí</b>	‘testis’
<b>o-tsóe</b>	‘ear’
<b>o-tó</b>	‘cheek’

**o-núkpá** ‘king’ is perhaps loaned from Ga: **o-ló** the word for ‘crocodile’ is similar to Ewe **e-ló** but the prefix is different. The word for horse could also be borrowed from Ewe: **esó**. In fact, in some Ewe dialects the word has **o-** prefix. For example in the Peki dialect, it is **o-só**

#### N-class

This class is dominated by nouns referring to non-individuated entities especially liquids. Some of the members are:

14. <b>n-da</b>	‘liquor’
<b>n-ǵú</b>	‘water’
<b>n-fú</b>	‘oil’

#### i-class

In this class are non-count nouns which refer to either abstract entities like peace or masses made up of particles such as rice or sand.

15. <b>i-be</b>	‘time’	<b>i-yóyú</b>	‘peace’
-----------------	--------	---------------	---------

<b>i-n-fieyi</b>	‘sand’	<b>i-yánu</b>	‘air’
<b>i-tsí</b>	‘soil’	<b>i-múnyí</b>	‘hair’
<b>i-kágo</b>	‘rule’	<b>i-hanágo</b>	‘indiscipline’
<b>i-m-bí</b>	‘rice’		

### 3.3 Compounding

#### 3.3.1 Compounding of nouns

When two nouns are compounded the vowel prefix of the second noun is elided with the low tone it carries. If the second noun has a nasal prefix, it maintains its position forming a syllabic consonant. The order in compounds is head final. Examples are in (16):

16. <b>idzó</b>	<b>iyó</b>	‘yamstick’	<b>idzýó</b>	‘yam-pole’
<b>iwó</b>	<b>ndú</b>	‘bee water’	<b>iwóndú</b>	‘honey’
<b>ankó</b>	<b>afó</b>	‘hen egg’	<b>ankófó</b>	‘hen egg’
<b>agbí</b>	<b>afúta</b>	‘spider cloth’	<b>agbífúta</b>	‘spider web’

#### 3.3.2 Compounding of postpositional phrase + noun

A noun may be added to a noun and postposition to form a compound. The vowel prefix of the noun is elided with the low tone it carries. Examples in (17):

17.	<b>ukpló tsú afúta</b>		<b>ukplótsúfúta</b>	‘table cloth’
	table on cloth			
	<b>udzi tsú imúnyí</b>		<b>udzitsúmúnyí</b>	‘chest hair’
	heart on hair			

#### 3.3.3 Compounding of noun + **wasá**

The lexical formative **wasá** ‘owner’ is added to a noun stem to form a new nominal as in (18)

18.	<b>ankpá wasá</b>	‘juju owner’	<b>ankpáwasa</b>	‘jujuman’
	<b>adzé wasá</b>	‘witch owner’	<b>adzéwasa</b>	‘witch’

#### 3.3.4 Compounding of noun + sex-determining word

A noun can be compounded with a root of **ɔ-sá** ‘man’ or **u-dzé** ‘woman’. The prefix of the sex determining word is elided, as exemplified in (19).

- |     |                  |                |                |                       |
|-----|------------------|----------------|----------------|-----------------------|
| 19. | <b>afá udzé</b>  | ‘house woman   | <b>afádze</b>  | ‘landlady’            |
|     | <b>afá ɔsá</b>   | ‘house man’    | <b>afása</b>   | ‘landlord’            |
|     | <b>aklɔ ɔsá</b>  | ‘goat man      | <b>aklɔsá</b>  | ‘he-goat’             |
|     | <b>abué udzé</b> | ‘animal woman’ | <b>abuédze</b> | ‘female animal, goat’ |

In (19) the compound word, **abuédze** is used in most cases to refer to nanny-goat. This is a sacred animal to the Logba people. They are not supposed to kill it or inadvertently eat a meal prepared with it.

### 3.3.5 Compounding of noun + verb

Another compound which is common is a sequence of noun and verb. The verb denotes a property. The following are examples:

- |     |                 |             |                |                 |
|-----|-----------------|-------------|----------------|-----------------|
| 20. | <b>iyó yú</b>   | ‘skin cold’ | <b>iyóyú</b>   | ‘peace’         |
|     | <b>asó druí</b> | ‘pot red’   | <b>asódruí</b> | ‘unmentionable’ |

**asódruí** is used to give a fore-warning if one of the interlocutors in a speech situation is making a remark which is considered by the other to be malicious and uncomplimentary. The colour, red symbolises danger. In the sentence below, a child makes a statement about one of the funeral customs in Logba and the mother warns:

21. Abózí asó druí ló!  
**a-bó-zí**            **a-só-druí**    **ló!**  
 2SG-FUT-lift    CM-pot-red    warning (I warn you)  
 ‘You should be careful not lift the red pot.’

## 3.4 Nominalisation

Nominalisation is a process of forming a noun from some other word class (see Comrie and Thompson 1985). The following are nominalisation processes in Logba.

### 3.4.1 [V + -go] nominalisation

A noun can be formed by the suffixation of the **-go** nominalising suffix to the verb. The **-go** nominalising suffix is produced with a low tone and it is invariant for vowel harmony. A syllabic nasal which is homorganic with the velar nasal and acts as a linker for the two morphemes is produced with a low tone. It has been observed that this linker consistently occurs where the preceding syllable is a high tone, as shown by the stems below:

22. <b>na</b>	‘walk’	<b>na-go</b>	‘walking’ (journey)
<b>gle</b>	‘tie’	<b>gle-go</b>	‘tied’
<b>sa</b>	‘leave’	<b>sa-go</b>	‘leaving’ (migration)
<b>blo</b>	‘make’	<b>blo-go</b>	‘making’
<b>bu</b>	‘be rotten’	<b>bu-go</b>	‘rotten one’
<b>tó</b>	‘become thick’	<b>tó-ŋ-go</b>	‘thick one’ (liquid)
<b>tsé</b>	‘be old’	<b>tsé-ŋ-go</b>	‘old one’

These nominalised verbs can function as a subject in a sentence. The verb, **yú** ‘be cold’ is converted to a nominal, **iyúgoe** ‘coolness.’ It has taken **i-** prefix, thus entering the group of non-count mass nouns. All derived nouns in **-go** use the noun prefix **i-** when functioning as an independent noun. This is illustrated in (23)

23. **iyúgo** é xe íbo etsienu izi  
**i-yú-go = é**                      **xe i-bo**                      **e-tsienu**                      **i-zi**  
 CM-cold-NOM = DET    RP SM-stay    CM-soil    SM-be.good  
 ‘The coolness (moisture) in the ground is good’

The nominal with **-go** suffix can also function as an object of a sentence **iglegoe** ‘tied one’ is the object of the verb **ŋú** ‘see’ in the sentence below in (24).

24. Ovanukpiwo é óŋú iglegóé  
**O-vanukpiwo = é**                      **ó-ŋú**                      **i-gle-go-é**  
 CM-hunter = DET    SM.SG-see    CM-tie-NOM = DET  
 ‘The hunter saw the tied one’

The nominalising suffix **-go** makes these words, which are used to qualify other nouns, morphologically nominals. When they are used as qualifiers or modifiers they do not take the **i-** prefix. In (25a), **bugo** ‘rotten one’ qualifies **avúdágo** ‘leaf’ and in (25b) **tséngo** ‘old one’ qualifies **amúgunedzé** ‘my sister’

- 25a. **Avúdágo bugo móózi**  
**a-vudago bugo**                      **mó-ó-zi**  
 CM-leaf    rotten one                      NEG-3SG be.good  
 ‘Rotten leaf is not good’

- 25b. **Nkpé bé amúgunedzé tséngo ólé?**  
**N-kpé**                      **bé amú-gunedzé**                      **tséngo**                      **ó-lé**  
 CM-year    Q    1SGPOSS-sister    old\_one    AM-be  
 ‘What is the age of my old sister?’

### 3.4.2 Nominalisation involving nominalised verbs

A nominalised verb can further form a compound with a noun. The nominalised verb occupies the final position and the noun class is determined by the first nominal.

26. <b>ogbá</b>	‘road’	<b>[nago]</b> N	‘walking’	<b>ogbánago</b>	‘journey’
<b>asó</b>	‘pot’	<b>[bligo]</b> N	‘broken’	<b>asóblígo</b>	‘broken pot’
<b>otá</b>	‘war’	<b>[gugo]</b> N	‘fighting’	<b>otágúgo</b>	‘fighting war’

There is an alternative analysis in which the verb and object as its constituent are permuted and a nominalising suffix **-go** added to the VP to be permuted to form a nominal. According to Ameka and Dakubu (in press), this appears to be an areal phenomenon as nominalized verb is everywhere in Kwa preceded by its object.

### 3.4.3 Agentive nominalisation [V + **-wo**]

**-wo** is invariant for vowel harmony and marks the agent. It is suffixed to the verb which is usually an action verb. The resulting noun has the **o-/ɔ-** noun class prefix. (27) is an illustration of agentive nominalisation.

27. <b>blɔ</b>	‘make’ + <b>wo</b>	<b>ɔblɔwo</b>	‘creator; maker’
<b>gbla</b>	‘teach’ + <b>wo</b>	<b>ɔgblawo</b>	‘teacher’
<b>kpe</b>	‘eat’ + <b>wo</b>	<b>ɔkpɛwo</b>	‘eater’
<b>mé</b>	‘sew’ + <b>wo</b>	<b>ɔméwo</b>	‘seamstress’
<b>zo</b>	‘sell’ + <b>wo</b>	<b>ɔzɔwo</b>	‘seller’

As the object requires an object to be expressed, either the word **iva** ‘thing’ or a noun which can occupy the object slot for the verb in question may be used. The result is a compound consisting of the object noun plus the verb with **wo**, in this order. The resulting compound has the noun class prefix of the noun object but the agreement of class I. In this case, agreement is according to the semantic feature of [+human]. Examples are in (28).

28. <b>iva</b>	‘thing’	<b>ɔgblawo</b>	<b>ivagblawo</b>	‘teacher’
<b>ina</b>	‘person’	<b>ɔkpɛwo</b>	<b>inakpɛwo</b>	‘eater’
<b>utsá</b>	‘house’	<b>dówo</b>	<b>utsadowo</b>	‘mason’
<b>avá</b>	‘medicine’	<b>blɔwo</b>	<b>aváblɔwo</b>	‘herbalist’

### 3.4.4 Instrumental nominals [iva + V + **-N**]

Some Instrumental compounds involve the generic noun **iva** ‘thing’ to which a verb and a noun are added in this order. The instrumental noun follows the verb and the generic noun **iva** ‘thing’ precedes it. The noun formed refers to things used for the

activity described by the stem. It is possible to have elision of vowels at stem boundaries in rapid speech. This is shown in the first and second examples in (29).

29.    **iva**        **za**    **asó**  
          thing    cook   pot    **ivazásó**        ‘cooking pot’
- iva**        **mé**    **iva**  
          thing    sew    thing’ **ivaméva**        ‘needle’
- iva**        **go**    **egbe**  
          thing    grind   stone’ **ivagoegbe**        ‘grinding-stone’

### 3.4.5 Locative nominals [VO + -me]

Nominals with locative meaning are derived when a locative, [-me] ‘place’ is suffixed to the verb which is preceded by the associated nominal.

30.    **ina** [vla me]    ‘person’ [bury place]    **inávláme**    ‘cemetery’  
          **iyó** [gu me]    ‘skin’ [wash place]    **iyógume**    ‘bathhouse’  
          **nda** [zá me]    ‘drink’ [cook place]    **ndazáme**    ‘distillery’

## 3.5 Pronouns

Table 3.6 represents pronoun and the pronominal affixes in Logba.

Table 3.6

	INDEPENDENT	SUBJ. PREFIX	OBJ. SUFFIX
SING. 1	<b>amú</b>	<b>ma-</b> (N)	<b>-m(ú)</b>
2	<b>awú</b>	<b>a-</b>	<b>-wú</b>
3	<b>ó olé iyé</b>	<b>ó-/ó- a-</b>	<b>-(l)é -(l)é -ne</b>
NON COUNT		<b>N- i-</b>	
PLU. 1	<b>atú</b>	<b>ati-</b>	<b>-tú</b>
2	<b>anú</b>	<b>ani-</b>	<b>-nú</b>
3	<b>á alé</b>	<b>é- é- á- í- Ń-</b>	<b>-á</b>

The term ‘independent’ is used to refer to pronominal words that function as nominals and can constitute a whole utterance (see Siewierska 2004:17). The independent person markers are used as single word responses to questions and emphatic forms in utterances. The bound form, on the other hand, is attached to the verb



stems. The example sentences in (31a), (32a), and (33a), below are connected discourse and (31), (32), and (33) are careful word for word versions of each of them.

- |   |  |
|---|--|
| <p>31. Ǫla é.<br/> <b>Ǫ-la = é</b><br/>         3SG-beat = 3SGOBJ<br/>         ‘He/She beat him/her.’</p>             | <p>31a. Ǫlɛ́.<br/> <b>Ǫ-lɛ = é</b><br/>         3SG-beat = 3SGOBJ<br/>         ‘He/She beat him/her.’</p>            |
| <p>32. Gbla mú.<br/> <b>gbla = muh</b><br/>         teach = 1SGOBJ<br/>         ‘teach me.’</p>                       | <p>32a. Gbla rín.<br/> <b>gbla = rín</b><br/>         teach = 1SGOBJ<br/>         ‘teach me.’</p>                    |
| <p>33. Maǵú ubonukpíwo.<br/> <b>ma-ǵú u-bonukpiwo</b><br/>         1SG-be CM-farmer<br/>         ‘I am a farmer.’</p> | <p>33a. Nǵú ubonukpíwo.<br/> <b>n-ǵú u-bonukpiwo</b><br/>         1SG-be CM-farmer<br/>         ‘I am a farmer.’</p> |

(34) illustrates how pronouns combine with the negative marker. In the sentence below, the 2SG pronoun, **a** combines with **mo** the negative marker.

- 34 amolónu ɲkpé gu abégoénu  
**a-mo-ló-ɲu                      ɲ-kpɛ                      gu                      a-bégoé-nu**  
 2SG-NEG-again-see      CM-nothing      from      CM-dead.palm.tree-in  
 ‘You see nothing again from the dead palm tree’ [15.10.26]

Pronouns substitute for nouns in a sentence. While the major defining criterion of grammatical relations is constituent order there are different forms of the personal pronouns depending on their syntactic function. The 3SG subject pronouns are prefixed to the verb and they choose the variant depending on the [ATR] value of the verb stem. The 3SG bound object pronoun has no class agreement and is **[-(l)é]** or **[-(l)é] [ ne]** as the object. If the vowel in the verb stem is [+ATR], then **[-(l)é]** will be selected. On the other hand, if the vowel in the verb stem is [-ATR], **[-(l)é]** will be selected. (35) and (36) are examples:

- 35.nyitamblé adzi é abóyi é abózó gatetsi.  
**nyi-tamble      adzi = é                      a-bó-yi = é**  
 day-third      occasion = DET      2SG-FUT-remove = 3SGOBJ  
**a-bó-zó                      gatetsi.**  
 2SG-FUT-go      mill.under  
 ‘The third day you will remove it<sup>22</sup> and go to the mill’ [15.12.02]

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<sup>22</sup> It refers to **tsiyi** ‘corn’ class III

36. Xé atɔ é...

**xé**            **a-tɔ=é**  
 COND    2SG-process = 3SGOBJ  
 'If you process it<sup>23</sup>...' [15.9.55]

Where the speaker wants to be emphatic the full form of the 3SG object pronoun **-le/-le ne** is used. In (37) **le** refers to linguist staff and in (38) **ne** refers to palm oil.

37. anitimi le tá tsami mango

**ani-ti-mi=le**                      **tá**      **tsami**      **mango**  
 2PLU-HAB-take = 3SGOBJ    give    linguist    another  
 '...you give it to another linguist'

38. Abólóblu ne nu tsyɔɔ.

**A-bó-lo-blu=ne**                      **nu tsyɔɔ**  
 2SG-FUT-PROG-stir = 3SGOBJ    in    IDEO  
 'You will be stirring in it for some time.' [15.11.35]

When the bound form of the pronoun is used no word can come between the pronoun and the verb. However, the independent form of the pronoun, when used in emphatic speech, is not attached to the verb. (40) is ungrammatical because the independent form of the pronoun stands alone without the support of its corresponding bound form as can be seen in (41) below:

39. Máfó mémgbá á nu udántsí me

**má-fó**            **mémgbá=á**    **nu**      **u-dántsí**            **me**  
 1SG-wash    plate = DET    in      CM-morning      this  
 'I washed the plate this morning'

40. \*Amúfo memgba á nu udantsi me

\* **amú-fo**            **memgba=á**    **nu**    **u-dantsi**            **me**  
 1SG.IND-wash    plate = DET    in    CM-morning    this  
 'I washed the plate this morning'

41. Amú mafó memgba á nu udantsi me

**amú**      **ma-fó**      **memgba=á**    **nu**      **u-dantsi**            **me**  
 1SG.IND    SG-wash    plate = DET    in      CM-morning      this  
 'I washed the plate this morning' (Emphatic)

The independent form is used in listing when the items to be listed are in the subject. The independent form of the pronoun functions like any other noun and has to

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<sup>23</sup> It refers to **idzɔ** 'yam' class VIII

be indexed on the verb with an agreeing pronoun when it is subject. The agreeing pronoun is a bound form of the pronoun. In (42) and (43) **ati** 1PLU is used. **ani** ‘2PLU’ is used in (44). (43) is ungrammatical because the bound form of the pronoun is used in listing instead of the independent form.

42. Amu, Gameli kpe Selorm atikpé ímbí  
**amu, Gameli kpe Selorm ati-kpé í-mbí**  
 1SG.IND Gameli CONJ Selorm 1PLU-eat CM-rice  
 ‘I, Gameli and Selorm ate rice’

43. \*Ma, Gameli kpe Selorm atikpé ímbí  
**\*ma, Gameli kpe Selorm ati-kpé í-mbí**  
 1SG Gameli CONJ Selorm 1PLU-eat CM-rice  
 ‘I, Gameli and Selorm ate rice’

44. Anu kpe Esi anisa  
**anu kpe Esi ani-sa**  
 2PLU.IND CONJ Esi 2PLU-leave  
 ‘You and Esi left’

The independent form can occur as head of an expanded NP and be modified by an adjective or a demonstrative. The adjective and the demonstrative come after the independent pronoun. In (45) **okpukpe** ‘alone’ is used to modify the 1SG.IND pronoun whereas in (46) the adjective **kloyi** ‘small’ and the demonstrative **ó-me** ‘this’ are used. It can also be pointed out that **ebítsí** ‘child’ is a noun in apposition to the 2SG.IND pronoun.

45. Amú okpukpe ko mázó ubo é nu  
**amú okpukpe ko má-zó u-bo=é nu**  
 1SG.IND alone only 1SG-go CM-farm = DET in  
 ‘I alone went to the farm’

46. Awú ebítsí kloyi óme alé oyó nángo ómóá tsú  
**awú e-bítsí kloyi ó-me a-lé**  
 2SG.IND CM-child small AM-this 2SG-climb  
**ó-yó nángo ó-móá tsú**  
 CM-tree big AM-that on  
 ‘You this small boy you climbed that big tree’

The 1SG SUBJ pronoun **ma** has another form **N**. This is the result of the elision of the central vowel /a/ and the assimilation of the nasal to the place of articulation of the following consonant. Clitics normally share properties of their host (see Siewierska 2004:26). The underlying pronoun clitic in sentences (48) and (49) below then become homorganic with the consonant adjacent to it.

47. Mátá adzi é

**má-tá**      **a-dzi = é**  
 1SG-shoot    CM-bird = DET  
 'I shoot the bird.'

48. Mbázó Uge

**m-bá-zó**      **U-ge**  
 1SG-FUT-go    CM-Accra  
 'I will go to Accra'

49. Nǫ́ ebítsí

**n-ǫ́**    **e-bítsí**  
 1SG-be CM-child  
 'I am a child'

[a-] is the second person singular subject form and [-wú] is the object form. The subject form of the second person is in (50) and the object form is in (51).

50. aǹú agbé únáme

**a-ǹú**      **a-gbé**      **ú-náme**  
 2SG-see    CM-dog    CM-yesterday  
 'You saw a dog yesterday'

51. Mbá lá wú

**m-bá-lá = wú**  
 1SGSUBJ-FUT-beat = 2SGOBJ  
 'I will beat you'

The 1PLU and 2PLU subject pronouns are disyllabic with low tones. Their counterpart in the object form is however monosyllabic with a high tone. The 1PLU subject is used in (52), 2PLUOBJ in (53) and 1PLUOBJ in (54).

52. Ati tró idu fě atilígbe atamá

**ati**      **tró**    **i-du**      **fě**      **ati-lí-gbe**  
 1PLU    carry    CM-gunpowder    also    1PLU-PRSPROG-smoke  
**a-tamá**  
 CM-tobacco  
 'We carry gunpowder yet we are smoking tobacco' [15.4.25]

53. Ǫǹú nú sukukpo é tsú

**Ǫ-ǹú = nú**      **sukukpo = é**      **tsú**  
 3SG-see = 2PLUOBJ    school.compound = DET    on  
 'He saw you on the school compound'

## 54. Etɔnam ɔbú tú ilo á nu

**Etɔnam**    **ɔ-bú=tú**                      **i-lo=á**                      **nu**  
 Etɔnam    SM.SG-ask = 1PLUOBJ    CM-word = DET in  
 ‘Etɔnam asked us about the matter’

On further investigation it has been observed that the choice of pronouns is evidence of dialectal variation especially for humans in the third person. In the independent singular, [ɔ] is the form used mostly by native speakers from Tota. [ɔlé] is used by speakers of the Alakpeti dialect. In the plural native speakers who speak the Alakpeti dialect use the [alé] for the 3PLU.IND in their descriptions. [Iyé] is used when reference is made to a noun that is [-HUMAN] in the 3SG in all dialects as shown in (57). Those who speak the Tota dialect, use [á-] for the 3PLU SUBJ. (55) below is for Tota dialect. In (56) **ebitsikloyi ɔkpe** ‘a small child’ **agbé** ‘dog’ and **akpakpla** ‘frog’ are nouns introduced in a narration. The grammar requires that an agreeing pronoun has to be indexed on the verb when it is subject. The 3PLU SUBJ pronoun used in the Alakpeti dialect is [é-].

## 55. Ami mpáni wɔ fɛ péya nu

**a-mi**                      **m-páni**                      **wɔ**    **fɛ**                      **péya**    **nu**  
 3PLU-take    CM-needle    pierce (put in)    peas    in  
 ‘They take needle and pierced through the peas’ [TRPS.70]

## 56. Ebítsikloyi ɔkpe, agbé kpé akpáklá ényá

**e-bítsi-kloyi**    **ɔ-kpe**    **a-gbé**    **kpé**    **a-kpáklá**    **é-nyá**  
 CM-child-small    CM-one    CM-dog    CONJ    CM-frog    SM.PLU-live  
 ‘There lived a small child, dog and a frog.’ [15.1.01<sup>24</sup>]

## 57. Iyé áamá yé awó zúgbó kótsú

**iyé**    **ámá**    **yé**                      **a-wó**                      **zúgbó kótsú**  
 3SG    back    CONJ    2SG-move    head    hospital  
 ‘After it you head towards hospital’ [15.14.20]

In the 3PLU.OBJ pronominal form is **á** in all dialects. And for all classes (58) and (59) are examples.

## 58. Mané á Uge

**ma-né=á**                      **U-ge**  
 1SG-buy = 3PLUOBJ    CM-Accra  
 ‘I bought them in Accra.’

<sup>24</sup> Even though this speaker Roselyn Adzah is a native of Tota, she resides in Alakpeti. This is apparently the reason for using a mixture of Tota and Alakpeti varieties.

59. Kofi lá á gbangban  
     **Kofi lá=á**                      **gbangban**  
     Kofi beat=3PLUOBJ      severely  
     ‘Kofi beat them severely.’

### 3.5.1 Possessive pronouns

Pronominal possession (where the possessor is a pronoun) is expressed using the independent form of the pronoun. This is juxtaposed to the possessed noun phrase without any overt marker. The vowel of the possessed noun is maintained except for kinship terms. In the examples in (60), and (61) **ugusa** ‘brother’ and **ntsurí** ‘ladder’ are used with all the independent pronouns and in (62) the possessor is a pronoun and each of the possessed item has a different vowel as class marker and modified by a qualifier.

60. **amúgusa**      ‘my brother’  
     **awúgusa**      ‘your brother’  
     **ógusa**          ‘his/her brother’  
     **atúgusa**      ‘our brother’  
     **anúgusa**      ‘your brother’  
     **alégusa**      ‘Their brother’
61. **amúntsurí**      ‘my ladder’  
     **awúntsurí**      ‘your ladder’  
     **óntsurí**          ‘his/her ladder’  
     **atúntsurí**      ‘our ladder’  
     **anúntsurí**      ‘your ladder’  
     **aléntsurí**      ‘Their ladder’
62. **awú idzáfɔ́ bíbí**      ‘your small yam slice’  
     **am éfiéyí kɔŋklo**      ‘my old calabash’  
     **alé ɔ́gɔ́ nango**      ‘their big grinding stone’  
     **anú agbé bíbli**      ‘your (PLU) black dog’  
     **atú ubo vuvɔ́**      ‘our new farm’  
     **ó olómí kisayi**      ‘his long testis’

When a pronominal possession is expressed using a kinship term with the 1SG pronoun, both the vowel of the pronoun and the possessed noun are deleted. The tone of the vowel of the pronoun which is deleted moves leftwards and docks on the bilabial nasal (see section 2.5.1). The words in (63) illustrate this:

63.    **amú-ugune-udzé-tséngo**      **amgunedzetséngo**      ‘my older sister’  
       1SG.IND-sister-woman-old

<b>amú-ugusa-klɔyi</b> 1SGIND-brother-small	<b>amgusaklɔyi</b> ‘my small brother’
<b>amú-utí</b> 1SGIND-father	<b>amítí</b> ‘my father’

### 3.5.2 Reflexive pronouns

In Logba, a reflexive pronoun is expressed when **yó** ‘skin’ is suffixed by the independent pronoun. However, in the 1PLU, and the 2PLU, **yó** ‘skin’ occurs after the bound form of the pronoun. Another analysis that is plausible is that in the singular, **yó** is suffixed to the independent pronoun but in the plural it is suffixed to the bound form. This is illustrated in (64)

64. SG1	<b>am(ú)yó</b>	<b>malá amíyó</b>	‘I beat myself’
2	<b>awúyó</b>	<b>alá awuyó</b>	‘You beat yourself’
3	<b>óyó</b>	<b>álá óyó</b>	‘He / she / it beat himself’
PLU 1	<b>atíyó</b>	<b>atílá atíyó</b>	‘We beat ourselves’
2	<b>aníyó</b>	<b>anílá aniyó</b>	‘You beat yourselves’
3	<b>áyó</b>	<b>álá áyó</b>	‘They beat themselves’

In a sentence, the subject NP which is normally the pre-verbal argument controls the reflexive expression. In (65) because the agentive NP, Binka is singular **o yó** ‘3SGIND skin’ is selected. However, in (66) a coordinate NP, **Setor kpe Akpene** caused 3PLU.IND to be used.

65. Binka	<b>álá</b>	<b>o</b>	<b>yó</b>
Binka	SM.SG-beat	3SG.IND	skin
‘Binka beat himself’			

66. Setor	<b>kpe</b>	<b>Akpene</b>	<b>álá</b>	<b>á</b>	<b>yó.</b>
Setor	CONJ	Akpene	SM.PLU-beat	3PLU.IND	skin
‘Setor and Akpene beat themselves’					

The emphatic form of the reflexive is a construction involving a juxtaposition of independent pronoun and **nta** ‘own’ which comes before **yó**. The independent form of the pronoun precedes **nta**. This is illustrated in (67) below:

67.	<b>amú</b>	<b>nta</b>	<b>am(ú)</b>	<b>yó</b>	
	1SG	own	1SG	skin	‘my own self’

awú	nta	awú	yó	
2SG	own	2SG	skin	‘your own self’
ó	nta	o	yó	
3SG	own	3SG	skin	‘his / her own self’

These are used in (68) and (69):

68. Malá amú nta amú yó

<b>ma-lá</b>	<b>amú</b>	<b>ntá</b>	<b>amú</b>	<b>yó</b>
1SG-beat	1SG.IND	own	1SG.IND	skin
‘I beat my own self’				

69. dǝdǝ awúgúne bóté awú nta awú yó

<b>dǝdǝ</b>	<b>awú-gúne</b>	<b>bóté</b>	<b>awú</b>	<b>nta</b>	<b>awú</b>	<b>yó</b>
love	2SG-brother	like	2SG.IND	own	2SG.IND	skin
‘love your brother as your own self’ [15.8.06] <sup>25</sup>						

**nta** ‘own’ can also be used to emphasise the bare pronoun. This is shown in (70).

70. Asiedu óhú ɔle nta

<b>Asiedu</b>	<b>ó-ɣú</b>	<b>ɔle</b>	<b>nta</b>
Asiedu	SM.SG-see	3SG.IND	own
‘Asiedu saw the very one’			

The use of **nta** shows further that Asiedu saw him personally and not that he met someone else in the house and left a message for him.

### 3.5.3 Reciprocal pronouns

Reciprocal pronoun is formed with the plural pronouns **ati**, **ani**, **á** before the noun **nda** ‘companion’. The antecedent is plural and the verbs used in constructions involving reciprocals are generally two argument verbs. In (71) there is a coordinate NP **Udzi é kpe ɔsa á** ‘the woman and the man’ and a 3PLU is used to agree with it. In (72) **Amú kpe Esi** ‘Esi and I’ is used and this triggers 1PLU. (73) is however marked as ungrammatical because a singular agentive NP is used with 3PLU.

71. Udzi é kpe ɔsa á á dǝdǝ á nda.

<b>udzi = é</b>	<b>kpe</b>	<b>ɔsa = a</b>	<b>á-dǝdǝ</b>	<b>á</b>	<b>nda</b>
Woman = DET	CONJ	man = DET	SM.PLU-love	3PLU	companion
‘The woman and the man loved one another.’					

<sup>25</sup> This line is taken from **Adǝdǝ** ‘love’, a song composed by T.K. Bediako. This is one of the first attempts to compose a song in Logba (see 15.8).



72. Amú kpe Esi ati yáyí ati ndà.

<b>amú</b>	<b>kpe</b>	<b>Esi</b>	<b>ati-yáyí</b>	<b>ati</b>	<b>ndà</b>
1SG.IND	CONJ	Esi	SM.PLU-look.for	1PLU	companion

‘Esi and I looked for one another.’

73. \*Binka óyayi á ndà

<b>*Binka</b>	<b>ó-yayi</b>	<b>á</b>	<b>ndà</b>
Binka	SM.SG-search	3PLU	companion

‘Binka searches one another’

The noun **akpakplawo**, and **ndà** are used in (74) below to indicate literally that the frogs line up behind each other’s body. The sentence is a description of the picture in the last page of the frog story. To show there is a physical contact with each of them **yó** ‘skin’ is used as a compound with **ndà** ‘companion’. This shows the reciprocal is used for sequence relationship between entities.

74. akpakplawo étsídí ándà yó úmókóe

<b>a-kpakpla-wo</b>	<b>é-tsídí</b>	<b>á</b>	<b>ndà</b>	<b>yó</b>	<b>ú-mókóe</b>
CM-frog-PLU	SM.PLU-line.up	3PLU	companion	skin	CM-this.place

‘The frogs line up behind each other at this place’

The form: **ati-ndà** ‘1PLU-companion’ **ani-ndà** ‘2PLU-companion’ **a-ndà** ‘3PLU-companion’ are identified with some native speakers who use the Alakpeti dialect. However, in the Tota dialect **a-ndà** ‘3PLU-companion’ is used for 1PLU, 2PLU and 3PLU.

Westermann (1903) records that the reciprocal is expressed with the independent form of the plural pronouns: **atú** ‘1PLU’, **anú** ‘2PLU’, and **á** ‘3PLU’ with **andakame**<sup>26</sup> ‘companion.’ Both dialects replaced **andakame** with **andà** and replaced the independent pronoun with the bound form. One can deduce from this point that the Alakpeti dialect is close to what Westermann recorded. Based on this assumption, it can be said that Tota dialect, in this regard, has simplified the grammar by using the 3PLU-**ndà** throughout.

### 3.5.4 Logophoric pronoun

Some languages have special pronouns that are used in indirect speech complement clause to show that the noun in the clause is co-referential with the subject in the main clause. Logba is no exception. In sentence (75), **5-** that is prefixed to **ká** ‘put’ is the 3SG pronoun that refers to another person who is not the speaker. In (76), (77) and (78) the logophoric pronoun **óló** refers to the subject NP, the speaker who is being quoted.

<sup>26</sup> In my fieldwork, I have recorded **andà** ‘one another’ and **andakame** ‘friend’ This can be found in the texts in chapter 15.

75. Guadi ówá tē óká koko eví ubo é nu

**Guadi ó-wá tē ó-ká koko e-ví u-bo=é nu**  
 Guadi SM.SG-say COMPL 3SG-put cocoa CM-sun CM-farm = DET in  
 ‘Guadi said he (not the speaker) dried cocoa in the farm’.

76. Guadi ówá tē ólóká koko evi ubo e nu

**Guadi ó-wá tē ól-o-ká koko e-vi u-bo-=e nu**  
 Guadi SM.SG-say COMPL LOG-put cocoa CM-sun CM-farm = DET in  
 ‘Guadi said he (Guadi, the speaker) dried cocoa in the farm’.

77. Ōwa tē ólólózó ubo é nu

**Ō-wa tē ól-o-l-ó-zó u-bo=é nu**  
 3SG-say COMPL LOG-PRSPROG-go CM-farm = DET in  
 ‘He says he (the speaker) is going to farm’

78. Ako tē eviangba ye ólótókpe abe

**A-ko tē e-viangba ye ól-o-t-o-kpe a-be**  
 CM-parrot COMPL CM-noon CONJ LOG-HAB-eat CM-palmfruit  
 ‘Parrot says it is noon that it (parrot) eats palmfruit’ [15.4.50]



## 4 NOUN PHRASES

The head of the noun phrase in Logba may be a noun or an independent pronoun. The head is followed by constituents that modify it. The types of NPs and the structure of NP are discussed in this chapter.

### 4.1 Noun phrases

The structure of a simple Noun Phrase (NP) is as follows:

[NOUN]– QUALIFIER – QUANTIFIER – DETERMINER – INTENSIFIER  
[PRO]

A nominal word is minimally made up of a stem. For most nouns, there is a class prefix (CM) which also signals number<sup>27</sup>. This depends on the class to which the noun belongs. The plural morpheme **-wɔ** comes immediately after the stem of most plural nouns. In (1a) the noun, **u-klontsí**, has a vowel class prefix and **-wɔ**. In (1b) **adzayi** has only a class prefix.

- |              |                               |                                    |
|--------------|-------------------------------|------------------------------------|
| 1a. book     | <b>u-klontsí</b><br>CM-book   | <b>u-klontsí-wɔ</b><br>CM-book-PLU |
| 1b. firewood | <b>a-dzayi</b><br>CM-firewood | <b>n-dzayi</b><br>CM-firewood      |

The only element obligatory in the NP is the head which is either a noun or a pronoun. In (2) the NP is **atele** ‘ant’. The other elements in the NP can only support the head. This implies that none of them can be the only element in the NP slot.

2. Atele óta ebítsi é
- |               |             |                    |
|---------------|-------------|--------------------|
| <b>a-tele</b> | <b>ó-ta</b> | <b>e-bítsi = é</b> |
| CM-ant        | SM.SG-sting | CM-child = DET     |
- ‘The ant stings the child’

The Qualifier is either an adjective or a derived nominal. This is followed by the Quantifier. There is no agreement between the adjective and the head noun but some numbers that function in the Quantifier slot and the Determiner are marked for agreement with the noun head. In (3) the singular headword **E-bítsi** makes **ɔ-kpɛ**, the quantifier and **ɔ-mɛ** the determiner to have the **ɔ-** prefix, which is singular. On the other hand, in (4) because the head word **E-bít-wɔ** is plural the quantifier **a-nyɔ** and the determiner **a-mɛ** have the **a-** prefix which is also plural.

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<sup>27</sup> A detailed discussion of this is in chapter three under Noun classes.

3. Ebítsi kloyi ɔkpe ɔmé  
**e-bítsi**      **kloyi**   **ɔ-kpe**    **ɔ-mé**  
 CM-child    small AM-two AM-those  
 ‘That (one) small child’

4. Ebitwo kloyi anyo amé  
**e-bít-wɔ**      **kloyi**   **a-nyɔ**    **a-mé**  
 CM-child-PLU   small AM-two AM-those  
 ‘Those two small children’

Another element in the NP is the intensifier. Other examples of intensifiers are **ko** ‘only’, **blibo** ‘whole’ **gbélé** ‘many’. An intensifier occupies the final boundary of the NP. After the intensifier, any element that follows does not belong to the NP. The intensifier **peteé** ‘all’ can be added to the NP in (4). This is shown in (5) below:

5. Ebitwo kloyi anyo amé peteé  
**e-bít-wɔ**      **kloyi**   **a-nyɔ**    **a-mé**      **peteé**  
 CM-child-PLU   small AM-two AM-those    all  
 ‘All those two small children’

#### 4.1.1 Types of noun phrases

The types of noun phrases are discussed in the sub-sections below:

##### 4.1.1.1 Conjoined noun phrase

NPs are linked using the conjunction **kpe** ‘and, with’ to indicate addition. In (6) **Agbiglomo** ‘spider’ and **adzi** ‘bird’ are linked with **kpe** ‘and’. In (7) three nouns are joined and the conjunction is between the second **agbé** ‘dog’ and **akpakpla** ‘frog’ the third noun.

6. Agbiglomo kpe adzi  
**a-gbiglomo**   **kpe**   **a-dzi**  
 CM-spider    CONJ CM-bird  
 ‘Spider and bird’
7. Ebítsi kloyi ɔkpe, agbé kpe akpakpla ényá  
**e-bítsi**    **kloyi**   **ɔ-kpe**    **a-gbé**  
 CM-child small CM-one CM-dog  
**kpe**   **a-kpakpla**   **é-nyá**  
 CONJ CM-frog SM.PLU-live  
 ‘A small child, a dog and a frog lived’. [15.1.01]

#### 4.1.1.2 Alternate noun phrase

When alternate possibility is to be expressed **aló** ‘or’ is used to link the NPs. In (8), the nouns **pampro** ‘bamboo’ and **iyó** ‘stick’ are linked with **aló** forming an NP.

8. ákpo tso pampro aló i-yó  
 2SGFUT-go cut bamboo or CM-stick  
 ‘you cut bamboo or sticks;’ [15.9.27]

It is worth noting that the NP conjunctions used in Logba, **kpe** ‘and, with’ and **alo** ‘or’, are similar to the ones used in Ewe. The only difference is that the form for ‘and’ used in Ewe is **kple**. In the Ga language **aló** is used with the same meaning. The linker for clauses is different from the NP conjunction in Ewe and many languages in the GTM area.

#### 4.1.1.3 Possessive noun phrase

Possession is expressed by the juxtaposition of the possessor and the possessed. A determiner obligatorily occurs on the possessed entity. The class marker of the possessed noun is maintained except for kinship terms. In (9a) - (9d) the possessed entities are non-human nouns and the class markers are maintained. However, in (10a) and (10b) where the possessed entities are kinship terms **ma=a** ‘the mother’ and **tsi-e** ‘the father’ the class markers are elided.

- |  |  |
|--|--|
| <p>9a. Kɔɔzo aklo a<br/> <b>Kɔɔzo a-klo=a</b><br/>           Kɔɔzo CM-goat=DET<br/>           ‘Kɔɔzo’s goat’</p>   | <p>9b. Kofi ɔyɔ a<br/> <b>Kofi ɔ-yɔ=a</b><br/>           Kofi CM-tree=DET<br/>           ‘Kofi’s tree’</p>             |
| <p>9c. Ubonukpíwo abueklonti é<br/> <b>u-bonukpíwo a-bueklonti=é</b><br/>           CM-farmer CM-animal.skin=DET<br/>           ‘Farmer’s animal skin’</p> | <p>9d. ivanuvo otu é<br/> <b>i-vanuvo o-tu=é</b><br/>           CM-hunter CM-gun=DET<br/>           ‘hunter’s gun’</p> |
| <p>10a. Kofi ma a<br/> <b>Kofi ma=a</b><br/>           Kofi mother=DET<br/>           ‘Kofi’s mother’</p>  | <p>10b. Kofi tsi e<br/> <b>Kofi tsi=e</b><br/>           Kofi father=DET<br/>           ‘Kofi’s father’</p>            |

## 4.2 Nominal modifiers

### 4.2.1 Adjectives

Most languages distinguish easily between verbs and nouns but in some languages what are called adjectives are a small number or many which are derived from other word classes. In Ewe, for example, Ameka (1991:78) identifies five un-derived adjectives and quite a large number which are adjectives derived from verbs and nouns. This situation possibly informs Welmers (1973:274) to warn that one should be circumspect in making judgements about words which are adjectives and those which are not because according to him ‘what one may consider an adjective may not be an adjective after all. Dixon (2004:1) suggests that “a distinct word class ‘Adjectives’ can be recognised for every human language” He goes on to offer an elaborate explanation:

In some languages, adjectives have similar grammatical properties to nouns, in some to verbs, in some to both nouns and verbs and in some to neither. I suggest that there are always some grammatical criteria - sometimes rather subtle - for distinguishing the adjective class from other word classes.

Similarly, Bhat (1994:12) notes that attempts to define adjectives as a distinct category and differentiate them from other categories have been met with many problems and linguists have been debating on which criteria will be applicable to all languages. From the above discussion, I think to get the adjectives in any language apart from using language internal semantic and morphosyntactic evidence, one also has to consider the word category from a typological functional perspective. Dixon (2004:3) argues for an internal morpho-syntactic definition for adjectives and then notes that there are seven major semantic types linked to the adjective class. He also observes that there are four core semantic types associated with both large and small adjective class. These are Dimension, Age, Value and Colour. He then points out that the other semantic types- Physical property, Human propensity and Speed are typically associated with medium sized and large adjective classes.

My objective in this section is to describe how property concepts or qualities are expressed in Logba and present their grammatical properties. An adjective in Logba is a class of words which occurs after the head noun in the noun phrase, does not show any agreement relation with the head noun but specifies its attributes. Logba has a number of adjectives which is relatively small when one considers other word classes like nouns and verbs.

Adjective occurs after the referent noun. There is no agreement between the head noun and the adjective. In (11a) the head noun **ifiami** ‘cutlass’ is followed by the adjective **kɔŋkɔ** ‘old’. In (11b) **vuvɔ** ‘new’ is the adjective and occurs after the

head noun **mfúta** ‘clothes’ (11c) **gbali** ‘bad’ modifies **iva** ‘thing’ and **klɔyi** ‘small’ in (11d) is the adjective and occurs after **ebitwo** ‘child’.

11a. Ebémi ifiami kɔŋklo xé mivenu ɖa ye ébémi fɔnyi koko é.

**é-bé-mi**            **ifiami**    **kɔŋklo**    **xé**    **mi-ve-nu**            **ɖa**  
 3PLU-FUT-take cutlass old RP NEG-pass-NEG big  
**ye**    **é-bé-mi**            **fɔnyi** **koko=e**  
 CONJ 3PLU-FUT-take break cocoa=DET  
 ‘They will take an old cutlass that is not too big to break the cocoa.’ [15.15.13]

11b. Ekpe vuvɔ matá wú

**ekpe**    **vuvɔ**    **ma-tá=wú**  
 year new 1SG-give=2SGOBJ  
 ‘I wish you new year.’

11c. Iva gbálí pétée tá ízò ime lo!

**iva**    **gbálí**    **pétée**    **tá**    **í-zò**            **i-me**            **loo**  
 thing bad all let SM.SG-go AM-DEM ADR  
 ‘All the bad things should leave here, I tell you!’ [LIBATION]

11d. Ibote atsúe ebítwo klɔyi ko atsiɖú

**ibote**            **atsú-e**            **e-bít-wɔ**            **klɔyi**    **ko**            **atsi-ɖú**  
 reason 1PLU-EMPH CM-child-PLU small only 1PLU-be  
 ‘for us only small children we are’ [ 15.7.20]

Out of over 1635 words in my lexical database only one is an underived and non-ideophonic adjective. It is shown in 4.2.2 specifying its semantic class.

#### 4.2.2 Non-derived adjective and its semantic type

One non-derived adjective is identified in the data. It is shown in (12) specifying its semantic class. It can neither occur as a noun nor as a verb.

12. VALUE            **gbálí**            ‘bad’

#### 4.2.3 Derived adjectives and processes of their derivation

Derived adjectives are words expressing adjectival concepts which are derived from other categories. Three processes are identified by which lexical adjectives are derived. The derived adjectives occupy the same syntactic position in the NP as their non derived counterparts. A number of adjectives are derived from verbs and nouns. They are placed into three groups based on their process of derivation:



### 4.2.3.1 Suffixation of –yi to value property verb

Adjectives are formed by the suffixation of –yi to value property verbs. (13a) and (13b) below show that adjectives derived using the suffix –yi are adjectives of colour and dimension. The stem **klo** does not exist. It is possible that either this might have been used in the past or **kloyi** ‘small’ is borrowed into Logba and not that it is derived by using the suffix –yi

- 13a. COLOUR            **dru**i ‘become red’    **-yi**    **dru**i-**yi**    ‘red’  
                              **fli** ‘become white’   **-yi**    **fli**-**yi**    ‘white’
- 13b. DIMENSION    **kisa** ‘become long’   **-yi**    **kisa**-**yi**    ‘long’  
                              \***klo** ‘become small’   **-yi**    **klo**-**yi**    ‘small’

In (14a) **dru**iyi ‘red’ qualifies **memgba** ‘bowl’ and in (14b) **kisa**yi ‘long’ qualifies the noun **ogbá** ‘road’ These nouns are heads of the NP **memgbá dru**iyi **ome** ‘that red bowl’ and **ogbá á kisa**yi ‘the long road’ respectively. (14b) and (15b) show that the verbs **dru**i ‘become red’ and **kisa** ‘become long’ unlike the adjectives have vowel prefix to show agreement with the respective head noun.

- 14a. Memgbá druiyi **omé óbli**.  
       [**memgbá dru**iyi **o-mé**]<sub>NP</sub>    **ó-bli**  
       Bowl      red    AM-that   SM.SG-break  
       ‘That red bowl broke.’

- 14b. Mango é odrui  
       **mango = é**            **o-dru**i  
       mango = DET    SM.SG-become .red  
       ‘The mango is ripe’

- 15a. **Ogbá á kisa**yi **ózó Klikpo**.  
       **o-gbá = á**            **kisa**yi **ó-zó**            **Klikpo**  
       CM-road = DET   long   SM.SG-go    Klikpo  
       ‘The long road goes to Klikpo.’

- 15b. **Ogbá á o**kisa  
       **ogbá = a**            **o-kisa**  
       CM-road = DET   SM.SG-become.long  
       ‘The road is long’

### 4.2.3.2 Compounding of an intransitive verb root and a noun

Deverbal adjectives are also derived from the compounding of an intransitive verb root and a noun. In the examples below **kpi** ‘go’ forms a compound with nouns like **etsi** ‘ground’ **otsi** ‘down’ and **agu** ‘top’

16. **kpí** ‘go’    **etsi** ‘ground’ → **kpíetsi** ‘deep’  
      **kpí** ‘go’    **otsi** ‘down’ → **kpóntsi** ‘short’  
      **kpí** ‘go’    **agu** ‘top’ → **kpí-agu** ‘tall’

In (17a) **kpóntsi** ‘short’ is used to qualify the head noun **ina** ‘person’, **kpiagu** ‘tall’ qualifies **ɔsá** ‘man’ in (17b) and **kpietsi** ‘deep’ qualifies **vuti** ‘hole’ in (17c). As usual, these qualifiers do not exhibit any agreement relation with the head nouns. These derived adjectives are used attributively and not predicatively.

17a. Udzé xé ɔbá ɔɖu ina kpóntsi.

**u-dzé**        **xé**    **ɔ-bá**                    **ɔ-ɖu**    [ **i-na**        **kpóntsi** ]<sub>NP</sub>  
 CM-woman RP    SM.SG-come    3SG-be    CM-person short  
 ‘The woman who came is a short person.’

17b. ɔsá kpíagu ɔbóba ɲúm.

[ **ɔ-sá**        **kpíagu** ]<sub>NP</sub> **ɔ-bó-ba**                    **ɲú=m**  
 CM-man tall                    3SG-FUT-come    see = 1SGOBJ  
 ‘A tall man will come to see me.’

17c. Vuti kpíetsi óle unansá ubo é nu.

[ **vuti kpíetsi** ]<sub>NP</sub> **ó-le**                                    **u-nansá**    **u-bo=é**                    **nu**  
 hole deep                    SM.SG-be(located)    CM-chief    CM-farm = DET in  
 ‘A deep hole is in the chief’s farm.’

#### 4.2.3.3 Derivation via reduplication

Another process by which adjectives are formed is reduplication. It can be either a full reduplication of the stem of a noun as in **u-bí** ‘small child’ or a partial reduplication of a property verb, **bli** ‘black’.

18.    **bli** ‘become black’        **bí-bli** ‘black’  
       **u-bí** ‘small child’        **bíbí** ‘small’

The forms in (19) are likely to be reduplicated but **vó** ‘become spoilt’ and **vɔ** ‘become new’ do not exist in Logba. It is possible that these words were used in the past in Logba but have lost their position in the lexicon to other words. **vévé** ‘important’ is likely to be a borrowing from Ewe. Interestingly, the base form of the Ewe verb **vé** ‘become scarce’ which yields **vévé** ‘important’ does not seem to have been borrowed into Logba. Essizewa (2007) in a conference paper reports similar borrowing from Ewe into Kabye.

19.    **\*vó** ‘become spoilt’                    **vúvó** ‘spoilt’  
       **\*vɔ** ‘become new’                    **vuvɔ** ‘new’

\*vé ‘become scarce’

veve ‘important’

In (20a) **bíbli** ‘black’ the derived adjective qualifies the head noun **afúta** ‘cloth’ and in (20b) **bíbí** ‘small’ qualifies **idzó** ‘yam’.

20a. Afúta bíbli afuí.

<b>a-fúta</b>	<b>bíbli</b>	<b>a-fuí</b>
CM-cloth	black	AM-lost
‘The black cloth is lost.’		

20b. Idzó bíbí óbo umutsi nu.

<b>i-dzó</b>	<b>bíbí</b>	<b>ó-bo</b>	<b>u-mutsi</b>	<b>nu</b>
CM-yam	small	SM.SG-stay	CM-barn	in
‘The small yam is in the barn.’				

#### 4.2.4 Derived nominals

Derived nominals are words that can be used to qualify another noun in an NP structure. They therefore occupy the slot for adjectives. They can also occur by themselves as nouns and maintain a class prefix. These words are not in the real sense lexical adjectives.

##### 4.2.4.1 Adding nominalising suffix [-go] to a verb

The qualifiers are derived from the compounding of a verb and a **-go** nominalising suffix.

- |     |                 |              |
|-----|-----------------|--------------|
| 21. | <b>tó-ŋ-go</b>  | ‘thick one’  |
|     | <b>tsé-ŋ-go</b> | ‘old one’    |
|     | <b>ná-ŋ-go</b>  | ‘big one’    |
|     | <b>bu-go</b>    | ‘rotten one’ |

The qualifier **tóngó** ‘thick one’ in (21) above may possibly be based on a loan from Ewe because Ewe has the word **to** which means ‘thick and slimy’. **tsé** is a verb ‘become old’ to which **-go** is suffixed thereby becoming a noun. Also **bu** ‘become rotten’ is in the data but there is no word **na** related semantically to **nángó**. The nominalised verb is then used to modify another noun. The nominalising suffix **go** makes these words, which are used to qualify other nouns, morphologically nominals. In (22), **bugo** ‘rotten one’ qualifies **avúdago** ‘leaf’ and in (23) **tséngo** ‘old one’ qualifies **amugunedze** ‘my sister’

22. Avúdago bugo móózí.

<b>a-vúdago</b>	<b>bugo</b>	<b>mó-ó-zí</b>
CM-leaf	rotten-NOM	NEG-SM.SG be.good
‘Rotten leaf is not good.’		

23. Nkpé bé amúgunedzé tséngo ólé?

**n-kpé**    **bé** **amú-gunedzé**    **tsé-ngo**    **ó-lé**  
 CM-year Q SGIND-sister old-NOM SM.SG-be  
 ‘What is the age of my old sister?’

The **-go** derived forms can occur by themselves as nouns. They usually take the /i-/ prefix. In the example sentences below **ibugoé** ‘rotten one’ **itséngoé** ‘old one’ are used as noun heads in sentences (24) and (25).

24. Ibúgoé ílé akólíkpo é tsú.

**i-bugo-é**    **í-lé**    **a-kólí-kpo = é**    **tsú**  
 CM-rotten = DET SM.SG-be CM-refuse-hill = DET upper.surface  
 ‘The rotten thing is on the refuse dump.’

25. Itséngo é ídú Setor óblé.

**i-tséngo = é**    **í-dú**    **Setor ó-blé**  
 CM-old.one = DET SM.SG-be Setor 3SG-own  
 ‘The old one is Setor’s own.’

#### 4.2.4.2 Compounding the stem **wasá** to a noun

Human property terms are derived from the compounding of a noun stem and **wasá** ‘owner’ (see section 3.3.3). These are nouns which can function as qualifiers to the head noun. Each of these property nouns takes a class marker except **kufiwasá** ‘lazy owner’ which is without a class marker possibly because it is borrowed from Ewe<sup>28</sup>.

26. **kúfió** ‘lazy’ **wasá** ‘owner’ → **kúfiówasá** ‘lazy’  
**an kpá** ‘juju’ **wasá** ‘owner’ → **an kpáwasá** ‘jujuman’  
**adzé** ‘witch’ **wasá** ‘owner’ → **adzéwasá** ‘witch’

In (27a) **an kpáwasá** ‘jujuman’ modifies **osá** ‘man’ and in (27b) **kufiówasá** ‘lazyowner’ and **ebítwo** ‘children’ form an N-N structure in which the former modifies the latter.

- 27a. Osá an kpáwasá á óbá.

**o-sá**    **a-n kpá-wasá = á**    **ó-bá**  
 CM-man CM-juju-owner = DET SM.SG-come  
 ‘The jujuman came.’

<sup>28</sup> The southern Ewe speakers say **kuvia**. The form in Logba **kufio** is the same as how the inland Ewe speakers pronounce it.

27b. Ebitwo kufiówasa inú ábo ubo é nu.

<b>E-bít-wo</b>	<b>kufiów-wasa</b>	<b>a-nú</b>	<b>á-bo</b>	<b>u-bo=é</b>	<b>nu</b>
CM-child-PLU	lazy-owner	AM-five	SM.PLU-stay	CM-farm = DET	in

‘Five lazy children are in the farm.’

These property terms can be used as noun heads independent of the head nouns. For example, the noun head in both (27a) **osá** ‘man’ and (27b) **Ebitwo** ‘children’ can be removed and the sentences will be grammatical.

It is noted that these human property terms can be modified by other qualifiers. In (28a) **kpiagu** ‘tall’ qualifies **anjapawasa** ‘jujuman’ and in (28b) **kuviawasa** ‘lazy one’ is qualified by **kpontsi** ‘short’.

28a. Anjapawasa kpiagu é óbá.

<b>a-ñkpá-wasa</b>	<b>kpiagu é</b>	<b>ó-bá</b>
CM-juju-owner	tall = DET	SM.SG-come

‘The tall jujuman came.’

28b. Kufiówasa kpontsi é osá.

<b>kufiów-wasa</b>	<b>kpontsi = é-ó-sá</b>
lazy-owner	short = DET SM.PLU-leave

‘The short lazy man left.’

This clearly shows that nominal qualifiers are not in the real sense adjectives. Rather, they only function as adjectives when they modify a head noun.

#### 4.2.5 The use of ideophones

Ideophones are another group of qualifiers used in the language to modify nouns. They are also not marked for agreement. Some of these ideophonic words are in (29a) below:

29a.	<b>gblele</b>	‘many’
	<b>gbi</b>	‘many’
	<b>kpákpátsá</b>	‘flat’
	<b>xatsaxla</b>	‘rough’
	<b>gbángbáng</b>	‘strong’
	<b>miómiómió</b>	‘cold’

Out of the five ideophonic words above, the last two are borrowed from Ewe. **gbángbáng** ‘strong’ is an Ewe word but it is used as an intensifier to describe extreme hotness. **miómiómió** ‘cold’ on the other hand, has the same meaning in Ewe as in Logba. In fact, these borrowed words are used widely in the languages in Southern Ghana.

**gblele** ‘many’ is used as an adjective to qualify **ina** ‘person’ in (29b)

29b. Ina gblele aḍaṇu izi fié ina okpe.

<b>[I-na</b>	<b>gblele]</b> <sub>NP</sub>	<b>a-ḍaṇu</b>	<b>i-zi</b>
CM-person	many	CM-advice	SM-good
<b>fié</b>	<b>i-na</b>	<b>o-kpe</b>	
exceed	CM-person	AM-one	

‘The advice of many people is better than the advice of one person.’ [15.4.80]

It is possible to find some of these ideophones used as verbs or adverbs in a sentence in addition to their use as adjectives. The examples in (30a) and (30b) attest to this:

**miomiomio** used as an adjective to qualify **ndú**

30a. Mba no ndú miomiomio.

<b>M-ba</b>	<b>no</b>	<b>[n-ḍú</b>	<b>miomiomio]</b> <sub>NP</sub>
1SG-come	drink	CM-water	fresh.cold

‘I drank fresh and cold water.’

**miomiomio** used an adverb to modify the verb **ná** ‘walk’

30b. Ahointsa óná miomiomio.

<b>a-hointsa</b>	<b>[ó-ná</b>	<b>miomiomio]</b> <sub>NP</sub>
CM-chameleon	3SG-walk	slow

‘Chameleon walks slowly.’

#### 4.2.6 Verb phrase for expression of quality concepts

Adjectives cannot be complements of the verb ‘to be’. Instead, a predicative possessive construction is used with the verb **bo** ‘stay’ which translates in English as a predicative use of an adjective. In sentence (31) and (32) below, the subject NP is the possessor and the object is a quality that is possessed. In (31) the possessed quality is **intse** ‘strength’ and in (32) it is **iló** ‘bitterness’. Both are marked with /i/, a class marker noted for abstract nouns.

31. Kɔpu é obo intsé

<b>Kɔpu=é</b>	<b>o-bo</b>	<b>i-ntsé</b>
cup=DET	3SG-stay	CM-strength

‘The cup is strong’

32. Ava á obo iló

<b>A-va=á</b>	<b>o-bò</b>	<b>i-ló</b>
CM-medicine=DET	3SG-stay	CM-bitterness

‘The medicine is bitter’

Adjectives may be nominalised by adding a nominal class prefix to the substantive functioning in argument slots as head of NP. Once the adjective is nominalised it may function as a nominal, either in subject or object position in a sentence. In (33a) **ovuvɔɔ** ‘the new one’ is used as subject in (33b) **obibli** is the object of the verb **ɲú** ‘see’. In (33c) **ifliyié** ‘the white one’ is subject in an intransitive construction.

33a. Ovuvɔ ɔ́ óbom.

**o-vuvɔ=ɔ́**                      **ó-bo-m**  
 CM-new = DET    SM.SG-stay-1SGOBJ  
 ‘I have the new one.’

33b. Maɲú obíblié Uge.

**ma-ɲú**      **o-bíbli-é**                      **U-gé**  
 1SG-see    CM-black = DET CM-Accra  
 ‘I saw the black one in Accra.’

33c. Iflíyi é ikú.

**i-flíyi = é**                      **i-kú**  
 CM-white = DET    SM-die  
 ‘The white one died.’

It is possible to express quality concepts using relative clauses. In (34), **ekpe** ‘year’ is specified as the coming year.

34. Abó mié dʒká ta ekpe é xé alába nu.

**a-bó**              **mi é**                      **dʒká**              **ta**              **e-kpe = é**  
 2SG-FUT take = 3SGOBJ    reserve    give    CM-year = DET  
**xé**      **a-lá-ba**                      **nu**  
 RP    2SG-PRSPROG-come    in  
 ‘You will reserve it for the next planting season.’    [15.9.75]

It can be argued that though Logba has one underived adjective, it has processes by which adjectives can be derived from other categories and structures which are used to express quality concepts. These findings confirm that Logba is not too different from the other neighbouring languages in terms of the adjective class and its properties.

### 4.3 Numerals

Numerals include cardinal and ordinal numbers. They are used as post head modifiers and occur in an NP after an adjective but before the determiner.

### 4.3.1 Cardinal numbers

Logba uses a base ten (decimal) number system. The cardinal numbers one to six have the prefix when they are used in counting. When used as modifiers they show variation in the prefix signalling agreement with its head noun. The cardinal numbers from one to ten are in (35):

- |     |                |         |
|-----|----------------|---------|
| 35. | <b>i-kpe</b>   | ‘one’   |
|     | <b>i-nyo</b>   | ‘two’   |
|     | <b>i-ta</b>    | ‘three’ |
|     | <b>i-na</b>    | ‘four’  |
|     | <b>i-nú</b>    | ‘five’  |
|     | <b>i-glo</b>   | ‘six’   |
|     | <b>glaŋkpe</b> | ‘seven’ |
|     | <b>mlamina</b> | ‘eight’ |
|     | <b>gokuadu</b> | ‘nine’  |
|     | <b>u-du</b>    | ‘ten’   |

In (36) below the prefix of the cardinal numbers agree with the nouns. However, when used independently in counting, it is only the **i-** prefix that is used regardless of the class of the noun (see 35 above for numbers 1 – 6). When **o-sa** ‘man’ a singular noun is used, the prefix for **o-kpe** ‘one’ is [**o-**]. It agrees with the head noun. For plural, the prefix of **a-nyo** ‘two’ becomes **a-** to agree with **a-sa** ‘men’

- |     |                 |             |
|-----|-----------------|-------------|
| 36. | <b>Osá okpe</b> | ‘one man’   |
|     | <b>Asá anyo</b> | ‘two men’   |
|     | <b>Asá ata</b>  | ‘three men’ |
|     | <b>Asa aná</b>  | ‘four men’  |
|     | <b>Asá anú</b>  | ‘five men’  |
|     | <b>Asá agló</b> | ‘six men’   |

In (37), **afúta** ‘cloth’ is the head noun and **druyi** ‘red’ is the qualifier. The singular prefix is [**a-**] the agreement marker for class IX. [**N-**] is the marker for the plural class, to which **mfúta** ‘clothes’ belongs.

- |     |                         |                     |
|-----|-------------------------|---------------------|
| 37. | <b>Afúta druyi akpe</b> | ‘one red cloth’     |
|     | <b>Mfúta druyi nnyo</b> | ‘two red clothes’   |
|     | <b>Mfúta druyi ntà</b>  | ‘three red clothes’ |
|     | <b>Mfúta druyi nná</b>  | ‘four red clothes’  |
|     | <b>Mfúta druyi nnú</b>  | ‘five red clothes’  |
|     | <b>Mfúta druyi ngló</b> | ‘six red clothes’   |

In (38), **agbé** ‘dog’ attracts [**o-**] in the singular and [**N-**] in the plural.



38. **Agbé ɔkpe** ‘one dog’  
**Ngbé nnyɔ** ‘two dogs’  
**Ngbé nta** ‘three dogs’  
**Ngbe nná** ‘four dogs’  
**Ngbe nnú** ‘five dogs’  
**Ngbe ngló** ‘six dogs’

The prefix of **i-kpe** ‘one’ agrees with the noun head. In (39a) the noun head is **abó** ‘ball’ a singular noun so the prefix is **ɔ-**. The prefix becomes **a-** in (39b) to agree with the head noun **afúta** ‘cloth’.

- 39a. **Abó ɔkpe ɔkpó etsi**  
**a-bó ɔ-kpe ɔ-kpó etsi**  
 CM-ball AM-one SM.SG-lie ground  
 ‘One ball lies on the ground’. [PV 07]

- 39b. **Ami afúta drui akpe na akóntsi é anú.**  
**a-mi a-fúta drui a-kpe na a-kóntsi = é a-nú**  
 3PLU-take CM-cloth red AM-one for CM-basket = DET mouth  
 ‘They take one red cloth and put on top of a basket’. [PV.16]

In (40) the head noun **adzi** ‘day’ is singular but the numeral quantifier has a nasal prefix **ɲ-kpe** and not **ɔkpe**. The nasal prefix is normally used for plurals. **Adzi ɲkpe** ‘one day’ is a popular expression used in the opening of stories.

40. **Adzi ɲkpe, ebítsi é ɔfɛdzu,**  
**a-dzi ɲ-kpe e-bítsi = é ɔ-fɛdzu**  
 CM-day AM-one CM-child = DET SM.SG-sleep  
 ‘one day, the child slept’ [15.1.03]

**ɔkpe** ‘one’ is used to mark nouns indefinite. In (41), the use of **ɔkpe** ‘one’ after **udze tsengo** ‘old woman’ is an indication that the old woman is not known earlier to the speaker.

41. **Manú udze tsengo ɔkpe**  
**manú u-dze tsengo ɔ-kpe**  
 1SG-see CM-woman old CM-one  
 ‘I saw an old woman’

Where the person unknown earlier to the speaker is more than one, it is marked with an **a-** to replace the class marker. In (42) **a-kpe** ‘one’ is juxtaposed with **ina** ‘person’. **akpe** has an **a-** prefix indicating that the person is indefinite and plural. **ina** belongs to class VIII mass nouns. This is a semantic agreement with a plural equivalent of the head noun.

42. Abe aganyi fẽ la<sup>29</sup> ina akpe ébétsezí é émi fẽ ɔdzá nu bote ndzayi  
 abe aganyi fẽ la i-na a-kpe  
 Palm front also DET CM-person AM-one  
 é-bé-tse-zí = é é-mi fẽ ɔdzá nu  
 3PLU-FUT-HAB-take = 3SGOBJ 3PLU-take put fire in  
 bote n-dzayi  
 like CM-firewood  
 ‘Palm front also some people put it into fire like firewood’ [15.10.30]

To form the numerals between eleven and nineteen, the numerals conjoin the stem of ten to **tsa** and the prefix of **u-ɖu** ‘ten’ is elided.

43. **ɖu-tsa ikpe** ‘eleven’  
**ɖu-tsa myo** ‘twelve’  
**ɖu-tsa ita** ‘thirteen’  
**ɖu-tsa ina** ‘fourteen’  
**ɖu-tsa inu** ‘fifteen’  
**ɖu-tsa iglo** ‘sixteen’  
**ɖu-tsa glankpe** ‘seventeen’  
**ɖu-tsa mlamina** ‘eighteen’  
**ɖu-tsa gokuadu** ‘nineteen’

Numbers which are multiples of ten are formed by compounding the stem of the numbers: **ita** ‘three’, **ina** ‘four’, **inu** ‘five’, **iglo** ‘six’, **glankpe** ‘seven’, **mlamina** ‘eight’, **gokuadu** ‘nine’ to the stem of **uɖu**, the word for ten.

44. **ɔɖɔ** ‘twenty’  
**uɖata** ‘thirty’  
**uɖana** ‘forty’  
**uɖanú** ‘fifty’  
**uɖaglo** ‘sixty’  
**uɖoglinkpe** ‘seventy’  
**uɖumlamina** ‘eighty’  
**uɖugokuadu** ‘ninety’  
**uga** ‘hundred’

In forming the compound with the stem of the numbers, **-u** the final vowel of **uɖu** is replaced with **/a/**, a vowel which can go with both [+ATR] and [–ATR] vowels. In the pronunciations of some native speakers, **/o/** is heard. It is possible that this is used to maintain a rounding harmony.

<sup>29</sup> **la** is a determiner in Ewe. This is evidence of code mixing. It is common to hear most speakers using Ewe words when speaking Logba

Numbers which come after multiples of ten are expressed by placing the number after the multiple of ten as is done when counting eleven to nineteen. The word **tsa** is used as a linker (conjunction).

45.	<b>ɔɔɔ tsa ɔkpe</b>	‘twenty one’
	<b>uɔata tsa ɔkpe</b>	‘thirty one’
	<b>uɔana tsa ɔkpe</b>	‘forty one’
	<b>uɔanu tsa ɔkpe</b>	‘fifty one’
	<b>uɔaglo tsa ɔkpe</b>	‘sixty one’
	<b>uɔoglanɔkpe tsa ɔkpe</b>	‘seventy one’
	<b>uɔomlamina tsa ɔkpe</b>	‘eighty one’
	<b>uɔogɔkuadu tsa ɔkpe</b>	‘ninety one’
	<b>uɔɔ tsa inyɔ</b>	‘twenty two’
	<b>uɔata tsa inyɔ</b>	‘thirty two’
	<b>uɔana tsa inyɔ</b>	‘forty two’
	<b>uɔonu tsa inyɔ</b>	‘fifty two’
	<b>uɔaglo tsa inyɔ</b>	‘sixty two’
	<b>uɔoglanɔkpe tsa inyɔ</b>	‘seventy two’
	<b>uɔomlamina tsa inyɔ</b>	‘eighty two’
	<b>uɔogɔkuadu tsa inyɔ</b>	‘ninety two’

The expression for one thousand is a calque involving the Ewe word **akpe** ‘thousand’ and **ɔkpe**, the Logba word for ‘one’ as in (46)

46 .	<b>akpi ɔkpe</b>	thousand one	‘one thousand’
------	------------------	--------------	----------------

**igamoga** is the word for million but the word **milionu ɔkpe**, ‘million one’ which is a loan translation from English into Logba appears to be more frequently used. sTo express the frequency that an event has occurred, the verb that denotes the state of affairs is nominalised by a prefix **u-** and this nominal is modified by a cardinal number. It is exemplified in (47a), (47b) and (47c) how ‘n times’ is expressed:

47a.	Obíná	úbíná	ata
	<b>o-bíná</b>	<b>ú-bíná</b>	<b>a-ta</b>
	3SG-roll	CM-roll	CM-three
	‘He rolled three times’		

47b.	Aléé	úlá	glánkpe
	<b>a-lé é</b>	<b>ú-lá</b>	<b>glánkpe</b>
	3PLU-beat = 3SGOBJ	CM-beat	seven
	‘They beat him seven times’		

47c. Abó kpe á ukpe anyo

**a-bó-kpe=á**                      **u-kpe**      **a-nyo**  
 2SG-FUT-tap=3PLUOBJ CM-tap CM-two  
 ‘You will tap them two times’ [15.10.10]

For half, the word used is **okpenútsigo** which is a compound of four words:

**okpe** ‘one’                      **nú** (Ewe) ‘thing’  
**tsi** ‘share out’                      **go** NOM.

Some speakers also use the Ewe word **afa** ‘half’. The following examples in (48a) and (48b) illustrate the use of **okpenútsigo** ‘half’ and **afa** ‘half’

48a. Atino adenklui asoti okpenútsigo.

**ati-no**                      **a-denklui**                      **a-soti**                      **o-kpenútsigo**  
 1PLU-drink CM-fresh palm.wine CM-pot.small CM-half  
 ‘We drank half pot of fresh palm wine.’

48b. Peya akóntsi afa ole ukpló á tsú.

**peya**   **a-kóntsi**                      **afa**   **o-le**                      **u-kpló=á**                      **tsú**  
 pear CM-basket half SM.SG-be.located CM-table=DET on  
 ‘Half basket of pear is on the table.’

#### 4.3.2 Units of measure

Cardinal numerals are used in measurement of items in the environment. For example, the foot or the arm of an average adult person is used as a standard for measurement. In estimating distance, a distinction is made between **mkpa udú** ‘ten feet’ as against **yovu mkpa udú** ‘white man foot ten’. In a discussion, I am reliably informed that the later refers to the imperial system. Some of the people especially those who have had formal education sometimes use the metric system of measurement.

#### 4.3.3 Ordinal numbers

The ordinals are formed by suffixing the morpheme **-mble** to the cardinal numerals. The word for first and last have different forms. The vowel prefix in the cardinals from two to six and ten is normally deleted. The following examples in (49) attest to this:

49.    **kelekele** / **gbanto** / **gbã**                      ‘first’  
       **nyomble**    ‘second’  
       **tamble**    ‘third’  
       **namble**    ‘forth’

<b>numble</b>	‘fifth’
<b>glomble</b>	‘sixth’
<b>glamkpemblem</b>	‘seventh’
<b>mlaminamblem</b>	‘eight’
<b>gokuádu mblem</b>	‘ninth’
<b>du mblem</b>	‘tenth’
<b>iganjo</b>	‘last’

**gbanto** ‘first owner’ and **gbã** ‘first’ are expressions borrowed from Ewe. However, **kelekele** is a Logba word.

Syntactically, the ordinal numbers are adjectives and they do not have any agreement relation with the head noun. In (50) the head noun is **abobí** ‘moon’ and the ordinal number **gokuádu mblem** ‘ninth’ is used as a quantifier.

50. yédzé abobí gokuádu mblem nué ...

<b>yédzé</b>	<b>a-bóbí</b>	<b>gokuádu</b>	<b>m-blé</b>	<b>nu-é</b>
then	CM-month	nine	CM-ORD	in-EMPH
‘then in the ninth month...’ [15.9.52]				

The ordinal number can also be complement of the verb **du** ‘be’. This is exemplified in (51).

51. Kofi ódu tamblé.

<b>Kofi</b>	<b>ó-du</b>	<b>ta-mblé</b>
Kofi	SM.SG-be	three-ORD
‘Kofi is the third.’		

The word **dza** ‘lead’ is used in expressions to imply first. This is clearly exemplified in the proverb in (52).

52. Avagbaliféwo ódza no.

<b>a-va-gbali-fé-wo</b>	<b>ó-dza</b>	<b>no</b>
CM-medicine-bad-put-owner	SM.SG-lead	drink
‘The owner of bad medicine leads in drinking.’ [15.4.69]		

**nyomblé** ‘second’ is used in some contexts to mean ‘friend’ or ‘partner’. This usage appears to be a calque of the Ewe expression **(e)velia** ‘second’ or ‘friend’. In (53) the paramount chief is telling Hayse, one of the informants, to inform his friend, **nyomblié** ‘the second’.

53. tátá té áwú nyombli é

<b>tátá</b>	<b>té</b>	<b>áwú</b>	<b>nyo-mbli = é</b>
inform	COMPL	2SG	two-ORD = DET
‘inform your friend’ [15.7.13]			

**adzi** and **unyí** are used to refer to day. **adzi** cannot be used with cardinals numerals. For this reason, it is not grammatical to say (56)

54. abó fě tsiyi ndú unyí nta  
       **a-bó**      **fě**      **tsiyi** **n-dú**              **unyí-nta**  
       2SG-FUT put    maize CM-water    day-three  
       ‘You will put maize in water for three days’ [15.12.01]

55. unyitamblé adzi é abóyié  
       **u-nyi-ta-mblé**              **adzi = é**              **a-bó-yi-é**  
       CM-day-three-ORD    period = DET 2SG-FUT remove = 3SGOBJ  
       ‘on the third day you remove it’ [15.12.02]

56. \* ɔmi utrɔmɛ adzi ita  
       \***ɔ-mi**      **u-trɔmɛ**      **a-dzi**      **i-ta**  
       3SG-take CM-work    CM-day    CM-three  
       ‘he works for three days’

57. ɔmi utrɔmɛ unyi ita  
       **ɔ-mi**      **u-trɔmɛ**      **u-nyi**      **i-ta**  
       3SG-take CM-work    CM-day    CM-three  
       ‘He works for three days’

It is noted that there is one instance in which **adzi** ‘day’ collocates with the deviant cardinal **ɲ-kpe** ‘one’ to introduce the setting in stories as in (58):

58. ye adzi ɲkpe iva mɛ petee xé madzi unyi me  
       **ye**      **a-dzi**      **ɲ-kpe**      **i-va-mɛ**              **pétée** **xé**  
       CONJ CM-day    CM-one    CM-thing-this    all    RP  
       **ma-dzi**      **u-nyi**              **me**  
       1SG-call CM-name    here  
       ‘then, one day all the things whose names I have called here’ [15.3.18]

#### 4.4 Determiner

Determiners are clitics that show whether the noun refers to a particular example (definite). In Logba, a determiner is a clitic and occurs after a quantifier and before intensifier in a fully expanded noun phrase.

#### 4.4.1 Definiteness marker

The determiner is realised as /é/ and /á/. These are allomorphs which are morphologically conditioned. /é/ has [é] and [é̃] as allomorphs which are phonetically conditioned (see section 2.3.5).

Nouns that end with the vowel -á take -á as a definiteness marker.

59.    **akpakpla -á**      **akpakpla á**      ‘the frog’  
          **okla -á**        **okla á**        ‘the mat’

Those that take -e as determiner are nouns with the final syllable ending in [-o]

60.    **Akpana-wo -é** **Akpana-wo é**      ‘The Logba people’  
          **Avie-wo -é**    **Avie-wo é**        ‘The Ewe people’

Another group of nouns which take the suffix -é as determiner are nouns with the final syllable ending in [-u]

61.    **déblékú -é**      **débléku é**      ‘the cloud’  
          **dzósú -é**        **dzósu é**        ‘the blood’  
          **fútsú -é**        **fútsu é**        ‘the soup’

Nouns with the final syllable ending in -i select -e

62.    **akontsi -é**      **akontsi é**        ‘the basket’  
          **igbedji -é**      **igbedji é**        ‘the cassava’

Either -ɔ or a is selected for nouns with the final syllable ending in -ɔ. In the Tota dialect -a is used while -ɔ is used in the Alakpeti dialect.

63.    **aklo-ɔ**            **aklo-ɔ/á**        ‘the goat’  
          **agbiglomo-ɔ**    **agbiglomo-ɔ/á**    ‘the spider’

There is a constraint in which two front mid vowels /e/ + /e/, /e/ + /e/ do not occur in a sequence in Logba. When it occurs, it is phonetically realised as /ie/, /ie/ (see section 2.3.3 for a discussion of this).

64.    **agbé - é**        **agbí é**        ‘the dog’  
          **afe - é**        **afi é**        ‘the comb’  
          **agane - é**      **agani é**      ‘the scorpion’  
          **engble - é**     **engbli é**     ‘the snail’

Definiteness is an obligatory category. Words that are known from the context have to be marked for ‘definiteness.’

For generic reference, no determiner is suffixed to the noun. In the sentence below, **asangbla** refers to any member of a class of ‘tortoise’ so it is used without a determiner.

65. asángblá átsó ná blewuu  
**a-sangblá á-tsó-ná blewuu**  
 CM-tortoise SM.SG-HAB-walk slowly  
 ‘A tortoise walks slowly’

#### 4.4.2 Indefiniteness marker

If the noun refers to a particular member of a class which is however unknown to the addressee, the word, **ɔ-kpi-é** ‘CM-one DET’ which functions as a specific indefinite marker is used to modify the noun. With nouns already modified by an adjective, **ɔ-kpié** ‘one’ comes after the adjective. In (66) the head of the NP **Adzakoe** is modified by another noun **kófé** ‘village’ and then **ɔkpié** ‘one’<sup>30</sup>. In (67) **ɔkpié** follows the head noun **ɔsá** ‘man’ and the qualifier **tséngo** ‘old.one’

66. Kpaita, ápété ányá Adzakoe kófé ɔkpié nu  
**Kpaita, á-pété á-nyá [ Adzakoe kófé ɔ-kpié ] nu<sup>31</sup>**  
 Now 3PLU-all 3PLU-stay Adzakoe village AM-INDEF in  
 ‘Now, they all stayed in one of the villages in Adzakoe’ [15.2.12]

67. ɔsá tséngo ɔkpié ó-tsi mó  
**ɔ-sa tsengo ɔ-kpié ó-tsi mó**  
 CM-man old AM-INDEF 3SG-sit there  
 ‘An old man sat there’ [15.2.75]

#### 4.4.3 Demonstratives

Diesel (1999) defines demonstratives as deictic expressions serving specific syntactic functions. He notes that from a broader perspective it entails not only their use as pronouns and noun modifiers but also they are used as locational adverbs and help to focus the attention of the hearer to an object or location in the speech situation. Demonstratives can be used independently as anaphoric pronoun referring to nouns. Two forms of demonstratives are distinguished in Logba: **proximal demonstrative** and **distal demonstrative**. The former denotes a referent that is near the deictic centre and the latter refers to an entity that is a distant location from the deictic centre. This is shown in (68).

<sup>30</sup> Adzakoe is one of the Logba towns; see chapter one and the Logba map for the location

<sup>31</sup> **nu** ‘in’ is a postposition. The whole NP can be said to be inside the postpositional phrase. See chapter 5 for a discussion of adpositional phrases.



68. Proximal      **mɛ**  
       Distal        **mé**

There is however a dialectal variation in the use of demonstratives. The Tota dialect uses **mɔ** for the distal demonstrative.

There is concord between the noun and the demonstrative. In the singular, **o-/ɔ-** is used as a prefix to the demonstrative, **a-** for plural, **i-** for mass nouns and other **i-** prefix nouns. **N-** is the agreement marker for liquid nouns and any other **N-** prefix nouns.

In (69) the head noun **uklontsi** ‘book’ is a singular count noun so **ɔ-** prefix is selected. The book is before the speaker and the speaker holds the book and shows it to the addressee. In (70) **aha** ‘people’ a plural count noun triggers the selection of **a-** as the prefix for the distal demonstrative. The people in the story world are mentioned by the story teller to the children. In (71) and (72) where **ilɔ** ‘news’ and **ibé** ‘time’ mass nouns are the heads, so the prefix **i-** is selected. In (72) the news being referred to is known to the audience so the proximal demonstrative is used. One thing that should be noted is that the post verbal NP in (73), **Egemi uzúgbó umó** ‘mount Gemi there’ is an N-N compound followed by a distal demonstrative to show that Logba market in the story world is far away on the top of mount Gemi.

69. Uklontsi ɔmɛ ozi  
**u-klontsi**    **ɔ-mɛ**        **o-zi**  
 CM-book    AM-DEM    AM-be.good  
 ‘This book is good’

70. Ahá (á)mɛ péteé xe ma-dzi-e  
**aha**    **a-mɛ**        **pété-e**        **xe**    **ma-dzi-e**  
 People AM-DEM    all-EMPH    RP    1SG-call-CFM  
 ‘All these people I call,’ [15.2.11]

71. ilɔ imɛ ikpé lé ámé  
**i-lɔ**        **i-mɛ**        **i-kpé**        **lé**        **á-mé**  
 CM-news AM-DEM    SM-eat    3SGOBJ    CM-stomach  
 ‘This news eats up his stomach’ (This idea disturbed him) [15.2.63]

72. ibé imé nu Akpana ovu é enyá Egemi uzúgbó umó  
**i-bé**        **i-mé**        **nu Akpana**    **o-vu=é**        **e-nyá**  
 CM-time AM-DEM    in Akpana    CM-market=DET    SM.SG-stay

**egemi u-zúgbó      u<sup>32</sup>-mó**  
 egemi CM-head      AM-there  
 ‘That time Logba market was on top of Mount Gemi there’ [15.2.24]

Also, demonstratives can be coreferential to the NP that is already introduced in the discourse and therefore known to the discourse participants. In (73) **ofonyi é** ‘the gourd’ is one of the instruments in the story. By using a demonstrative after the noun the story teller is informing the audience that the gourd he is making reference to is the same gourd which is already introduced.

73: aha, tee ofonyi é omɛ dɛ tee ɔlɛ amántsi  
**aha,      tee      o-fonyi = é      o-mɛ      dɛ      téé**  
 AFF      may be      CM-gourd = DET      AM-this      COND      maybe  
**ɔlɛ      a-mántsi**  
 3SGIND      CM-back  
 ‘yes, may be if this gourd were at his back’ [15.2.44]

Demonstratives can be used independently as pronouns with a noun prefix referring to the unexpressed noun. In (74) **ime** ‘this’ is the post verbal NP to the verb **ri** ‘hold’. **ime** ‘this’ is coreferential in the story to the song (tune) which the bird is blasting and as a result, disturbing the other animals in the forest. The story teller repeats this for emphasis.

74. Ori ime omi ka,...  
**o-ri      i-mɛ      o-mi      ka,**  
 3SG-hold      AM-this      3SG-take put.down  
 ‘It takes this tune and puts it down, ...’ [15.3.42]

The demonstrative can be used to show the relationship between the speaker and the entities he wants to talk about. In stories, the story teller is situated in the deictic centre and the entities that he refers to are in the story world which is his artistic creation. In both (75) and (76) **mó** ‘distal demonstrative’ is used. An indication that the story world the story teller is referring to is located far away from him.

75. ɔsá tsengo ɔkpié ótsi mó  
**ɔ-sá      tsengo      ɔ-kpié      ó-tsi      mó**  
 CM-man      old      AM-INDEF      SM.SG-sit      there  
 An old man sat there      [15.2.75]

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<sup>32</sup> **u-** prefix is selected here instead of **i-**prefix because the preceding noun, **uzugbo** ‘head’ has back vowels.

76. yé ápetee édu egusa yé énya mó

<b>yé</b>	<b>á-petee</b>	<b>é-du</b>	<b>e-gusa</b>	<b>yé</b>	<b>é-nya</b>	<b>mó</b>
CONJ	3PLU-all	3PLU-be	PLU-friend	CONJ	3PLU-stay	there

And they all were friends and stayed there. [15.3.20]

#### 4.5 Intensifiers

Intensifiers add emphasis or precision to the meaning of a word. In Logba, an intensifier functions as a modifier in a fully expanded NP. The intensifiers identified are as follows:

77. **kpóyi** ‘completely’  
**pétée** ‘all’  
**ko** ‘only’  
**dzáa** ‘no addition’

The object noun phrase in (78) has all the slots filled: **mfúta vuvó nnyo mme pétée** ‘all these two new clothes’ is an NP in which the head noun is **mfúta** ‘clothes’, **vuvó** ‘new’ is the qualifier, **nnyo** ‘two’ is the quantifier **mme** ‘these’ is the determiner and **pétée** ‘all’ is the intensifier. In (79) the subject NP **iva gbali pétée** ‘all the bad things’ the noun head **iva** ‘thing’ is modified by a qualifier **gbali** ‘bad’ and an intensifier **pétée** ‘all’

78. Mane mfúta vuvó nnyo mme pétée Ugé

<b>Ma-ne</b>	<b>m-fúta</b>	<b>vuvó</b>	<b>n-nyo</b>	<b>m-me</b>	<b>pétée</b>	<b>Ugé</b>
1SG-buy	CM-cloth	new	AM-two	AM-DEM	all	Accra

‘I bought all these two new clothes in Accra’

79. Iva gbali pétée ta izo ime loo!

<b>Iva</b>	<b>gbali</b>	<b>pétée</b>	<b>ta</b>	<b>i-zo</b>	<b>i-me</b>	<b>loo!</b>
thing	bad	all	let	3SG-go	AM-DEM	ADR

‘Let all the bad things go away here’ [LIBATION]

The intensifiers identified so far are as follows:

80. **kpoyi** ‘completely’  
**pétée** ‘all’  
**ko** ‘only’  
**dzáa** ‘no addition’

I will discuss the use of each intensifier in turn:

**kpoyi** ‘all’ and **pétée** ‘completely’ are synonymous. They are used almost interchangeably with both count and non-count nouns. It is probable that **pétée** ‘all’ is borrowed from Ewe. It is used in Ewe with the same meaning. The intensifier **ko**

‘only’ is used to show that no other thing apart from the one mentioned exists even though it is expected. The use of **dzáa** ‘just’ shows that no addition is expected.

Intensifiers cannot function as head in an NP. It must always be preceded by either a head noun or a modifier in the NP. It only functions as a modifier as such it cannot stand alone as an NP. It is possible to have a sentence in which there is more than one intensifier. In (81), there are two intensifiers **dzaa** ‘just’ and **ko** ‘only’ modifying **ɔ́yó nango ɔ́kpíe** ‘a certain big tree’

81. Ebítsi é ɔ́kla fě ɔ́yó nango ɔ́kpíe dzáa ko etsi.

<b>ebítsi</b>	=	<b>é</b>	<b>ɔ́-kla</b>	<b>fě</b>	<b>ɔ́-yó</b>	<b>nango</b>	<b>ɔ́-kpíe</b>
child	=	DET	SM.SG-hide	into	CM-tree	big	AM-INDEF
<b>dzáa</b>		<b>ko</b>	<b>etsi.</b>				
no.addition		only	under				

‘The child went and hid under only a big tree.’



## 5 ADPOSITIONS AND ADPOSITIONAL PHRASES

The discussion in this chapter centres on adpositions looking closely at each of the two classes in Logba – prepositions and postpositions.

### 5.1 Adpositions

Adpositions refer to both prepositions and postpositions. They are a closed class of lexical items which may derive diachronically from nouns and verbs (see Ameka & Essegbey 2006, Payne 1997). Some languages have either of the two but Logba has both prepositions and postpositions.

#### 5.1.1 Prepositions

Preposition is a word which precedes a noun or pronoun forming an adjunct. This phrase is usually not a core argument. Preposition in Logba comprises a closed class of five members. They are shown in table 5.1:

Table 5.1 Prepositions

PREPOSITION	MEANING
<b>fě</b>	‘at’
<b>na</b>	‘on’
<b>kpe</b>	‘with, and’
<b>gu</b>	‘about’
<b>dzígu</b>	‘from’

These prepositions in table 5:1 are used in example sentences (1) – (5)

- Ina ókla fě abia á amá  
**i-na            ó-klá            fě   a-bia=á            a-má**  
 CM-person    MSG-hide    at   CM-chair=DET CM-back  
 ‘The person hides behind the chair’    [TPRS.64]
- Aklá pepa na agli é yó  
**a-klá            pepa   na   a-gli=é            yó**  
 3PLU-paste    paper   on   CM-wall=DET    skin  
 ‘They paste paper on the wall’    [TRPS.44]

3. Udzi é óglé uzugbo kpe afuta  
**udzi=é**                      **ó-glé**                      **uzugbo**   **kpe**   **a-futa**  
 CM-woman=DET   SM.SG-tie   CM-head with   CM-cloth  
 ‘The lady tied her head with a cloth’ [TRPS.46]
4. Nkpe okpe gu avietsœezágo yó  
**n-kpe**           **o-kpe**           **gu**   **a-vietsœezágo**   **yó**  
 1SG-know   AM-one   about   CM-local.soap   skin  
 ‘I know something about how to make local soap’ [15.14.01]
5. Dzigu nkpe nglo lízó glankpe yedze edze nyí  
**dzi-gu**           **n-kpe**           **n-glo**           **lí-zó**           **glankpe**  
 stand.from   CM-year   AM-six   hold-go   seven  
**yedze e-dze**           **nyí**  
 then   3PLU-start   fruit  
 ‘from six going to seven years then it begins to bear fruit’

Most prepositions are verbs which have undergone grammaticalization.

**na** ‘on’ in (2) is a preposition and shows the relation of the figure ‘paper’ and the ground ‘wall.’ The paper rests on the wall. An alternative interpretation is that **na** is a verb in a serial verb construction with **kla** ‘paste’ and this literally translates as ‘They paste paper put wall skin’. **na** however, does not occur on its own as a verb.

**fě**, unlike **na** can function both as a verb and a preposition. It functions as a verb with the agreement marker prefixed to it. This is shown in (6):

6. Udzi é ófě afókpa.  
**u-dzi=é**                      **ó-fě**                      **a-fókpa**  
 CM-woman=DET   SM.SG-put   CM-shoe  
 ‘The woman wears a shoe.’ [TRPS.21]

As a preposition, it is preceded by the finite verb **kla** ‘hide’ in (1). The person is covered by the chair; he is not on its surface. As such, he can not be seen easily. It can therefore be argued that **fě** has undergone a semantic restriction as a result of its collocation with the adjacent finite verb.

In another context, **fě** has an adverbial function meaning ‘also’ and it is in sentence final position modifying **mo imo** ‘laugh a laugh’. This is illustrated in (7):

7. Udzi é ólókpe akpɔno ólónyo le ɔndzi ye ólɔ mo imo fě.  
**u-dzi=é**                      **ó-ló-kpe**                      **a-kpɔno**  
 CM-woman=DET   SM.SG-PRSPROG-eat   CM-biscuit  
**ó-ló-nyo=le**                      **o-ndzi**  
 3SG-PRSPROG-stay=3SGOBJ   3SG-sweet

ye            ɔ-lɔ-mɔ                      i-mɔ            fɛ  
 CONJ      3SG-PSPROG-laugh      CM-laugh      also  
 ‘The woman is eating biscuits it is sweet for her she is laughing also.’

The words **fɛ** ‘also’ **fɛ** ‘put’ and **fɛ** ‘at’ have high tone. The semantic relationship is not clear to suggest that they share the same meaning. I therefore suggest that they are homonyms.

**gu** ‘about’ and **dziɣu** ‘from’ are closely related. **dziɣu** ‘from’ is a stronger form of **gu** ‘about’. **dziɣu** ‘from’ is used when the boundaries between what one wants to refer to are clearly defined. **gu** ‘about’ is used when the relationship to be expressed is either an approximation or is unclear.

**kpe** is both used to join additive NPs and mark instruments. The use of **kpe** is common with Ewe,<sup>33</sup> Gbe languages and other GTM languages. (8a) and (8b.) illustrate this:

8a. Ama ɔkpa akukɔli kpe uhe  
       **Ama**    ɔ-kpa                      a-kukɔli                      **kpe**    u-he  
       Ama    SM.SG-cut      CM-fingernail      with    CM-knife  
       ‘Ama cut fingernail with knife’

8b. Esi ɔblí uzi é kpe hama  
       **Esi**    ɔ-blí                      u-zi=é                      **kpe**    hama  
       Esi     SM.SG-break      CM-door=DET    with    hammer  
       ‘Esi broke the door with hammer’

From this discussion, one can say that the words which are used as prepositions in Logba have other grammatical functions; they can function as verbs, conjunctions, or adverbs.

### 5.1.2 Postpositions

Postposition forms a constituent with a preceding NP adjacent to it. It is a word that heads a phrase and its dependent is the NP. Ameka & Essegbey (2006) point out that even though postpositions in Ewe evolve diachronically from nouns they constitute a distinct class. Postposition in Logba is a closed class of nine members of which five are body part terms that have grammaticalised. The grammaticalization is considered to be cognitively motivated (see Heine 1997). Table 5.2 shows the postpositions in Logba.

<sup>33</sup> The form in Ewe is [**kple**] but the functions are similar. **Kofi kple Yawo yi suku** ‘Kofi and Yawo went to school’ **Yawo bla ta kple avo** ‘Yawo tied the head with cloth.’



Table 5.2 Postpositions

POSTPOSITION	GLOSS
<b>nu</b>	‘containing region’
<b>etsi</b>	‘under’
<b>tsú</b>	‘on’
<b>ité</b>	‘front’
<b>zugbó</b>	‘head’, ‘on’
<b>yó</b>	‘skin’, ‘surface contact’
<b>anú</b>	‘mouth’ ‘tip’ ‘edge’
<b>otsoe</b>	‘ear’, ‘side’
<b>amá</b>	‘back’ ‘behind’

In sentences (9) – (16), postpositions are used. The postpositions add meaning to the location of the figure. For example, in (12), **tsú** ‘on’ can be used in the syntactic position of **zugbó** ‘head’, ‘on’. When this is done, the native speaker will have a subtle semantic difference in the sentence. **ukpu é zugbó** refers to ‘the peak of the mountain’ while **ukpué tsú** refers to ‘any position on the mountain top’

9. Afúta átsi bagi é nu

**a-fúta**      **á-tsi**              **bagi=é**              **nu**  
 CM-cloth SM.SG-be.in bag=DET      containing.region  
 ‘Cloth is in the bag’      [TRPS AV 14]

10. Idatṣa ítsi afútaá etsi

**i-datṣ-a**              **í-tsi**              **a-fúta-á**              **etsi**  
 CM-spoon=DET      SM.SG-be.in CM-cloth=DET under  
 ‘The spoon is under the cloth’      [TPRS.24]

11. Odzutsuklo e óle ndú é tsú

**o-dzutsuklo=e**      **ó-le**              **n-dú-é**              **tsú**  
 CM-river=DET SM.SG-be CM-river=DET on  
 ‘The boat is on the water’      [TRPS.11]

12. Oyṣa óle ukpu é zugbó

**o-yṣa**              **óle**              **u-kpu=é**              **zugbó**  
 CM- tree SM.SG be CM-mountain=DET head  
 ‘The tree is on top of the hill’      [TRPS.65]

13. Awu e ákṣ agli é yó

**awu=e**              **á-kṣ**              **a-gli=é**              **yó**  
 dress=DET SM.SG-be.hang CM-wall=DET skin  
 ‘The dress hangs on the wall’      [TRPS.09]

14. Ọ̀kpá ọ́lẹ̀ akọ̀ntsi é anú

**ọ̀kpá**    **ọ́lẹ̀**    **a-kọ̀ntsi = é**    **anú**  
 CM-rope SM.SG-be CM- basket = DET mouth  
 ‘A spun rope is on the tip of the basket’ [PV.19]

15. Odzúnúinó ọ́lẹ̀ memgba otsoe

**o-dzúnú-inó**    **ọ́lẹ̀**    **memgba**    **o-tsoe**  
 CM-river-in-animal SM.SG-be plate CM-ear  
 ‘Fish is on the side of the plate’

16. Amúti ọ́zutsi ọ́fáfẹ̀go é ité

**amú-ti**    **ọ́-zutsi**    **ọ́fáfẹ̀go = é**    **ité**  
 1SG-father SM.SG-sit CM-fence = DET front  
 ‘My father sits in front of the fence’

In sentences (9) – (16) above, the postpositions contribute greatly in showing the location of the figure. In sentence (9), the figure occupies the containing region. The bag is a container and the cloth occupies the space in it. **nu** is therefore selected as the postposition to delimit the space the object occupies. In (10), there is a space under the cloth where the spoon is located. So the cloth is above the spoon and covers it. Another situation in which **etsi** can be used is illustrated in sentence (17):

17. Ando á ọ́tsi ukpló á etsi

**a-ndo = á**    **ọ́-tsi**    **u-kpló = á**    **etsi**  
 CM-cat = DET SM.SG-be.sit CM-table = DET under  
 ‘The cat sits under the table’ [TRPS.31]

In (17), the body of the table does not touch the cat as one can visualise in (10) where the cloth touches the spoon. The ‘under’ relation is not sensitive to whether the figure is visible or touching the ground. The same postposition is used to describe the location of the two figures.

In sentence (11), **tsú** ‘on’ is the postposition used. It describes a horizontal surface with support from below. This contrasts with (13) where the ground is a vertical wall and **yó** ‘skin’ is selected. **tsú** ‘on’ is used for similar situations like a cup on a table, a pen on a desk, a dog on a mat and **yó** ‘skin’ is used for a handle on a door, a spider on the wall and a handle on a bag. In (16) **ite** ‘front’ is used to show the position of the ‘father’ in relation to **ọ́fáfẹ̀go é** ‘the fence’ This contrasts with **amá** ‘behind’ in sentence (1).

In sentence (12), the postposition used is **zugbó**. This example is a description of a figure that is positioned on a ground that is either vertical or horizontal but above the view of the speaker. The outer edge of a plate - the sides bordering it is referred to as **otsoe** ‘ear’ as in (15) **memgba otsoe** ‘the ear of the plate’ and **anú**

‘mouth’ refers to the tip as in (14) **akòntsi é anú** ‘the mouth of the basket’ It is evident that the postpositions used in sentences (12), (13), (14) and (15) are body part nouns which are transferred to entity parts.

It can be argued that **yó** ‘skin’ and **zugbó** ‘head’ are postpositions because they have lost their prefixes which they would have if they were nouns and for that matter can be said to have undergone grammaticalization. The others, **otsoe** ‘ear’ **anú** ‘mouth’ **amá** ‘back’ are spatial nominals that function as postpositions but they have not grammaticalised to become postpositions.

Postpositions are used in expressions that refer to time and other abstract concepts. In (18) **ibe ime nu** ‘in this time’ the postposition **nu** ‘containing region’ heads the phrase and its dependent is the NP **ibe ime** ‘this time’ In (19) **tsú** ‘on’ is used with the abstract NP **ofu** ‘pain’

18. **ibime(ibe me) nu Akpana ovu é énya Egemi**  
**ibi-me nu Akpana o-vu=é é-nya Egemi**  
 time-this in Akpana CM-market=DET SM.SG-stay Egemi  
 ‘This time the Akpana market is in Egemi’ [15.2.24]

19. **inadzi é óle ofu tsú**  
**inadzi=é ó-le o-fu tsú**  
 woman=DET SM.SG-be CM-pain on  
 ‘The woman is in distress’

There are fixed expressions in which, the postposition is present with a preceding NP. These expressions are shown in Table 5.3 with the literal translations and meaning. Some of these expressions are fossilised.

Table 5.3: Postpositional Expressions

EXPRESSION	LITERAL MEANING	GLOSS
<b>iyé tsú</b>	it on	‘be certain’
<b>ofu tsú</b>	pain on	‘in distress’
<b>imo amá</b>	neck back	‘after that’
<b>ogbá amá</b>	road back	‘late’
<b>anyi nu</b>	face in	‘texture’ ‘presence’
<b>idje nu</b>	world the in	‘in the world, in life’

The postpositional expressions are used in sentences. (20) shows the use of **idjenu é** ‘in the world’ and (21) exemplifies **anyinu** ‘face’ or ‘presence’

20. **Ekple ina okpe xé óbo idjenu é toto susu té òle kpe iva fiée.**

**Ekple i-na okpe xé ó-bo i-djenu=é**  
 Now CM-person CM-one RP 3SG-stay CM-world=DET

to-to        susu   té        ɔle        kpe    iva    fié -é  
 never-never think COMPL 3SGIND know thing exceed=3PLUOBJ  
 ‘Now a single person in this world should not think that’he is  
 wiser than all.’ [15.2.78]

21.        Idzówasa anyinu idzó inú bé  
           **I-dzówasa        anyi-nu    i-dzó        i-inú        bé**  
           CM-yam-owner    face-in    CM-yam    SM-see    well.cooked  
           ‘Yam gets well-cooked in the presence of the owner’ [15.4.07]

Postposition can also be used metaphorically. In the example sentence (22), **etsi** ‘under’ is a postposition to the NP, **Ayotsú nansa** ‘Tota chief’ and shows that the subject NP, **Asafohene** is subordinate in status to the Tota chief.

22. Asafohene ótsi Ayotsú<sup>34</sup> unansa etsi  
           **A-safohene        ó-tsi        Ayotsú        u-nansa        e-tsi**  
           CM-asafo.chief    SM.SG-sit    Ayotsu    CM-chief    CM-under  
           ‘The Asafo chief is under the Tota chief’

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<sup>34</sup> **Ayotsú** is the local name for Tota. It means on the top of **Aya**. **Tota** is the Ewe name which means top of mountain (see explanation in section 1.1.2).



## 6 BASIC CLAUSE STRUCTURE, NON-VERBAL AND LOCATIVE CONSTRUCTIONS

The chapter is about basic clause structure in Logba and some specific verbal and non-verbal constructions. It opens with an overview of the basic clause structure and discusses grammatical relations and the syntactic properties of the constituents of the clause. Copula structures and non-verbal structures are then discussed. This is followed by comparative constructions and verbless predications. The chapter concludes with a discussion on basic locative constructions.

### 6.1 Constituent order

Logba has a strict SVO constituent order. The subject is followed by the verb and in a transitive clause; the verb is followed by a direct object. In a double object construction, the Goal comes before the Theme. The adjunct occurs at the final position of the clause but before utterance final particles eg. **loo**. The linear order of constituents in a simple double object clause is shown in (1)

#### 1. SUBJECT – VERB – GOAL – THEME - ADJUNCT

Table 6.1 presents a simple clause in which all the slots are filled.

Table 6.1: Simple double object clause

SUBJECT	VERB	GOAL	THEME	ADJUNCT
ɔsá á	ɔgbla	ebítwɔ ɔ	akɔnta	afānu
ɔ-sá-á	ɔ-gbla	e-bít-wɔ-ɔ	a-kɔnta	a-fā-nu
CM-man-DET	SM.SG-teach	CM-child-PLU-DET	CM-maths	CM-house-in
The man taught the children mathematics in the house'				

This clause structure is typical of most Kwa languages spoken in the area especially Akan and other GTM languages. The basic constituent order is modulated for topicalisation and focalisation. In topic constructions, a noun phrase or a postpositional phrase may be fronted to the left periphery as an external constituent of the clause. In focus constructions, a non-verbal constituent in the clause can be front shifted to the left periphery in pre subject slot. Temporal nouns and ideophonic adjectives can sometimes function as adjuncts.

When Topic and focus slots are filled a simple clause is as shown in (6.2)

6.2: Simple clause with topic and focus slots filled  
(TOPIC) → (FOCUS) → SUBJECT → V → (OBJECT)

## 6.2 Grammatical relations

Logba is a configurational language. That is grammatical relations are defined by the order in which they occur relative to the verb. Every clause has subject obligatorily expressed. The subject is cross referenced on the verb in the form of a vowel prefix. Subject and object are nominals. Adverbs can occupy the immediate post verbal slot when an intransitive verb is used. Semantic roles are imposed on its nominal arguments, the roles linked to the grammatical relations may be different. The subject in a two argument clause is normally Agent and the object is Patient. It is possible to have a transitive clause with Theme and Location in Subject and Object positions respectively. In an intransitive clause, the only argument subject is in preverbal position. (1a) below, is a transitive clause with two arguments: **Gameli**, which is in preverbal position and **Kofi**, a post-verbal NP. In (1b) there is a clause in which the preverbal argument **Kɔpu é** ‘the cup’ is the Theme and the postpositional phrase **ukplo á tsu** ‘on the table’ is the Location. In (1c) the postpositional phrase, **ukplo á tsu** ‘on the table’ is the subject. (1d) is an intransitive clause and the only argument, which is in pre-verbal position, is **Selorm**.

1a. Gameli ólá Kofi.

**Gameli**    **ó-lá**            **Kofi**  
 Gameli    SM.SG-beat   Kofi  
 ‘Gameli beat Kofi.’

1b. Kɔpu é óle ukplo á tsú.

**kɔpu=é**        **ó-le**            **u-kplo=á**        **tsú**  
 Cup=DET    SM.SG-be    CM-table=DET on  
 ‘The cup is on the table.’[TPRS.01]

1c. Ukplo á tsú ídre

**u-kplo=á**        **tsú**        **í-dre**  
 CM-table=DET on    SM-become dirty  
 ‘The table is dirty’

1d. Selorm ózó.

**Selormó-zó**  
 Selorm    SM.SG-go  
 ‘Selorm went.’

The subject argument may have different semantic roles to the verbs. This is because the verb determines the semantic role of the arguments. The subject in (2a) is Agent, in (2b) it is Theme and in (2c), it is Experiencer.

2a. Senanu óbá awó á.

**Senanu ó-bá awó=á**  
 Senanu SM.SG –kill snake = DET  
 ‘Senanu kills the snake.’

2b. Agbí é ólé agli é yó.

**Agbí=é ó-lé agli=é yó**  
 spider = DET SM.SG-be wall = DET skin  
 ‘Spider is on the wall.’

2c. Osá á ógúm.

**o-sá=á ó-ḡú-m**  
 CM-man = DET SM.SG-see-1SGOBJ  
 ‘The man saw me.’

In Logba, there are no special markers for subject and object on the NPs. However, there are distinct forms of pronouns for the subject and object (refer chapter 3).

The NPs in (3a) and (4a) are replaced with pronoun affixes in (3b) and (4b) below to illustrate this.

3a. Kofi ólá Ama

**Kofi ó-la Ama**  
 Kofi SM.SG-beat Ama  
 ‘Kofi beat Ama’

3b. Olá é

**ó-lá=é**  
 3SG-beat = 3SGOBJ  
 ‘He beat her’

4a. Setor ókpe igbedj é.

**Setor ó-kpe i-gbedj=é**  
 Setor SM.SG-peel CM-cassava = DET  
 ‘Setor peeled the cassava.’

4b. Ókpe é

**ó-kpe=é**  
 3SG-peel = 3SGOBJ  
 ‘He peeled it’

Independent pronouns behave like nouns. When an independent pronoun is used, an agreeing pronominal prefix has to be prefixed to the verb. (5a) is grammatical because a corresponding bound pronoun **ma** ‘1SG’ is prefixed to the verb in addition to the independent pronoun **amú** ‘1SGIND’ (5b) is marked as ungrammatical because the independent form is used without the bound form, that is the subject noun is not cross referenced on the verb.

5a. Amú maz(a)iva

**amú ma-z(a)-i-va**  
 1SGIND 1SG-cook-CM-thing  
 ‘I cooked, (no one else)’

5b.\*Amú z(a)iva

**amú z(a)-i-va**  
 1SGIND cook-CM-thing  
 ‘I cooked, (no one else)’



There is a fixed order of the constituents in which the first object is the Recipient and the second one is the Theme. In Logba both the Theme and the Goal can be preposed. Even the postpositional phrase in adjunct slot can be fronted.

Object 1 and Object 2 differ with respect to pronominalization. Sentences in which both objects are pronominalised are considered ungrammatical. The Goal is the first object and it can be pronominalised. In (6) the two objects: Goal and Theme are shown in a sentence. However, in (7) a pronoun is used in place of the first object. In (8) a pronoun is used to replace the second object and it is considered to be ungrammatical. In (9) the position of the second object pronoun is changed and in (10) both objects have been pronominalised. They are all ungrammatical.

6. Otá Yaku mango  
**Ɔ-tá      Yaku mango**  
 3SG-give Yaku mango  
 'He gave Yaku mango'
7. Otá é mango  
**Ɔ-tá = é                      mango**  
 3SG-give = 3SGOBJ mango  
 'He gave him mango'
8. \*Otá Yaku é  
**\*Ɔ-tá      Yaku-é**  
 3SG-give Yaku = 3SGOBJ  
 'He gave Yaku it'
9. \*Otá é Yaku  
**\*Ɔ-tá = é                      Yaku**  
 3SG-give = 3SGOBJ Yaku  
 'He gave it Yaku'
10. \*Otá é é  
**\*Ɔ-tá = é                      é**  
 3SG-give = 3SGOBJ 3SGOBJ  
 'He gave him it'

This implies that the second object is barred from pronominalisation. The question is how to get a construction that will make it possible to pronominalise the second object; that is the Theme. To pronominalise the second object, a manipulative SVC is normally employed in which the Theme is used as the object of  $V_1$ . Similar behavior of second object in double object construction is reported in Stewart (1963) and Saah & Eze (1997) for Akan and Igbo. The pronominalisation of the second object in an SVC is illustrated in (11)

## 11. Omi é tá Yaku

**O-mi=é**                      **tá**      **Yaku**  
 3SG-take=3SGOBJ      give      Yaku  
 ‘He take it give Yaku’

Another property that distinguishes object 1 from object 2 is the use of the objects in relative clauses. While a gap strategy is used to relativise object 1, a marker strategy is used for object 2. This is attested in (12) and (13).

## 12. Yaku xe Amoji ótá Ø mango

**Yaku xe Amoji ó-tá**                      Ø      **mango**  
 Yaku   RP Amoji      SM.SG-give GAP      mango  
 ‘Yaku who Amoji gave mango’

## 13. Mango xe Amoji ótá Yakue

**Mango xe Amoji ó-tá**                      **Yaku-e**  
 Mango   RP      Amoji      SM.SG-give      Yaku-MARKER  
 ‘Mango which Amoji gave Yaku’

From these, one sees that there is a difference between the objects in respect of pronominalisation and relativisation. These tests have shown that Object 1 (Goal) and Object 2 (Theme) are different.

### 6.3 Copula constructions

In this section, I intend to show copula constructions in Logba and describe them.

#### 6.3.1 Equative constructions

In equative constructions the verb **ǫ́** ‘be’ is used. The pre-verbal NP is definite and either has a proper noun or a noun and a demonstrative. There is an agreement marker prefixed on the verb. The structure of the construction in Logba is in 6.4 below:

#### 6.4: Structure of equative construction

(NP<sub>1</sub>) — (SM-Cop) — (NP<sub>2</sub>)  
 + definite

The sentences below are examples of equative constructions. The order of NPs in (14a) and (15a) are permuted to get (14b) and (15b). The initial subject has to be definite.

14a. Kofi ódú ubonukpíwo.

**Kofi ó-dú u-bonukpíwo**  
 Kofi SM.SG-be CM-farmer  
 ‘Kofi is a farmer.’

14b. Ubonukpíwo é ódú Kofi.

**u-bonukpíwo = é ó-dú Kofi**  
 CM-farmer = DET SM.SG-be Kofi  
 ‘The farmer is Kofi.’

15a. Kɔdzo ódú avablɔwo.

**Kɔdzo ó-dú a-vablɔwo**  
 Kɔdzo SM.SG-be CM-herbalist  
 ‘Kɔdzo is a herbalist.’

15b. Avablɔwo é ódú Kɔdzo.

**a-vablɔwò = é ó-dú Kɔdzo**  
 CM-herbalist = DET SM.SG-be Kɔdzo  
 ‘The herbalist is Kɔdzo.’

**dú** ‘be’ in its bare form has a present time reference. When a speaker intends to express future time, the future marker **bó** is prefixed to the verb. This is exemplified in (16).

16. Kofi óbódú ubonukpíwo.

**Kofi ó-bó-dú ubonukpíwo**  
 Kofi SM.SG -FUT-be farmer  
 ‘Kofi will be a farmer.’

**dú** cannot be used in the progressive. Sentence (17) is ungrammatical because **lɔ** ‘PRSPROG’ is attached to **dú** ‘be’.

17. \*Kofi olódú ubonukpíwo.

**\*Kofi o-ló-dú obonukpíwo**  
 Kofi SM.SG -PRSPROG-be farmer  
 ‘Kofi is being a farmer.’

When a past time is to be expressed, the adjunct expression **dzé** ‘ago’ is used. (18) shows **dze** in clause final position:

18. Kofi odú obonukpíwo dzé.

**Kofi o-dú obonukpíwo dzé**  
 Kofi SM.SG -be farmer ago  
 ‘Kofi was a farmer.’

This implies that he was once a farmer but he is not a farmer at speech time

### 6.3.2 Predicative possessive constructions

This construction is expressed by a clause whose nucleus is filled by the verb **bo** ‘stay’. The possessed NP is the subject and the possessor NP is the object. The literal meaning of the clause is that the possessed item stays with the possessor. This is shown in the sentences below. Sentences (19a-c) are examples of material things and (20a-b) are non-material things.

19a. Awu ábowú.

<b>a-wu</b>	<b>á-bo-wú</b>
CM-dress	SM.SG -stay-2SGOBJ
‘You have a dress.’	

19b. Ukló óbo é.

<b>u-kló</b>	<b>ó-bo = é</b>
CM-car	SM.SG -stay = 3SGOBJ
‘He has a car.’	

19c. Ambué anyo ábo m.

<b>a-mbué</b>	<b>a-nyo</b>	<b>á-bo = m</b>
CM-orange	AM-two	SM.PLU-stay = 1SGOBJ
‘I have two oranges.’		

20a. Asusú dúkpá ábo Esi.

<b>a-susú</b>	<b>dúkpá</b>	<b>á-bo</b>	<b>Esi</b>
CM-brain	good	SM.SG -stay	Esi
‘Esi has good ideas.’			

20b. Ugune okpe óbo é.

<b>u-gune</b>	<b>o-kpe</b>	<b>ó-bo = é</b>
CM-sister	AM-one	SM.SG -stay = 3SGOBJ
‘She has one sister.’		

**bo** is used generally to refer to present and future possessive situations. For past time reference **nyá** is used as the verb in the predicative possessive constructions. This means that at the time of talking the speaker is without the item in question. In (21), the object complement **-m**, the possessor, has no car. This is illustrated below:

21. Ukló ónyá m.

<b>u-kló</b>	<b>ó-nyá = m</b>
CM-lorry	SM.SG -stay.PAST = 1SGOBJ
‘I had a car.’	

**nyá** is also used to express sensation that one had experienced in the following expressions :

22. Ɔgo ónyá mí.

**ɔ-go**                      **ɔ-nyá=mí**  
CM-hunger    SM.SG-stay.PAST = 1SGOBJ  
'I had hunger.'

23. Nǫúgo ónyá mí.

**n-ǫúgo**                      **ɔ-nyá=mí**  
CM-thirst    SM.SG-stay.PAST = 1SGOBJ  
'I had thirst.'

The present progressive collocates with **nyá** to give a progressive sense, it is grammatical in this attested expression in (24):

24. Ɔgo ɔ́lónyá mí.

**ɔ-go**                      **ɔ-ló-nyá mí**  
CM-hunger    SM.SG -PRSPROG stay.PAST = 1SGOBJ  
'I have been having hunger.'

This implies that the person making the statement was suffering from the pangs of hunger some time before speech time and it is continuing. On the other hand, **ɔgɔ́ ɔ́nyámí** 'I had hunger' will imply the speaker was hungry at a particular time in the past but not at the time he was making the statement. So when **ɔ́ló nyámí** is used, the possession of the NP argument in the subject is from the past and it is progressive in speech time. It can also be used in the construction involving **ɖu** 'be' as V<sub>1</sub> and **nyá** 'stay' as V<sub>2</sub> to mean the feeling of a current sensation. (25) attests to this fact.

25. Nǫúgo nǫú ónyá mí.

**nǫú-go**                      **n-ǫú**                      **ɔ-nyá=mí**  
water-hunger    SM.SG-PRSPROG.be    3SG-stay = 1SGOBJ  
'I am thirsty.'

## 6.4 Comparative constructions

A Comparative Construction has a semantic function of assigning a graded position on a predicative scale to two objects: The entity that is compared and the standard to which it is compared. This construction is strategically used in discourse by a speaker to get a mental picture of the quality of an object that is compared to the quality that has been described.

Comparative construction according to the terminology used by Stassen (1985) involves the following elements: **Standard**; the NP which indicates the object that serves as the yardstick of the comparison; **Comparee**, the object that is compared. The **parameter**, is the property on which the comparison is based and the **index** is the type of comparison. Both the parameter and the index are referred to as the **scale**. The verb **fié** 'exceed' comparative construction illustrated in (26) and (27) is by far the most widely used comparative construction in the language. The NP **Binka**, 'name' is the comparee and the parameter is **kpontsi** 'be.short' and **Howusu** 'name' is the standard:

26. Binka ókpontsi fié Howusu.

<b>Binka</b>	<b>ó-kpontsi</b>	<b>fié</b>	<b>Howusu</b>
Binka	SM.SG –be.short	exceed	Howusu
'Binka is shorter than Howusu.'			

In (27) below, the standard **abia** 'chair' is the object complement of **fié** which is the index. The parameter is **kpiagu** 'be.high'

27. Ukpłó ókpiagu fié abia.

<b>u-kpló</b>	<b>ó-kpiagu</b>	<b>fié</b>	<b>a-bia</b>
CM-table	SM.SG -be.high	exceed	CM-chair
'The table is higher than the chair.'			

From the structure, it is evident that 'more than' comparison is expressed by using a Serial Verb Construction in which  $V_2$  **fié** 'exceed' is the index on the scale of comparison and the  $V_1$  **kpontsi** 'be.short' and **kpiagu** 'be.high' are the parameters. The comparative verb,  $V_2$  **fié** 'exceed' can occur as a simple predicate. When it occurs in a sentence as the main verb the subject NP is cross referenced on it. This is illustrated in (28) where it is cross referenced but no parameter is expressed and the value is referred to as parameter: However, when the index of (the comparee) **fié** 'exceed' occurs in  $V_2$  as in (29) it is not cross referenced.

28. Amu peya áfié nkóntsi inyó.

<b>amu</b>	<b>peya</b>	<b>á-fié</b>	<b>η-kóntsi</b>	<b>nnyó</b>
1SG IND	peas	SM.SG-exceed	PLU-basket	AM-two
'My peas are more than two baskets.'				

The comparee is subject NP and the parameter is in  $V_1$

29. Awú awu óbibi fié Esinam.

<b>awú</b>	<b>a-wu</b>	<b>ó-bibi</b>	<b>fié</b>	<b>Esinam</b>
2SG IND	CM-dress	SM.SG –be.smallextend		Esinam
'Your dress is smaller than Esinam's.'				

In sentence (30) below, Comparee is the event **mané uklontsi** ‘I bought books’ **fié** ‘exceed’ is the index. **udze (né uklontsi)** ‘woman bought books’ is the standard.

30. Mané uklontsi fié udzi é.

<b>ma-né</b>	<b>u-klontsi</b>	<b>fié</b>	<b>u-dzi = é</b>
1SG-buy	CM-book	exceed	CM-woman = DET

‘I bought books more than the woman.’

In sentence (31) below, Parameter is V1 - Object **mí utrôme** ‘work’. **inashina (ómi utrôme)**, ‘everybody works’ is the standard.

31. Osa á ómí utrôme fié inashina.

<b>o-sa = a</b>	<b>ó-mí</b>	<b>u-trôme</b>	<b>fié</b>	<b>i-nashina</b>
CM-man = DET	SM.SG-take	CM-work	exceed	CM-everybody

‘The man works more than everybody.’

When the standard is plural or compound the interpretation of the construction would be superlative. That is the comparee is the highest degree among the members of the standard. The standard is **Kwaku kpe Kwadzo** ‘Kwaku and Kwadzo’ The comparee is **Kuma** ‘name’. (32) shows that Kuma is bigger than Kwaku and Kwadzo. Thus, degree is not grammaticalised in the exceed construction.

32. Kuma ódǎ fié Kwaku kpe Kwadzo.

<b>Kuma ó-dǎ</b>	<b>fié</b>	<b>Kwaku</b>	<b>kpe</b>	<b>Kwadzo</b>
Kuma SM.SG-big	exceed	Kwaku	CONJ	Kwadzo

‘Kuma is bigger than Kwaku and Kwadzo.’

Apart from the ‘exceed’ comparative constructions which is dominant in the language, there are other strategies employed to express comparison. These are discussed below:

#### 6.4.1 Structures expressing superlative

The superlative is expressed using the verb **qú** ‘be’ and NP with a determiner suffixed to it + **3PLU-nu** ‘in them’. The 3PLU could be replaced with a noun. (33) and (34) illustrate this. The standard of comparison is expressed in an NP with the containing region postposition **nu** ‘in’ resulting in a superlative interpretation.

33. Seli óqú otsengo e ánu.

<b>Seli</b>	<b>ó-qú</b>	<b>otsengo = e</b>	<b>á-nu</b>
Seli	SM.SG-be	old.one = DET	3PLU-containing.region

‘Seli is the oldest among them.’

34. Seto ódú obibi é ebítwɔ nu.

**Seto ó-dú obibi=é e-bít-wɔ-nu**  
 Seto SM.SG-be small.one=DET CM-child-PLU-containing.region  
 ‘Seto is the smallest one among the children.’

#### 6.4.2 Structures expressing equality

Equative structure where the copula complement is **ikpe** ‘one’ is used to express egalitarian comparison. This expression is used as a predicate of the NP(s) that is used in the comparison. The example sentence (35) below is an explanation given by the Klikpo chief about the state regalia:

35. katawɔɛ pétée ídu ikpe

**katawɔɛ pétée í-du i-kpe**  
 parasol all SM-be AM-one  
 ‘all parasols are one’ [15.7.20]

#### 6.4.3 Comparisons expressing semblative

The word **bote** ‘like’ is used in expressions of semblance. The index of similarity is either expressed in a verb preceding **bote** ‘like’ as in (37) or in a verb following **bote** ‘like’ which in that case is preceded by a form of **du** ‘to be’ as in (36). The comparee is in a form of the subject and the standard follows the verb.

36. anye ko ídu bote tsitsi menu ami kerosene xé ami tsú ɔdzá

**anye ko í-du bote tsitsi menu a-mi kerosene**  
 this only SM-be like overturn where 2SG-take kerosene  
**xé a-mi tsú ɔ-dzá**  
 RP 2SG-take on CM-fire  
 ‘this is like how you will take kerosene and pour it into fire’ [15.11.58-59]

37. Avá ɔndzi bote iwónɔ́.

**avá ɔ-ndzi bote i-wó-n-dú**  
 CM-medicine SM.SG –be.sweet like CM-bee CM-water  
 ‘The medicine is sweet like honey.’

### 6.5 Verbless predication

Verbless predication involves two NPs juxtaposed without a verb linking them. The first NP functions as the topic and the second as a comment on it. Some emphatic expressions are said using verbless predication. It can be said that **inadzengo** ‘human being’ is the topic and **okpe** ‘something’ is the comment in (38). The topic seems to be emphatic since it is marked with an intensifier **ko** ‘only’. Structures



like these express a kind of similarity between the topic and the comment. This expression is used in an answer to a question in emotional situations. (38) and (39) are examples. (38) has the structure as: NP + **ko** ‘only’ NP. (38) is usually a statement made to emphasise the unique role that human beings are perceived to play in all that is done in Logba

38. Inadzengo ko ɔkpe.

**inadzengo ko ɔ-kpe**  
human.being only AM.one  
“Human being is something.”

The expression, in (39) on the other hand, appears to be tautological. **afánu** ‘home’ is mentioned twice. It is first used as a topic and second as a comment. This is a statement that is often made to show the importance of the land of birth to the Logba people. As a result, they believe that all that they own come from the land which is their final resting place.

39. Afánu ko afánu.

**afánu ko afánu**  
home only home  
“Home is home.” (There is no place like home)

## 6.6 Basic locative constructions

Basic Locative Construction (BLC) is the construction that is used in answer to when a where question is posed. When the question *where is x* is posed the answer is a construction in which there is a locative verb and an NP - Postposition indicating the location. The elicitation tool employed in this research is the Topological Relation Picture Series (TPRS) (Bowerman and Pederson 1993). This book is designed to help researchers to identify the resources that languages have for encoding static topological relation between Figure and Ground (Talmy 1983). *Figure* is the entity whose location is at stake and *Ground* is where the figure is located. For example, in picture 1 of TPRS, there is a picture of a cup on a table. The cup is the *Figure* and the table is the *Ground*. Another elicitation tool used is Picture Series for Positional Verbs. (Ameka et al. 1999). In this manual, there are different pictures of objects in different positions and a question was posed to consultants: *where is x* and they had to provide full clause answers to describe the pictures they see especially the position of the *figure* to the *ground*. The data from elicitation tools and those from what I will refer to as semi-natural responses were used as a basis for the discussion on locative constructions.

The description of BLC is made up of a reference object and a search domain or part of the reference object where the figure is located. Based on these criteria, Levinson and Wilkins (2006) identify four language types using the verbal compo-

nent in the BLC. In the first group, there is no verb in the BLC. In the second group are languages that use a copula in all the BLC. This verb may either be a copula as in English or a locative verb as in Ewe. There is also a third group which has a large set of dispositional verbs of which Akan and Likpe are examples. In addition, Dutch is cited as belonging to a group that has a small contrastive set of positional verbs (see Levinson and Wilkins 2006). Judging from this grouping, I propose that Logba belongs to the same group with Akan and Likpe. This is because, in addition to the locative verb **le** ‘be located’ which is the unmarked form, there are about eleven other dispositional verbs used in the BLC. Table 6.3 below shows the verbs used in locative constructions in Logba.

Table 6.3: Locative verbs

VERB	GLOSS
<b>le</b>	be.located
<b>kpo</b>	lie
<b>kɔ</b>	hang
<b>tɔ</b>	fix
<b>tsi</b>	sit
<b>ye</b>	stand
<b>gbe</b>	lean
<b>gbo</b>	fall
<b>tsoga</b>	lie across
<b>buá</b>	turn upside down
<b>glé</b>	tie
<b>dzi</b>	tie firmly

The fixed order of elements in a locative construction is:

40a. NP V[LOC] [NP Postp] PostpP

The subject noun phrase position is filled by the **FIGURE**. This is followed by the locative verb and postposition. A postposition phrase denotes the **GROUND** where the figure is located. The postposition is in most cases a grammaticalised body part noun.

Other variations of the locative construction have come up in the elicitation which is worth mentioning. In all, the subject noun phrase position which is filled by the *Figure* and the position of the locative verb do not change. In the first variation, there is a preposition before the NP-Postposition. In the second variation, a body part NP follows the locative verb immediately.

**FIGURE**      **GROUND**

40b. NP V[LOC] Prep [NP Postp] PostpP

40c. NP V[LOC] [NP ] Body Part

It has been observed that when some consultants were questioned they used a Serial Verb Construction to describe the location of the pictures. These constructions describe more than the basic location. The  $V_1$  helps  $V_2$ , the locative verb to provide information about the manner in which figure is located as shown in (41).

41.  $V_1$        $V_2$   
**gbo** ‘fall’ **gbe** ‘lean’  
**dzo** ‘straight’ **kpo** ‘lie’

From the analysis of the data, one is able to arrive at the following as the interpretation of the verbs found in the data collected:

### 6.6.1 Locative verbs

#### 6.6.1.1 **le** ‘be.located’

**le** is the unmarked locative verb. It appears Logba has borrowed this verb from Ewe. This is because the same form is in Ewe. For example:

42. Ewe      Kɔpu le kplɔa dzi.  
**kɔpu-a**    **le**                      **kplɔ-a**              **dzi**  
 cup-DET   be.located    table-DET    upper surface  
 ‘The cup is on the table.’

43. Logba      Kɔpu é óle ukplɔ á tsú.  
**kɔpu=é**      **ó-le**                      **u-kplɔ=á**              **tsú**  
 cup=DET    SM.SG-be.located    CM-table=DET    upper.surface  
 ‘The cup is on the table.’

**le** is able to collocate with a wide number of postpositions. This is shown in (44) (45), (46), and (47). For example in (44) below, **zugbó** refers metaphorically to a body part and implies that the person wears the hat. In (46), it refers to the top of an item. This is used when the speaker does not want to specify anything about the portion of the figure but only the general location.

44. Kutó óle ɔsá á zugbó.  
**kutó**    **ó-le**                      **ɔ-sá=á**              **zugbó**  
 hat    SM.SG.be    CM-man=DET    head  
 ‘The hat is on the man’s head.’ [TRPS 05]

45. Udzutsuklo é óle ndú é tsú.  
**udzutsuklo=é**    **óle**                      **ndú=é**              **tsú**  
 boat=DET    SM.SG-be    water=DET    on  
 ‘The boat is on the water.’ [TRPS 11]

46. Ọyó óle ukpu é zugbó.

**o-yó**      **ó-le**      **u-kpu=é**      **zugbó**  
 CM-tree SM.SG -be CM-mountain=DET head  
 ‘The tree is on the top of the hill.’ [TRPS 65]

47. Agbí é óle agli é yó.

**agbí=é**      **ó-le**      **a-gli=é**      **yó**  
 spider=DET SM.SG- be CM-wall=DET skin  
 ‘The spider is on the wall.’ [TRPS 07/2]

### 6.6.1.2 **kpo** ‘lie’

**kpo** is used to signal that an item is located somewhere in a horizontal position with its whole body touching the ground. **kpo** is used when reference is made to a human being lying on a mat. It is also used for a bottle that is not on its base but is in a flat position. Other flexible objects and objects without a base (eg. pot) for sitting or standing are also described as lying in relation to the ground. **kpo** ‘lie’ is also used in greetings expression. **ite ikpó?** ‘front lies’ as in (51) is used as a form of greeting to find out whether the person addressed is in good condition. (48), (49), (50) and (51) are examples:

48. Bọl ókpó abiaá etsi.

**bọl**      **ó-kpó**      **a-bia-á**      **etsi**  
 ball SM.SG- lie CM-chair under  
 ‘The ball is under the chair.’ [TRPS.16/2]

49. Agbi é ókpó utsa á yó.

**a-gbi=é**      **ó-kpó**      **u-tsa=á**      **yó**  
 CM-dog=DET SM.SG-lie CM-house=DET skin  
 ‘The dog lies near the house.’ [TRPS.06/2]

50. Ọsá a ókpó ọkláá tsú.

**o-sá=a**      **ó-kpó**      **o-klá=á**      **tsú**  
 CM-man=DET SM.SG-lie CM-mat=DET on  
 ‘The man lies on the mat.’

51. Ité ikpó loo?

**i-té**      **i-kpó**      **loo**  
 CM-front SM.SG-be.lie ADR  
 ‘You are in front?’ Lit: The front lies there.

### 6.6.1.3 kó ‘hang’

This verb is used for figures which are attached to their referenced objects by suspension making the lower part of the figure to be loose and possibly dangle. It could be a dress on a hook (TPRS 9) or drying line, (TPRS 37) a picture on a wall, (TPRS 44) or a light on a ceiling. (TPRS 52) In an answer to a question with respect to a flag hoisted, in (56) a non locative impersonal construction is used involving the verb **kó** ‘hang’ but the answer does not specify the ground on which it is hanged. In (52) and (53) the verb is used with the postposition **yó** ‘skin’ which refers to only part of the ground. **agu** ‘top’ refers to a location meaning ‘above’. This is exemplified in (54), (55)

52. Awu é ákó ivakuivaá yó.

**a-wu=é**                      **á-kó**                      **ivakuiva=á**                      **yó**  
 CM-dress = DET SM.SG-be-hang thing.hang.thing = DET skin  
 ‘The dress hangs on the hanger.’ [TRPS.09]

53. Ivatago é íkó agli é yó.

**i-vatago=é**                      **í-kó**                      **a-gli=é**                      **yó**  
 CM-picture = DET SM.SG-hang CM-wall = DET skin  
 ‘The picture hangs on the wall.’ [TRPS.44/2]

54. Debleku ókó agu.

**debleku**    **ókó**                      **a-gu**  
 cloud      SM.SG-hang      CM-top  
 ‘Cloud is above.’ [TRPS 36]

55. Flagi é ókó agu.

**flagi=é**                      **ókó**                      **a-gu**  
 Flag = DET SM.SG-hang CM-top  
 ‘The flag hangs up.’

56. Ákó flagi é.

**á-kó**                      **flagi=é**  
 3PLU-hang flag = DET  
 ‘They hang the flag.’

### 6.6.1.4 tó ‘fix’

**tó** is used to describe situations in which a figure is attached to a referent object so firmly that it will be difficult to remove it. ‘A handle on a door’ or ‘a writing on a dress’ are typical examples of situations for which **tó** is used. **tó** suggests that the figure is pasted on the entity by someone. For a fruit in a tree some speakers describe it with the verb, **tó** signalling that the fruit is somehow fixed in the tree.

Some speakers use **ko** ‘hang’ focusing on the suspended nature of the fruit in the tree. (57) and (58) exemplify the use of **tɔ́**:

57. Urime é ɔ́tɔ́ bagi é yó.

<b>u-rime=é</b>	<b>ɔ́-tɔ́</b>	<b>bagi=é</b>	<b>yó</b>
CM-handle=DET	SM.SG-fix	bag=DET	skin
‘The handle is on the bag.’ [TRPS.66]			

58. Uzidaiva ɔ́tɔ́ uzi é yó.

<b>u-zi-da-iva</b>	<b>ɔ́-tɔ́</b>	<b>u-zi=é</b>	<b>yó</b>
CM-door-open-thing	SM.SG-fix	CM-door=DET	skin
‘The handle is fixed on the door.’ [TRPS.61]			

#### 6.6.1.5 tsi ‘sit’

The locative verb **tsi** ‘sit’ is used for figures on their base supported from below. A good example of figures for which **tsi** is used is those that are able to support themselves like humans and animals. (59), (60) illustrate this:

59. Ando a ɔ́tsí ukplo á etsi.

<b>A-ndo=a</b>	<b>ɔ́-tsí</b>	<b>u-kplo=á</b>	<b>etsi</b>
CM-cat=DET	SM.SG-sit	CM-table=DET	under
‘The cat sits under the table.’ [TRPS.31]			

60. Ando á ɔ́tsí utsa á yó.

<b>A-ndo=á</b>	<b>ɔ́-tsí</b>	<b>u-tsa=á</b>	<b>yó</b>
CM-cat=DET	SM.SG-sit	CM-house=DET	skin
‘The cat sits near the house.’ [TRPS.06]			

#### 6.6.1.6 yé ‘stand’

**yé** ‘stand’ is used for living things that have to support themselves on the horizontal surface because they are designed or naturally made to be in a vertical position. Human beings and some animals stand in a vertical position. Inanimates that have vertical dimension eg. houses, trees, are also perceived to be ‘standing’ when they are in a vertical position. In the case of a pole, **yé** ‘stand’ is used to describe it when it is upright on a horizontal surface. The sentences (61), (62), and (63) are illustrations of the use of these expressions.

61. Oyó a óyé ukpo é yó.

<b>o-yó=a</b>	<b>ó-yé</b>	<b>u-kpo=é</b>	<b>yó</b>
CM-tree=DET	SM.SG-stand	CM-mountain=DET	skin
‘The tree stands on the hill.’ [TRPS.17]			

62. Utsá á óyé ɔ́fáfegu é nu

**u-tsá=á**                      **ó-yé**                      **ɔ-fáfegu=é**                      **nu**  
 CM-house = DET    SM.SG –stand    CM-fence = DET    in  
 ‘The house is inside the fence’ [TRPS.60]

63. Ɔsá á óyé utsá á zugbó.

**ɔ-sá=á**                      **ó-yé**                      **u-tsá=á**                      **zugbó**  
 CM-man = DET    SM.SG-stand    CM-building = DET    head  
 ‘The man stands on the top of the building.’ [TRPS.34/2]

### 6.6.1.7 gbe ‘lean’

**gbe** ‘lean’ is used for figures that do not stand straight but rather are touching the body of the reference object at the upper part and it is supported at the two parts. A ladder is a classic example because it can not stand without resting part of its body on a wall or a fence. **yo** ‘skin’ is the postposition that is usually selected when **gbe** ‘lean’ is used. (64) and (65) attest to this:

64. Ntsɔɖi ɔ́gbe agli e yó.

**n-tsɔɖi**                      **ɔ́-gbe**                      **a-gli=e**                      **yó**  
 CM-ladder    SM.SG –lean CM-wall = DET    skin  
 ‘The ladder leans against the wall.’ [TRPS.58]

65. Ɔyó á ɔ́gbe fesri-é yó.

**ɔ-yó=á**                      **ɔ́-gbe**    **fesri=é**                      **yó**  
 CM-stick = DET    AM-lean    window = DET    skin  
 ‘The stick leans on the window.’

### 6.6.1.8 gbó ‘be.placed’

When a figure is partially on its base and it does not lean on anything, the verb **gbó** is used. This verb is sometimes used for the figure, for example a bottle, when it makes an acute angle with the ground as if it were lying on the ground. (66) is an example.

66. Tumpa ɔ́gbó na egbi é tsú.

**tumpa ɔ́gbó**                      **na e-gbi=é**                      **tsú**  
 bottle SM.SG-be.placed    on CM-stone = DET upper surface  
 ‘A bottle lies on the stone.’ [PV.26]

If the figure is neither standing nor leaning a Serial Verb Construction is used in order to give an accurate description of the situation. The Serial Verb Construction is mainly two verbs; the initial verb takes the agreement marker and no word comes in between the two verbs. The initial verb, **gbo** ‘be placed’ describes the

manner of the location and the second verb **gbe** ‘lean’ concentrates on the position in (67), and (68) or **kpo** ‘lie’ in (69).

67. Oyótsi é ógbó gbe oyó á yó.

<b>o-yótsi=é</b>	<b>ó-gbó gbe</b>	<b>o-yó=á</b>	<b>yó</b>
CM-Stick=DET	SM.SG-be.placed lean	CM-tree=DET	skin
‘The stick leans against the tree.’ [PV.01]			

68. Afúta druiyi ógbó gbe akóntsi é nu.

<b>a-fúta</b>	<b>druiyi</b>	<b>ó-gbó gbe</b>	<b>a-kóntsi=é</b>	<b>nu</b>
CM-Cloth	red	SM.SG-be.placed lean	CM-basket=DET	in
‘red cloth is leaning in the basket.’ [PV 02]				

69. Tumpa okpe ógbó kpo oyótsigbo é tsú.

<b>tumpa</b>	<b>o-kpe</b>	<b>ó-gbó kpo</b>	<b>o-yótsigbo=é</b>	<b>tsú</b>
bottle	AM-one	SM.SG-be.placed-lie	CM-stump=DET	on
‘One bottle lies on the stump.’ [PV.26]				

A figure may lie down in a straight line or lie across a horizontal surface. When it lies straight, a compound **dzokpo** ‘straight lie’ which comprises a word borrowed from Ewe **dzo** ‘straight’ and the Logba word **kpo** ‘lie’ is used to describe the position of the figure. **dzu yé** ‘straight stand’ is used when the figure is standing straight. The vowel in **dzu** should be a half open back vowel /ɔ/ but I suggest that this has changed to /u/ partly because of the [ATR] vowel harmony. Example (70) shows the use of **dzuyé**.

70. Oyótsibi é odzuyé itite oyótsigboe tsú.

<b>o-yótsi-bi=é</b>	<b>o-dzu-yé</b>	<b>i-tite</b>
CM-stick-small=DET	SM.SG-straight	3SG-stand
<b>o-yótsigbo-e</b>	<b>tsú</b>	
CM-stump=DET	on	
‘The small stick is standing straight on the stump.’ [PV.38]		

The expression, **tsoga** ‘placed across’ is borrowed from Ewe. It is used to describe a figure that is stretched or situated over a ground from one side to the other. It may be a stick lying over the mouth of the basket or a log on a path or road situated from one edge to the other. (71) is an example,

71. Iqato a ótsoga memgba nu.

<b>i-qato=a</b>	<b>ó-tsoga</b>	<b>memgba</b>	<b>nu</b>
CM-spoon=DET	SM.SG-lie.across	bowl	containing.region
‘The spoon lies across the bowl.’			



### 6.6.1.9 glé ‘tie’

The verb **glé** ‘tie’ is used to describe a situation in which a rope or a ropelike figure eg. thread, twine, etc is used around an object including a human being as in TRPS 42 **glé belet** ‘wear belt’.

72. Udzi ε óglé belet.

<b>u-dzi = ε</b>	<b>ó-glé</b>	<b>belet</b>
CM-girl = DET	SM.SG-tie	belt
‘The girl ‘ties’ belt.’		

In contexts involving things worn on the body the locative verb is at times not used. Instead, a verb meaning ‘to wear’ is used. Examples are (73) and (74):

73. Ina a ófě ishikpe.

<b>i-na = a</b>	<b>ó-fě</b>	<b>i-shikpe</b>
CM-person = DET	SM.SG-wear	CM-ring
‘The person wears a ring.’		

74. Osá a óbua kuto.

<b>o-sá = a</b>	<b>ó-bua</b>	<b>kuto</b>
CM-man = DET	SM.SG-put.on	hat
‘The man put on a hat.’		

As these are part of a common cultural knowledge, it is redundant using a locative construction. Things worn on the body are therefore described with a verb ‘to wear’ or ‘put on’.

## 7 VERBS AND VERBAL MODIFIERS

This chapter discusses verbs and verbal modifiers. It is in four parts: the first part deals with the structure of the verb and the verb phrase. The second part discusses the inherent semantic features of verbs and how they are used to classify verbs. The third part links the discussion to tense, aspect, mood and negation. The final part deals with adverbs.

### 7.1 Structure of the verb

The verb cluster can be marked for various features. The sequence of the markers with respect to the verb root is as follows: The negative (NEG) is doubly marked in pre and post verb form. The verb stem (STEM) usually has a pronominal vowel prefix, the subject marker (SM) which signals agreement with the noun phrase that functions as subject to the verb in the clause. This is followed by tense aspect and mood (TAM) markers and then followed by the verb stem. This is represented in (1)

#### 1. NEG [SM – TAM – STEM] NEG

In the sentences below, the verb stem is preceded by the following: SM, PTPROG, FUT, and PRSPROG. In (2a), the SM **ɔ-** and the Past progressive aspect, **tsú** are used. In (2b), the SM **á-** and the Future marker, **-bá-** are used. In (3), the SM **o-** and the Present progressive aspect marker, **-ló** are used.

2a. Binka ótsókpe fufui afánu.

**Binka ɔ-tsó-kpe fufui a-fá-nu**  
Binka SM.SG-PTPROG-eat fufu CM-house-in  
'Binka was eating fufu in the house.'

2b. Kofi kpe Ama ábázó ubonu.

**Kofi kpe Ama á-bá-zó u-bo-nu**  
Kofi CONJ Ama SM.SG-FUT-go CM-farm-in  
'Kofi and Ama will go to the farm.'

3. Ebitsi é ólónyuedi.

**e-bitsi = é ó-ló-yuedi**  
CM-child = DET SM.SG-PRSPROG-cry  
'The child is crying.'

## 7.2 Verbs and argument structure

The verb is central in the clause. The semantics of the verb have participants and some of these participants are realised as arguments in the syntax. The verb expresses states of affairs and determines the number of arguments with which it combines to make a simple proposition. All the arguments in a clause gravitate around the verb. For example, an intransitive verb basically has one argument; a transitive verb, two and a ditransitive verb, three. These arguments have semantic roles in the state of affairs. Following Essegbey (1999), I classify the verbs in Logba according to the number of core arguments that they require.

### 7.2.1 One place verbs

These verbs are intransitive and are used in one argument clause. The simple argument of such a verb functions as the subject and is realised as a pre verbal constituent in terms of order. It is also cross referenced on the verb by a pronominal prefix that agrees with the class of the noun and the harmony of the verb stem. Some one place verbs can participate in causative alternation in which the subject of an intransitive verb becomes the object of the transitive clause. In the example sentence below, the verb **blí** ‘break’ and **fáshí** ‘tear, be torn’ are used. **asó** ‘pot’ in (4) and **afúta** ‘cloth’ in (6) are the subjects and in (5), and (7) these NPs have become the object and **Asafo** and **ɔsá** ‘man’ have become the subjects.

4. Asó á ábli.

**a-só=á**                      **á-bli**  
CM-pot=DET    SM.SG-break  
‘The pot broke.’

5. Asafo óbli asó á.

**Asafo ó-blí**                      **a-só=á**  
Asafo SM.SG-break    CM-pot=DET  
‘Asafo broke the pot.’

6. Afúta áfáshí.

**a-fúta**                      **á-fáshí**  
CM-cloth    SM.SG-be.torn  
‘The cloth is torn.’

7. ɔsá ófáshí afúta.

**ɔ-sá**                      **ó-fáshí**                      **a-fúta**  
CM-man    SM.SG-tear    CM-cloth  
‘The man tore the cloth.’ (C&B)

### 7.2.1.1 Voluntary motion verbs

The semantic types of verbs that are one place are varied. They include some activity verbs which can be described as voluntary motion verbs involving moving entities. Examples are in (8):

8. **gbígbe** ‘crawl’  
**ké** ‘jump’  
**léntá** ‘fall’

In the following sentences, (9) **ebítsi e** ‘the child’ (10) **ɔsá a** ‘the man’ are agentive subjects:

9. Ebítsi é óló gbígbe.  
**e-bítsi = é**                      **ó-ló-gbígbe**  
 CM-child = DET SM.SG-PRSPROG crawl  
 ‘The child is crawling.’

10. ɔsá á óké.  
**ɔ-sá = á**                      **ó-ké**  
 CM-man = DET SM.SG-jump  
 ‘The man jumped.’

### 7.2.1.2 Verbs denoting emission of vocal sounds

Another set of one place verbs are those that describe the emission of vocal sounds. These verbs take an argument which is an agentive subject. They are in (11)

11. **fálí** ‘bleat, of a goat’  
**yuéǎí** ‘cry’  
**kpófú** ‘bark, of a dog’

The sentence below is an illustration of verbs that describe emission of vocal sounds.

12. Kweku óloryuéǎí.  
**Kweku**    **ó-ló-yuéǎí**  
 Kweku SM.SG-PRSPROG-cry  
 ‘Kweku is crying.’

13. Agbí é ókpófú.  
**Agbí = é**                      **ó-kpófú**  
 dog = DET SM.SG-bark  
 ‘The dog barked.’

### 7.2.1.3 Property verbs

Property verbs are verbs which express non-dynamic situations. They are mainly intransitive verbs and are used in a clause with a preverbal argument and denote properties or qualities. These verbs are predicated of entities that are said to possess the properties. They are inchoative verbs (BECOME x) (see Van Valin & La Polla 1997) They can be assigned stative verb (BE x) interpretation in some contexts. Examples of such verbs are in (14)

14. <b>dru</b>	‘be/become red’	<b>dre</b>	‘be/become dirty’
<b>bli</b>	‘be/become black’	<b>flí</b>	‘be/become white’
<b>kisa</b>	‘be/become long’	<b>dzo</b>	‘be/become straight’
<b>tsá</b>	‘be/become tired’	<b>zi</b>	‘be/become good’
<b>mú</b>	‘be/become dark’	<b>yi</b>	‘be/become full’
<b>yú</b>	‘be/become cold’		

In the sentence (15) below, the verb **kisa** ‘be/become long’ is a property verb. Using it in the clause makes the pre verbal argument **ɔgbá** ‘road’ the possessor of the quality that the verb denotes.

15. **ɔgbá á ókísá.**  
**ɔ-gbá = á                      ó-kísá**  
 CM-road = DET SM.SG-be.long  
 ‘The road is long.’

The following verbs are used in some contexts to express entry into a state and in some cases they show further that there is a dynamic change in the state into which the entity that is being referred to has entered. I have indicated the context in which the following verbs can be used with this sense.

16. <b>dá</b>	‘become big’	<b>lià</b>	‘become hard’
<b>yi</b>	‘become weedy’	<b>yi</b>	‘become full’

17. **dá** ‘big’  
 Akpene uvu é ólódá.  
**Akpene u-vú = é                      ó-ló-dá**  
 Akpene CM-stomach = DET SM.SG-PRSPROG-big  
 ‘Akpene’s stomach is becoming big.’

This is said when a reference is made to the belly of a pregnant woman. Akpene is pregnant and her belly is developing.

18. **yí** 'weedy'

ubo é nu íláyí.

**u-bo = é                      nu í-lí-yí**

CM-farm = DET in SM-PRSPROG-be.weedy

'The farm is becoming weedy.'

This statement is made with reference to the fast growth of weeds on a fertile piece of farmland.

19. **lia** 'be hard'

Igbedji é ílília.

**i-gbedji = é                      í-lí-lia**

CM-cassava = DET SM-PRSPROG-be.hard

'The cassava is becoming hard.'

This statement is made when cassava which is cooked for the preparation of fufu is becoming hard contrary to what is expected.

20. **yí** 'full'

ndú é nnyí.

**n-dú = é                      n-nu-yí**

CM-water = DET SM-PRSPROG-full

'The water is becoming full.'

This was overheard at the public stand pipe when the container that is put under the tap is getting full. The person whose turn it will be in the queue makes this statement for the owner to get ready and carry the bowl of water away.

It has been observed that there are limited contexts in which **dre** 'become dirty' **yí** 'become full', **dzo** 'become straight' can be used in a two argument clause with an agentive pre verbal argument in a causative alternation. This is illustrated (21), (22) and (23).

## 21. Kwaku ódre utsá nu.

**Kwaku      ó-dre                      u-tsánu**

Kwaku SM.SG-dirty CM-room.in

'Kwaku dirties the room.'

## 22. Akpene óyí ndú e.

**Akpene      ó-yí                      n-dú = é**

Akpene SM.SG-full CM-water = DET

'Akpene fills the water.'

23. Kahia ódzɔ pampro é.

**Kahia ó-dzɔ pampro = é**  
 Kahia SM.SG-straighten bamboo = DET  
 'Kahia straightens the bamboo.'

The causative counterpart of some other verbs is expressed periphrastically using the verb **blo** 'make' or **tá** 'give' plus the nominalised form of the verb. (24) **blo** 'make' is used with the nominalised form **bli** → **iblí** 'blackness' (25) **tá** 'give' is used followed by a postposition phrase as object with the nominalised form of **yú** → **iyú** 'coldness' following the object.

24. Kofi óblo asó á iblí.

**Kofi ó-blo a-só = á i-blí**  
 Kofi SM.SG-makes CM-pot = DET CM-blackness  
 'Kofi makes the pot black.'

25. Seto ótá utsánu iyú.

**Seto ó-tá u-tsá-nu i-yú**  
 Setor SM.SG-give CM-room-in CM-coldness  
 'Setor makes the room cold.'

#### 7.2.1.4 Achievement verbs

The one place verbs also include some achievement verbs. The subject argument that is used with the verbs in this group undergoes a change. The following are examples: **ku** 'die' **pró** 'be wet' **bú** 'spoil' **fashi** 'torn' **dónu** 'shrink'

26. Abego é ókú.

**a-be-go = é ó-kú**  
 CM-palm-trunk = DET SM.SG-be.die  
 'The palm trunk is dead.'

27. Avudago é ódónu.

**a-vudago = é ó-dónu**  
 CM-leaf = DET SM.SG-shrink  
 'The leaf shrank.'

There are however expressions in the language in which **ku** 'die' and **bú** 'spoil' are used in two argument constructions. When a person pretends not to hear what he is told because he feels the speaker is bothering him, the expression (28) is used.

28. Óku ntsoe fě iló á nu.

**ó-ku**      **n-tsoe**      **fě** **i-ló=á**      **nu**  
 3SG-die   PLU-ear   in   CM-word=DET in  
 'He/She turned a deaf ear to the case.'

When an item is spoilt and one gets to know that someone or thing has contributed in a way to it the verb: **bu** 'spoil' may be used in a two argument construction. This is attested in (29).

29. Pepí óbu koko á.

**pepí**      **ó-bu**      **koko=á**  
 harmattan   SM.SG-spoil   koko=DET  
 'Harmattan spoils the cocoa.'

### 7.2.2 Two place verbs

Two place verbs have two arguments, For example an Agent, a preverbal NP and a Patient, a post verbal NP. These arguments function as subject and object respectively. Of the two arguments, it is the subject argument that is cross referenced on the verb. These verbs express dynamic states of affairs in which the Agent does something which affects the Patient. Examples of these verbs are in (30).

30.    **nó**      'drink'      **fáshí**      'tear'  
          **ba**      'kill'      **tsó**      'cut'  
          **dá**      'open'      **yué**      'pound'  
          **la**      'beat'

These verbs are used in sentences (31), (32) and (33).

31. Osei ónó ndú.

**Osei**    **ó-nó**      **n-dú**  
 Osei   SM.SG-drink   CM-water  
 'Osei drank water.'

32. Howusu óbá ada.

**Howusu**    **ó-bá**      **a-da**  
 Howusu   SM.SG-kill   CM-lizard  
 'Howusu killed lizard.'

33. Agbi é ódà uzí é.

**A-gbi=é**      **ó-dá**      **u-zi=é**  
 CM-dog=DET   SM.SG-open   CM-dooor=DET  
 'The dog opened the door.'



### 7.2.2.1 Creation verbs

There are many types of verbs used in two place constructions. Creation verbs are one group of two argument verbs. The agent is realised as the subject and does something to an entity to create a new entity. For these verbs either the material that is used to create or the product of the creating activity may function as the second argument of the verb and occupy the object slot. Examples of these verbs are in (34):

34. **ḡonyi** ‘write’                      **mé** ‘sew’  
       **do** ‘build’                        **lo** ‘weave’ ‘plait’  
       **glé** ‘tie’eg. thread,

The subjects in (35) and (36) **Ama**, **Esi** are Agents. **afúta a** ‘the cloth’ and **ḡkpáá** ‘the thread’ are the created entities and they occupy the object slot.

35. Ama ómé afúta á.

**Ama**    **ó-mé**                      **afúta = á**  
 Ama    SM.SG-sew    cloth = DET  
 ‘Ama sewed the cloth.’

36. Esi óglé ḡkpá á.

**Esi**    **ó-glé**                      **ḡ-kpá-á**  
 Esi    SM.SG-weave    CM-thread = DET  
 ‘Esi wove the thread.’

The material used for the creation which is not the Agent NP can be realised as the subject in a two place construction. This is illustrated in (37) and (38). **afúta** ‘cloth’ and **ḡkpá** ‘thread’ which are in the object slot in (35) and (36) are in the subject slot in (37) and (38)

37. Afúta á áme nwu ata.

**a-fúta = á**    **á-me**                      **n-wu**                      **a-ta**  
 CM-cloth = a    SM.SG-sew    PLU-dress    AM-three  
 ‘The cloth sewed three dresses.’

38. ḡkpá á óglé imunyi pétée.

**ḡkpá = á**    **ó-glé**                      **imunyi**    **pétée**  
 rope = DET    SM.SG-tie    hair              all  
 ‘The thread tied all the hair.’

### 7.2.2.2 Caused change of location verbs

Another set of two place verbs are caused change of location verbs. Examples are in (39):

39. **he** ‘pull’                      **to** ‘push’  
       **zí** ‘carry’

The agent which occupies the pre verb position moves the NP in object position from one location to the other. In (40) **ukplo á** ‘the table’ the object undergoes a movement which is caused by **ebítsi é** ‘the child’ the NP that fills the subject slot.

40. **Ebítsi é** **óhe** **ukplo á**.  
       **e-bítsi = é**                      **ó-he**                      **u-kplo = á**  
       CM-child = DET SM.SG-pull CM-table = DET  
       ‘The child pulls the table.’

### 7.2.2.3 Agricultural verbs of planting

Also in the set of two place verbs there are verbs that can be classified as agricultural verbs of planting. The NP in the object slot is the material that is planted by the agent which occupies the preverbal subject position. Examples of the verbs are in (41)

41. **fě** ‘plant’                      **gunya** ‘broadcast seed’  
       **ɖu** ‘sow’

In the sentence below, the postverbal object argument **koko é** ‘the cocoa’ is placed in a location in the soil by the agent, the preverbal argument.

42. **akpe** **eḡúnyá** **koko é** **fě** **ubo é** **nu**  
       **a-kpe**    **e-ḡúnyá**                      **koko = é**    **fě** **u-bo = é**                      **nu**  
       CM-one SM.PLU-broadcast cocoa = DET in CM-farm = DET in  
       ‘some broadcast the cocoa in the farm’ [15.15.07]

### 7.2.2.4 Peel verbs

A number of two place verbs express removal of outer covering with either the hands or an instrument from the Patient. The removal depends on the nature of the outer covering and the instrument that is used. Example of peel verbs are in (43):

43. **gba** ‘shave’                      **vlo** ‘peel (cassava)’  
       **fěnyí** ‘peel (banana, orange)’ **kpe** ‘peel (yam)’

**gba** ‘shave’ collocates with the following post-verbal NP. **gba idzi** ‘shave beard’, **gba uzugbó** ‘shave hair on the head’, **gba imunyí** ‘shave hair on the body’. **fěnyí** is used to refer to removing the peel off banana and plantain. Interestingly, this same verb is used for the removal of the cocoa pod, which is comparatively harder.

There is a difference in the meaning of ‘peel verbs’ based on the nature of the outer covering of the item to be peeled. Banana has a soft outer covering that can be removed with the hand almost effortlessly. The outer covering of cassava and yam are layered differently and therefore require different strategies in the use of an Instrument, such as for banana, cassava and yam. So, **fɔnyi**, **vɔ** and **kpe** are used respectively. In (44) **fɔnyi** ‘break open’ is used for cocoa. The same verb is also used for banana and orange. In respect of cocoa, a cutlass is used, but the hand is used to remove the outer covering of banana and orange. The use of knife in respect of orange depends on the type of orange. In (45) **vɔ** is used for cassava because cassava has a harder inner layer in addition to the outer one and in (46) **kpe** is used for yam as it has only one layer which is not as hard as that of cassava. This difference in the outer layer of cassava and yam accounts for the choice of **vɔ** for one and **kpe** for the other.

44. Guadi ɔfɔnyi koko é.

**Guadi ɔ-fɔnyi koko = é**  
 Guadi SM.SG-break.open cocoa = DET  
 ‘Guadi breaks the cocoa.’

45. Sefe ɔvɔ igbedi é.

**Sefe ɔ-vɔ i-gbedi = é**  
 Sefe SM.SG-peel CM-cassava = DET  
 ‘Sefe peels the cassava.’

46. Sefe okpé idzɔ ɔ.

**Sefe ɔ-kpe i-dzɔ = ɔ**  
 Sefe SM.SG-peel CM-yam = DET  
 ‘Sefe peels the yam.’

#### 7.2.2.5 Perception verbs

Perception verbs also are two place verbs. They involve the experiencer that is coded as subject, and the object slot is filled by the entity that is perceived. Examples of these verbs are in (47):

47. **nu** ‘hear’ **dze** ‘look’  
**ɲú** ‘see’ **klɔa** ‘smell’

These verbs are illustrated in (48) and (49) below:

48. Kahia ɔɲú m.

**Kahia ɔ-ɲú = m**  
 Kahia 3SG-see = 1SGOBJ  
 ‘Kahia saw me.’

49. Esi ólódze akpá asó á nu.

<b>Esi</b>	<b>ó-ló-dze</b>	<b>a-kpá</b>	<b>a-só=á</b>	<b>nu</b>
Esi	SM.SG-PRSPROG-look	CM-fish	CM-pot = DET	in

‘Esi is looking at the fish in the pot.’

#### 7.2.2.6 Speech act verbs

Speech act verbs are two argument verbs that involve a speaker and an addressee. The subject position is the NP that refers to the speaker and the object slot is filled by the addressee or the content of speech. (50) are examples of speech act verbs.

50. **kláá** ‘insult’  
**wá** ‘tell/say’  
**dzu (gbe)** ‘pray’

Speech act verbs are used in the sentences below. When positive consequences are expressed, the direct object is a benefactive because the addressee is a recipient of the compliments expressed by the speaker. It is however malefactive when a negative consequence is expressed. The example sentence in (51) expresses malefactive and (52) expresses benefactive. The verb in (52) is **gbe** ‘voice’ which is compounded with the verb **dzu** ‘sound’ to give the meaning ‘pray’

51. Udzi é ókláá ebítsi é.

<b>U-dzi = é</b>	<b>ó-kláá</b>	<b>e-bítsi = é</b>
CM-woman = DET	SM.SG-insult	CM-child = DET

‘The woman insulted the child.’

52. Abiasa ódzugbe Ayadzi.

<b>abiasa</b>	<b>ó-dzu-gbe</b>	<b>A-yadzi</b>
Logba priest	SM.SG-sound-voice	Saturday

‘Logba priest prayed on Saturday.’

#### 7.2.2.7 Light verbs

Another class of two argument verbs are the so called ‘light verbs’ with relatively little semantic content which take a specified object. The object of these verbs contributes greatly to the semantics of the verb phrase. Without the verb, the object cannot be used independently. **mi** ‘take’ plus **utróme** ‘work’ means ‘to work’. **la** ‘beat’ plus **alága** ‘speech’ means ‘to speak’. These verbs are referred to as light verbs (Lefebvre and Brousseau 2002) or inherent complement verbs (Essegbey 1999). Examples of some of the verbs are in (53):

53. a.	<b>mi</b>	'take'	<b>utrɔme</b>	'work'	'to work'
b.	<b>zo</b>	'move'	<b>ikú</b>	'song'	'to sing'
c.	<b>la</b>	'beat'	<b>alága</b>	'speech'	'speak'
d.	<b>la</b>	'beat'	<b>iló</b>	'word'	'explain'
e.	<b>gu</b>	'make'	<b>otá</b>	'war'	'fight (battle)'
f.	<b>gu</b>	'make'	<b>ima</b>	'fist'	'fight (fist)'
g.	<b>dó</b>	'say'	<b>dase</b>	'thank'	'to express thanks'
h.	<b>gá</b>	'give out'	<b>anú</b>	'mouth'	'to greet'
i.	<b>dí</b>	'enjoy'	<b>onúkpá</b>	'chief'	'reign'
j.	<b>tso</b>	'cut'	<b>ilo</b>	'word'	'end ones speech'
k.	<b>to</b>	'fix'	<b>etsí</b>	'ground'	'start speaking or work'

In the example sentence in (54) a light verb **la iló** 'explain' is used. This is an expression of gratitude by Ophelia to the chief after he explained the use of the linguist staff to them

54. Anyintse té alá iló ime wá tsú.

<b>anyintse</b>	<b>té</b>	<b>a-lá</b>	<b>i-ló</b>	<b>i-me</b>	<b>wá</b>	<b>tsú.</b>
Thanks	COMPL	2SG-beat	CM-word	AM-this	tell	1PLUOBJ
'Thanks that you have explained this to us.' [15.7.19]						

#### 7.2.2.8 The verb + iva

The verb expression involving the verb and noun express a verb idea. These verb expressions in their citation take a generic verb + **iva** 'thing'. Below are examples.

55. V-N (iva)

<b>ta-iva</b>	<b>[tiva]</b>	swear thing	'swear'
<b>kpe-iva</b>	<b>[kpiva]</b>	eat thing	'eat'
<b>za-iva</b>	<b>[ziva]</b>	cook thing	'cook'
<b>ɖu-iva</b>	<b>[ɖiva]</b>	plant thing	'plant'

The verb cannot occur alone even though it has meaning by itself. **iva** 'thing' is used as a complement when the speaker expresses the general activity encoded by the verb without reference to any particular undergoer. A phonological process results in the deletion of the final vowel of the verb word. **iva** can be replaced by specific complements. **ta** 'swear' can take complements like **Biblia** 'Bible', **Akpanamo** 'Logba god' and other words referring to things that one can swear by. The verb **ɖu** 'plant' can be used with complements which refer to items that can be planted like **idzo** 'yam' and **igbedi** 'cassava'. The reason they are cited with **iva** is that they require an object. These verbs fall under the class described as obligatory complement verbs (Essegbey 1999:13).

In sentences (56) and (59), **iva** ‘thing’ is used as the complement of the verb. It is replaced by the complement **idzɔ́ bugo é** ‘the rotten yam’ in (57) and **imbí bibi é** ‘the small rice’ in (60) for specificity. (58) and (61) are ungrammatical because the object position is left unfilled.

56. Kofi óɖu iva.

**Kofi ó-ɖu i-va**  
Kofi SM.SG-plant CM-thing  
‘Kofi planted.’

57. Kofi óɖu idzɔ́ bugo é

**Kofi ó-ɖu i-dzɔ́ bugo = é**  
Kofi SM.SG-plant CM-yam rotten = DET  
‘Kofi planted the rotten yam’

58. \*Kofi óɖu

**Kofi ó-ɖu**  
Kofi SM.SG-plant  
\*‘Kofi planted’

59. Ntsu zá iva.

**n-tsu-zá iva**  
1SG-HAB-cook thing  
‘I cook.’

60. Esi ɔ́zá imbí bibi é.

**Esi ɔ́-zá i-mbí bibi = é**  
Esi SM.SG-cook CM-rice small = DET  
‘Esi cooked the small rice.’

61. \*Esi ɔ́zá

**Esi ɔ́-zá**  
Esi SM.SG-cook  
\*‘Esi cooked’

For the expression of certain verbal ideas, the verbs take specific complements. For example, the verb **bu** ‘count’ takes the postposition complement **zugbó nu** ‘head in’. The verb word **bu-zugbó-nu** which will literally be translated as ‘count-head-in’ but means ‘to think’ appears to be a calque from the Ewe phrase **bu tame** ‘think’ which also literally translates as ‘count head in’.

Another class of verbs requires complements which are related in some way to them. They do not take **iva** ‘thing’ as an obligatory complement. Rather, they take objects that semantically repeat the information in the verb. These are referred to as cognate objects.

In (62) **imó**, **iyó** and **okugbali** are semantically dependent on the action expressed by **mó**, **yó** and **kú**. In addition, the objects share the morphology of the verb.

- 62 i. **mó** ‘laugh’    **imó** ‘laugh’  
 ii. **yó** ‘dance’    **iyó** ‘dance’  
 iii. **ku** ‘die’    **okugbali**<sup>35</sup> ‘bad death’

(63), (64) and (65) are example sentences in which **yó**, **iyó** and **ku okugbali** are used. (65) is ungrammatical because **gbali** is not attached to **oku** ‘death’

63. Udzi é óyó iyó.

**u-dzi=é**                      **ó-yó**                      **i-yó**  
 CM-woman=DET    SM.SG-dance    CM-dance  
 ‘The woman danced.’

64. Ebítsi klóyi ókú okugbali.

e-bítsi    klóyi    ó-kú                      o-ku.gbali  
 CM-child small    SM.SG-die    CM-death.bad  
 ‘The small child died a bad death.’

65. \*Ebítsi klóyi ókú oku.

e-bítsi                      klóyi    ó-kú                      o-ku  
 CM-child                      small    SM.SG-die                      CM-death  
 ‘The small child died a death.’

### 7.2.3 Three place verbs

A large number of verbs in Logba are two place verbs. Three place verbs are few. Examples are **gbala** ‘show’, **bú** ‘ask’, **tá** ‘give’. They take a pre-verbal NP (Agent), and two post-verbal arguments, Goal and Theme. There is a restriction on the order of the two complements in the immediate post verbal slot. Goal precedes the Theme. In the illustrated sentences below, those in which the Theme precedes the Goal (67) and (69) are ungrammatical:

66. Kofi ógbala Seto Akonta.

**Kofi ó-gbla**                      **Seto Akonta**  
 Kofi SM.SG-show    Seto    Akonta  
 ‘Kofi taught Seto Mathematics.’

<sup>35</sup> Culturally, some unnatural deaths are regarded as evil and bad. Certain customs are performed to prevent a re-occurrence. This is however, not peculiar to the Logba people. The Ewes who are their neighbours also hold on to this belief.

67. \*Kofi ógbła Akonta Seto.

**Kofi ó-gbła Akonta Seto**  
Kofi SM.SG-teach Akonta Seto

68. Howusu ótá Asafo efeshi.

**Howusu ó-tá Asafo e-feshi**  
Howusu SM.SG-give Asafo CM-sheep  
'Howusu gave Asafo sheep.'

69. \*Howusu ótá efeshi Asafo.

**Howusu ó-tá e-feshi Asafo**  
Howusu SM.SG-give CM-sheep Asafo

#### 7.2.4 Labile verbs

From the discussion of one place, two place and three place verbs, it can be inferred that there are some verbs that belong to more than one group depending on the way they are used in a clause. These are called labile verbs (see Payne 1997:216). Those found in Logba are placed into two main groups depending on a change of semantic function of the subject or not.

##### 7.2.4.1 Alternation S = A verbs

This group of verbs can occur in both one place and two place constructions but in both cases the Subject of one place construction remains the agent in the two place construction. In the sentences below the verbs **teni** 'escape' and **buetsi** 'fall' are used. In (70) and (72), they are used in one place constructions with Sowu as the Subject. (71) and (73) are two place constructions but the Subjects do not change their semantic roles or syntactic positions. The object slot is filled by a postpositional phrase which is a Locative.

70. Sowu óténí.

**Sowu ó-téní**  
Sowu SM.SG-escape  
'Sowu escaped.'

71. Sowu óténí afá á nu.

**Sowu ó-téní a-fá=á nu**  
Sowu SM.SG-escape CM-house = DET in  
'Sowu escaped from the house.'

72. Sowu óbuetsí.

**Sowu ó-buetsí**  
Sowu SM.SG-fall  
'Sowu fell.'



73. Sowu óbuetsi ɔ́yɔ́ á nu.

**Sowu ó-buetsi ɔ́-yɔ́=á nu**  
 Sowu SM.SG-fall CM-tree=DET in  
 ‘Sowu fell from the tree.’

#### 7.2.4.2 Alternation S = A or P verbs

Another group of verbs that can occur in one place and two place constructions have the NP that functions as object in a two place construction surfacing as the single argument in an intransitive clause. The following verbs in (31) are examples.

74. **bu** ‘be spoil’      **kú** ‘die’

When they are used in an intransitive construction, the subject NP is the patient. This is illustrated in (75) and (76)

75. Koko é óbu.

**koko=é ó-bu**  
 cocoa=DET SM.SG-be.spoil  
 ‘The cocoa is spoiled.’

76. Amuzu otsoe ókú.

**Amuzu otsoe ó-kú**  
 Amuzu ear SM.SG-die  
 ‘Amuzu is deaf.’

On the other hand, these verbs can be used in transitive constructions with the subject NP as the Agent and the object NP as the patient. This is shown in (77). In (78) the subject is the Patient and the object **okugbali** is a cognate object.

77. Ubonukpíwo é obu koko é.

**ubonukpíwo=é o-bu koko=é**  
 farmer=DET SM.SG-spoil cocoa=DET  
 ‘The farmer spoiled the cocoa.’

78. Amuzu okú okugbali.

**Amuzu o-kú o-kugbali**  
 Amuzu SM.SG-die CM-death.bad  
 ‘Amuzu died a bad death.’

#### 7.2.4.3 Verbs that can be used both as transitive and ditransitive

It is also observed that there are some verbs that can be used in transitive and ditransitive constructions. The verb **gbla** ‘teach/show’ is an example. In a transitive construction it translates as ‘show’ and in some contexts it means ‘punish’. However, in a ditransitive construction, it means ‘teach’. (79) and (80) illustrate this:

79. Masta ógbla amú bí intá.

<b>masta</b>	<b>ó-gbla</b>	<b>amú</b>	<b>bí</b>	<b>intá</b>
Masta	SM.SG-show	1SGIND	child	well

‘Master punished my child severely.’

80. Masta ógbla amú bí akónta intá.

<b>masta</b>	<b>ó-gbla</b>	<b>amú</b>	<b>bí</b>	<b>akónta</b>	<b>intá</b>
Masta	SM.SG-show	1SGIND	child	mathematics	well

‘Master taught my child mathematics well.’

#### 7.2.4.4 Verbs that are used as intransitive, transitive and ditransitive

There is one verb identified that can be used in intransitive, transitive and ditransitive constructions without any shift in meaning. This verb is **bú** ‘ask’. In the use in transitive and ditransitive constructions  $O_1$  and  $O_2$  can either be NP or a postpositional phrase. This is demonstrated in (81), (82) and (83)

81. Mabú.

<b>ma-bú</b>
1SG-ask

‘I asked.’

82. Mabú iló á nu.

<b>ma-bú</b>	<b>i-ló=á</b>	<b>nu</b>
1SG-ask	CM-word = DET	in

‘I asked about the matter.’

83. Mabú Kofi iló á nu.

<b>ma-bú</b>	<b>Kofi</b>	<b>i-ló=á</b>	<b>nu</b>
1SG-ask	Kofi	CM-word = DET	in

‘I asked Kofi about the matter.’

### 7.3 Tense, aspect and mood markers

Four morphological preverbal markers are identified in Logba. They are present progressive, past progressive, habitual, and future markers.

### 7.3.1 Present and past interpretation

There is no clear cut present tense in Logba. The bare form of the verb indicates the simple past tense when dynamic verbs including achievement verbs like **dónu** ‘shrink’ in (27) are used. However, inchoative verbs and verbs that express quality concepts have present time interpretation.

On one of my field trips in Logba, I visited a cocoa farm to record the processes involved in cocoa production in Alakpeti<sup>36</sup>. The example sentence (84) is one of the sentences recorded. The tenseless form of the verb **gba** ‘cover’ is used. The action of covering cocoa beans in the farm with leaves was completed and the chief farmer was narrating how it was done. The bare form of the verb was therefore used. What is evident is the result of the cocoa that is covered in the farm. One sees a past action with traces in the present. A similar interpretation is found in the data in the use of many dynamic verbs that are unmarked for tense. In a sense, since there is no overt marking for tense on the verb, adverbials in the context are used where there appears to be an ambiguity.

84. Ebonukpiwo é ágbá avudago na koko é tsú

**e-bonukpiwo=é      á-gbá      a-vudago na      koko=é      tsú**  
 CM-farmer=DET    SM.PLU-cover    CM-leaf put    cocoa=DET on  
 ‘The farmers covered the cocoa with leaves’

In (85), an inchoative verb **gbé** ‘become dry’ is used. It gives the quality that the NP argument possesses. The change of state took place before speech time but the state is present. The translation equivalent is present. The ‘end state’ of what happened is what is talked about. In (86), temporal adverbials **ekpebe vé nu** ‘in the year past’ is used to locate the time of the drying of the river in the past.

85. Ado ógbé.

**Ado    ó-gbé**  
 Ado    SM.SG-dry  
 ‘River Ado is dry.’

86. Ado ógbé ekpebe vé nu.

**Ado    ó-gbé      ekpebe    vé    nu**  
 Ado    SM.SG-dry    year.time pass    in  
 ‘River Ado dried last year.’

### 7.3.2 Present progressive

The present progressive describes an event that is going on simultaneously to the speech reference time. The progressive morpheme is [lu] with a high tone. It is also

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<sup>36</sup> See appendix for an extract of the text collected from Mr. Guady.

realised as [lɛ, li, lɛ] depending on the quality of the pronominal prefix vowel and the [ATR] quality of the vowel of the verb stem (see section 2.5.7.1). (87) and (88) are examples of the progressive using the verb, **nɔ** ‘drink’ and a complement **ndú** ‘water’ and **fó** ‘wash’ and the complement **memgbá a** ‘the plate’

- |         |                                    |                                 |
|---------|------------------------------------|---------------------------------|
| 87. 1SG | <b>Nnú nɔ ndú.</b> (Alakpeti)      | ‘I am drinking water.’          |
| 1SG     | <b>Ndú nɔ ndú.</b> (Tota)          | ‘I am drinking water.’          |
| 2SG     | <b>Alú nɔ ndú.</b>                 | ‘You are drinking water.’       |
| 3SG     | <b>Ōlɔ nɔ ndú.</b>                 | ‘He /She is drinking water.’    |
| 1PLU    | <b>Atilí nɔ ndú.</b>               | ‘We are drinking water’         |
| 2PLU    | <b>Anilí nɔ ndú.</b>               | ‘You (PLU) are drinking water.’ |
| 3PLU    | <b>Elé nɔ ndú.</b>                 | ‘They are drinking water.’      |
| 88. 1SG | <b>Nnú fó memgbá á.</b> (Alakpeti) | ‘I am washing the plate.’       |
| 1SG     | <b>Ndú fó memgbá á.</b> (Tota)     | ‘I am washing the plate.’       |
| 2SG     | <b>Alú fó memgbá á.</b>            | ‘You are washing the plate.’    |
| 3SG     | <b>Ōlɔ fó memgbá á.</b>            | ‘He /She is washing the plate.’ |
| 1PLU    | <b>Atilí fó memgbá á.</b>          | ‘We are washing the plate.’     |
| 2PLU    | <b>Anilí fó memgbá á.</b>          | ‘You are washing the plate.’    |
| 3PLU    | <b>Elé fó memgbá á.</b>            | ‘They are washing the plate.’   |

(89), (90) and (91) are examples in which the present progressive is used in sentences.

89. ɔkple, zāa ko i-vanu-kpí-wo  
 CM-reason for.a.while only CM-bush-go-NOM  
 ɔ-lɔ-ba  
 SM.SG-PRSPROG-come  
 ‘Because only after a while, the hunter is coming.’ [15.3.27]

90. Ankó té ɔlɔkpɔ atsa nu fě aɛ uvi é ɔkpó ónyuí.  
 a-nkɔ té ɔ-lɔ-kpɔ a-tsa nu fě  
 CM-hen COMPL SM.SG-PRSPROG-lie CM-coop in also  
 ɔɛ u-vi=é ɔ-kpó onyui  
 3SG CM-tail=DET SM.SG-lie outside  
 ‘The hen says it is lying in the coop but its tail lies outside.’ [15.4..28]

91. Atitrɔ idu fě atilí nɔ atama.  
 ati-trɔ i-ɖu fě  
 1PLU-carry CM-gunpowder also  
 ati-lí-nɔ a-tama  
 1PLU-PRSPROG-smoke CM-tobacco  
 ‘We carried gunpowder but we are also smoking tobacco.’ [15.4.25]

The Present progressive is also used for imminent actions and situations that are about to happen and there is assurance that the said action will take place. For example, a man who plans to travel to Have, a town near Logba, is indoors making the final preparations to start the journey. When I entered the house and asked his wife about him: ‘Where is your husband?’ The answer she gave was:

92. Obo utsá nu gake ǎlǎzǎ Have.

<b>o-bo</b>	<b>u-tsá</b>	<b>nu</b>	<b>gake</b>	<b>ǎ-lǎ-zǎ</b>	<b>Have</b>
3SG-stay	CM-room in	CONJ	SM.SG-PSPROG-go		Have

‘He is in the room but he is going to Have.’

### 7.3.3 Past progressive

The Past progressive and the Habitual are segmentally identical but tonally different. Past progressive describes situations that go on at some past time. Habitual refers to an event that is customary, regular or an action that is perceived as lasting for a period of time.

The only distinction between the Past progressive and the Habitual is that a high tone is attached to the morpheme [tu] that marks the former while the latter has a low tone. The underlying form of the Past progressive morpheme is [tu] (see section 2.5.7.1). This is shown below using the verb **no** ‘drink’ and a complement **ndú** ‘water’:

93. 1SG	<b>Ntú no ndú.</b>	‘I was drinking water.’
2SG	<b>Atú no ndú.</b>	‘You were drinking water.’
3SG	<b>Ōtǎ no ndú.</b>	‘He /She was drinking water.’
1PLU	<b>Atití no ndú.</b>	‘We were drinking water.’
2PLU	<b>Anití no ndú.</b>	‘You (PLU) were drinking water.’
3PLU	<b>Eté no ndú.</b>	‘They were drinking water.’

94. 1SG	<b>Ntú fǒ memgbá nu.</b>	‘I was washing the plate.’
2SG	<b>Atú fǒ memgbá nu.</b>	‘You were washing the plate.’
3SG	<b>Ōtǎ fǒ memgbá nu.</b>	‘He /She was washing the plate.’
1PLU	<b>Atití fǒ memgbá nu.</b>	‘Wewere washingthe plate.’
2PLU	<b>Anití fǒ memgbá nu.</b>	‘You (PLU) were washing the plate.’
3PLU	<b>Eté fǒ memgbá nu.</b>	‘They were washing the plate.’

Below are other examples:

95. Oyubitsi ótólé agli é unáme.

<b>O-yubitsi</b>	<b>ó-tó-lé</b>	<b>a-gli=é</b>	<b>u-náme</b>
CM-thief	SM.SG-PTPROG-climb	CM-wall=DET	CM-yesterday

‘The thief was climbing the wall yesterday.’

96. Atitífiní atsa unánsánango afánu.

**Ati-tí-finí**                      **a-tsá**              **u-nánsánango**  
 1PLU-PTPROG-blow    CM-horn    CM-paramout.chief  
**a-fá-nu**  
 CM-house-in  
 ‘We were blowing horn in the paramount chief’s house.’

97. Ntudo amfõ ogbámá zó suku.

**N-tú-dõ**                      **am-fõ**              **o-gbá-má**              **zó suku**  
 1SG-PTPROG-follow              1SG-brother    CM-road-back              go school  
 ‘I was following my brother to school.’

#### 7.3.4 Habitual

The habitual refers to an event that is customary; regular or an action that is perceived as lasting for a period of time or have occurred over and over again. The habitual morpheme is [tu] with a low tone. The vowel of this aspectual prefix may change to any of these vowels: **u**, **o**, **i**, or **ε** depending on the [ATR] value of the vowel of the verb stem (see section 2.5.7.1). This is illustrated below using the predicate expression **kpe imbí** ‘eat rice’:

- |         |                        |                     |
|---------|------------------------|---------------------|
| 98. 1SG | <b>Ntu kpe imbí.</b>   | ‘I eat rice.’       |
| 2SG     | <b>Atu kpe imbí.</b>   | ‘You eat rice.’     |
| 3SG     | <b>Ɔto kpe imbí.</b>   | ‘He /She eat rice.’ |
| 1PLU    | <b>Atiti kpe imbí.</b> | ‘We eat rice.’      |
| 2PLU    | <b>Aniti kpe imbí.</b> | ‘You eat rice.’     |
| 3PLU    | <b>Ɛte kpe imbí.</b>   | ‘They eat rice.’    |

(99) and (101) are questions aimed at eliciting answers that make use of the habitual. (100) and (102) are the answers offered by the addressee.

99. Utrõme me eteblo?

**u-trõme**    **m(ε)**    **ε-te-blo**  
 CM-work Q              3PLU-HAB-make  
 ‘Which work do they do?’

100. Ɛtekpí ubonu.

**ε-te-kpi**                      **u-bo-nu**  
 3PLU-HAB-go    CM-farm-in  
 ‘They go to farm.’

101. Me atublo udántsí xé adzí etsí?

me a-tu-blo u-dántsí xé a-dzí e-tsí  
 Q 2SG-HAB-make CM-morning RP 2SG-stand CM-ground  
 ‘What do you do in the morning when you wake up?’

102. Ntufo anyinu.

n-tu-fo a-nyi-nu  
 1SG-HAB-wash CM-face-in  
 ‘I wash my face.’

Proverbs are generic statements that are assumed to articulate habitual happenings and timeless truths. One general type of expression in which habitual occurs is the proverb as in (103).

103. Antenyi té mkponyi momá ole fě ótokpe afágba.

a-ntenyi té m-kponyi mo-ma ole fě  
 CM-earthworm COMPL CM-eye NEG-have 3SGIND also  
 ó-to-kpe a-fá-gba  
 SM.SG-HAB-know CM-house-path  
 ‘The earthworm says it has no eyes but it knows the path  
 to its home.’ [15.4.24]

### 7.3.5 Future

The future locates a situation in time that will occur after the time of speaking. It is marked morphologically with **bá bó bí bé á** which precedes the verb. This depends on the quality of the vowel in the first syllable of the verb and the vowel of the SM. The vowel in the future morpheme may change to either /o/ or /ɔ/. In (46a) because the verb stem of **zo** ‘go’ is [-ATR], /ɔ/ is selected. /o/ is selected in (46b) to harmonise with the stem of the verb **fó** ‘wash’. However, in the 1PLU and 2PLU the future morpheme becomes [bi]. In the 3PLU, because the stem of the verb is [-ATR] and the pronominal prefix is [ɛ], the future morpheme becomes [be]. In rapid speech, this morpheme may lose the bilabial plosive leaving only /á/. In environments where this vowel also undergoes deletion, the high tone remains only to hang on the vowel which comes to take that position. The conjugation below illustrates the future using the verb: **zó** ‘go’ **fó** ‘wash’

104.	1SG	<b>mázó</b>	<b>mbázó</b>	‘I will go’
	2SG	<b>aázó</b>	<b>abázó</b>	‘you will go’
	3SG	<b>óóó</b>	<b>óbóó</b>	‘he /she will go’
	1PLU	<b>atibíó</b>		‘we will go’
	2PLU	<b>anibíó</b>		‘you will go’
	3PLU	<b>ébéó</b>		‘they will go’

105.	1SG	<b>máfó</b>	<b>mbáfó</b>	‘I will wash’
	2SG	<b>aáfó</b>	<b>abáfó</b>	‘you will wash’
	3SG	<b>óófó</b>	<b>óbófó</b>	‘he /she will wash’
	1PLU	<b>atibífó</b>		‘we will wash’
	2PLU	<b>anibífó</b>		‘you will wash’
	3PLU	<b>ébéfó</b>		‘they will wash’

(106) is in the future. The speaker is issuing a warning of what he thinks will happen. The future marker **bó** is used and it comes before the main verb, **kpe** ‘eat’

106. Agbé óbókpe wú.

<b>A-gbé</b>	<b>ó-bó-kpe</b>	<b>wú</b>
CM-dog	SM.SG-FUT-eat	2SGOBJ
‘A dog will bite you.’		

Generally the future is used in procedural discourse in the apodosis of the conditional clause. Future is also used in describing procedures in conditional hypothetical contexts. Thus the future has modal qualities of marking non-actuality or intention. Sentence (107) is a description of how to make palm oil. It is not an actual event. The speaker is narrating the various processes involved in palm oil making. She has used a conditional clause in the main clause in which the future **abó gla** ‘will pour’ is used.

107. Abóna abe ɔdzá xé abe ébeé abó gla fě akɔntsi nu.

<b>A-bó-na</b>	<b>a-be</b>	<b>ɔ-dzá</b>	<b>xé</b>	<b>a-be</b>	
2SG-FUT-put	CM-palm.fruit	CM-fire	COND	CM-palm.fruit	
<b>é-be-é</b>	<b>a-bó</b>	<b>gla</b>	<b>fě</b>	<b>a-kɔntsi</b>	<b>nu</b>
SM.SG-cooked-CFM	2SG-FUT	pour	into	CM-basket	in
‘You will put the palm fruit on fire when the palm fruit is cooked you will pour it into a basket.’ [15.11.04-05]					

The future can be used with other TAM markers. The future morpheme is used with the present progressive aspect marker **-lu** to express the state of affairs which will be in progress at a certain future time. The future morpheme precedes the progressive morpheme. The following sentences are examples:

108. Esi óbólézọ Agbọ.

<b>Esi</b>	<b>ó-bó-lé-zọ</b>	<b>Agbọ</b>
Esi	SM.SG-FUT-PRSPROG-go	Tafi
‘Esi will be going to Tafi.’		

109. Asafo kpe ɔga ébélezọ afán.

<b>Asafo</b>	<b>kpe</b>	<b>ɔ-ga</b>	<b>é-bé-lé-zọ</b>	<b>a-fá-n</b>
Asafo	CONJ	CM-wife	SM.PLU-FUT-PRSPROG-go	CM-farm-in
‘Asafo and his wife will be going to farm.’				



Where one wants to express a habitual that will occur in the future, the future morpheme is used with an adjunct phrase that has a habitual sense. Examples of these phrases are **adzisiadzi** ‘everyday’, **ibesibenu** ‘always’. **Adzi-sia-dzi** ‘day-every-day’ is similar to the Ewe expression **gbe-sia-gbe** ‘day-every-day’. There is a high probability of it being a calque. **ibe-shí-be-nu** ‘time-every-time-in’ is also similar but in the Ewe expression, **ye-sia-yi** ‘time-every-time’ there is no postposition as the final morpheme. The following sentences are examples:

110. Yawo óbózà iva adzísíadzí.

**Yawo ó-bó-zá                      ivà      a-dzísíadzí**  
 Yawo SM.SG-FUT-cook    thing    CM-everyday  
 ‘Yawo will cook everyday.’

111. Setorwu óbófó memgbá ibeshibenu.

**Setorwu ó-bó-fó                      memgbá    i-beshibenu**  
 Setorwu SM.SG-FUT-wash    plate      CM-always  
 ‘Setorwu will wash plate always.’

### 7.3.6 Negation

A negative proposition is a denial of an assumed or a presupposed assertion. This contradiction is created because of the presence of a word, a morpheme or a particle in the structure which has a negative (John Payne, 1985, Thomas Payne, 1997 and Croft and Cruse 2004). In Logba, there is a negative particle that is used to indicate negation on the verb. A bipartite morpheme **mV....nu** is used similar to Ewe **me....o** and French **ne....pas**. While in Ewe no constituent comes after **o**, except utterance final particles, in Logba, an NP or a pronoun which is object can come after **nu**. This is represented in (112).

112            SUBJ    NEG –V – NEG (OBJ)

The structure is used in examples (113) and (114). In (113) the pre verb form of the NEG morpheme is **mo** and in (114) it is **ma**. In both example sentences the object pronoun occurs after **nu** the post verbal NEG marker.

113. Iyé blwo é moókpé nu é.

**iyé            blw-wo = é                      mo-ó-kpé nu = é**  
 3SGIND    make-owner = DET    NEG-SM.SG-eat NEG = 3SGOBJ  
 ‘He who owns it does not benefit from it.’ [15.4.30].

114. Adze okushieku gake maánjúnú akpakpla á

**a-dze            okushieku      gake**  
 3PLU-search everywhere    CONJ

**ma-á-ŋú-nú**                      **a-kpakpla=á**  
 NEG-SM.PLU-see-NEGCM-frog = DET  
 'They searched everywhere but they did not see the frog.' [15.1.09]

It is evident from the examples that there is a bipartite negative marker **mV...nú**. The first part occurs before the verb cluster and the second occurs after it. The negative particle in (113) and (114) is tied to the subject pronoun. The first pair comes before the verb. If a lexical noun is used in the clause, a subject marker comes in between the verb and the first negative morpheme. In (113) the SM.SG is **-ó-** referring back to the NP, **iyé blowoe** 'the person who makes it'. The **-a** attached to **ma** in (114) is however, the SM.PLU prefix. The SM.SG and the SM.PLU are illustrated in the example sentences in (113) and (114).

(115) shows the negative marker as it is used with various subjects. The verb used is **kpi** 'go'. The negative markers are underlined:

115.	AFFIRMATIVE	NEGATIVE
SG:1	<b>ma kpi</b> 'I went'	<b>ma kpi nú</b> 'I did not go'
2	<b>a kpi</b> 'You went'	<b>a mo kpi nú</b> 'you did not go'
3	<b>ó kpi</b> 'He/She went'	<b>mo ó kpi nú</b> 'he/she did not go'
PLU:1	<b>ati kpi</b> 'we went'	<b>ati mi kpi nú</b> 'we did not go'
2	<b>ani kpi</b> 'you went'	<b>ani mi kpi nú</b> 'you did not go'
3	<b>ékpi</b> 'they went'	<b>me kpi nú</b> 'they did not go'
3	<b>á kpi</b> 'They went'	<b>me kpi nú</b> 'They did not go'

In the negative, when the 1SG Pronoun [**ma**] is used only the post verb NEG is used; the first negative marker of the pair **mo** is deleted. This is exemplified further in the sentences below. In the 3PLU, the pronoun fused with the vowel of the pre verb NEG and in the 2SG there is a syntactic reversal making the pronoun to occur before the pre verb NEG morpheme. Sentence (118) is ungrammatical because the whole pair **mV...nú** is used in the 1SG.

116. Maminú fiofio.  
**ma-mi-nú**                      **fiofio**  
 1SG-take-NEG broom  
 'I did not take broom.'

117. Mazónú ovu é nu.  
**ma-zó-nú**                      **o-vu=é**                      **nu**  
 1SG-go-NEG-CM-market = DET in  
 'I did not go to the market.'

118.\*Mamozónú ovu e nu

**ma-mo-zo-nú**      **o-vu=e**      **nu**  
 1SG-NEG-go-NEG CM-market=DET in  
 \*‘I did not go to the market.’

In the 3SG, the whole pair **mo...nu** is used. (121) is ungrammatical because the second negative marker of the pair **nu** is not used.

119. Seto moólánú ebítsi é.

**Seto**    **mo-ó-lá-nú**      **e-bítsi=é**  
 Seto    NEG-SM.SG-beat-NEG CM-child=DET  
 ‘Seto did not beat the child.’

120. Iḡa mĩnyánú Asiedu.

**i-ḡa**      **mi-i-nyá-nú**      **Asiedu**  
 CM-money    NEG-SM-stay-NEG Asiedu  
 ‘Asiedu has no money.’

121.\*Iḡa mĩnya Asiedu

**i-ḡa**      **mi-f-nya**      **Asiedu**  
 CM-money    NEG-SM-stay    Asiedu  
 \*‘Asiedu did not have money’

However, when **bo** ‘stay’ is to be used in the 3SG negative, only the first part of the negative marker **mo** is used with negative suppletive verb stem **ma** ‘not.stay’. (123) is the negative form of (122) in which **ma** is used with **mo**, the first part of the negative.

122.Awutí óbo afānu.

**awu-tí**      **ó-bo**      **a-fā-nu**  
 2SG-father    SM.SG-stay    CM-house-in  
 ‘Your father is in the house.’

123.Awutí moóma afānu.

**awu-tí**      **mo-ó-ma**      **a-fā-nu**  
 2SG father    NEG-SM.SG-stay    CM-house-in  
 ‘Your father is not in the house.’

Sometimes only one of the parts is used. Where one negative morpheme is used it is **mV**, the first part, and it precedes the verb. This happens sometimes in more ritualized sayings or proverbs. This is shown in examples (124), (125) and (126) below:

124. Meégo mmua dovu etsí.

**me-é-go**                      **m-mua**    **dovu**            **e-tsí**  
 NEG-3PLU-grind    CM-flour pour.out    CM-ground  
 ‘One does not grind flour and pour it on the ground.’ [15.4.31]

125. Iló miikla iyóguasó.

**i-ló**            **mi-i-kla**                      **i-yó-gu**                      **a-só**  
 CM-testis NEG-SM-hide    CM-skin-wash    CM-pot  
 ‘The testis is not hidden from the pot used for bathing.’ [15.4.32]

126. Odzú moókpali lé ukpó.

**o-dzú**            **mo-ó-kpali**                      **lé**            **u-kpó**  
 CM-river NEG-SM-flow    climb    CM-mountain  
 ‘A river cannot flow climbing a mountain.’ [15.4.33]

Since the first part (**mo**) is always maintained, it can be said that it is the obligatory negative element. The first part of the negative element can lose its vowel. When it does, the nasal becomes homorganic with the initial consonant of the following verb. The position of the negative marker is between the future marker and the verb stem. The nasal which is syllabic retains the tone of the morpheme.

127. Maámmí utròme.

**ma-á-m-mí**                      **u-tròme**  
 1SG-FUT-NEG-take    CM-work  
 ‘I will not do the work.’

128. Maáη-klá.

**ma-á-η-kla**  
 1SG-FUT-NEG-hide  
 ‘I will not hide.’

129. Maánzí uzié.

**ma-á-n-zí**                      **u-zié**  
 1SG-FUT-NEG-close    CM-door  
 ‘I will not close the door.’

### 7.3.6.1 Other words which express negation

It is possible to form the negative by using the following negative polarity item **to** ‘never’ and negative implying word **vui** ‘cease.’ These are prefixed to the verb. (130) and (131) illustrate this:

130. todze okúnyié  
**to-dze o-kúnyié**  
 never-see CM-that.place  
 ‘never see that place’

131. té ani (tani) vui blo  
**té ani vui blo**  
 COMP 2PLU cease make  
 ‘...that you should not do that’ [C.74]

### 7.3.7 Modality expressions

Modals are forms that express necessity, ability, and possibility. In addition to the modal uses of the **bá** FUT, three verbal expressions are identified as modals in Logba. They are: **ibote +te** ‘have to’, **indú** ‘may be’, **kaḍu iyé tsú** ‘to be certain’. These expressions do not occur alone but rather they are used with other verbs to express these moods. They are exemplified below:

Obligation is expressed using **ibote** ‘because’ with the complementizer clause. The sentence below exemplifies this.

132. Xe abózá nfú, gbā ibote tá (te á) yayi aso.  
**xe a-bó-zá n-fú, gbā ibote**  
 If 2SG-FUT-cook CM-oil first reason  
**té á-yayi a-so**  
 that 2SG.FUT-search CM-pot  
 If you want to make palm oil, first you have to search for pot. [15.11.01]

Necessity is expressed by a clause with expletive subject form and the verb **zia** ‘be necessary’ which takes a complement clause. When a report was made to one woman that her in-law is dead in one of the villages her response was (133):

133. Iziá té nzó.  
**i-ziá té n-zó**  
 3SG-be.necessary COMPL 1SG-go  
 ‘It is necessary that I go.’

Uncertainty may also be expressed by the adverbial expression **indú** ‘may be’ in a clause with the future tense marker **bá**. Normally, a pause is heard after **indu**. This is illustrated below:

134. Indú, mbázó  
**indu m-bá-zó**  
 may.be 1SG-FUT-go  
 ‘May be, I will go.’

135. ȮbȮbȮ, indȮ  
       Ȯ-bȮ-bȮ                indȮ  
       3SG-FUT-come        may.be  
       ‘He will come, may be.’

One of the ways to express a strong belief in something or an event is to use the verb, **kaȮ** ‘believe’ with the complement **iyȮ tsȮ** ‘on it’. This precedes a complementizer clause which introduces the main clause. (136) is a response to an earlier question whether the community health nurse will come. The speaker wants to show that she strongly believes that the nurse will come. So she makes use of the expression **kaȮ iyȮ tsȮ** ‘believe on it.’ Since **kaȮ iyȮ tsȮ** is a complement taking predicate it is followed by the actual information which normally starts with a complement **tȮ**. (136) illustrates this.

136. MakaȮ iyȮ tsȮ tȮ ȮbȮbȮ  
       Ma-kaȮ    iyȮ    tsȮ    tȮ            Ȯ-bȮ-bȮ  
       1SG-believe 3SG on       COMPL 3SG-FUT-come  
       ‘I am certain that he will come’

## 7.4 Adverbs

An adverb is a word that modifies the action expressed by the verb or the event expressed in the clause. Logba has comparatively few adverbs. As a result, a number of words from other grammatical categories like nouns, ideophones, and postpositional phrases usually fill the adjunct slot in a clause, the syntactic position that the adverb occupies. Adverbs and words that express an adverbial concept may be classified into five semantic groups: manner, degree, time, place and mood. The following ideophones function as manner adverbials: **boboboi** ‘shout for help’ **dzaa** ‘stealthily’/‘only’. Postpositional phrase: **utsa yo** ‘attached to the house’ and nouns-days of the week **adrova** ‘Thursday’, deictic expressions **Etsietsi** ‘south’, **uname** ‘yesterday’, **mekoe** ‘here’ function as temporal adverbials. Below are some of the words which function as adverbs.

### 7.4.1 Clause initial and clause final adverbs

These are mainly temporal adverbs. They include some adverbial expressions indicating location.

137. Temporal    **kpata**        ‘at once, immediately’  
                       **kpane**        ‘now’  
                       **unanyi**      ‘before yesterday’  
                       **ozume**        ‘tomorrow’

Deictic adverbial	<b>mekoe</b>	‘here’
	<b>mó</b>	‘there’

In (138) **kpane** is used as a clause initial adverb and (139) **mekoe** is used clause finally.

138. Kpane, Binka óbózó.  
**kpane Binka ó-bó-zó**  
 now Binka SM.SG-FUT-go  
 ‘Now, Binka will go.’

139. Enya mekoe.  
**é-nya mekoe**  
 3PLU-stay here  
 ‘They stayed here.’

#### 7.4.2 Clause final only adverbs

Some adverbs occur only clause finally. These include some temporal adverbials and degree adverbs. They are illustrated in (140), (141) and (142):

140. Temporal: **adzisiadzi** ‘always’  
**ebiasia** ‘all the time’  
**li** ‘again’  
**anyile** ‘early’  
**xoxoe** ‘already’
141. Frequency **zi iyé tsú** ‘again’  
**tibi tibi** ‘bit by bit’  
**tadze ko** ‘immediately’
142. Degree **enzi** ‘very much, well’  
**tututu** ‘exactly’  
**pepepe** ‘exactly’

In (143), (144) and (145) **anyile** ‘early’ **xoxoe** ‘already’ and **enzi** ‘well’ are used respectively in clause final position.

143. Kofi ózó suku anyile.  
**Kofi ó-zó suku anyile**  
 Kofi SM.SG-go school early  
 ‘Kofi went to school early.’

144. Ebua oklá xoxoe.

**é-bua**      **o-klá**      **xoxoe**  
 3PLU-fold    CM-mat    already  
 ‘They folded the mat already.’

145. Emi utrɔmɛ enzi.

**é-mi**      **u-trɔmɛ**    **enzi**  
 3PLU-take    work      well  
 ‘They did the work well.’

### 7.4.3 Clause initial only adverbs

Some adverbs only occur clause initially. These include modal adverbials. They are exemplified in (146):

146.      Modals      **ndzóqu**    ‘perhaps’  
                          **ikpá**      ‘truly’

### 7.4.4 Clause final adverbs

Manner adverbs occur clause finally. These include some ideophonic expressions. The following in (147) and (148) are examples:

147.      Manner      **kpoo**      ‘quietly’  
                          **kpe uzi**      ‘loudly, violently’  
                          **kpatakpata**      ‘quickly’  
                          **iklángo nu**      ‘secretly’

148.      (Ideophones)      **dzaa**      ‘stealthily’/ ‘only’  
                                  **blewuu**      ‘slowly’  
                                  **intá**      ‘very’  
                                  **boboboi**      ‘loudly’  
                                  **tsibitsibitsibi**      ‘a little, a little’  
                                  **gbangban**      ‘fast’

Ideophones function as adverbials. They normally follow the verb and its arguments as exemplified in (149), (150) and (151).

149. Inashina ókpe ɔ̀kpɛ tsibitsibitsibi.

**i-na-shi-na**      **ó-kpe**      **ɔ̀-ɲkpe**  
 CM-person-every-person    SM.SG-know    CM-something  
**tsibitsibitsibi**  
 small.small.small  
 ‘Everybody knows a very small bit of something.’ [15.2.80]



150. ofufo tá ólié tsibi

**o-fufo tá ó-li-é tsibi**  
 CM-air give 3SG-blow = 3SGOBJ small  
 ‘air blows over it a little’ [15.9.66]

151. Asangbla moóná gbangban.

**a-sangbla mo-ó-ná gbángbán**  
 CM-tortoise NEG-AM-walk fast  
 ‘Tortoise does not walk fast.’

#### 7.4.5 Days of the week as adverbs

Logba language has names for days of the week and is culturally relevant in relation to worship and the performance of rituals. One thing worth commenting on in the example sentence below is the mixing of the Logba name for the days of the week and those of Ewe. The days of the week are in (152). (153) shows the use of days of the week in a sentence.

152. Days of the week

<b>uwló</b>	‘Sunday’
<b>uwláté</b>	‘Monday’
<b>uwó</b>	‘Tuesday’
<b>mambliwó</b>	‘Wednesday’
<b>adruva</b>	‘Thursday’
<b>uva</b>	‘Friday’
<b>ayádzi</b>	‘Saturday’

153. Kwasiḍa imé ámoḡba iyé pétée fě le ayádzi é.

**Kwasiḍa imé á-mo-gba iyé pétée fě**  
 Sunday that 2SG-NEG-collect 3SG all put  
**le ayádzi = é**  
 3SGOBJ Saturday = DET

‘That Sunday you did not collect all things for her to wear on the Saturday.’

The up-coming youth are either unaware of the names of the days of the week or they have forgotten it. For example, **ayadzi** ‘Saturday’ is the day for spirit worship. This is the knowledge that the youth do not have or they are losing it. Thus in conversation one hears the words for the Ewe seven-day week which according to Westermann (1930:102) are borrowed from ‘Twi and are rapidly becoming naturalized in Ewe’.

## 8 SENTENCE FUNCTIONS

The chapter is in three main parts. The first part provides a brief background on the notion of sentence functions and goes on to discuss declarative sentences. The second part is on imperatives and the final part focuses on interrogative sentences concentrating on polar, non-polar and complex questions.

A sentence will have a particular structure and the rules of interaction and interpretation of the sentence in a particular speech community will influence the choice of the structures in the language to be used to say something or/and perform particular actions. A sentence can be used to perform different tasks. This includes giving information, asking permission, asking a question, issuing a command, and instructing other people. Sentences can be distinguished based on their function and can be marked prosodically, syntactically or morpho-lexically.

### 8.1 Declarative sentences

Declarative sentences are usually unmarked as such and are used for making statements. There is no special marker for a declarative sentence. The example sentences (1), (2), (3), and (4) are declarative sentences:

1. Akpakpla á óké fě ndzú é nu.

**a-kpakpla=á**      **ó-ké**      **fě**      **n-dzú=é**      **nu**  
CM-frog = DET   SM.SG-jump   into   CM-river = DET   in  
'The frog jumped into the river.'

2. Ebitsi é ótsu atsoli ka etsi.

**e-bitsi=é**      **ó-tsu**      **a-tsoli**      **ka**      **e-tsi**  
CM-child = DET   SM.SG -spit   CM-spittle   put   CM-ground  
'The child spit on the ground.'

3. Amu ndú ivagblawo ɔgbɔ á nu.

**amu**      **n-dú**      **i-vagblawo**      **ɔ-gbɔ=á**      **nu**  
1SGIND   1SG-be   CM-teacher   CM-town = DET   in  
'I am a teacher in the town.'

4. ɔsa á ɔbá abue á.

**ɔ-sa=á**      **ɔ-bá**      **a-bue=á**  
CM-man = DET   SM.SG-kill   CM-animal = DET  
'The man killed the animal.'

The whole complex sentence, comprising the dependent and the independent clauses can be a declarative sentence. (5) and (6), are examples of complex sentences which function as declarative sentences.

5. Ivagblawo ólá ebitsi é xé ógbama.

**i-vagblawo**   **ó-lá**   **e-bitsi = é**   **xé**   **ó-gbama**  
 CM-teacher   SM.SG –beat   CM-child = DET RP   SM.SG-be.late  
 ‘The teacher beat the child who was late.’

6. Selorm ósusu té óbá nù Kofi.

**Selorm**   **ó-susu**   **té**   **ó-bá**   **nù**   **Kofi**  
 Selorm   SM.SG-think   COMPL   3SG-come   see   Kofi  
 ‘Selorm thought that he would come and see Kofi.’

Declarative sentences can also be quoted. In quotative sentences, the SVO structure is maintained. The tag that introduces the quotation has a verb of ‘saying’. In sentences (7) and (8) below, the verbs **dzi** ‘call’ and **da** ‘tell’ and **wá** ‘say’ are examples of verb of ‘saying’ used.

7. Đekanyo ódzi é, “**amígusa** miđu anye éteblo é.”

**Đekanyo**   **ó-dzi = é,**   **“amígusa**  
 Đekanyo   SM.SG-call = 3SGOBJ   1SGIND-brother  
**mi-đu**   **anye**   **é-te-blo = é”**  
 NEG-be   this.way   3PLU-HAB-make = 3SGOBJ  
 ‘Đekanyo called him, “my brother this is not the way  
 they do it.”’[15.2. 55-56]

8. Gameli dá wá Kofi, “**texo bibi óbo m.**”<sup>37</sup>

**Gameli**   **dá**   **wá**   **Kofi,**   **“te-xo**   **bibi**   **ó-bo = m”**  
 Gameli   tell   say   Kofi   yam-house   small   SM.SG-stay = 1SGOBJ  
 ‘Gameli told Kofi, “I have a small yam barn.”’

## 8.2 Imperative utterances

### 8.2.1 Imperative

Imperative sentences are used to express the wants of a speaker to an addressee(s) to get them do something. It is an important speech act in social relations. Imperatives are formed by using verb forms without expressing the subject. In example sentence (9a), the verb **sa** ‘leave’ is followed by an adverb **mokoe** ‘there’; in (9b) the verb **za** ‘cook’ is followed by the obligatory complement, the object **imbí** ‘rice’

<sup>37</sup> There is no verb which translates as ‘have’. It is expressed as ‘x stays with me’ where x is the entity that is possessed.

and in (10a) the verb **rí** 'hold' is followed by the object **memgba** 'plate' and the adverb, **gbangban** 'firmly'. Sentence (10b) is ungrammatical because the basic word order does not allow this. The adverb cannot precede the object.

- |  |  |
|--|--|
| <p>9a. Sá mokoe!<br/> <b>sá</b>    <b>mokoe</b><br/>         leave there<br/>         'Leave there!'</p>   | <p>9b. Zá imbí!<br/> <b>zá</b>    <b>i-mbí</b><br/>         cook CM-rice<br/>         'Cook rice!'</p>   |
| <p>10a. rí mengba gbangban<br/> <b>rí</b>    <b>mengba</b>    <b>gbangban</b><br/>         hold plate firmly<br/>         'Hold plate firmly!'</p> | <p>10b. *rí gbangban mengba<br/> <b>*rí</b>    <b>gbangban</b>    <b>mengba</b><br/>         hold firmly plate<br/>         'Hold firmly plate!'</p> |

In the plural imperative, the independent form of the pronoun is used without a cross reference of the subject on the verb. In (11a) **anu** 2PLU independent pronoun occurs before the verb **sa** 'leave' followed by adverb, **mokoe** 'there'. (11b) is considered unacceptable because **ani** 2PLU bound pronoun is indexed on the verb.

- |   |   |
|---|---|
| <p>11a. Anu sá mokoe!<br/> <b>anu</b>            <b>sá</b>    <b>mokoe</b><br/>         2PLU.IND leave there<br/>         'Leave there! (You plural)'</p> | <p>11b. *Anu anisá mokoe<br/> <b>*anu</b>            <b>ani-sá</b>            <b>mokoe</b><br/>         2PLU.IND 2PLU-leave there<br/>         *'Leave there! (You plural)'</p> |
|---|---|

Imperative can also involve serial verb constructions. In the singular, a serial verb involving two verbs can be used to express imperative. In the singular the imperative is expressed like any imperative without a subject but in the plural the 2PLU independent pronoun comes before the initial verb. The verb **vui** 'stop' and **bló** 'make' are used in the imperative. (12a) is singular and (12b) is plural. This is used if the speaker wants to prevent the hearer from doing something.

- |   |  |
|---|--|
| <p>12a. Vui bló!<br/> <b>vui</b>    <b>bló</b><br/>         stop make<br/>         'stop' (to one person)</p> | <p>12b. anu vui bló<br/> <b>anu</b>            <b>vui</b>    <b>bló</b><br/>         2PLU.IND stop make<br/>         'you (plural) stop' [15.3.74]</p> |
|---|--|

To sound more polite, imperatives are prefaced with certain formula or even address terms. These are:

13. Arn gusa lá alága  
**arn**            **gusa**            **lá**    **alága**  
 1SG.IND brother beat CM-speech  
 'My brother speak!'

## 14. Unánsa ba!

**u-nánsa ba**  
 CM-chief come  
 ‘Chief, come!’

## 15. Ma tá wú (u)zugbó, na kábákábá!

**ma -tá-wú-zugbó, na kábákábá**  
 1SG-give-2SGOBJ-head walk fast  
 ‘I give you my head, walk fast!’ (I doff my hat)

Sometimes, the benefactive prepositional phrase **tám** ‘for the benefit of me’ is added to the imperative to reduce the force further.

## 16. Ma tá wú (u)zugbó, dá uzi é tá m!

**ma-tá wú ‘(u)-zugbó dá u-zi=é tá=m**  
 1SG give 2SG CM head open CM-door=DET give=1SGOBJ  
 ‘I give you my head, open the door for the benefit of me!’

## 8.2.2 Prohibitive

Prohibitive is a negative imperative in which the speaker does not want the addressee to do something. In Logba **to** ‘never’ is used with the bare form of the verb when prohibition is expressed. It is a proclitic on the verb and therefore agrees with the stem in [ATR] since generally it is the stem of the verb that controls the [-ATR] harmony spread. The vowel, /o/ in the word **to** ‘never’ may change to its [-ATR] counterpart, /ɔ/ if the initial vowel in the stem of the verb is [-ATR]. In (18) the verb **ba** ‘come’ controls the harmony spread. /a/ triggers [-ATR] value (see section 2.5.4). So, the vowel /o/ in the word, **to** ‘never’ changes to **ɔ**. This is illustrated with the following sentences.

## 17. To dó!

**to=dó**  
 never = go.out  
 ‘Do not go out!’

## 18. To bá afánu!

**to=bá a-fá-nu**  
 never = come CM-house-in  
 ‘Do not come to the house!’

## 19. To lo zó iku!

**to=lo zó iku**  
 never = PRSPROG sing song  
 ‘Do not be singing song!’

20. Tò zó ubo e nu!

**tò=zó**      **u-bo=e**      **nu**  
 never=go    CM-farm=DET in  
 'Never go to the farm!'

### 8.2.3 Hortative

This is a form of the imperative in which the speaker invites the addressee to do something together. The use of the plural imperative is a strategy used to reduce the perlocutionary effect so as not to hurt the feelings of the addressee. **tá** 'let' + the bound subject pronoun occupies the initial position of hortatives. This is followed by the bare form of the verb. The following sentences in (21) and (22) are examples:

21. Tá atizó ubonu.

**tá ati-zó**      **u-bo-nu**  
 let 1PLU-go CM-farm-in  
 'Let us go to farm!'

22. Tá atikpe fufui.

**tá ati-kpe**      **fufui**  
 let 1PLU-eat fufui  
 'Let us eat fufu!'

In some instances, the 2SG or 2PLU pronoun after **tá** 'let' is used when the speaker invites a spiritual force such as God to assist the addressee in his wish. Examples are travelling mercies, pleas for good health etc.

23. Tá ana enzí.

**tá a-na**      **enzí**  
 let 2SG-walk well  
 'Let the journey be good.' (safe journey)

24. Omawu taá óvé awú yó.

**o-Mawu tá-á**      **ó-vé**      **awú yó**  
 CM-God let-PART SM.SG-guard 2PLU skin  
 'Let God guard you.'

### 8.3 Questions

Questions are types of sentences used by a speaker to elicit information from an addressee. Different strategies are used for various types of questions in Logba. These are discussed below:

25.
  - a. Prosodic pitch raising of final syllable (see section 2.4.2).
  - b. The use of a question word eg. **mó**
  - c. The use of special tags

#### 8.3.1 Polar questions

Polar questions are used to seek specific affirmative or negative answers from the addressee. It is possible to have, apart from the yes/no answers, elaborate answers, or a sentence like 'I do not know', 'perhaps' etc. A case that comes to mind is an interaction between a mother and her children: She came back from the farm at around noon and asked the children **Akpe iváá?** 'Did you eat?' A 'yes' or 'no' answer was what she expected. However, one of the children answered **Arúfí moótám idá** 'my father did not give me money'.

To form a polar question a raised pitch is added to the final syllable of what would have otherwise been a simple declarative sentence (see section 2.4.2). With some people the rise is higher than with others. (26), (27) and (28) are examples of polar questions using different verb structures: aorist, negative, and present progressive.

26. Kofi ɔsáá?

**Kofi ɔ-sá-á**

Kofi SM.SG-leave-Q

'Did Kofi leave?'

27. Kofi móósanuú ?

**Kofi mó-ó-sa-nu-ú**

Kofi NEG-SM.SG-leave-NEG-Q

'Did Kofi not leave?'

28. Alózó Haveé ?

**a-ló-zó**

**Have-é**

2SG-PRSPROG-go Have-Q

'Are you going to Have?'

When the questioner wants to make the question emphatic, the particle **anáa** is added to it. This suggests an angry mood of the questioner, most often. **anáa** is said with a rising pitch. Each of the sentences (21-23) can be said with **anáa** sentence

finally. The final vowel of **anáa** may be lengthened. When it is lengthened, it is an indication that the questioner is impatient with the person addressed.

### 8.3.2 Content questions

Content questions are used to seek information about a particular part of the proposition from an addressee. The semantics of a content question is that the constituent that is questioned is what is most important and the answer is the information that the questioner wants. The answer fills the empty slot that is in the question. The addressee has much room to offer an elaborate answer when asked this type of question (Ameka 1986; Sadock & Zwicky 1985).

In Logba, the question word has two forms **mé** ‘what’ and **mó** ‘which’/‘who’. Apart from these, there is another word **bé** ‘how many/how much’. Sentences (29 – 32) illustrate how the question word operates. The pitch level of a content question is not different from that of a declarative statement<sup>38</sup>. The question constituent can remain in situ as in sentences (29) and (30) or can occur in clause initial position. In sentence (30), **udze** ‘woman’ the NP that is questioned is at the initial position followed by the question word **mó**. **ó-mó** is prefixed with **ó-** agreement marker. If the questioned constituent is moved to the initial focal position it is optionally marked with the focus marker (see section 12.2). In sentence (32), **utsa** is questioned. The questioned phrase comes to initial position and is marked for focus.

29. Maɲú udzé ómó ?

**ma-ɲú      u-dzé      ó-mó**  
1SG-see   CM-woman   SM.SG-Q  
‘I see which woman?’

30. Maɲú udzi é utsá ómó nu?

**ma-ɲú      u-dzi = é      u-tsá      ó-mó      nu**  
1SG-see   CM-woman = DET   CM-room   SM.SG-Q containing.region  
‘I see the woman in which room?’

31. Maɲú udzi é utsá á nu.

**ma-ɲú      u-dzi = é      u-tsá = á      nu**  
1SG-see   CM-woman = DET   CM-room = DET containing.region  
‘I saw the woman in the room.’

32. Utsá ómó ká nu aɲú udzi é?

**u-tsá      ó-mó ká      nu      a-ɲú      u-dzi = é**  
CM-room   AM-Q FOC   containing.region   2SG-see   CM-woman = DET  
‘In which room did you see the woman?’

<sup>38</sup> In the orthographic representation, I add a question mark to distinguish the question from the statements.



If a noun from a group is questioned, the collective noun for that may replace the word in the interrogative. To be more specific, the question could be ‘On which Monday did you see the woman as in (35). Sentence (33) is a declarative sentence from which the interrogative sentence (34) is derived. In (34), **adzi** ‘day’ is used instead of **uwlate** ‘Monday’

33. Maŋú udzi é uwlate.

**ma-ŋú**      **u-dzi=é**                      **u-wlate**  
1SG-see   CM-woman=DET   CM-monday  
‘I saw the woman on Monday.’

34. Adzi ómó ká aŋú udzi é?

**a-dzi**      **ó-mó ká**      **a-ŋú**      **u-dzi=é**  
CM-day   AM-Q FOC   2SG-see   CM-woman=DET  
‘On which day did you see the woman?’

35. Uwlate ómó ká aŋú udzi é?

**u-wlate**      **ó-mó ká**      **a-ŋú**      **u-dzi=é**  
CM-monday   AM-Q FOC   2SG-see   CM-woman=DET  
‘On which Monday did you see the woman?’

There are six expressions used to ask content questions in Logba. **mó**, **mé** and **bé** are the underived forms **mé** is derived from **mé**. A noun or pronoun may come before the question word or a particle may be suffixed to the question word. A list of these expressions is in the table 8.1 below:

Table 8.1 Question words

EXPRESSION	STRUCTURE	MEANING	GLOSS
<b>mé</b>	general question word	what, how	what / how
<b>mó</b>	AM-mó	which	Q
<b>mé-nu</b>	Q-in	where	where
<b>m(é) ó-kple</b> [mókple]	what-CM-reason	why	what reason
<b>ibé móa</b>	CM-time-Q-FOC	when	which time
<b>bé</b>	quantity	how many	Q

The following are examples of the use of these expressions (The question expression is in bold face).

### 8.3.2.1 **mé** ‘what’ / ‘how’

**mé** is used in questions which generally probe for information about a constituent that the speaker does not know. It is also used in questions that are asked to find out about the manner in which something is done. **mé** occurs utterance initially followed by the rest of the clause. It is used to ask about a constituent eg. What did

Kofi buy? or What bit Kofi? or It is used to talk about the manner of the entire clause, ‘how’. The following sentences attest to this:

36 **Mé** Kofi óné?

**mé** **Kofi** **ó-ne?**

what Kofi SM.SG-buy

‘What did Kofi buy?’

37 **Mé** ózá imbí?

**mé** **ó-zá** **i-mbí**

what 3SG-cook CM-rice

‘How does one cook rice?’

38 **Mé** ézá idzó?

**mé** **é-zá** **i-dzó**

what 3PLU-cook CM-yam

‘How do they cook yam?’

39 **Mé** udzi ε ózá idzó?

**mé** **u-dzi = ε** **ó-za** **idzó**

what CM-woman = DET SM.SG-cook CM-yam

‘How did the woman cook yam?’

### 8.3.2.2 **ómó** ‘who’/ ‘which’

**ómó** is used in asking questions about animate and inanimate entities. The /ɔ-/ is an agreement marker prefixed to **mó** to function as a question word if the questioner has no referent in mind or the referent is singular. When the head of the NP in such question is generic, it is unexpressed as in (40). (40) can be paraphrased as ‘which people = who’ In (43), the agreement marker changes to **a-** if the referent whose identity the speaker is questioning is plural. This is exemplified in the questions (Q) and answers (A) adjacency pairs below:

40. Q: **ómó** ami é tá?

**ó-mó** **a-mi-é** **tá**

3SG-Q 2SG-take = 3SGOBJ give

‘Who did you give it to?’

41 A: Ivagblawo é.

**i-vagblawo = é.**

CM-teacher = DET

‘The teacher’

42. Q: Ebítsi **ámó** òmié tá?

**e-bítsi**      **ámó**      **ò-mi-é**      **tá**  
 CM-child    AM-Q    SM.SG-take = 3SGOBJ    give  
 ‘Which child did you give it to?’

42a. A: **Selorm.**

‘Selorm’

43. Q: Ebítwò **ámó** ami é tá?

**e-bít-wò**      **a-mó**      **a-mi-é**      **tá**  
 CM-child-PLU    AM-Q    2SG-take = 3SGOBJ    give  
 ‘Which children did you give it to?’

43a. A: **Esinu kpe Gameli**

‘Esinu and Gameli’

44. Q: Andò **ámó** ayáyí?

**a-ndò**      **ámó**      **a-yáyí**  
 CM-cat    AM-Q    2SG-search  
 ‘Which cat did you search for?’

44a. A: Amú andò á

**amú**    **a-ndò = á**  
 1SG    CM-cat = DET  
 ‘My cat’

### 8.3.2.3 **ménu** ‘where’

**ménu** is a question expression which is a compound comprising the question word **mé** and **nu** ‘containing region’ a postposition (see section 5.1.2). This question expression can be either clause initial or in situ. The semantic / pragmatic difference between the use of **ménu** ‘where’ in situ and in sentence initial position is not clear. It is however noted that when **ménu** ‘where’ is used in situ as in (46) it either shows an expression of surprise or the speaker expects a further clarification from the addressee.

45. **Ménu** ólózó?

**ménu**      **ólózó**  
 where      3SG-PRSPROG-go  
 ‘Where is he going?’

46. ólózó **ménu**?

**ólózó**      **ménu?**  
 3SG-PRSPROG-go    where  
 ‘He is going where?’

In conversation, when the interlocutors share some knowledge about the topic that is under discussion **ménu** can be used alone in elliptical questions. (47a) and (47b) illustrate this.

47a. **Ménu Kofi?** ‘Where, Kofi?’

47b. **Kofi ménu?** ‘Kofi where?’

#### 8.3.2.4 **mókple** ‘why’

**mókple** is used to question the reason for the occurrence of something or the attitude of someone. This question expression occurs sentence initially as in (42). **mókple** may be used without any other word. The morpheme **ókple** literally translates as reason. Sometimes a statement may be made and after a pause **mókple** may be added as a tag as in (49) below:

48. **Mókple** Kofi ólóté adzi é egbe?  
**mó-kple** **Kofi** **ó-ló-té** **a-dzi=é** **e-gbe** ?  
 Q\_reason Kofi SM.SG-PRSPROG-throw CM-bird=DET CM-stone  
 ‘Why is Kofi throwing stone at the bird?’
49. Kofi ólóté egbe agbé, **mókple**?  
**Kofi** **ó-ló-té** **a-gbé,** **e-gbe** **mó-kple?**  
 Kofi SM.SG-PRSPROG-throw CM-dog CM-stone which-reason  
 ‘Kofi is throwing stone at the dog, why?’

#### 8.3.2.5 **Ibe imó** ‘when’

This question expression is made up of two words: **i-be** ‘time’ **i-mó** AM-Q usually occurs at sentence initial position. The actual question word follows the head word **ibe**. Because **ibe** belongs to the class of mass nouns, the agreement marker **i-** precedes the question word. This contrasts with questions about [+animate] nouns which have **o-** in singular and **a-** for plural (see section 8.3.2.2). Examples in (50) and (51) illustrate this:

50. **Ibe imó** Kofi ózọ suku?  
**i-be** **i-mó-a** **Kofi** **ó-zọ** **suku**  
 CM-time AM-Q-FOC Kofi SM.SG-go school  
 ‘When did Kofi go to school?’

51. **Ibē imáa** atú vla aboti?

<b>i-bē</b>	<b>i-má-a</b>	<b>atú-vla</b>	<b>a-boti</b>
CM-time	AM-Q-FOC	1PLU-bury	CM-corpse

‘When do we bury the corpse?’

When the question expression is used with **-a** suffixed to it, it has added information about the speaker’s frustrations about the situation he or she is questioning.

8.3.2.6 **bé** ‘how much’/ ‘how many’

**bé** is the question word used to find out the quantity or the amount. For questions like How old are you? How much is X? the question word **bé** is the appropriate choice. This question word has a high tone like other question words. The question word follows the head noun and there is an agreement relation between them. The agreement marker refers to the class of the plural equivalent of singular noun. **mbé** is used when **N-** class nouns are used in the sentence. The **a-** agreement marker is used for all other noun classes. The noun asked about is assumed to be a quantity, that is either plural or mass and hence the question word takes one of the plural agreement markers. This is attested in (52) where **N-** class noun **ɲkpe** ‘years’ is used and (53) where a plural noun **aha** ‘people’ is used. The other examples in (54) and (55) show the **a-** agreement marker.

52. Nkpe **mbé** ané?

<b>ɲ-kpe</b>	<b>m-bé</b>	<b>a-né</b>
CM-year	AM-Q	2SG-get

‘How old are you?’ (Lit: How many years have you got?)

53. Ahá **abé** abo utsá nu?

<b>a-há</b>	<b>a-bé</b>	<b>a-bo</b>	<b>u-tsá</b>	<b>nu</b>
CM-people	AM.-Q	SM.PLU-stay	CM-house	in

‘How many persons stay in the house?’

54. Ovi **ábé**?

<b>o-vi</b>	<b>á-bé</b>
CM-amount	AM-Q

‘How much?’

55. Utsá **ábé**?

<b>u-tsá</b>	<b>á-bé</b>
CM-house	AM-Q

‘How many houses?’

### 8.3.3 Alternative questions

These are questions in which the questioner offers two possibilities as answers to the addressees to choose from. The question has two clauses joined by the alternative conjunction **aló** ‘or’. The high tone that indicates that a polar question is posed occurs at the final position of both clauses. If the two clauses have the same verb, the verb in the first clause is not repeated in the second clause.

In (56) the first clause has different verbs: **zó** ‘go’ and **fó** ‘wash’ so they are repeated in the two clauses.

56. Abózá ubonu aló abófó mengba nu?

**a-bó-zó**      **u-bo-nu**      **aló**      **a-bó-fó**      **mengba**      **nu**  
 2SG-FUT-go CM-farm-in or 2SG-FUT-wash bowl in  
 ‘Will you go to farm or will you wash the bowl?’

In (57), both clauses have the same verb: **kpe** ‘eat’. The verb therefore occurs once only in the first clause.

57. Abókpe idzó á aló imbi é?

**a-bó-kpe**      **i-dzó=á**      **aló**      **i-mpi=é**  
 2SG-FUT-eat CM-yam = DET or CM-rice = DET  
 ‘Will you eat the yam or the rice?’

### 8.3.4 Coordinate questions

Questions can also be coordinate. Coordinate clauses are two clauses each containing a question word and linked by a coordinator **ye** ‘and’. (59) is a coordinate question derived from (58).

58. Kofi ɔzá iku ye Ami oyo iyó.

**Kofi**   **ɔ-zá**      **i-ku**      **ye**      **Ami**   **o-yo**      **i-yó**  
 Kofi SM.SG-sing CM-song CONJ Ami SM.SG-dance CM-dance  
 ‘Kofi sang a song and Ami danced’

59. Iku ímáa Kofi ɔzá ye iyó ɔmáa Ami oyó?

**i-ku**      **í-má-a**      **Kofi**   **ɔ-zá**      **ye**      **i-yo**  
 CM-song SM.SG-Q-FOC Kofi SM.SG-sing CONJ CM-dance  
**ɔ-má-a**      **Ami**   **o-yó**  
 SM.SG-Q-FOC Ami SM.SG-dance  
 ‘Which song did Kofi sing and which dance did Ami dance?’

### 8.3.5 ‘Tag’ questions

These are questions containing the negative tag **miḍu anyé**. The tag is used to seek confirmation about a proposition. This is normally a negative polar question tagged on a positive statement. In (60) below two brothers are going to the farm. They are walking fast because they are carrying planting materials which are heavy. The one ahead asked this question to find out whether the brother who was trailing far behind was coming. In (61), a mother searched the bag of her son and saw balloons and she asked whether the child bought them with the money that was to be used for food in school.

60. Alo ba, miḍu anyé

**a-lo-ba**                      **mi-ḍu anyé**  
 2SG-PRSPROG-come NEG-be so  
 ‘You are coming, is it not so?’

61. A-li é, miḍu anyé

**a-li=é**                      **mi-ḍu anyé**  
 2SG-bought=3SGOBJ NEG-be so  
 ‘You bought it, is it not so?’

## 8.4 Uses of questions

### 8.4.1 Rhetorical questions

These are questions for which no response is anticipated from the addressee by the questioner. Both polar questions and content questions can be used as rhetorical questions. In the adjacency pairs below, the polar rhetorical question in (63) and (65) is a response to the statement in (62) and (64)

62. Ȭkpe idzó ȱ pétée

**ȱ-kpe**      **i-dzȱ=ȱ**                      **pétée**  
 3SG-eat CM-yam=DET all  
 ‘He ate all the yam’

63. Izí?

**i-zí**  
 3SG-good  
 ‘Is it good?’

64. Owusu ȱlé fesre zȱ utsá nu

**Owusu**    **ȱ-lé**                      **fesre**      **zȱ u-tsá**                      **nu**  
 Owusu SM.SG-climb window go CM-room containing.regionin  
 ‘Owusu climbed the window and entered the room’

65. Izí té inadzengo óblo anyé

<b>i-zí</b>	<b>té</b>	<b>i-nadzengo</b>	<b>ó-blo</b>	<b>anyé</b>
3SG-good	COMPL	CM-person	SM.SG –make	so

‘Is it good for a human being to behave this way?’

The content questions in (67) and (69) are rhetorical and a reaction by another person to the statement in (66) and (68) below.

66. Amú mbázó Ugé ozume

<b>amú</b>	<b>m-bá-zó</b>	<b>U-gé</b>	<b>o-zume</b>
1SG:IND	SG-FUT-go	CM-Accra	CM-tomorrow

‘I will go to Accra tomorrow’

67. Ménu ayayi tánya kpane

<b>ménu</b>	<b>a-yayi</b>	<b>té</b>	<b>a-nya</b>	<b>kpane</b>
where	2SG-want	COMPL	2SG-live	now

‘Where do you want to live now?’

68. Amú maánzó suku idze

<b>amú</b>	<b>ma-á-n-zó</b>	<b>suku</b>	<b>i-dze</b>
1SG:IND	1SG-FUT-NEG-go	school	CM-today

‘I will not go to school today’

69. Mé ayayi té mabló tá wú

<b>mé</b>	<b>a-yayi</b>	<b>té</b>	<b>ma-blo</b>	<b>tá</b>	<b>wú</b>
what	2SG-want	COMPL	1SG-make	give	you

‘What do you want me to do for you?’

#### 8.4.2 Questions for confirmation

Closely related to rhetorical questions is a type of indirect question which is normally an affirmative statement with a high pitch question intonation on the final vowel of the last word just like polar questions. This type of question is a suggestion to the hearer to agree with the speaker. Often, this construction is used when the speaker is soliciting the support of the addressee as his witness. In sentence (70) a girl was complaining to a member of the family that her mother had been shouting on her in public. The mother in sentence (71) defended herself using a conducive question by soliciting the support of the addressee who is not the aggrieved person.



70. Amú má ʃtʃfě uzí na amú zugboʃ.

<b>amú</b>	<b>má</b>	<b>ʃ-tʃ-fě</b>	<b>u-zí</b>
1SG:IND	mother	SM.SG-PTPROG-put.in	CM-noise
<b>na</b>	<b>amú</b>	<b>zugbó</b>	
put	1SG:IND	head	

‘My mother was shouting on me.’

71. Mafě uzí na uzugbó?

<b>ma-fě</b>	<b>u-zí</b>	<b>na</b>	<b>u-zugbó</b>
1SG-put.in	CM-noise	give	LOC-head

‘Did I shout on her?’

In sentence (72), a child came home from school and complained that he had not had any meal the whole day. The mother, who had been working all day in the house, directed the question in (73) to him in the presence of his grandmother as follows:

72. Amú man̄kpe ɔkpesiɔkpe.

<b>amú</b>	<b>ma-ŋ-kpe</b>	<b>ɔŋkpesiɔkpe</b>
1SG:IND	1SG-NEG-eat	nothing

‘I did not eat anything.’

73. Amú makpe iva afā nú?

<b>amú</b>	<b>ma-kpe</b>	<b>i-va</b>	<b>a-fā- nú</b>
1SG:IND	1SG-eat	CM-thing	CM-house-in

‘Did I eat something in the house?’

### 8.4.3 Greeting questions

Questions function prominently in greetings. In the exchange of greetings, the interactants ask questions about the health not only of one another but also of the members of each others’ family. Both polar and content questions are used in greetings. The sentences which are used as examples below are taken from greetings recorded in Alakpeti. Each of (74) and (75) is a polar question.

74. Adzí?

**a-dzí**  
2SG-wake  
‘Are you awake?’

75. Afān aha ádzí?

<b>a-fā-n</b>	<b>a-ha</b>	<b>á-dzí</b>
CM-house-in	CM-people	SM.PLU-wake

‘Did the people of the house wake up?’

(76) is a content question used in greetings generally. (77) is also a content question but it is specifically used by well-wishers when they pay a visit to a sick person.

76. Mé afán aha ádzí tá ?

**mé a-fā-n a-ha á-dzí tá**  
 Q CM-house-in CM-people SM.PLU-wake PART  
 'How are the people of the house?'

77. Mé idú awú iyó nu?

**mé i-dú awú i-yó nu**  
 Q 3SG-be 2SG CM-skin containing.region  
 'How do you feel in your body?' ie. How are you?

#### 8.4.4 Question word only questions

Questions which are asked in informal situations are full of elision because the interactants have information that is known to them. Sometimes the whole clause may be left out leaving the question word alone. This type of question is used when one wants to know the actual person being talked about, a place, or the reason for which something is done. Consider the following examples:

78. **Ɔmó** 'Who?'  
**Mókplé** 'What reason (why)?'  
**Ménu** 'Where?'

#### 8.4.5 Questions for more specification

Questions are also asked in conversation for confirmation of an aspect of a statement that a previous speaker has made. In the examples below, the speaker **A**, makes a point and the addressee **B** does not know what or which of the things he is referring to. He therefore asks about it for more specification to facilitate the identification of the entity that is being talked about.

<p>79A uklontsi druyi  <b>u-klontsi druyi</b>          CM-book red          'red book'</p>	<p>79B uklontsi druyi ɔmóa?  <b>u-klontsi druyi ɔ-mó-a</b>          CM-book red AM-Q-FOC          'which red book?'</p>
<p>80A: idzó nango a-mé  <b>i-dzó nango a-mé</b>          CM-yam big AM-Q          'those big yams'</p>	<p>80B idzó nango amóa?  <b>i-dzó nango a-mó-a</b>          CM-yam big AM-Q-FOC          'which big yams?'</p>

81A: ɲgbé n-ta

**ɲ-gbé** **n-ta**

CM-dog AM-three

‘three dogs’

81B: ɲ-gbé n-ta m-máa?

**ɲ-gbé** **n-ta**

CM-dog AM-three

‘which three dogs?’

**m-má-a**

AM-Q-FOC

In these contexts, the modifier that occurs in the NP is presupposed knowledge to the interactants. So speaker **A** has to answer the question using other modifiers to make his point to be understood. For example, **A** can continue the conversation by adding the modifier **kɔŋkɔ** ‘old’ to the NP as in (82A) below

82A: uklontsi kɔŋkɔ druyi

**u-klontsi** **kɔŋkɔ** **druyi**

CM-book old red

‘red old book’

From the discussions so far, it is evident that the question word can occur in situ and also at the initial position of the sentence. Declarative sentences can become questions when the pitch of the final syllable of the sentence is raised. Also, the non singular, that is the **N**-class, **i**-class and **a**-class nouns take plural agreement when quantity is expressed.

## 9 DEPENDENT CLAUSES

In this chapter, I discuss clauses that are embedded in other structures or are adjoined to other clauses in complex sentences. These clauses are peripheral to other structures with which they form higher structures that makes them subordinate to the others which are referred to as main clause in the sentence. Because of the structures of these dependent clauses, they cannot make complete sense without being joined with a semantically related independent clause (Keenan 1985, and Dixon 2006). The first part is centred on relative clauses and it is followed by a section on complement clauses. The final part deals with various types of adverbial clauses.

### 9.1 Relative clauses

In this section, I introduce the structure of the relative clause and illustrate how it interacts with other modifiers of NPs. I then discuss the relativizability of different arguments and show how relative clauses are related to focus and questions.

#### 9.1.1 Structure of the relative clause

A relative clause provides further modification about a nominal within an NP. Generally, a distinction is made between ‘restrictive’ and ‘non-restrictive’<sup>39</sup> relative clauses. However, such a distinction is not universal. Logba for instance, does not make such a distinction. The relative clause is a postnominal clause introduced by a relativizer **xé**. This particle is used in the northern Ewe dialects surrounding Logba as relativizer and also as temporal and conditional introducer.

I refer to it as a relative particle instead of a relative pronoun because it is invariable in form (Keenan 1985, Payne 1997). Furthermore, an anaphoric pronoun, a nominal prefix is attached to the verb in the relative clause in case of subject relative clauses. A determiner occurs between the head noun and the relative particle.

The relative clause occurs after the noun it modifies; the same position in which adjectives and numerals occur in the sentence. In Logba, the head of the relative clause always precedes the relative clause. The relative particle **xé** follows the head noun and precedes the relative clause. In (1) **xé** follows the head noun, **ɔsa’á** ‘the man’, and introduces the relative clause. The same can be said of (2) where the head is **iyóyu é**, a mass noun. However in (3), the head **ebitwo** ‘children’ is followed by the modifier: **ime** ‘this’ (demonstrative) and **pétéé** ‘all’, an intensifier, all these precede the relativizer **xé**.

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<sup>39</sup> Other linguists use the term: defining and non-defining relative clauses Keenan and Comrie (1977).

The position of the head in the subject relative clause is filled by an anaphoric pronoun. In (1) the agreeing pronoun is prefixed to **ne** ‘buy’ in (2) to **nya** ‘stay’ and in (3) **du** ‘be’. However, in (4) the head **ebitwo** ‘children’ is followed by the following modifiers **ame** ‘these’ demonstrative **pétée** ‘all’ intensifier. All these precede the relativizer **xé**.

1. Ɔsa a xé ɔne imbi é ɔgá gú.  
**ɔ-sa=a**                      **xé [ɔ-ne i-mbi=é]**                      **ɔ-gá**                      **gú**  
 CM-man=DET    RP SM.SG-buy    CM-rice=DET    3SG-pay price  
 ‘The man who bought the rice paid.’
2. Iyoyu é xé inya ibisé.  
**i-yoyu=é**                      **xé [i-nya ] i-bi-sé**  
 CM-peace=DET    RP SM-stay    3SG-come-end  
 ‘The peace that prevailed came to an end.’ [15.6.20]
3. iva á xé etemí be uwá idu ifiami  
**iva=á**                      **xé [e-te-mí be u-wá]**                      **i-du**                      **i-fiami**  
 thing=DET    RP 3PLU-HAB-take clear    CM-forest    3SG-be    CM-cutlass  
 ‘the thing they use to clear the forest is cutlass’ [15.15. 04]
4. Ebitwo ame pétée xé malá suku idze edu akpanawo.  
**e-bit-wo**                      **a-me**                      **pétée**                      **xé ma-lá**                      **suku i-dze**  
 CM-child-PLU    AM-this    all    RP 1SG-beat    school CM-today  
**e-du**                      **a-kpana-wo**  
 SM.PLU-be    CM-logba-PLU  
 ‘All these children who I beat today in school are Logba citizens.’

From the illustrative sentences of relative clauses, it can be said that the construction of the relative clause in Logba consists of first the head noun, its modifiers and the relativizer, **xé**. This is then followed by the relative clause. The structure is represented below using the sentence **Asa nango inú amé eba** ‘Those five big men came’ in which the subject (head noun) **asa** ‘men’ is relativized below:

5. Asá nango ata amé xé éfezi ebá.  
**a-sá**                      **nango**                      **ata**                      **a-mé**                      **[ xé e-fezi ]**                      **e-bá**  
 CM-men    big                      five    AM-those    REL    3PLU-cry                      3PLU-com  
 Noun    ADJ                      QNT    DET                      REL    PRO    VERB                      PRO VERB  
 HEAD    ←    MODIFIERS →                      RELATIVE CLAUSE ←  
 ‘Those three big men who cried came’

The head noun is subject and the relativised NP is the subject of the relative clause. A pronoun prefix is marked on the verb in the relative clause. In (6), it is marked on **ba** ‘come’ and in (7) on **bo** ‘stay’

6. Ebiti é xé óbaa odu amu bí  
**[e-biti=é]** **[xé ó-ba-a]** **o-du** **amu** **bí**  
 CM-child=DET RP SM.SG-come-CFM 3SG-be 1SGPOSS child  
 'The child who came was my child.'
7. Ekple ina okpe xe obo idjenu é toto susu té òle kpe iva fie é  
**ekple i-na** **ò-kpe [xe o-bo i-djenu=é]**  
 now CM-person CM-one RP 3SG-stay CM-world=DET  
**to-to susu té ò-kpe iva fie-é**  
 never-never think COMPL 3SG-know thing exceed-3PLU  
 'Now a single person in this world should not think that he is  
 wiser than all.' [15.2.78-79]

### 9.1.2 Object relativisation

If the head is co-referential with the object in the relative clause, it is not expressed in the relative clause. A gap is left in the relative clause. The relative clause in (8) is **xé ma-ne** 'which I buy x'. The item that is bought, the object, is **imbi** 'rice'. It is however not expressed in the relative clause.

8. Imbi é xé mane ikanyi.  
**[i-mbi=é]** **[xé ma-ne Ø]]** **i-kanyi**  
 CM-rice=DET RP 1SG-buy Ø SM-burn  
 'The rice which I bought was burnt.'

### 9.1.3 Distribution of relative clauses

An NP containing a relative clause can function as a topic phrase, **Iva ime petee** with the head as **iva** 'thing' as illustrated in (9)

9. Iva ime pétée xé madzi unyi me epétée inya uwa nango nango okpe nu.  
**[iva ime pétée [xé ma-dzi u-nyi ume]] e-pétée**  
 thing this all RP 1SG-call CM-name here 3PLU-all  
**i-nya u-wa nango nango ò-kpe nu**  
 SM-stay CM-forest big big CM-one in  
 'All the things that I have mentioned here, they all  
 stayed in a big forest.' [15.3.18-19]

The relative clause can modify the post-verbal argument of the clause. The italicized portions of the example sentences (10), (11) and (12) are the relative clauses. The NP modified is boldened in the first line of the examples. In sentence (12) the head of the relative clause is object of the relative clause.

10. Ivagblawo ɔlá ebítsi é xé ɔgbamá.  
 ivagblawo ɔ-lá e-bítsi = é xé ɔ-gbamá.  
 teacher AM-beat CM-child = DET RP SM.SG-be\_late  
 ‘Teacher beat the child who was late.’
11. Akpana eqú aha xé edo gu Egypte kpe Sudan ivanutsienu.  
 Akpana e-ɖú aha xé e-do gu  
 Akpana AM-be people RP SM.SG-come.out from  
 Egypte kpe Sudan ivanutsienu  
 Egypt CONJ Sudan area  
 ‘Akpana’s are people who are from Egypt and Sudan.’ [15.6.01]
12. Malá akló xé amú má ɔlé.  
 ma-lá a-kló xé amú má ɔ-lé  
 1SG-beat CM-goat RP 1SG motherSM.SG-buy  
 ‘I beat the goat which my mother bought.’

#### 9.1.4 Tense and aspect in relative clauses

The same tense aspect distinctions that are found in main clauses are present in relative clauses. The example sentences with relative clauses below are in present progressive, past progressive, future and future progressive.

Present progressive:

13. ɔsa xé ɔlótɔ idu oɖú ovunawo.  
 ɔ-sa xé ɔ-ló-tɔ i-ɖu  
 CM-man RP SM.SG-PRSPROG-carry CM-gunpowder  
 o-ɖú o-vunawo  
 AM-be CM-hunter  
 ‘The man who is carrying the gunpowder is a hunter.’

Past progressive

14. Ubí xé otólé agli é oɖú oyúbitsi  
 u-bí xé o-tó-lé a-gli = é  
 CM-child RP SM.SG-PTPROG-climb CM-wall = DET  
 o-ɖú o-yúbitsi  
 AM-be CM-thief  
 ‘The child who was climbing the wall is a thief.’

Future

15. ɔsa xé ɔbóba oɖú amu ovui.  
 ɔ-sa xé ɔ-bó-ba o-ɖú amu o-vui  
 CM-man RP SM.SG-FUT-come SM.SG-be 1SGPOSS CM-uncle  
 ‘The man who will come is my maternal uncle.’

Future progressive

16. Inashina xé ɔ́bó-lɔ́-zó Agbɔ udantsi mé áńú ogbómiwɔ.

**inashina**      **xé**      **ɔ́bó-lɔ́-zó**      **Agbɔ**

Everyone      RP      SM.SG-FUT-PRSPROG-go      Tafi

**u-dantsi**      **mé**      **á-ńú**      **o-gbómi-wɔ**

CM-morning      this      FUT-see      CM-monkey-PLU

‘Everyone who will be going to Tafi this morning will see monkeys.’

Negative

For negative relative clauses, the negative marker occurs before the verb and the subject marker. The pronoun is fused with the vowel of the pre verb negative marker (See section 7.3.6). Sentences (17) and (18) are examples of negative relative clauses:

17. Ebitwɔ xé maablɔnu utrɔme á asá zó afán

**e-bit-wɔ**      **xé** **ma-a-blɔ-nu**      **u-trɔme = á**

CM-child-PLU      RP NEG-SM.PLU-make-NEG      CM-work = DET

**a-sá**      **zó** **a-fán**

SM.PLU-leave      go      CM-home

‘The child who did not do the work went home.’

18. Ivagblawo ɔ́lá udze xé moófó nú memgba nu.

**i-vagblawo**      **ɔ́-lá**      **u-dze**

CM-teacher      AM-beat      CM-girl

**xé** **mo-ó-fó**      **nú**      **memgba**      **nu**

RP NEG-SM.SG-wash      NEG      plate      containing\_region

‘The teacher beat the girl who did not wash the plate.’

## 9.2 Relativisation hierarchy in Logba

One of the concerns of most linguists working on relative clauses is the positions that can be relativized on the relativisability hierarchy (Keenan and Comrie 1979). This is aimed at making some cross linguistic generalizations about the positions relativised and the strategies that are employed.

Keenan and Comrie proposed the following positions:

**SUBJECT > DIRECT OBJECT > INDIRECT OBJECT > OBLIQUE > POSSESSOR**

Keenan and Comrie (1977) refer to the above as the Accessibility Hierarchy. My investigation is based on the positions that are relevant in the Logba language. These are Subject, Goal object, Theme object, Objects of SVC, Locative objects, Prepositional phrases, and Nominal Possessive. A careful study of the relative



clauses in my data suggests that all the positions can be relativised with either a gap or a marker strategy.

As already demonstrated, the subject and object positions within a relative clause can be relativised (see example 5 for subject and example 8 for object). Subject relativisation involves adding the relativising particle to the subject NP. The subject NP is cross referenced on the verb with an agreeing pronoun like any other clause. The object is relativised with a gap strategy.

In clauses that are three place constructions, for example, in the sentence: **Kofi ɔ́tá Howusu mango** ‘Kofi gave Howusu mango’ both **Howusu**, the Goal and **mango**, the Theme can be relativised. The Goal may be relativised using a gap (19) while the Theme uses a marker strategy ie. A marker fills the position of the Theme argument in the relative clause (20)

### 9.2.1 Goal

19. Howusu xé Kofi ɔ́tá Ø mango

**Howusu xé Kofi ɔ́-tá Ø mango -**  
Howusu REL Kofi 3SG-give GAP mango  
‘Howusu whom Kofi gave the mango’

### 9.2.2 Theme

20. Mango xé Kofi ɔ́tá Howusu é

**mango xé Kofi ɔ́-tá Howusu é**  
Mango REL Kofi SM.SG-give Howusu MARKER  
‘Mango which Kofi gave to Howusu’

### 9.2.3 Objects in a serial verb construction

Arguments in a Serial Verb Construction can also be relativised. The subject is relativised the same way as in a monoverbal construction. In a multiple object SVC such as **Ubonukpiwo omi idzɔ́ tá udze** ‘The farmer gave the yam to the woman’, the NP which is object to the ‘verb of giving’ is relativized with the marker **-a** in the position from which the NP is moved as shown in (22) while the object of the first verb is relativised using gap as in (21)

#### 9.2.3.1 Object of initial verb

21. idzɔ́ á xé omí Ø tá udzi é

**i-dzɔ́=á xé o-mí Ø tá u-dzi=é**  
CM-yam=DET REL SM.SG-take GAP give CM-woman=DET  
‘The yam which he gave the woman’

### 9.2.3.2 Object of second verb in an SVC

22. Udzi é xé ubonukpiwo é omí idzó á táá  
**u-dzi=é**                      **xé**      **u-bonukpiwo=é**      **o-mí**  
 CM-woman = DET   RP      CM-farmer = DET   SM.SG-take  
**i-dzó=á**                      **tá-á**  
 CM-yam = DET   give MARKER  
 ‘The woman who the farmer gave the yam’

Locatives, and instrumental NPs in the sentence can also be relativized.

### 9.2.4 Prepositional phrase with postpositions

A postpositional phrase complement in a locative prepositional phrase can be relativised. A marker is left in its position after the locative preposition. Sentence (24) and (26) are relativised versions of (23) and (25).

23. Kofi omi kɔpu é na ukplɔ á tsú.  
**Kofi**   **o-mi**      **kɔpu=é**      **na**   **u-kplɔ=á**                      **tsú**  
 Kofi   AM-take   cup = DET   on   CM-table = DET   upper.surface  
 ‘Kofi put the cup on the table.’
24. ukplɔ tsú xé Kofi omi kɔpu é naá  
**u-kplɔ**      **tsú**      **xé**   **Kofi**   **o-mi**      **kɔpu=é**      **na-á**  
 CM-table   on      RP Kofi   AM-take   cup = DET   on-MARKER  
 ‘the table on which Kofi put the cup’
25. Abá oyubitsi é fě utsá-á nu.  
**a-bá**                      **o-yubitsi=é**      **fě**   **u-tsá=á**                      **nu**  
 3PLU-kill      CM-thief = DET   at   CM-house = DET   containing.region  
 ‘They killed the thief in the house.’
26. utsá nu xé ábá oyubitsi é fěe  
**u-tsá**                      **nu**   **xé**   **á-bá**                      **o-yubitsi=é**      **fě-e [fě]**  
 CM-house      in   RP 3PLU-kill      CM-thief = DET   at-MARKER  
 ‘the house in which the thief was killed’

Note that the preposition remains in its position and hosts the marker.

### 9.2.5 Prepositional phrases

The complement of the preposition **kpe** ‘with’ can be instrument and can be relativised using a marker strategy; **kpe** stays in its position as shown in (28). This explains why example sentence (29) is ungrammatical.

27. Ama óglé uzugbo kpe afuta.

**Ama ó-glé u-zugbo kpe a-futa**  
 Ama SM.SG-tie CM-head PREP CM-cloth  
 ‘Ama tied the head with cloth.’

28. afúta xé Ama óglé ozugbo kpeé

**a-fúta xé Ama ó-glé o-zugbo kpe-é [kpiɛ]**  
 CM-cloth RP Ama SM.SG-tie CM-head PREP-MARKER  
 ‘the cloth which Ama tied the head with’

29. \* afúta kpe xé Ama óglé ozugbo ofui

**\*a-fúta kpe xé Ama ó-glé o-zugbo o-fui**  
 CM-cloth with RP Ama SM.SG-tie CM-head 3SG-be.lost  
 ‘the cloth which Ama tied the head with is dirty’

### 9.2.6 Possessive

When possessives are relativised the possessor is followed by the possessed noun and the relative particle. The possessed noun can either be a full NP **otu** ‘gun’ as in (30) or a nominal compound **abueklonti** ‘animal-skin’ as in (31). The possessed noun is relativised using a marker strategy as in (30) and (31).

30. Ivanuvo otu é xé ovuvóá obá.

**i-vanuvo o-tu=é xé o-vuvó-á o-bá**  
 CM-hunter CM-gun=DET RP SM.SG-spoil-MARKER 3SG-come  
 ‘The hunter whose gun is spoilt came.’

31. ubonukpiwo abueklonti é xé maṣúé osá.

**u-bonukpiwo a-bueklonti=é xé ma-ṣú-é o-sá**  
 CM-farmer CM-animal.skin=DET RP 1SG-see MARKER 3SG-left  
 ‘The farmer whose animal skin I saw left.’

The marker is an invariant form which takes the position of a constituent that is moved. It displays the same phonological pattern to the definiteness morpheme (see section 2.3.3.1). In section 9.2.2 (in example 20), when the Theme is relativised, the marker in its position is **-é**. When the constituent is plural, the marker does not change in form. It remains an **-é**. This is shown in example (32) below.

32. Mangowó xé Kofi otá Howusu é apró.

**mango-wó xé Kofi o-tá Howusu é a-pró**  
 Mango-PLU REL Kofi SM.SG-give Howusu MARKER 3PLU-rotten  
 ‘Mangoes which Kofi gave to Howusu were rotten.’

In the relativisation of the prepositional complement, **afúta** ‘cloth’ (section 9.2.5 in example 28) the marker **–é** takes the position of **afúta** ‘cloth’. Even when the relativised constituent is plural, the marker does not change in form. It remains an **–é**, as shown in (33) below.

33. Nfúta xé Ama óglé ozugbo kpeé nfui

**N-fúta xé Ama ó-glé o-zugbo kpe-é [kpie] n-fui**  
 CM-cloth RP Ama SM.SG-tie CM-head PREP-MARKER 3PLU-lost  
 ‘The clothes which Ama tied the head with are lost’

The marker does not function as a clause boundary marker because in clauses where other constituents follow the position of the relativised constituent, the marker retains that position. In (34), the NP **Udobe ɔmɔa** ‘that afternoon’ follows the position of the relativised constituent that is taken by the marker **–é**.

34. Nfúta xé Ama óglé ozugbo kpeé udobe ɔmɔa nfui.

**N-fúta xé Ama ó-glé o-zugbo**  
 CM-cloth RP Ama SM.SG-tie CM-head  
**kpe-é [kpie] u-dobe ɔ-mɔa n-fui**  
 PREP-MARKER CM-afternoon AM-that 3PLU-lost  
 ‘The clothes which Ama tied the head with that afternoon are lost.’

The determiner and the invariant marker has allomorphs and are phonologically conditioned (see section 2.3.3).

Positions relativised are summarised in the table below. The **M** refers to marker and - indicates a gap.

Table 9.1: Summary of relativisation hierarchy in Logba

POSITION	SUBJ	OBJ	GOAL	THEME	OBJ V <sub>1</sub>	OBJ V <sub>2</sub>	LOC	PREP	POSS
STRATEGY	-	-	-	M	-	M	M	M	M

From the discussion of topic and focus in chapter twelve it will be evident that the strategies used for relativisation is similar to the strategies used for focusing and content questions.

### 9.3 Complement clauses

A complement clause is a dependent clause which is an argument of a predicate. According to Noonan (1985:42) ‘it is a syntactic situation that arises when a notional sentence or predication is an argument of a predicate.’ Dixon (2006) argues

that for all languages there is a restricted set of verbs, (R)<sup>40</sup> which occupies the main clause and another verb from an unrestricted set (U) which is the predicate of a matrix clause verb (R). He however adds that a semantic compatibility must exist between (R) and (U).

In Logba, a complement clause is introduced by an obligatory particle **té**. This particle occurs after a set of verbs (R). These verbs are restricted in number and occur in a complex sentence. Some of the verbs in the restricted set (R) are in (35)

- |     |              |           |            |        |
|-----|--------------|-----------|------------|--------|
| 35. | <b>wa</b>    | ‘tell’    | <b>ɲú</b>  | ‘see’  |
|     | <b>ta</b>    | ‘say’     | <b>dzi</b> | ‘call’ |
|     | <b>gbla</b>  | ‘show’    | <b>dze</b> | ‘look’ |
|     | <b>kpe</b>   | ‘know’    | <b>vó</b>  | ‘fear’ |
|     | <b>kanyí</b> | ‘realise’ |            |        |

The complement clause contains one of the unrestricted set of verbs (U) and it is an argument of the matrix sentence. In (36), **té ɖbɔ́bá** ‘that he/she will come’ and in (37) **té nǚ́é ndzí bá agu** ‘that the oil will come to the top’ are complement clauses and are objects of the verb **wa** ‘tell’ and **ɲú** ‘see’ respectively.

36. Kofi ɔwá **té ɖbɔ́bá**  
**Kofi** ɔ-wá                      **té**                      ɖ-bɔ́-bá  
 Kofi SM.SG-tell    COMPL    SM.SG-FUT-come  
 ‘Kofi said that he will come’

37. abɔ́ɲú **té nǚ́é ndzí bá agu**.  
**á-bɔ́-ɲú**                      **té**                      **n-fú=é**                      **n-dzí**                      **bá**                      **agu**  
 2SG-FUT-see COMPL    CM-oil=DET    AM-stand                      come    top  
 ‘you will see that the oil comes up’

Complement clauses can also occur as the second object to the verb. In these examples the first object is the addressee and the second object, the complement clause represents the context of what is said. When this happens the first object precedes the complementizer **té**. This object may be a noun phrase or a pronoun. In sentence (38), the first object is a full noun phrase, **agbé** ‘dog’ followed by the second object, which is the complement clause. In sentence (39), the 1SG object pronoun, **-m** is the first object. This is followed by the complement clause which is the second object.

38. ɔlɔwá agbɛ **té ɔgakrana**.  
**ɔ-lɔ-wá**                      **a-gbɛ**                      **té**                      ɔ-gakrana  
 3SG-PRSPROG tell    CM-dog    COMPL    SM.SG-keep.quiet  
 ‘He is telling the dog that it should keep quiet.’

---

<sup>40</sup> These are also known as Complement taking predicates.

39. ɔwám té xé mabá suku me...

<b>ɔ-wá-m</b>	<b>té</b>	<b>xé</b>	<b>ma-bá</b>	<b>suku</b>	<b>me</b>
3SG-tell-1SGOBJ	COMPL	COND	1SG-come	school	this

‘he told me that if I come to this school...’

One of the verbs from the set R, **tá** which translates as ‘say’ and the complementizer are used in giving reports of what has been said by a third person. This strategy is used in relating not only indirect speech but it is also found in gnomic expressions which are attributed to personified animals in folk stories in Logba. The complementizer can be the only predicating element in a quote frame. The complement taking verb, **tá** is sometimes omitted in connected discourse. What is omitted will not affect the information the speaker wants to bring to the notice of the addressee. The complement taking verb **ta** must however be present when the speaker wants to be emphatic.

In (40) and (41), the complement taking verb **tá** can be omitted.

40. Antenyi (tá) té mkponyi moma olé fě otokpe afágbá.

<b>a-ntenyi</b>	<b>(tá)</b>	<b>té</b>	<b>m-kponyi</b>	<b>mo-ma</b>	<b>olé</b>	<b>fě</b>
CM-earthworm	say	COMPL	CM-eye	NEG-stay	3SGOBJ	also

**o-to-kpe**      **a-fá-gbá**  
 3SG-HAB-know CM-house-road  
 ‘Earthworm says even though it is without eyes it knows the way home. [15.4. 24]

41. Ankɔ (tá) té ɔlɔkpɔ atsa nu fě ale vie ɔkpɔ nyui

<b>ankɔ</b>	<b>(tá)</b>	<b>té</b>	<b>ɔ-lɔ-kpɔ</b>	<b>a-tsa</b>	<b>nu fě</b>
hen	say	COMPL	SM.SG-PRSPROG-lie	CM-coop	in also

**ale**    **vie**    **ɔ-kpɔ**      **nyui**  
 3SG    tail    SM.SG-lie    outside  
 ‘Hen says that it is lying in the coop but its tail lies outside’ [15.4.28]

The complementizer can be used to introduce a complement clause which is a polar question. The question in (42) is in every respect like an independent polar question.

42. Agbé ɔnú nwó utsá ye odze té ɔnú akpakpla á anáa?

<b>a-gbé</b>	<b>ɔ-nú</b>	<b>n-wó</b>	<b>u-tsá</b>	<b>ye</b>	<b>o-dze</b>
CM-dog	SM.SG-see	CM-bee	CM-house	CONJ	3SG-look

**té**      **ɔ-nú**      **a-kpakpla = á**      **anáa?**  
 COMPL    3SG-see    CM-frog = DET    QP  
 ‘Dog sees the bee hive and look whether it sees the frog?’

The complement taking verb can be modified with an adverbial. In (43) **inta** ‘very’ shows the intensity of fear using **vó** ‘fear’. In (44) **kanyi** ‘realise’ is used as a complement taking verb but in (45) it is used to modify **ɲú** ‘see’ and is an expression of a stronger form of realisation and holding on to a belief.

43. ɔvó inta tɛ olenta.

**ɔ-vó**      **inta**    **tɛ**            **o-lenta.**  
3SG-fear very COMPL 3SG-fall  
‘It was so afraid that it fell.’

44. Kwesi okanyi té Hesse obo Klikpo.

**Kwesi**    **ɔ-kanyi**            **té**            **Hesse o-bo**            **Klikpo**  
Kwesi    SM.SG-realise    COMPL    Hesse SM.SG-stay    Klikpo  
‘Kwesi realised that Hesse lives in Klikpo.’

45. aɲú kanyi té abe miɖu iva vuvogo kuraa

**a-ɲú**      **kanyi**      **té**            **a-be**            **mi-ɖu**  
2SG-see realise    COMPL    CM-palm.oil NEG-be  
**iva**    **vuvogo**    **kuraa**  
thing waste at.all  
‘you realise that palm has no waste at all’ [15.11.66-67]

A complement clause can be followed by another complement clause in a discourse. In (46) The complement clause **té mbu** ‘that I ask’ is followed immediately by another complement clause. The second complement clause contains an embedded conditional clause **xé unansanango afiɖa okunkpe** ‘if paramount chief (you) meet somewhere’ and a main clause which is a content question **ɔgbota ɔmɔ́á ɔble utrɔ́me ábló?** ‘which town’s (own) will you use?’ If a complement clause contains a complement taking predicate it can itself be followed by another complement clause satisfying the argument requirements of the verb.

46. mayayi té mbu té xé unansanango afiɖa okunkpe ɔgbota ɔmɔ́á ɔble utrɔ́me ábló?

**ma-yayi**      **té**            **m-bu**      **té**            **xé**            **unansa-nango**  
1SG-want    COMPL    1SG-ask COMPL    COND    chief.big  
**a-fiɖa**      **o-kunkpe**            **ɔ-gbota**      **ɔ-mɔ́á**      **ɔ-ble**  
2SG-meet    CM-somewhere    CM-town    AM-Q    3SG-own  
**u-trɔ́me**      **a-bló**  
CM-work    2SG-make

‘I want to ask that if the Paramount Chiefs meet somewhere which town’s own will you use?’

A complement clause can also contain an embedded relative clause as shown in (47). The first one is **xé Hesse obue** ‘which Hesse asked’ and the second one is **xé unansanango ɔtsɔ naa** ‘which the paramount chief uses’ The second relative clause has a main clause which is a polar question. This is exemplified below:

47. Unansa, manenu té ilo á xé Hesse obúé obúé na dzangbe yo. Dzue mayayi té mbú katawœ xé unansanango ɔtsɔ naa ɔnango gu anukpa ɔgagoe ible yo?

**u-nansa ma-nenu té i-lo=á xé Hesse**

CM-chief 1SG-believe COMPL CM-word=DET RP Hesse

**ó-bú-ε o-bú-ε na dzangbe yó**

SM.SG-ask-CFM SM.SG-ask=3SGOBJ for linguist.staff skin

**dzue ma-yayi té m-bú katawœ xé**

but 1SG-search COMPL 1SG-ask parasol RP

**unansanango ɔ-tɔ-na-a ó-nango gu**

paramount.chief SM.SG-HAB-take-CFM 3SG-differ from

**a-nukpa ɔgagoe ible yó**

PLU-chief other own skin

‘Chief, I believe that what Hesse asked he asked about the linguist staff. But I want to find out about the parasol which the Paramount chief uses; is it different from that of the other chiefs?’ [15.7.15]

## 9.4 Adverbial clauses

An adverbial clause is a subordinate clause which modifies the verb phrase or the entire clause. In reality, an adverbial clause is not a core argument of the main clause but it is in an adjunctive relation with the main clause. Because of this, an adverbial clause can be ‘plucked’ from the rest of the construction without necessarily affecting the core semantic import of the sentence. Adverbial clauses, however, contribute to the information that the main clause gives by providing answers to questions relating to the time, place, reason, and the manner that the event(s) described in the main clause occur(s).

### 9.4.1 Conditional clauses

A conditional clause is a subordinate clause which expresses the condition for the situation expressed in the main clause to be realised. In Logba, this clause can either precede the main clause or come after it. When it precedes the main clause, it ends with a clause final marker which is a mid vowel –*ε/-ε*, *o/-ɔ* suffixed to the final word. This vowel agrees in [ $\pm$ ATR] value with the final vowel of the clause. The conditional clause is introduced by the particle **xé**. This particle and the relative particle, **xé<sub>rel</sub>** are similar in form. There is a difference in the syntactic position that each of them occurs. **xé<sub>rel</sub>** occurs postnominally. Since **xé<sub>cond</sub>** does not modify a noun, it occurs at clause initial position.

In sentences (48), (49), (50) and (51) **xé** introduces the conditional clause.



48. Xé ina inyó ékéé, ina inyó édzeé.

**xé**        **i-na**        **i-nyó**        **é-ke-é**  
 COND    CM-person   AM-two   SM.PLU-set.trap-CFM  
**i-na**        **i-nyó**        **é-dze=é**  
 CM-person   AM-two   SM.PLU-see = 3SGOBJ  
 'If two people set trap, two people watch it.' [15.4.44]

49. Xé mazóó, maágué.

**xé**        **ma-zó-ó,**        **má-á-gu-é**  
 COND    1SG-go-CFM    1SG-FUT-see = 3SGOBJ  
 'If I go, I will see him/her.'

50. Xé aṇú awú ɖankame zugbó odzɔgbee tá dzú awoble fě uwa.

**xé**        **a-ṇú**        **awú**        **ɖankame**        **zugbo**        **o-dzɔgbe-e**  
 COND    2SG-see    2SG    friend        head    CM-grassland-CFM  
**tá**        **dzú**        **awoble**        **fě**        **u-wa**  
 give    return    your.own    put       CM-forest  
 'If you see your friend's skull in the grassland, take yours into the forest.' [15.4.23]

51. Xé até aḍu ina kpewòe metedzi iva.

**xé**        **a-té**        **á-ḍu**        **i-na-kpe-wo-e**  
 COND    3PLU-COMPL    2SG-be    CM-person-eat-owner-CFM  
**me-te-dzi**        **i-va**  
 NEG-HAB-call    CM-thing  
 'If they say you are person eater, you don't swear.' [15.4.72]

In sentences (52) and (53) the conditional clause follows the main clause because of that there is no clause final marker.

52. Esi otedze iva xé ifedzolego ifó iyé tsú.

**Esi**        **o-tedze**        **i-va**        **xé**        **i-fedzolego**  
 Esi    SM.SG-learn   CM-thing   COND    CM-examination  
**i-fó**        **iyé tsú**  
 SM-reach    3SG on  
 'Esi learns when examination is close.'

53. Kofi óbózó avablóme xé odze oḍu.

**Kofi**        **ó-bó-zó**        **a-vablóme**        **xé**        **o-dze**        **o-ḍu**  
 Kofi    SM.SG-FUT-go   CM-hospital   COND    SM.SG-see    CM-sickness  
 'Kofi will go to hospital if he falls sick.'

Most aphorisms and proverbs are said in complex sentences which have the subordinate clause as a conditional clause. Sentences (46) and (47) are examples of these proverbs. Another feature of some of these proverbs is that they have conditional

clause in the negative. The negative marker occurs before the agreement marker which comes after the verb. Below are examples:

54. Xé ámo kpe tenyie ta kpe kla.

**xé á-m-o-kpe tenyi-e ta kpe kla**  
 COND 2SG-NEG-AM-know escape-CFM let know hide  
 ‘If you don’t know how to escape, you must know hiding.’

55. Xé idi mi mu nue idi miíwa.

**xé i-di m-i-mu-nu-e**  
 COND CM-atmosphere NEG-SM-dark-NEG-CFM  
**i-di mi-í-wa**  
 CM-atmosphere NEG-SM-open  
 ‘If the atmosphere is not dark, it will not be bright.’

#### 9.4.2 Time clauses

Adverbial clauses of time provide information on how the information about the temporal order in which the actions described in a sentence occur. The actions can occur at the same time or follow the one described in the main clause. The time expression, **ibenu** ‘in the time’ is used to describe a general time relation. The time expression occurs on the initial subordinate clauses as in (56) and (57). It is a topic scene setting or background information marking particle. Sentence (58) is a complex structure involving not only the time clause, **ibenu xé oṅu té idzọ́ ọ́ izue** ‘when he sees that the yam is matured’ but also there is another embedded subordinate clause which is a complement clause: **té idzọ́ ọ́ izue** ‘that the yam is mature’

56. ibenu mazọ́ malé uklontsi inyọ́

**ibe-nu ma-zọ́-o ma-lé u-klontsi myọ́**  
 time-in 1SG-go-CFM 1SG-buy CM-book two  
 ‘When I went, I bought two books’

57. Malé uklontsi inyọ́ ibenu mazọ́.

**ma-lé u-klontsi inyọ́ ibe-nu ma-zọ́**  
 1SG-buy CM-book two time-in 1SG-go  
 ‘I bought two books when I went.’

58. ibenu xé oṅú té idzọ́ ọ́ izue, oglui é.

**ibe-nu xé o-ṅú té i-dzọ́=ọ́**  
 time-in RP 3SG-see COMPL CM-yam=DET  
**i-zu-e, o-glui=é**  
 3SG-mature-CFM 3SG-uproot=3SGOBJ  
 ‘When he sees that the yam is matured, he uproots it.’

However, when time relation is to be expressed to show that the event in the time clause occurs prior in time to the main clause **xexé** ‘before’ is used. This is illustrated in (59). The time expression, **ɖu ité tá** ‘be in front of’ takes a nominalised complement and is also used in some constructions to express a similar meaning. (60) is an example. Each of these can occur either initially or after the main clause.

59. Xexé ófó afánue, utsi é okú xóxó.

<b>xexé</b>	<b>ó-fó</b>	<b>a-fá-nu-e</b>	<b>u-tsi = é</b>
Before	3SG-reach	CM-house-in-CFM	CM-father = DET
<b>o-kú</b>	<b>xóxó</b>		
SM.SG-die	already		

‘Before he reached the house the father had died already.’

60. Ɖu ité tá afánu fogoe, utsi é okú xoxo.

<b>ɖu ité</b>	<b>tá</b>	<b>a-fá-nu</b>	<b>fo-go-e</b>
Be front	give	CM-house-in	reach-NOM-CFM
<b>u-tsi = é</b>	<b>ó-kú</b>	<b>xoxo</b>	
CM-father = DET	SM.SG-die	already	

‘Before his reaching the house, the father had died already.’

For time relations that involve a terminal point for an event that is durative, the expression **bisú ibi-e-nu** ‘till the time’ is used. This expression occurs in between the main clause and the subordinate clause. The agentive noun phrase position is filled for both the main clause and the subordinate clause. (61) illustrates this:

61. Abló utrɔme bisú ibi é nu xé áfiali.

<b>a-blo</b>	<b>u-trɔme</b>	<b>bisú</b>	<b>ibi = é</b>	<b>nu xé</b>	<b>á-fiali</b>
3PLU-make	CM-work till	time = DET	in	RP	3PLU-sweat

‘They worked till the time that they sweated.’

### 9.4.3 Reason clauses

Adverbial clauses of reason offer explanation for the event that is expressed in the main clause. They are connected to the main clause using one of these expressions, **iboté** ‘because’ **ɔkple** ‘for that reason.’ When each of these phrases is used, the clause it introduces cannot be preposed because the discourse anaphoric element has been said already. It is for this reason that the example sentence (63) and (65) are considered ungrammatical.

62. ebítsi é molónú akpakpla á ɔkple ókebu etsi

<b>ebítsi = é</b>	<b>mo-ló-nú</b>	<b>akpakpla = á</b>
child = DET	NEG-PRSPROG-see	frog = DET

**okple ó-kebu etsi**  
 REAS 3SG-jump down  
 ‘the child is not seeing the frog for that reason he jumped down’ [15.1.11]

- 63.\* **okple okebu etsi ebísi é molónú akpakpla á**  
**\*okple o-kebu etsi ebísi = é mo-ló-ńú**  
 REAS3SG-jump down child=DET NEG-PRSPROG-see  
**a-kpakpla = á**  
 CM-frog = DET  
 \*‘Because he jumped down the child is not seeing the frog’ [15.1.11]

64. **safi ɔ-me o-le ɔ-yó ɔ-me yó iboté Akpana tsiami ɔ-yó ógugo**  
 Key AM-this AM-be CM-stick AM-this skin because Akpana  
**tsiami ɔ-yó o-gugo**  
 linguist CM-stick SM.SG-different  
 ‘this key is on this stick because the linguist of Logba is different’ [15.7.07]

65. \***Iboté Akpana tsiami ɔ-yó ogugo safi ɔ-me ole ɔ-yó ɔ-me yó**  
**iboté Akpana tsiami ɔ-yó o-gugo Safi ɔ-me**  
 because Akpana linguist CM-stick AM-different Key AM-this  
**o-le ɔ-yó ɔ-me yó**  
 AM-be CM-stick AM-this skin  
 \*‘Because the linguist staff of Logba is different this key is on this stick’ [15.7.07]

One point which is worth commenting on is the function of these clauses in the sentences as cohesive devices. Structurally, most of them can be pre-posed and post-posed, except **iboté** ‘because’ **okple** ‘for that reason’ which has a restricted occurrence; they can only come after the main clause. It is also noted that a careful use of these clauses enhances the overall organisation of the texts providing links and boundaries of the events described in the texts. The way these clauses pattern in the sentences in one way or the other contributes largely to the understanding of the texts.



## 10 SERIAL VERB CONSTRUCTIONS

This chapter discusses Serial Verb Constructions (SVCs) in Logba. It is organised as follows: After the introduction on the main features of Serial Verb Constructions (hereafter SVCs), the discussion moves on to show the different types and the syntactic and semantic properties that make SVCs stand out from other constructions.

### 10.1 Serial verb constructions

SVCs are one of the linguistic structures that have been described and analysed in most West African languages. Despite the fact that there is similarity in SVCs, there appears to be some differences. In one of the first works on the subject, Westermann (1930:126) points out the main linguistic features of SVCs in an Ewe SVC which is apparently representative of what happens in many other languages:

...all the verbs stand next to each other without being connected, ... all have the same tense or mood, and ... in the event of their having a common subject and object, these stand with the first, the others remaining bare:...

The main difference between SVCs in Logba and Ewe is that in Logba the subject is cross referenced on  $V_1$  as a prefix. I will at this stage offer a definition of SVC in Logba. SVC is a construction in which two or more verbs which are without an overt conjunction share subject, object, aspect and tense markers.

Many scholars have expressed their views on SVCs pointing out the different types and the cross linguistic variation that they exhibit. Notable among them are Lord (1993) for West African Languages, Agbedor (1994) for Ewe, Carlson (1994) for Supyire, Bodomo (2002) for Dagaare, Lefebvre and Brousseau (2002) for Fongbe, Osam (2005) for Akan and Ameka (2006) for Ewe.

### 10.2 General characteristics of SVCs

The following are the general characteristics of SVCs in Logba:

- a. The verbs are not linked overtly by coordination or subordination.
- b. The subject is expressed once on  $V_1$ .
- c. Where the object is shared, it is expressed once with  $V_1$ .
- d. The VP's share the same TAM expressed with  $V_1$ .
- e. Negation is expressed with  $V_1$ , using a bipartite morpheme.
- f. Any term constituent in an SVC can be focused.

- g. The bare form of  $V_1$  is placed before the initial VP when the predicate is focused.

Logba is an active noun class language and the nouns are prefixed with class markers. If the subject of an SVC is realised as NP, it is cross referenced on  $V_1$  as a pronominal affix. Subsequent verbs are not marked with any pronominal prefix. The examples below are taken from two popular **Ananse** stories<sup>41</sup>. In (1), the verbs, **mi** ‘take’ **ka** ‘put.down’ are used in an SVC to express the idea in the clause. The subject NP **adzi é** ‘the bird’ is cross referenced with a vowel prefix on  $V_1$  **mi** ‘take’. In (2), three verbs **dze** ‘need’ **da** ‘tell’ **wa** ‘say’ are used. There is only one subject pronoun [ɔ] and it is realised on  $V_1$ . In (3), three verbs: **ba** ‘come’ **mi** ‘take’ **ko** ‘hang’ are used and the subject pronoun [o] is prefixed on  $V_1$  as well.

1. adzi é ómi ka,  
**a-dzi=é**            **ó-mi**            **ka**,  
 CM-bird=DET 3SG-take put.down  
 ‘the bird puts it down,’ [15.3.42]
2. me ólódze dá wá adzi é ...  
**me**    **ó-ló-dze**            **dá**    **wá**    **a-dzi=é**  
 Q      3SG-PSPROG-need tell    say    CM-bird=DET  
 ‘why does he need to tell bird...?’ [15.3.36]
3. ibote to óbo (ba) mi (l)é kɔ agu ɔyó nu  
**ibote**    **to**            **ó-ba**            **mi=é**            **kɔ**  
 because    should    3SG-come    take=3SGOBJ    hang  
**a-gu**    **ɔ-yó**    **nu**  
 CM-top    CM-tree    in  
 ‘... because he has to take it and hang it in a tree at the top’ [15.2.36]

I will now have a closer look at the characteristics of SVCs in Logba in the order in which it is presented in 10.2.

### 10.2.1 No overt connectors

SVCs are not linked overtly by any conjunction. If a conjunction is placed in between the verbs, the constructions will cease to be SVCs. The non-initial verb would then have the subject pronoun cross referenced on it as shown in (4).

<sup>41</sup> **Ananse** stories are popular stories in Logba and the surrounding Ewe and Akan speaking communities. In these stories, **Ananse** ‘spider’ is the hero. The name, **Ananse** is based on the name for spider in the Akan language.

4. adzi é ómi ye oka,  
**adzi=é**      **ó-mi**      **ye**      **o-ka,**  
 bird=DET    SM.SG-take    CONJ 3SG-put.down  
 'The bird puts it down.'

In an SVC, the states of affairs of the VPs are perceived as occurring in the same temporal frame. Sentence (5) below is an SVC with V<sub>1</sub> as **huite** 'run' and V<sub>2</sub> as **bá** 'come'; the two verbs denote one action.

5. Selorm óhuite bá afán.  
**Selormó-huite**      **bá**      **a-fán**  
 Selorm    SM.SG-run    come    CM-house  
 'Selorm run home.'

In the sentence (6) below, a conjunction is used to join V<sub>1</sub> **huite** 'run' and V<sub>2</sub> **ba** 'come'. The verbs in the sentence are considered as actions performed separately. Indeed, it gives the impression that the man engaged in a race and after that he came home.

6. Selorm ohuite ye obá afán  
**Selormo-huite**      **ye**      **o-bá**      **a-fán**  
 Selorm    SM.SG-run    CONJ 3SG-come    CM-house  
 'Selorm run and came home'

In one of the SVCs recorded four verbs are used; the sentence describes a single event with actions expressed by the verbs internal to it.

7. Ebisi é ohu bi vé lé utu nango okpié tsú.  
**e-bisi=é**      **o-hu**      **bi**      **vé**      **lé**      **u-tu**  
 CM-Child=DET SM.SG-run    come    pass    climb    CM-anthill  
**nango o-kpié**      **tsú**  
 big    AM-INDEF    on  
 'The child run climb onto a big anthill.'

The actions **hu** 'run' shows movement, **bi** 'come' indicates the direction **ve** 'pass' refers to the direction of movement to the landmark. This is followed by **lé** 'climb'. It is noted that **vé** 'pass' complements the action expressed when verbs denoting movement are used in an SVC. For example, sentence (6) below was an answer given on one occasion when I was looking for one of my consultants who works in the local primary school. It contains an SVC using the following verbs **bí** 'come' **vé** 'pass' **zó** 'go'. The speaker implies the man has gone to the master's house.



8. Antɔ́ ɔ́bi vé zó master afán.

**Antɔ́ ɔ́-bi vé zó master a-fá-n**  
 Antɔ́ SM.SG-come pass go master CM-house-in  
 ‘Antɔ́ has passed to master’s house.’

### 10.2.2 Subject marking

SVC is a simple clause. The subject NP is cross referenced on  $V_1$ . If the subject is a pronoun, then it is expressed on  $V_1$ . Subsequent verbs are not marked with any pronominal prefix. If the full NPs in (9 – 11) above are deleted the anaphoric pronoun will be on **kpo** ‘hide’ in (9) and **teni** ‘escape’ in (10). (12) is ungrammatical because the anaphoric pronoun is marked on both  $V_1$  and  $V_2$ . In (13) the anaphoric pronoun is marked on only  $V_2$  which is also unacceptable.

9. Ebítsi é ɔ́kpɔ́ kla fɛ ɔ́yó nango ɔ́kpié etsi.

**e-bítsi = é ɔ́-kpɔ́ kla fɛ ɔ́-yó**  
 CM-Child = DET SM.SG-move hide into CM-tree  
**nango ɔ́-kpié etsi**  
 big AM-INDEF under  
 ‘The child went and hid under the one big tree.’ [15.1.22]

10. Kofi ɔ́teni zó ɔ́gbá yó.

**Kofi ɔ́-teni zó ɔ́-gbá yó**  
 Kofi SM.SG-escape go CM-road skin  
 ‘Kofi run to the road side.’

11. Ogridi ɔ́bo dze asangbla tsú.

**o-gridi ɔ́-bo dze a-sangbla tsú**  
 CM-story SM.SG-come land CM-tortoise on  
 ‘The story falls on tortoise.’ [15.3.09]

12. \*Ebítsi é ɔ́kpɔ́ (ɔ́)kla fɛ ɔ́yó nango ɔ́kpié etsi.

**\*Ebítsi = é ɔ́-kpɔ́ ɔ́-kla fɛ ɔ́-yó**  
 Child = DET SM.SG-move SM.SG-hide into CM-tree  
**nango ɔ́-kpi-é etsi**  
 big AM-DEF under  
 ‘The child went and hid under a big tree.’ [15.1.22]

13. \*Ogridi bo odze asangbla tsú

**\*o-gridi bo o-dze a-sangbla tsú**  
 CM-story come SM.SG-land CM-tortoise on  
 \*‘The story takes off and falls on tortoise’

It is interesting to note that there are other languages which have the non initial verbs marked with a subject pronominal vowel prefix. One language which is reported to have this feature is Likpe, one of the GTM languages in the NA group.

14 .Ufi ofiamó oklé lísi

<b>u-fi</b>	<b>o-fiamó</b>	<b>o-klé</b>	<b>lí-si</b>
3SG-take	CM-handkerchief	3SG-tie	CM-head

‘She has used a handkerchief to wrap around her head’ Ameka (2005:8)

### 10.2.3 Object realisation

Another important feature of SVCs is that the direct object of the initial verb may be an Instrument of the second verb in the series. In sentence (15), the object of  $V_1$  **kampe** ‘scissors’ is an instrument for carrying out the action expressed in  $V_2$  **tso** ‘cut’. In (16), the object of the initial verb **uhe** ‘knife’ is used to perform the action of cutting the paper.

15. Omi kampe tso kodjatsya nu

<b>ó-mi</b>	<b>kampe</b>	<b>tso</b>	<b>kodjatsya</b>	<b>nu</b>
3SG-take	scissors	cut	banana	in

‘He took scissors and cut banana’ [CBP]

16. Osá á ómi uhe ri pepa...

<b>o-sá=á</b>	<b>ó-mi</b>	<b>u-he</b>	<b>ri</b>	<b>pepa</b>
CM-man=DET	SM.SG-take	CM-knife	hold	paper

‘The man holds a paper with a knife’ [CBP]

Where the verbs share the object, it (the object) is expressed only once with the initial verb. In sentence (17), **iva** ‘thing’ is the object of both the initial verb **zá** ‘cook’ and the second verb in the series **kpe** ‘eat’. In (18), **kop** ‘cup’ is the object of **mi** ‘take’ and **ri** ‘hold’. In (19), the two verbs in the series have the same object **iva** ‘thing’. **nta** ‘hand’ which occurs immediately after the second verb.

17. Afadze ózá iva kpe

<b>a-fadze</b>	<b>o-zá</b>	<b>iva</b>	<b>kpe</b>
CM-woman	SM.SG-cook	thing	eat

‘The woman cooked food and ate.’

18. Osá á ómi kop ri yé óló nò ndú

<b>o-sá=á</b>	<b>ó-mi</b>	<b>kop</b>	<b>ri</b>	<b>ye</b>
CM-man=DET	SM.SG-take	cup	hold	CONJ
<b>ó-ló-nò</b>	<b>n-dú</b>			
SM.SG-PRSPROG-drink	CM-water			

‘The man holds a cup and is drinking water’ CBP

19. Ómi iva ri ntá ( Omi iva ri iva ntá ).

**ó-mi iva ri n-tá**  
 3SG-take thing hold CM-hand  
 'He holds thing in hand.'

It is also possible to have an SVC in which each verb has its own object. In the sentence (20) below **mi** 'take' has **ukplotsuziva** 'table cloth' as its object and **ukplo-á** 'the table' is the object of **zi** 'cover'. In sentence (21), **oyóti** 'stick' and **awo** 'snake' are objects of the initial verb, **mi** 'take', and the second verb **ba** 'kill' respectively.

20. Ami ukplotsuziva zi ukplo á tsú.

**a-mi u-kplotsuziva zi u-kplo=á tsú**  
 3PLU-take CM-table cloth cover CM-table=DET on  
 They cover the table with table cloth. TRPS.29

21. Kwaku ómi oyóti ba awo.

**Kwaku ó-mi oyóti ba a-wo**  
 Kwaku SM.SG-take CM-stick kill CM-snake  
 'Kwaku killed the snake with a stick.'

#### 10.2.4 TAM marking

In SVCs in Logba, tense-aspect markers occur only once on the initial verb. In (22) **to** 'HAB' precedes **klé**, in (23) **bó** 'FUT' comes before **mí** 'take' and in (24) **ló** 'PRSPROG' precedes **né** 'buy'.

22. Abobi é otoklé fie atáwalibi.

**a-bobi=é ó-to-klé fie a-táwalibi-wo**  
 CM-moon=DET SM.SG-HAB-shine exceed CM-star-PLU  
 'The moon shines brighter than stars.'

23. abómí ya idzó ó pétée

**a-bó-mí ya i-dzó=ó pétée**  
 2SG-FUT-take stake CM-yam=DET all  
 'you will stake all the yams' [15.9.25]

24. Owusu ólóné afúta tá oga.

**Owusu ó-ló-né a-fúta tá o-ga**  
 Owusu 3SG-PRSPROG-buy CM-cloth give CM-wife  
 'Owusu is buying cloth for his wife.'

### 10.2.5 Polarity marking

Logba has a bipartite negative marker **mV...nu**. The first part occurs before  $V_1$  and the second after it. Where a lexical noun is used, the subject marker comes in between the verb and the first negative morpheme as in (25). In (26) the constituent which is negated occurs between the two elements (see section 7.3.6 for a discussion on negation).

25. Odzu moókpali nu lé ukpo.

**o-dzu mo-ó-kpali nu lé u-kpo**  
 CM-river NEG-SM.SG-flow NEG climb CM-mountain  
 ‘A river does not flow up a hill.’ [15.4.33]

26. Mòótanyi nu fufu é me.

**Mò-ó-tanyi nu fufu=é me**  
 NEG-3SG-can NEG fufu=DET swallow  
 ‘He could not swallow the fufu.’

The difference between Logba and Ewe is that Ewe marks the first part of the NEG **me** before  $V_1$  and the second part, **o** at the end of the whole SVC. Logba is similar to Ewe in marking Tense Aspect and Negation once on  $V_1$ . In Akan, however, each verb is morphologically marked for the negative if the SVC is negative (see Osam 2004, Dolphyne 1987). Sentences (27) and (28) are Ewe and Akan examples respectively.

#### EWE

27. Esi metsɔ gafloa ná fofo o

**Esi me-tso gáflo-a ná fofo-a o**  
 Esi NEG take fork-DEF give father-DEF NEG  
 ‘Esi did not give the fork to the father’

#### AKAN

28. Araba àntɔ̀ mpètsea àmmá àbòfrá nó

**Araba à-ń-tɔ̀ mpètsea à-m-má àbòfrá nó**  
 Araba COMPL-NEG-buy ring COMPL-NEG-give child DEF  
 ‘Araba did not buy a ring for the child’ (Osam 2004:40)

### 10.2.6 Term focus

It is possible to focus each of the arguments in a simple SVC by fronting the constituent and marking it with the appropriate focus marker. (29) is the basic sentence from which the subject is extracted in (30), the object in (31), and the locative in (33) for focus.

29. Asafo ómí kòdjàtsya zó ovu é nu

**Asafo ó-mí kòdjàtsya zó o-vu=e nu**  
 Asafo SM.SG-take banana go CM-market=DET in  
 'Asafo took banana to the market'

30. Asafo ká ómí kòdjàtsya zó ovu é nu

**Asafo ká ó-mí kòdjàtsya zó o-vu=é nu**  
 Asafo FOC SM.SG-take banana go CM-market=DET in  
 'ASAFO took banana to the market'

31. Kòdjàtsya ká ómí zó ovu é nu

**kòdjàtsya ká ó-mí zó o-vu=é nu**  
 Banana FOC SM.SG-take go CM-market=DET in  
 'BANANA he took to the market'

32. Ovu é nu ká ómí kòdjàtsya zó

**ovu=e nu ká ó-mí kòdjàtsya zó**  
 market=DET in FOC SM.SG-take banana go  
 'MARKET he took banana to'

### 10.2.7 Predicate focus

In an SVC, only the first verb can be focused. To focus the predicate of the sentence, the bare form of the initial verb is placed before the VP then the initial verb occurs with the pronoun prefixed to it followed by the second verb. The initial verb of sentence (33) is focused in sentence (34). Sentence (35) is ungrammatical because it is the bare form of  $V_2$  that is placed before VP position. Equally, both  $V_1$  and  $V_2$  cannot be fronted as in (36)

33. Ama óteni zó ɔgbá yó.

**Ama ó-teni zó ɔ-gbá yó**  
 Ama SM.SG-escape go CM-road skin  
 'Ama rushed to the road side.'

34. Ama teni óteni zó ɔgbá yó.

**Ama teni ó-teni zó ɔ-gbá yó**  
 Ama escape SM.SG-escape go CM-road skin  
 'It is rushing to the road side that Ama did.'

35. \*Ama zó óteni zó ɔgba yó.

**\*Ama zó ó-teni zó ɔ-gba yó**  
 Ama go SM.SG-escape go CM-road skin  
 'It is rushing to the road side that Ama did.'

36. \*Ama teni zó óteni zó ɔgba yó.

\*Ama    teni        zó ó-teni            zó ɔ-gba        yó  
 Ama    escape    go SM.SG-escape    go CM-road    skin  
 'It is rushing to the road side that Ama did.'

A similar process is reported in Fon in Lefebvre and Brousseau (2002:407). A copy of the initial verb is fronted and occurs in the same position as a fronted argument NP/AP and followed by *wɛ*, a focus marker. (37) is focused in (38).

#### FON

37. Kòkú sɔ àsón ɔ̀ yì àxì mè.

Kòkú sɔ    àsón ɔ̀        yì àxì        mè  
 Kòkú take    crab    DEF    go market    in  
 'Koku brought the crab to the market.'

38. Sɔ̀ wɛ̀ Kòkú sɔ̀ àsón ɔ̀ yì àxì mè.

sɔ̀    wɛ̀ Kòkú sɔ̀    àsón ɔ̀        yì àxì        mè  
 take    it.s Koku take    crab    DEF    go market    in  
 'It is bringing the crab to the market that Koku did.' (as opposed to selling it)

Apart from the general characteristics, SVCs can be placed into functional groups. I will describe the functional types in the next section.

### 10.3 Functional types

The greater number of SVCs has one verb in addition to the initial verb. However, there are other SVCs which make use of three or four verbs which express related actions. This relationship becomes evident when the semantics of the verbs are examined. Out of these, the SVCs which have the initial verb as *mí* 'take' are very common. Sebba (1987:162) notes that cross-linguistically the most common SVCs are those constructions involving a verb which translates as 'take'. Following Durie (1997), I describe the functional types of SVC.

#### 10.3.1 Manipulative SVCs

A manipulative verb *mí* 'take' occurs in initial position expressing a manipulation of the object of  $V_1$  with different verbs in  $V_2$  position. In such constructions  $V_2$  can be placement verb such as *na* 'put' as in (39) positional verb *ko* 'hang' in (40) and benefactive *ta* 'give' in (41).

39. Omí afuta na ukplo á tsú

ó-mí        a-futa        na        u-kplo=á        tsú  
 3SG-take    CM-cloth    put    CM-table=DET    on  
 'He put the cloth on the table.'

40. Omí awú kɔ agli é yó.

**o-mí      a-wú      kɔ      a-gli=é      yó**  
 3SG-take CM-dress hang CM-wall=DET skin  
 'He hangs the dress on the wall.'

41. Omí fufu tá ebiti.

**ó-mí      fufu      tá      e-bití**  
 3SG-take fufu give CM-child  
 'He gives the child fufu.'

### 10.3.2 Directional SVCs

The initial verb in directional SVCs shows movement while  $V_2$  are verbs of direction indicating where the object is going. In (42), as a result of the action of  $V_1$  the NP object **umá** 'mother' is carried to the hospital. In (43), **udze** 'woman' moves to the house.

42. Ozí umá zó avablome.

**ó-zí      u-má      zó a-vablome**  
 3SG-carry CM-mother go CM-hospital  
 'He carried the mother to hospital.'

43. Ohe udzé bá afánu.

**ó-he      u-dzé      bá      a-fánu**  
 3SG-pull CM-woman come CM-house  
 'He pulls the woman to the house.'

### 10.3.3 Completive SVCs

**sé** 'end' is used as a second verb in a completive SVC. The initial verb expresses the action in the SVC while the completion of the action is indicated by **sé**, 'end' the second verb in the series. In (44) **blo** 'make' is the initial verb followed by the object **utrɔme** 'work' and in (45) **kpe** 'eat' is the initial verb and the object **idzɔ** 'yam' follows.  $V_2$  **sé** 'end' shows that the event has been completed. Since **sé** occupies the sentence final position, it can be argued that its position is iconic with its semantics.

44. Oblɔ utrɔme sé.

**ó-blo      u-trɔme      sé**  
 3SG-make CM-work end  
 'He finished the work.'

45. Ȯkpe idzȳ sé.

**ȳ-kpe i-dzȳ sé**  
 3SG-eat CM-yam end  
 ‘He finished eating the yam.’

### 10.3.4 Comparative SVCs

A two-verb SVC is used to express comparatives in Logba. The initial verb expresses the quality that is being compared. The NP object to which the subject NP is compared follows the second verb, **fié** ‘exceed’, the index. In (46) and (47)  $V_2$  is **fié** ‘exceed’. The objects are **ȳmȳá** ‘that’ in both examples.

46. Amú uklontsi ȳzi fié amȳá.

**amú u-klontsi ȳ-zi fié a-mȳá**  
 1SG CM-book SM.SG-be.good exceed AM-that  
 ‘My book is better than that.’

47. Abia ame akpiagu fié amȳá.

**a-bia a-me a-kpiagu fié a-mȳá**  
 CM-chair AM-this SM-high exceed AM-that  
 ‘This chair is higher than that.’

### 10.3.5 Resultative SVCs

The action expressed in  $V_1$  leads to the situation expressed in  $V_2$ .  $V_1$  in both (48) and (49) is **lá** ‘beat’. In (48) the action of beating results in the breaking of the object **ukú** ‘drum’. However, in (49), the beating results in the death of **agbé** ‘dog’.

48. Ȯlá ukú bli.

**ȳ-lá u-kú bli**  
 3SG-beat CM-drum break  
 ‘He beats the drum and it breaks.’

49. Ȯlá agbé bá.

**ȳ-lá a-gbé bá**  
 3SG-beat CM-dog kill  
 ‘He beat the dog to death.’

### 10.3.6 Benefactive SVCs

Benefactive SVC expresses a notion of something being done ‘for the benefit of’ someone. The verb, **tá** ‘give’ is used as the second verb in a benefactive SVC. The NP that occurs after **tá** ‘give’ is the recipient of the NP or the situation characterised in  $VP_1$  that is the object of  $V_1$ . In (50), the singing is done for the benefit of



the child; the benefactive is **ebítsi é** ‘the child’ and in (51), it is **-m** 1SGOBJ, indicating that the speaker is the intended recipient.

50. Udze ózuiku tá ebítsi é.

<b>u-dze</b>	<b>ó-zu.iku</b>	<b>tá</b>	<b>e-bítsi = é</b>
CM-woman	3SG-sing.song	give	CM-child = DET

‘The woman sang for the child.’

51. Yayra óne uklontsi tá m.

<b>Yayra ó-ne</b>	<b>u-klontsi</b>	<b>tá = m</b>
Yayra 3SG-buy	CM-book	give = 1SGOBJ

‘Yayra bought a book for me.’

In the next section, I will describe the order in which the verbs occur in SVC and how it influences the overall meaning of the sentence

#### 10.4 Verb sequence in SVCs

The sequence in which verbs occur in SVC is a reflection of what the speakers of the language consider as an inseparable coherent unit. (Durie 1997, Essegbey 2004). In instrumental SVCs, the instrument is the first object that follows  $V_1$  immediately. Sentence (52) is a grammatical SVC. When yam is to be peeled, the sub-event, **mi uhé** ‘take knife’ normally precedes the second sub-event, **kpe idzó ó** ‘peel the yam’ (53) is not grammatical; the peeling of the yam comes before taking the knife which is not a natural order of events. The sub-events in (54) are unnaturally ordered so they are considered as separate events. However, the two actions can be placed in a clause and linked by use of the conjunction when the order is reversed. That is, he peels the yams and after that takes a knife. In this situation, the knife may not necessarily be the one used in peeling the yam.

52. Ómi uhé kpe idzó ó.

<b>ó-mi</b>	<b>u-hé</b>	<b>kpe</b>	<b>i-dzó = ó</b>
3SG-take	CM-knife	peel	CM-yam = DET

‘He takes knife peel the yam.’

53. \*Ókpe idzó ó mi uhé.

<b>*ó-kpe</b>	<b>i-dzó = ó</b>	<b>mi</b>	<b>u-hé</b>
3SG-peel	CM-yam = DET	take	CM-knife

‘He peels the yam takes knife.’

54. Okpe idzó ó yé ómi uhé.

<b>o-kpe</b>	<b>i-dzó = ó</b>	<b>yé</b>	<b>ó-mi</b>	<b>u-hé</b>
3SG-peel	CM-yam = DET	CONJ	3SG-take	CM-knife

‘He peels yam and takes knife.’

The sentences in (55), (56) and (57) are illustrations taken from a description of agronomic practices in yam cultivation. The farmer needs to take special care for the yam tendrils that will produce the big tubers of yam for him after some months. He holds them and gently ties them together. This is the natural order of events as in (55). It is for this reason that (56) is considered unacceptable. (57) may be appropriate if only it is taken to mean tying the yam tendrils and after that holding the tendrils together. In which case, they are events which occur as separate temporal entities.

55. Ori idzɔ mba á glé fě anda nu.

<b>ó-ri</b>	<b>i-dzɔ</b>	<b>m-ba=á</b>	<b>glé fě</b>	<b>a-nda</b>	<b>nu</b>
3SG-hold	CM-yam	CM-tendrils = DET	tie into	CM-friend	in

‘He holds the yam tendrils into one another.’

56\*Óglé idzɔ mba á ri fě anda nu.

<b>*ó-glé</b>	<b>i-dzɔ</b>	<b>m-ba=á</b>	<b>ri</b>	<b>fě</b>	<b>a-nda</b>	<b>nu</b>
3SG-tie	CM-yam	CM-tendrils = DET	hold	into	CM-friend	in

‘He ties the yam tendrils hold into one another.’

57. Óglé idzɔ mba á yé óri fě anda nu.

<b>ó-glé</b>	<b>i-dzɔ</b>	<b>m-ba-á</b>	<b>yé</b>	<b>ó-ri</b>
3SG-tie	CM-yam	CM-tendrils = DET	CONJ	3SG-hold
<b>fě</b>	<b>a-nda</b>	<b>nu</b>		
into	CM-friend	in		

‘He ties the yam tendrils and holds them into one another.’

In completive SVCs the  $V_2$  which indicates completion of an action cannot come to the position of  $V_1$  even if a conjunction were used because one can not complete something before one starts to do it. In sentence (58), the sequence of the verbs cannot be changed to (59). This also applies to resultative SVC’s. The sequence of the verbs in (60) cannot be changed to (61). This is because the action of  $V_1$  results in  $V_2$ . One thing that comes up clearly is that if the order of events seems unnatural then a conjunction is used to bind the verbs together and a pronominal vowel prefix is marked on the subsequent verb. However, if  $V_2$  denotes a natural endpoint of the larger event or a result, then the  $V_2$  cannot be brought to  $V_1$  position.

58. ɔblo utrɔmɛ sé.

<b>ó-blo</b>	<b>utrɔmɛ</b>	<b>sé</b>
3SG-make	work	finish

‘He finished the work.’

59\*ɔsé utrɔmɛ (yɛ) (ɔ)blo.

<b>ó-sé</b>	<b>utrɔmɛ</b>	<b>(yɛ)</b>	<b>(ɔ)blo.</b>
3SG-finish	work	(CONJ)	make

‘He finished the work.’

60 Olá agbé bá.

**ó-lá**      **agbé**   **bá**  
 3SG-beat dog kill  
 'He beat the dog to death.'

61. \*Obá agbé (yε) (ɔ)lá.

**\*ó-bá**      **agbé**   **(yε)**      **(ɔ)lá**  
 3SG-kill dog (CONJ) beat  
 'He beat the dog to death.'

### 10.5 Lexicalised verb sequences

The order in which the verbs occur also affects the semantics of the sentence (see Dorvlo 2007). This comes to light when the verbs **mi** 'take' **ri** 'hold' are used in an SVC. (62) translates as 'the man takes the cup.' When **mi** 'take' is  $V_1$  and **ri** 'hold' is  $V_2$  as in (63) the sentence is understood by the native speaker as the man holds the cup firmly. When the position is changed and **ri** 'hold' is  $V_1$  and **mi** 'take' is  $V_2$  as in (64) the meaning shifts to the man takes the cup as his possession. This points to the fact that all the verbs in the SVC complement each other in the determination of the overall meaning of the sentence.

62. Osá á ómi kɔp.

**osá=á**      **ó-mi**      **kɔp**  
 CM-man = DET SM.SG-take cup  
 'The man takes the cup.'

63 Osáá ómi kɔp ri.

**osá-á**      **ó-mi**      **kɔp**      **ri**  
 CM-man = DET SM.SG-take cup hold  
 'The man holds the cup firmly.'

64. Osá á óri kɔp mi.

**osá=á**      **ó-ri**      **kɔp**      **mi**  
 CM-man = DET SM.SG-hold cup take  
 'The man takes the cup as his possession.'

### 10.6 Conclusion

In this chapter, I describe SVCs in Logba looking closely at the general characteristics and the functional types. From the discussion so far, it can be said that SVC in Logba is a clause which contains two or more verbs. Each verb in the SVC shares the same subject. Negation tense and aspect are marked only once with  $V_1$ . If the verbs share an object, it is expressed only once with  $V_1$ . Only one verb, the

initial verb can be focused. The focusing follows the pattern of verb or predicate focusing in monoclausal clauses. The bare verb is placed before the first VP in the SVC. All these features indicate that an SVC is a monoclausal structure.



## 11 REPORTED SPEECH, REFLEXIVE AND RECIPROCAL CONSTRUCTIONS

Communication basically involves sending and receiving information. It includes reporting statements which are made by another person at a different time and place or re-asking a question that was asked by another person or reporting a command that someone else had issued to another person at another time. This aspect of communication is discussed in the first part of this chapter. The second part deals with reflexive construction and the final part dwells on reciprocal constructions.

### 11.1 Reported speech

A reported speech is an utterance of another person that is quoted or recast in the reporter's own words. I will discuss the features of reported direct speech and reported indirect speech in Logba.

#### 11.1.1 Reported direct speech

In reported direct speech, the actual words of the original speaker are exactly the same as what he had said. The intonation break is after **té**. Sentence (1a) below is what the headteacher, Mr. Howusu is quoted to have said when a concerned mother brought a delinquent child to school and (1b) the quotes indicate what is said to have been directly uttered by Jesus and is a translated biblical verse by one of the elders of the local church to Sunday school children :

1a. Masta ówá té 'Maṇu ubi (u)m̩ suku idze.'

**masta      ó-wá              té              'Ma-ṇu    u-bi              (u)m̩**  
master    SM.SG-say    COMPL    1SG-see    CM-child this  
**suku    i-dze**  
school CM-today

"Master said 'I saw this child in school today.'"

1b. Yesu ówá té 'tá ebitwɔ te ba amú wá.'

**Yesu      ó-wá              té              'tá      e-bit-wɔ              te ba**  
Jesus    SM.SG-say    COMPL    give    CM-child-PLU    let come  
**amú      wá**  
1SGIND    side

"Jesus said 'Let the children come to me.'"<sup>42</sup>

---

<sup>42</sup> This verse is from Matthew 19 verse 14; Luke 18 verse 16.

This is reported direct speech. Quotation marks are used to show that these are the direct words that Mr. Howusu and the church elder uttered respectively.

### 11.1.2 Reported indirect speech

A reported indirect speech is an utterance of another person that is recast in the reporter's own words with a speech report frame. In Logba, the reporting frame precedes what is being reported. There are two report introducers: **té** and **xé**. **té** introduces statements and **xé**, the relative particle, is used in reported questions. The report frame is a simple clause made up of NP and verb. The verb in the reporting frame is a verb of saying, hearing or any other verb expressing cognitive activity. e.g. thinking, knowing. In addition, there is a 'shift' in the use of the following deictic elements: person, time, place, and demonstratives.

In a reported indirect speech construction, Howusu's speech and that of another teacher are recast in the reporter's own words. The reported speech in (2a) was made the following day when the child was not at the spot. The following shifts have therefore occurred in example sentences (2a) **ma** '1SG' becomes **ɔ** '3SG', **(u)me** 'this' becomes **ɔmé** 'that', and **i-dze** 'today' becomes **uname** 'yesterday'. These shifts are however, peculiar to this example. In (2b) Esi, the aunt of the said child is reported to have said that she will advise the child and this is reported by another teacher on the same day. Because of this, **idze** 'today' has not changed to **uname** 'yesterday' as in sentence (2a).

2a. Howusu ówá té óhú ubí ɔmé suku uname.

<b>Howusu</b>	<b>ó-wá</b>	<b>té</b>	<b>ó-hú</b>	<b>u-bí</b>	<b>ɔ-mé</b>
Howusu	SM.SG-say	COMPL	3SG-see	CM-child	AM-that
<b>suku</b>	<b>u-name</b>				
school	yesterday				

'Howusu said that he saw that child in school yesterday.'

2b. Esi ówá té óbólá alaga wa é idze.

<b>Esi</b>	<b>ó-wá</b>	<b>té</b>	<b>ó-bó-lá</b>	<b>a-laga</b>	<b>wa = é</b>
Esi	SM.SG-say	COMPL	3SG-FUT-beat	CM-speech	say = 3SGOBJ
<b>i-dze</b>					
CM-today					

'Esi said that she will talk to him today.'

In example sentence (3a) **ume** 'here' undergoes a deictic shift to become **umó** 'there' in (3b) when it has been reported.

3a. 'Kofi óba ume.'

**Kofi ó-ba u-me**  
 Kofi SM.SG-come AM-here  
 'Kofi came here.'

3b. Enyo ówá té Kofi óba umó.

**Enyo ó-wá té Kofi ó-ba u-mó**  
 Enyo SM.SG-say COMPL Kofi 3SG-come CM-there  
 'Enyo said that Kofi came there.'

This is an indication that in reported speech there is rephrasing of pronouns, place adverbs and demonstratives that are found in what is to be reported in line with the deictic centre of the reporter.

### 11.1.3 Reported imperative

Imperatives are formed by using the imperative form which is the bare form of the verb with the complements if any without expressing the subject (see 8.2.1). In reported imperative, the imperative form is the constituent that follows the reporting frame. The NP, the person making the order, is only used in the reporting frame. In example (4) only the 3SG pronoun **ɔ-** is used but in (5), the NP, **umá** 'mother' is used. This is illustrated below:

4. Ówá té tsi etsi.

**ó-wá té tsi e-tsi**  
 3SG-say COMPL stand CM-ground  
 'He said you should stand up.'

5. Umá ówá té dú ɔdzá.

**u-má ó-wá té dú ɔ-dzá**  
 CM-Mother SM.SG-say COMPL extinguish CM-fire  
 'Mother said you should extinguish the fire.'

### 11.1.4 Reported statement

To construct a reported statement, one needs to have a speech report frame which precedes the statement that is to be reported. The report frame clause ends with the complementizer **té** which is probably grammaticalized from the verb **ta** 'say, tell'. This is a common grammaticalization pattern in African languages (see Heine et al 1991). Examples showing reported statement are shown in (6), (7), (8) and (9) below:



6. Ɔwá té atsiba suku ayadzi  
**ó-wá té atsi-ba suku a-yadzi**  
 3SG-say COMPL 1PLU-come school CM-saturday  
 'He said that we should come to school on Saturday'
7. Egbla té ŋka koko é evi unyi tamble adzi.  
**é-gbla té ŋ-ka koko=é e-vi**  
 3PLU-teach COMPL 1SG-put cocoa=DET CM-sun  
**unyi tamble adzi**  
 day third day  
 'They taught that I should dry the cocoa on the third day.'
8. Awáé té ómi idzó á fě texo á nu.  
**a-wá-é té ó-mi i-dzó=á**  
 2SG-say-3OBJ COMPL 3SG-take CM-yam=DET  
**fě texo=á nu**  
 PREP barn=DET in  
 'You told him that he should put the yam in the barn.'
9. Ɔnú té óbóba.  
**ó-nú té ó-bó-ba**  
 3SG-hear COMPL 3SG-FUT-come  
 'He heard that he would come.'

### 11.1.5 Reported thought

Verbalization of one's mental disposition to another person is also considered as another form of reported speech. This usually involves either a person reporting his own thoughts or another person's. Mental process verbs like **nenu** 'believe' **susu** 'think' are in the reporting frame. (10), (11) and (12) are the examples.

10. Onenu té Yesu ódu onukpa ikpá.  
**ó-nenu té Yesu ó-du o-nukpa i-kpá**  
 3SG-believe COMPL Jesus SM.SG-be CM-king CM-truth  
 'He believes that Jesus is truly a king.'
11. Masusu té mikisa kuraa atsibíblo iyé utrôme.  
**ma-susu té mi-i-kisa kuraa**  
 1SG-think COMPL NEG-3SG-be.long at.all  
**atsi-bí-blo iyé u-trôme**  
 1PLU-FUT-make3SG CM-work  
 'I think that it will not be long we will work on it.'

12. Unansa, manenu té anitirí tsiami oyó okpe xé safi óle oyo.

**u-nansa**      **ma-nenu**      **té**      **ani-ti-rí**      **tsiami**      **o-yó**  
 CM-chief    1SG-believe COMPL 2PLU-HAB-hold linguist CM-stick  
**o-kpe**    **xé**    **safi**    **ó-le**    **o-yó**  
 AM-one RP    key    AM-be 3SG-skin  
 ‘Chief, I believe that you usually hold a linguist staff on which  
 there is a key.’ [15.7.01]

## 11.2 Reported questions

### 11.2.1 Reported polar questions

A reported polar question is introduced with **té** ‘say’. Very often, the impersonal pronoun **á-** is prefixed to **té**. In my discussion on propositional questions, I stated that the pitch is modified to high or a vowel may be added or lengthened. In indirect propositional questions, the rise is lost. The sentences below, (13) and (14), are examples of reported polar questions.

13. Áté afánu awá?

**á-té**      **a-fǎ-nu**      **a-wá?**  
 3PLU-say    CM-house-in    SM.SG-break.open  
 ‘They asked how your home is?’

14. Áté Kofi obófó?

**á-té**      **Kofi**    **o-bó-fó?**  
 3PLU-say    Kofi    SM.SG-come-reach  
 ‘They said that Kofi arrived home?’

With questions involving location **ménu** ‘where’ and animacy **(o)mó** ‘who’/‘which’ the question that is to be reported is complement of the reporting frame **até**. This is a contracted form of **abú té** ‘they asked that’ in which the verb **bú** ‘ask’ is omitted. This is illustrated below:

15. Áté ménu ólózó?

**á-té**      **ménu**    **ó-ló-zó**  
 3PLU-COMPL    where 3SG-PRSPROG-go  
 ‘They asked where were you going?’

16. Áté omó ólá ebisi é?

**á-té**      **o-mó**      **ó-lá**      **e-bitsi = é**  
 3PLU-COMPL    3SG-who 3SG-bea    CM-child = DET  
 ‘They asked who beat the child?’

## 11.2.2 Reported content questions

In reported content question the content question function as an argument of **bú** ‘ask’ and it is introduced by **té** ‘that’. The question word is prefixed with an agreement marker and occurs after the NP that is being questioned. The following sentences illustrate this:

17. Ubonukpiwo óbú té iva ɔkplɛ koko é matsoe nú?

**u-bonukpiwo**    **ó-bú**        **té**        **iva**    **ɔ-kplɛ**  
 CM-farmer        SM.SG-ask    COMPL    thing    reason  
**koko=é**        **ma-tsoe**    **nú**  
 cocoa=DET    NEG-dry    NEG  
 ‘The farmer asked the reason the cocoa is not dry?’

18. Ebú té iva ɔkplɛ ɔsatsibié ɔgbamá?

**é-bú**        **té**        **i-va**        **ɔ-kplɛ**        **ɔ-satsibi=é**  
 3PLU-ask    COMPL    CM-thing    CM-reason    CM-boy=DET  
**ɔ-gba-má**  
 SM.SG-be.road-back  
 ‘They asked the reason the boy was late?’

19. Óbú té ebitwɔ abé akpi okutexoe?

**ó-bú**        **té**        **e-bit-wɔ**        **abé**        **a-kpi**  
 3SG-ask    COMPL    CM-child-PLU    AM-Q        AM-go  
**o-kutexoe?**  
 CM-funeral  
 ‘He asked how many children went to the funeral?’

**té** can be the only predicating element in the quoting frame. It is possible for the complement taking verb **tá** to be omitted without changing the meaning. Though it is omitted in (21), and (23), it can be determined from the context. Also the pronoun reference on the verb after the NP is elided. In both (20) and (22) there is no pronoun reference on **tá** since the subject NP **ankó** ‘hen’ and **abudze** ‘nanny goat’ precede the verb (see section 3.1.4).

20. Ankó tá té ɔlɔkpɔ atsa nu fɛ ale vie ɔkpɔ nyui.

**a-nkó**    **tá**        **té**        **ɔ-lɔ-kpɔ**        **a-tsa**        **nu fɛ**  
 CM-hen    say        COMPL    3SG-PRSPROG-lie    CM-coop    in    also  
**ɔlɛ**    **vie**    **ɔ-kpɔ**        **nyui**  
 3SG    tail    SMSG-lie        outside  
 ‘The hen says it lies in its coop but its tail is outside.’[15.4.28]

21. Ankó té ɔlɔkpɔ atsa nu fɛ ale vie ɔkpɔ nyui.

**a-nkó**    **té**        **ɔ-lɔ-kpɔ**        **a-tsa**        **nu fɛ**  
 CM-hen    COMPL    3SG-PRSPROG-lie    CM-coop    in    also

**ale vie á-kpɔ nyui**  
 3SG tail SMSG-lie outside  
 ‘The hen says it lies in its coop but its tail is outside.’ [15.4.28]

22. Abudze tá té okunye ízitawoé ómi ifli é na.

**a-budze tá té o-kunye í-zitawo-e**  
 CM-nanny.goat say COMPL CM-place SM-be.suitable-CFM  
**ó-mi i-fli=é na**  
 3SG-take CM-white=DET put  
 ‘The nanny-goat says the place that suits her she puts the  
 white mark.’ [15.4.35]

23. Abudze té okunye ízitawoé ómi ifli é na.

**a-budze té o-kunye í-zitawo-e**  
 CM-nanny.goat COMPL CM-place SM-be.suitable-CFM  
**ó-mi i-fli=é na**  
 3SG-take CM-white=DET put  
 ‘The nanny-goat says the place that suits her she puts the  
 white mark.’ [15.4.35]

It has been observed that some speakers suffix **dé** to **té** in their speech. Some native speakers claim it is common with speakers of the Alakpeti variety but I find that it cuts across speakers of both the Tota and Alakpeti varieties. I think it is the **dé** in the reporting frame of some Ewe dialects surrounding Logba that is creeping into the Logba language. In Ewe, **dé** is added to the complementizer to emphasize what is reported.

### 11.3 Logophoric pronoun in reported speech

Every language has a means of indicating reference to show special pronouns that are used in indirect speech complement clause to show that a noun in the clause is co-referential with the subject in the main clause. Logba is no exception. In sentence (24), the regular third person subject prefix, **ɔ-** that is prefixed to **ká** is the 3SG pronoun that refers to another person who is not the speaker. In (25) (26), and (27) **ɔlo** refers to the subject NP, the speaker who is being quoted.

24. Guadi ówá té ɔká koko eví ubonu.

**Guadi ó-wá té ɔ-ká koko e-ví u-bo-nu**  
 Guadi SM.SG-say COMPL 3SG-put cocoa CM-sun CM-farm-in  
 ‘Guadi said he (not the speaker) dried cocoa in the farm.’

25. Guadi ówá té ɔlóká koko evi ubonu.

**Guadi ó-wá té ɔlo-ká koko e-vi u-bo-nu**  
 Guadi SM.SG-say COMPL LOG-put cocoa CM-sun CM-farm-in  
 ‘Guadi said he (the speaker) dried cocoa in the farm.’

26. Ɔwá té ɔlɔlɔzɔ ubonu.

**ɔ-wá      té      ɔlɔ-lɔ-zɔ      u-bo-nu**  
 3SG-say COMPL LOG-PRSPROG-go CM-farm-in  
 'He says he (the speaker) is going to farm.'

27. Ako té evianngba ye ɔlɔtɔkpe abe.

**a-ko      té      e-vianngba      ye      ɔlɔ-tɔ-kpe      a-be**  
 CM-parrot say CM-noon CONJ LOG-HAB-eat CM-palmfruit  
 'Parrot says it is noon that it eats palmfruit.' [15.4.50]

It is noted in (26) that the present progressive marker is **lɔ** with a high tone. There are two other words which have similar forms but pronounced with a low tone. They are **lo** 'again' and **ɔlɔ** logophoric pronoun. When the three: present progressive, 'again' and logophoric pronoun are used in the same clause one of the lateral sounds is elided. This is attested in the sentence (28) below:

28. Ɔwá té ɔlɔlɔkpe iva.

**ɔ-wá      té      ɔlɔ-ɔ-lɔ-kpe-(i)va**  
 3SG-say COMPL LOG-again-PRSPROG-eat-thing  
 'He says he (the speaker) is eating again.'

The focus marker occurs after the logophoric pronoun. In (29) what precedes is a discussion over who dried the good quality cocoa: an extension officer wanted to know. One person said Mr. Guadi and another maintained that it was Mr. Kuma. A third person who lives in the house of Mr. Guadi came with a report that he got from Guady himself as in (29).

29. Guadi ɔwá té ɔlɔká ká koko evi.

**Guadi ɔ-wá      té      ɔlɔ      ká      ká      koko      e-vi**  
 Guadi SM.SG-say COMPL LOG FOC put cocoa CM-sun  
 'Guadi said he (the speaker and no other person) dried cocoa.'

## 11.4 Reflexive and reciprocal constructions

A construction is said to be reflexive if the action it describes goes back to affect the performer; thus semantically making the subject and the object to refer to the same person. A reciprocal construction, on the other hand, refers to an action in which two participants engage in an activity or behave in the same way towards each other or engage simultaneously in symmetric action (see Evans, to appear, Payne 1997). In Logba, apart from the use of pronouns dedicated to the expression of reflexive or reciprocal, other strategies have been identified. These are lexical items, modifiers and conventional bi-clausal descriptions. This section is concerned with these constructions and they are discussed considering the particles that are used to mark them in addition to the strategies that are employed.

### 11.4.1 Reflexive constructions

Reflexive pronoun is formed when **yó** ‘skin’ or ‘body’ is added to the possessive pronoun (see section 3.5.3). The sentence below is an example:

30 Bansa ólá óyó.

<b>Bansa</b>	<b>ó-lá</b>	<b>ó-yó</b>
Bansa	SM.SG-beat	3SG-skin
‘Bansa beat himself.’		

The subject, Bansa and the object, **óyó** ‘himself’ refer to the same person and perform two roles: AGENT and PATIENT. It is possible to introduce the INSTRUMENT argument using **kpe** + NP after the (reflexive) object NP, **amúyó** ‘myself’. This is exemplified in (31) and (32) below:

31. Máshíbí amúyó.

<b>má-shíbí</b>	<b>amú-yó</b>
1SG-cut	1SG-skin
‘I cut myself.’	

32. Seli óshibi óyó kpe ífíami.

<b>Seli</b>	<b>ó-shibi</b>	<b>ó-yó</b>	<b>kpe</b>	<b>ífiámi</b>
Seli	SM.SG-cut	1SG-skin	with	cutlass
‘Seli cut himself with cutlass.’				

### 11.4.2 Other strategies for reflexives

Reflexive concepts are expressed by some nominal compounds. Of importance is the morpheme **yó** ‘skin’ the reflexive marker which is always present in these compounds. They are:

- |     |                    |                    |
|-----|--------------------|--------------------|
| 33. | <b>nyókanyi</b>    | ‘self realisation’ |
|     | <b>iyóbá</b>       | ‘self killing’     |
|     | <b>ayóntáyá</b>    | ‘exposing oneself’ |
|     | <b>ontáóyómógo</b> | ‘laugh at oneself’ |

The following in (34) and (35) illustrate the use of these nominal compounds in sentences.

34. Ndánogo ndú iyóbá.

<b>ndánogo</b>	<b>n-dú</b>	<b>i-yóbá</b>
being.drunk	SM-be	CM-self.killing
‘The act of being drunk is self killing.’		

35. *Ŋuyókanyi izi.*

**ŋuyókanyi**      **i-zi**  
 self.realization    SM-be.good  
 ‘Self-realization is good.’

There are also predicates which make the action performed by the subject to affect him and can be perceived as semantically reflexive. Examples are **gu iyó** ‘wash body’ **gba uzúgbó** ‘shave head’ **gba idzi** ‘shave beard’. These fall under the attributes which Kemmer (1994) refers to as grooming predicates. Of these three predicates, **gu iyó** ‘wash body’ is more appealing as a reflexive because the action goes back to affect the whole ‘body’ of the subject NP. Also, this is an action which normally a person can perform on himself. It is however, the norm that those who are seriously sick have their body washed by another person. Considering the other two predicates, it can be said that it is only part of the body – head; beard that is affected. In addition, one can have his hair cut for him by another person. The sentences below (36), (37) and (38) show the use of these predicates.

36. *Kofi ógú iyó.*

**Kofi**    **ó-gú**                      **i-yó**  
 Kofi    SM.SG-wash            CM-skin  
 ‘Kofi bathed.’

37. *Kofi ógbá uzúgbó.*

**Kofi**    **ó-gbá**                      **u-zúgbó**  
 Kofi    SM.SG-shave            CM-head  
 ‘Kofi shaved his head.’

38. *Kofi ógbá idzi.*

**Kofi**    **ó-gbá**                      **i-dzi**  
 Kofi    SM.SG-shave            CM-beard  
 ‘Kofi shaved beard.’

## 11.5 Reciprocal constructions

In reciprocal constructions, two or more different persons are involved in the same action that is expressed (see 3.5.4 for a discussion on reciprocal pronouns). They willfully perform the same kind of action to one another. The action performed does not have to be at the same time. For example: They visited each other. However, for symmetrical action, it tends to be at the same time. For example: They kissed. In Logba, the subject of the reciprocal construction is plural. The object **á nda** ‘they companion’ occurs after the verb. **nda** is an NP and occurs after a pronoun which agrees with a participant in the clause. The main difference between reflexive and reciprocal is that the participant in a reflexive is the Agent acting on

himself and in the reciprocal the Agent acts on the Patient and the Patient also acts on the Agent. These actions occur simultaneously. The subject NP for the reciprocal is therefore generally plural.

What is generally acceptable is the structure in which **á** ‘3PLU’ precedes **nda** ‘companion’ for all the plural pronouns: 1PLU, 2PLU and 3PLU; an indication that the 3PLU pronoun has grammaticalised with the reciprocal marker. This is shown in the example sentences (39), (40), and (41):

39. Atikpe ánda.

**ati-kpe á-nda**  
1PLU-eat 3PLU-companion  
‘We bit each other.’

40. Anidɔɔɔɔ ánda.

**ani-ɔɔɔɔ á-nda**  
2PLU love 3PLU-companion  
‘You love each other.’

41. Álá ánda.

**Á-lá á-nda**  
3PLU-beat 3PLU-companion  
‘They beat each other.’

Assuming we specify the persons as in (42) by giving the actual names we will have – Bansa and Yabani. This implies that Bansa beat Yabani and Yabani beat Bansa and these events happened simultaneously. In (43) **ɔsá kpé údzé** are the participants and it is a requited love relationship.

42. Bansa kpe Yabani ála ánda.

**Bansa kpe Yabani á-lá á-nda**  
Bansa CONJ Yabani SM.PLU-beat 3PLU-companion  
‘Bansa and Yabani beat one another’

43. Xe mábá Logba mánú té ɔsá á kpé udzi é éɔɔɔɔ ánda íntá.

**Xe má-bá Logba má-nyú té ɔ-sá=á kpé**  
When 1SG-come Logba 1SG-see COMP CM-man=DET CONJ  
**u-dzi=é é-ɔɔɔɔ á-nda íntá**  
woman=DET SM.PLU-love 3PLU-companion so.much  
‘When I came to Logba I saw that the man and the woman loved each other so much.’

In a reciprocal construction, the subject NP is plural. In the example sentences below, **ati** ‘1PLU’, **ani** ‘2PLU’ and **á** ‘3PLU’ are used and they agree with the pronoun which precedes **nda** ‘companion’. This structure is marginally grammatical



but it is gaining currency as some speakers find it acceptable. This is shown in the example sentences in (44), (45) and (46):

44. *Álá á nda.*  
**á-lá**            **á**        **nda**  
 3PLU-beat    3PLU companion  
 ‘They beat each other.’

45. *Aniɔɔɔj ana nda.*  
**ani-ɔɔɔj**        **ana nda**  
 2PLU-love    2PLU companion  
 ‘You love each other.’

46. *Atikpe atsá nda.*  
**ati-kpe**    **atsá**    **nda**  
 1PLU eat 1PLU companion  
 ‘We bit each other.’

The reciprocal can be used with the possessive as in (47).

47. *Edzé fẽ ánda afúta ɔdzá.*  
**e-dze**        **fẽ**        **á-nda**            **a-fúta**        **ɔ-dzá**  
 PLU-woman put 3PLU-companion CM-cloth CM-fire  
 ‘The women set fire to each others cloth.’

### 11.5.1 Lexical strategy

The semantics of some verbs makes them express reciprocity especially when they are used with plural subjects. Verbs that fall in this category usually have more than one participant when they undergo lexical decomposition. **gla** ‘exchange’ can only be used when two items are involved in an exchange. **blo aɔunyi** ‘make quarrel’ always involve more than one person. It is therefore redundant to use the reciprocal nominal **nda** ‘companion’ in the structures in which these verbs are used. However, the expression **kpe N** ‘with N’ is sometimes used as complement to the verb expression. The following verbs are identified as having inherent reciprocal semantics. These are:

- 48    **gla**                    ‘exchange’  
       **blo aɔunyi**        ‘quarrel’  
       **na edí**             ‘work for each other’<sup>43</sup>

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<sup>43</sup> This refers to working in the farm in turns. This does not necessarily mean to complete working in turns on the same day.

In sentence (49) and (50), and (51) and (52), the verbs **gla** and **blo anunyi** are used in a one place construction with preverbal plural pronominal argument. The reciprocal noun **nda** ‘companion’ is not used because symmetrical action is inherent in these verbs. The sentences can therefore be interpreted as reciprocals.

49. Atu ifiami igla.

**atu i-fiami i-gla**  
 1PLU CM-cutlass SM-exchange  
 ‘Our cutlasses exchange.’ (i.e. they are exchanged)

50. Atu ifiami igla kpe Setor oble.

**atu i-fiami i-gla kpe Setor o-ble**  
 1PLU CM-cutlass SM-exchange CONJ Setor 3SG-own  
 ‘Our cutlass exchange with Setor’s.’

51. Ablɔ anunyi.

**a-blo a-nyunyi**  
 3PLU-make CM-quarrell  
 ‘They engaged in a quarrel.’

52. Sena oblo anunyi kpé Kafui.

**Sena o-blo a-nyunyi kpé Kafui**  
 Sena 3SG-make CM-quarrel CONJ Kafui  
 ‘Sena quarrelled with Kafui.’

Sentence (53), expresses a bidirectional action because of the semantics of the verb: **na edí** ‘work in turns’ is a way of working not only in the Logba area but also in the Ewe communities. They work in turns for one another. The action of working for each other does not occur at the same time but when the process starts it ends when everyone in the group is equitably served.

53. Ebitwo á ená edí uname.

**ebit-wɔ=á e-ná edí uname**  
 Child-PLU=DET 3PLU-walk work.in.turns yesterday  
 ‘The children worked in turns for each other yesterday.’

Reciprocal action is expressed using **fě anda nu** ‘into one another’. In local soap making, the soap maker has to stir the ingredients to mix into one another. This expression is used as in (54) and (55) below:

54. mfú kpe ađi pétée ibi tsaka fě anda nu.

**mfú kpe ađi pétée i-bi-tsaka fě anda nu**  
 oil CONJ soda all SM.PLU-FUT-mix into companion in  
 ‘oil an the soda mix into each other’

55. Xe iblu fě anda nu pétée ko anú té ndú kú fě ónu.

<b>xe</b>	<b>i-blu</b>	<b>fě</b>	<b>anda</b>	<b>nu</b>	<b>pétée</b>	<b>ko</b>	<b>a-ńú</b>
COND	SM.PLU-stir	into	companion	in	all	only	2SG-see
<b>té</b>	<b>n-ńú</b>	<b>kú</b>	<b>fě</b>	<b>ó-nu.</b>			
COMPL	CM-water	die	into	3SG-in			

‘If it all mix then you will see that the water will be dried in it.’

There are some nominal compounds that connote reciprocity. These are:

56.    **andáyúńgo**        ‘mutual help’  
          **andátsínago**      ‘mutual defamation’  
          **andáwlégo**        ‘mutual deception’  
          **edínago**            ‘working in turns for each other’

The following in (57) and (58) illustrate the use of these nominal compounds in sentences.

57.    **andátsínago** mĩzi.  
          **andátsínago**        **mi-ń-zi**  
          mutual.defamation   NEG-SM-be.good  
          ‘Mutual defamation is not good.’

58. **Edínago** i-bo veve tá atsú Akpanawo.  
          **edínago**            **i-bo**        **veve**        **tá**        **atsú**    **Akpanawo.**  
          working.in.turns    SM-stay   important   give   1PLU   Logba.people  
          ‘Working in turns for each other is important for us, Logba people.’

### 11.5.2 Biclausal strategy

Biclausal descriptions are also used to express reciprocal action but the meaning of some biclausal expressions may not be wholly symmetrical because the action may not have occurred at the same time as we understand prototypical reciprocals to have. Sentences (59) and (60) attest to this:

59. Ọlám ye amú fě malée.  
          **ó-lá-m**                    **ye**            **amú**    **fě**        **ma-lé-é**  
          3SG-beat-1SGOBJ    CONJ        1SG    also        1SG-beat = 3SGOBJ  
          ‘He beat me and I also beat him.’

60. Ntsi afása nu ye afása fě otsi amú nu.  
          **n-tsi**        **a-fása**        **nu ye**        **a-fása**        **fě**        **o-tsi**        **amú**    **nu**  
          1SG-stay   CM-father   in   CONJ   CM-father   also   3SG-stay   1SG   in  
          ‘I am in the father and the father is in me.’ John 14 verse 11

In sentence (59), A might have beaten B and later B also beats him in retaliation. In sentence (60), the states of affairs of the verb **tsi** 'stay in' involves continuity. This differs from **la** 'beat' which expresses a non-durative action. So sentence (60) will be more symmetrical since the action that is expressed in clause A and that in clause B has happened concurrently.



## 12 TOPIC AND FOCUS

In any communication situation, the interlocutors make a conscious effort to bring out what they intend to say in a way that will be fully understandable to one another. Each of them makes deliberate choices in carefully packaging the information he wants to present in the sentences he constructs. Some of these choices may include what the speaker considers to be the most salient, whether the reference to this element will be directly expressed or other words or referring expressions will be used to imply what the speaker means. Languages have a variety of ways in which these functions are indicated. What the speaker considers to be salient is the focus and what the information is about is the topic. This chapter presents topic and focus in Logba. First, topic constructions are discussed. This is followed with a description of focus constructions. The chapter is concluded with a statement on the relevance of topic and focus.

### 12.1 Topic

Topic is a function that is assigned to a constituent considered to be what is talked about in a communication situation. According to Ameka (in press) the sentence initial position in Kwa languages is used for background information topic, the information which the utterance is about and what the hearer should have at the back of his mind to achieve the target of full comprehension of the rest of the utterance.

In Logba, the syntactic arrangement shows the topicality of an element in a clause. In topic constructions, a noun phrase or a postpositional phrase may be fronted to the left periphery as an external constituent of the clause that is to sentence initial position. There is no special marker but this is the constituent that is the starting point and it is what the clause or sentence is about.

In (1), **afúta á** ‘the cloth’ is a core argument of the sentence in object position. In (2), **Afúta á** ‘the cloth’ is front shifted and its clausal object position is filled by **-e**. ‘3SGOBJ’. In (3) **Mfúta á** ‘the clothes’ is placed at clause initial position, and in the rest of the clause it is referred to by an agreeing 3PLUOBJ **-a** in the object position.

1. Manɛ afúta á  
**ma-ne a-fúta = á**  
1SG-buy CM-cloth = DET  
‘I bought the cloth’

2. Afúta á mani é  
**a-fúta = á**                **ma-ni = é**  
 CM-cloth = DET 1SG-buy = 3SGOBJ  
 'The cloth, I bought it'
3. Mfúta á mané á  
**m-fúta = á**                **ma-né = á**  
 CM-cloth = DET 1SG-buy = 3PLUOBJ  
 'The clothes I bought them'

Unlike situations where the object is topicalised, when a peripheral argument, such as a temporal NP, or an adverb (manner), or a locative postpositional phrase, is topicalised, there is no pronominal element in the rest of the clause to refer to them. In (4) the marked topic is the NP, **Udobe ɔmáa** 'that afternoon', (5) the adverb **Blewuu** 'slowly' and in (6) the locative postpositional phrase **Ukpu é zugbó** 'the top of the mountain' is the marked topic.

4. Udobe ɔmáa, óhú Amɔwasa  
**u-dobe**                **ɔ-máa**        **ó-hú**                **Amɔwasa**  
 CM-afternoon    AM-that    SM.SG-see    Logba priest  
 'That afternoon, he saw Logba priest'
5. Blewuu, asangbla ótsɔna  
**Blewuu**    **a-sangbla**        **ó-tsɔ-na**  
 slowly    CM-tortoise    SM.SG-HAB-walk  
 'Slowly, a tortoise walks'
6. Ukpu é zugbó, ivanuvo óhú ogbómiwo  
**u-kpu = é**                **zugbó i-vanuvo**        **ó-hú**                **o-gbómi-wo**  
 CM-mountain = DET    head    CM-hunter    SM.SG-see    CM-monkey-PLU  
 'The top of the mountain the hunter saw the monkeys'

These are placed at the initial position of the sentence to facilitate the understanding of the rest of the information (see Chafe 1976).

## 12.2 Focus

Focus is a constituent which is of communicative interest to the interlocutors when compared to what has already been discussed. According to Dik (1997:326) it is the information

which is relatively the most important or salient in the given communicative setting and considered by the S[peaker] to be essential for A[ddressee] to integrate into his pragmatic information.

There are different ways of marking a focal constituent in Kwa languages. Some move the focused constituent to the pre-core slot in the clause. Others mark focus prosodically or morphologically. The strategy for focusing to a large extent depends on how the language in question marks focus. Focus is marked on an argument which is new and contrasts with what is previously known. This does not mean that the information that is in focus should be entirely new. Dakubu (2005:2) notes that

...newness of information must not be taken as necessarily the introduction of something previously totally unknown... it may more likely mean the assertion of a choice among conflicting possibilities.

In Logba, **ká** is the focus marker and follows immediately the constituent that is focused. This is mainly used in the Alakpeti dialect. There is a second focus strategy which is primarily used in the Tota dialect and which consists of adding the appropriate independent pronoun to the focused and fronted constituent.

While in Logba doing linguistic fieldwork, two events in which focus came out naturally are: A discussion two women had in a street market, when they both observed a porter who was staggering, and a riddle telling competition. These are presented below:

### 12.2.1 A: Discussion of two women

A porter in the market came around; he was walking with weak unsteady steps as if he was going to fall. He is not known to walk in this way. This is the comment two women, Arku and Amozi made as they observed him:

7. Arku      Mɛ ɔbá  
               **mɛ    ɔ-bá**  
               Q      3SG-come  
               ‘What has happened?’
  
8. Amozi    Ndá á ká ɔnó  
               **n-dá=á                    ká    ɔ-nó**  
               CM-liquor=DET    FOC   3SG-drink  
               ‘LIQUOR he drank’



9. Arku      Avúdagó é<sup>44</sup> iyé ńń  
               **a-vúdagó=é**      **iyé**      **ń-ń**  
               CM-leaf=DET 3SGIND 3SG-drink  
               ‘LEAF he drank’ (He smoked wee).

Amozi, in an answer to the question posed by Arku, used the focus particle **ka** after **ndaa** ‘the liquor’ which is the constituent she wants to stress. The whole predicate **ńń ndá** ‘drink liquor’ is new information. Yet only the object NP is marked for focus. However, Arku’s response **Avúdagó é iyé ńń** ‘the leaf he drank’ is a disagreement with Amozi’s claim and therefore presents contrastive information which she marks with another way of marking focus which is used in the Tota dialect. This strategy involves the use of an independent pronoun **iyé** after the NP that is being focused. Further investigation reveals that Arku speaks the Tota dialect while Amozi speaks the Alakpeti one.

### 12.2.2 B: Riddle

In a riddle telling competition, Akom takes the floor and announces that he is going to present a riddle to the opponent group. After telling the riddle, answers are offered by members in the other group as shown below:

10. Akom      Adzo loo!  
                   **adzo loo**  
                   riddle ADR  
                   ‘Riddle’
11. Howusu    Adzo tóbá (tá ńbá)  
                   **adzo tá ń-bá**  
                   riddle let SM.SG-come  
                   ‘Let riddle come’
12. Akom      Mádzi mádzi wúu?  
                   **má-dzí**      **má-dzi**      **wúu?**  
                   1SG-stand 1SG-call 2SGOBJ Q  
                   ‘I get up, have I called you?’
13. Howusu    Abobí iyé nyí  
                   **abobí iyé**      **nyí**  
                   Moon 3SGIND be.that  
                   ‘MOON is the answer’

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<sup>44</sup> The Logba people euphemistically refer to marijuana as **avudago** ‘leaf’ Some other people call it **ekelé** ‘grass’ In Ewe also it is referred to as **gbe** ‘grass’

14. Festus      Vɔvɔli iyé nyí  
                   **vɔvɔli**    **iyé**        **nyí**  
                   shadow 3SGIND be.that  
                   ‘SHADOW is the answer’

The riddle is in the form of a question and since the answer is the piece of information that is sought for by the questioner the NP that is presented as new is marked for focus using the Tota dialect. Howusu’s answer to the riddle is **abobi** ‘moon’. Since Festus finds the answer to be incorrect, he offers another answer, **vɔvɔli** ‘shadow’ which he focused using the same strategy<sup>45</sup>.

Question and answer adjacency pair is one method generally used to determine focus (see e.g. Dik 1978, Ameka 1992). The semantics of a content question is that the constituent that is represented by the question is what is most important and the answer is the information that the questioner wants. The answer fills the empty slot that is in the question. It could be in contrast or a correction of an impression which the addressee thought the speaker had. These can be inferred from the two discourse fragments above.

There are two markers; one for argument focus and the other for predicate focus. The argument focus marker **ka** is used to show focus on a nominal and an adverbial that are fronted.

### 12.3 Term focus

In (15) below, **Seto** is the subject and **ebitsi** is the direct object. The subject, Seto is focused in (16) and the direct object, **ebitsi é** in (17).

15. Seto ólá ebitsi é  
       **Seto**    **ó-lá**            **ebitsi = é**  
       Seto    SM.SG-beat    child = DET  
       ‘Seto beat the child’

#### 12.3.1 Subject

16. Seto ká ólá ebitsi é  
       **Seto**    **ká**    **ó-lá**            **ebitsi = é**  
       Seto    FOC    SM.SG-beat    child = DET  
       ‘SETO beat the child’

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<sup>45</sup> The participants in the riddle are from Tota, hence their use of this focusing strategy.

## 12.3.2 Direct object

17. Ebitsi é ká Seto ólá

**e-bitsi = é      ká      Seto      ó-lá**  
 CM-child = DET FOC   Seto   SM.SG-beat  
 ‘Seto beat THE CHILD’

A complex NP in which a demonstrative **omóá** ‘that’ is marked for agreement and modifies the head noun. This NP is focused and is shown in (18) below:

18. Osá omóá ká óbá oga.

**o-sá      o-móá      ká      ó-bá      o-ga**  
 CM-man   AM-that   FOC   SM.SG-kill   CM-wife  
 ‘THAT MAN killed the wife.’

In a clause with a ditransitive verb, the two post verbal arguments RECIPIENT and THEME can be focused individually. In (19) **tá** ‘give’ is a ditransitive verb **osá** ‘man’ is the Recipient and **efeshi** ‘sheep’ is the Theme. The Recipient is focused in (20) and the Theme in (21) below:

19. Ama ótá osá á efeshi.

**Ama      ó-tá      o-sá = á      e-feshi**  
 Ama   SM.SG-give   CM-man = DET   CM-sheep  
 ‘Ama gave the man sheep.’

## 12.3.3 Recipient

20. Osá á ká Ama ótá efeshi.

**o-sá = á      ká      Ama      o-tá      e-feshi**  
 CM-man = DET   FOC   Ama   SM.SG-give   CM-sheep  
 ‘THE MAN Ama gave sheep.’

## 12.3.4 Theme

21. Efeshi é ká Ama ótá osáá

**e-feshi = é      ká      Ama      o-tá      o-sá-á**  
 CM-sheep = DET FOC   Ama   SM.SG-give   CM-man = DET  
 ‘Ama gave the man SHEEP’

It is only one constituent that can be focused in a clause. The two post-verbal constituents (RECIPIENT and THEME) can not be focused in the same clause. Sentence (22) below is ungrammatical because **osá á** ‘the man’ Recipient and **efeshi** ‘sheep’ Theme are both fronted for focus in the same clause. Nor can **ká** be after **efeshi** ‘sheep’ as in (23)

22. \*Osáá ká efeshi ká Ama ótá  
     **o-sá=á**            **ká**    **e-feshi**            **ká**    **Ama**    **ó-tá**  
     CM-man=DET FOC CM-sheep            FOC Ama SM.SG-give  
     ‘Ama gave THE MAN SHEEP’
23. \*Osá á efeshi ká Ama ótá  
     **o-sa=á**            **e-feshi**            **ká**    **Ama**    **ó-tá**  
     CM-man=DET CM-sheep            FOC Ama SM.SG-give  
     ‘Ama gave THE MAN SHEEP’

### 12.3.5 Adjunct

The focus marker is placed at the end of the adjunct phrase. The adjunct phrase **udántsí me** ‘this morning’ in (24) is focused in (25)

24. Ózó suku udántsí me.  
     **ó-zó**            **suku**    **u-dantsi**            **me**  
     3SG-go    school CM-morning this  
     ‘He/She went to school this morning.’
25. Udántsí mé ká ózó suku.  
     **u-dantsi**            **mé**    **ká**    **ó-zó**            **suku**  
     CM-morning this    FOC 3SG-go school  
     ‘THIS MORNING he/she went to school.’

### 12.3.6 Subject pronoun

If a pronominal constituent is in focus, be it subject, or object, it will be the independent form of the pronoun that will be used. A gap is left at the site where the object pronoun is extracted. **ma** ‘1SG’ in (26) is focused in (27) using **amu** ‘1SGIND’ in (28) using **Awú** ‘2SGIND’ and in (29) using **ole** ‘3SGIND’

26. Maz(a)iva.  
     **ma-z(a)-iva**  
     1SG cook thing  
     ‘I cook.’
27. Amú ká ma z(á)iva.  
     **amú**            **ká**    **ma z(a)íva**  
     1SG.IND FOC 1SG-cook-thing  
     ‘I cooked, nobody else did.’

28. Awú ká az(á)íva.  
**awú ká a-z(a)-íva**  
 2SG(IND) FOC 2SG-cook-thing  
 ‘YOU cooked.’

29. ɔle ka ɔz(á)íva.  
**ɔle ka ɔ-z(a)íva**  
 3SG.IND FOC 3SG-cook-thing  
 ‘HE/SHE cooked.’

### 12.3.7 Object pronoun

#### 1SGOBJ (-m)

In (26) the 1SGOBJ pronoun is focused in (31) using **Amú** ‘1SGIND’

30. Ivagblawo é ɔlá m̩.  
**i-vagblawo=é ɔ-lá=m̩**  
 CM-teacher=DET SM.SG-beat=1SGOBJ  
 ‘The teacher beat me.’
31. Amú ká ivagblawo é ɔlá.  
**amu ka i-vagblawo=é ɔ-lá**  
 1SG.IND FOC CM-teacher=DET SM.SG-beat  
 ‘I the teacher beat.’

#### 2SGOBJ (-wú)

In (32) 2SGOBJ pronoun is focused in (33) using **awú** ‘2SGIND’

32. Ivagblawoé ɔlá wú.  
**i-vagblawo=é ɔ-lá=wú**  
 CM-teacher=DET SM.SG-beat=2SGOBJ  
 ‘The teacher beat you.’
33. Awú ká ivagblawo é ɔlá  
**awu ka i-vagblawo=é ɔ-lá**  
 2SG.IND FOC CM-teacher=DET SM.SG-beat  
 ‘You the teacher beat.’

#### 3SGOBJ (-ε)

The independent form of the 3SG has these forms: **ɔle** for +human nouns and **iyé** for mass nouns especially those in the **i**-class.

34. Ivagblawo é óláé. (ɔ-lé-é)  
**i-vagblawo=é      ó-lá-ε (ɔ-lé-ε)**  
 CM-teacher=DET SM.SG-beat-3SG  
 ‘The teacher beat him/her.’
35. ɔle ká ivagblawo é ólá  
**ɔle      ká      i-vagblawo=é      ó-lá**  
 3SG.IND FOC CM-teacher=DET SM.SG-beat  
 ‘HE/SHE the teacher beat’

3SGIND **iyé** is used for mass nouns. Examples are: **ida** ‘money’ **igbe** ‘spear’ **ika** ‘charcoal’ **ihánago** ‘indiscipline’ etc

36. Iyé ká ivagblawo é óné.  
**iyé      ká      i-vagblawo=é      ó-né**  
 3SG.IND FOC CM-teacher=DET SM.SG-buy  
 ‘IT the teacher bought.’

### 12.3.8 Focusing clause initial adverbials

When adverbials are focused, they are fronted and marked with **ka** the focus marker. This is attested in the following examples:

37. Uname ká óbá.  
**u-name      ka      ó-bá**  
 CM-yesterday FOC 3SG-come  
 ‘YESTERDAY he came.’
38. Udzikú ká mamí ɲonyi uklóntsí é.  
**u-dzikú      ka      ma-mí      ɲonyi u-klóntsí=é**  
 CM-annoyance FOC 1SG-take write CM-letter=DET  
 ‘WITH ANNOYANCE I wrote the letter.’

### 12.3.9 Focusing arguments in a copula clause

When the copula subject is in focus, it is marked with the focus marker as in (39). However, the complement of the copula can not be focus marked. (see 41).

39. Aku o-ɖú ivagblawo.  
**Aku o-ɖú      i-vagblawo.**  
 Aku SM.SG-be CM-teacher  
 ‘Aku is a teacher.’

40. Aku ká ódú ivagblawo.  
 Aku **ká** **ó-dú** **i-vagblawo**.  
 Aku FOC SM.SG-be CM-teacher  
 ‘AKU is a teacher.’
41. \*Ivagblawo ká ódú Kofi.  
**\*i-vagblawo** **ká** **ó-dú** **Kofi**.  
 CM-teacher FOC SM.SG-be Kofi  
 ‘Kofi is a TEACHER’
42. Ivagblawo ódú Kofi.  
**i-vagblawo** **ó-dú** **Kofi**.  
 CM-teacher SM.SG-be Kofi  
 ‘Kofi is a TEACHER.’

### 12.3.10 Focus in possessive constructions

Possession is expressed by the juxtaposition of the possessor and the possessed. The possessive phrase as a whole can be focused. Sentence (43) contains a possessive phrase **Esi afúta á** ‘Esi’s cloth’ in subject position. In (44), the possessive phrase is focused with **ká**. The phrase can be focused but not the possessor. It is not possible to focus part of a constituent of an NP.

43. Esi afúta á abo utsá á nu  
**Esi** **a-fúta=á** **a-bo** **u-tsá=á** **nu**  
 Esi CM-cloth=DET SM.SG-stay CM-room=DET in  
 ‘Esi’s cloth is in the room’
44. Esi afúta á ká abo utsá á nu  
**Esi** **a-fúta=á** **ká** **a-le** **u-tsá=á** **nu**  
 Esi CM-cloth=DET FOC SM.SG-be CM-room=DET in  
 ‘ESI’s CLOTH is in the room’

The possessive phrase which is in object position can be focused by fronting and marking it with **ka**. In (45) **Esi afúta-á** ‘Esi’s cloth’ is in object position. In (46), it is fronted and marked with **ka** for focus. The object of the clause is in its unmarked position.

45. Ma mé Esi afúta á.  
**ma** **mé** **Esi** **a-fúta=á**  
 1SG sew Esi CM-cloth=DET  
 ‘I sewed Esi’s cloth.’

46. Esi afúta á ká ma mé.  
**Esi a-fúta=á ká ma mé**  
 Esi CM-cloth=DET FOC 1SG sew  
 'ESI's CLOTH (no other cloth) I sewed.'

However, neither Esi, the possessor nor **afúta**, 'cloth' possessum of the same phrase can be extracted and focused individually. Sentence (47) demonstrates the extraction of the possessor **Esi** and in (48) the possessum, **afúta** 'cloth' is extracted and focused. These are ungrammatical.

47. \*Esi ká ma mé afúta  
 \***Esi ká ma-mé a-fúta**  
 Esi FOC 1SG-sew CM-cloth  
 'Esi's I sew cloth'
48. \*Afúta ká ma mé Esi  
 \***a-fúta ká ma-mé Esi**  
 CM-cloth FOC 1SG-sew Esi  
 'Cloth I sew Esi's'

### 12.3.11 Focusing postpositional phrases

A postpositional phrase functioning in a clause is focused in the same way like an NP. It is fronted and marked with the focus marker. These are exemplified in sentences (50) and (52).

49. Adzo ózó uti é wá.  
**Adzo ó-zó u-ti=é wá**  
 Adzo SM.SG-go CM-father=DET side  
 'Adzo has gone to the father's place.'
50. Uti é wá ká Adzo ózó.  
**u-ti=é wá ka Adzo ó-zó**  
 CM-father=DET side FOC Adzo SM.SG-go  
 'Adzo has gone to THE FATHER'S PLACE.'
51. Obú iló á etsí.  
**ó-bú i-ló=á etsí**  
 3SG-ask CM-word=DET under  
 'He asked about the information.'



52. iló á etsi ká óbú.  
**i-ló=á**                      **etsi**    **ká**    **ó-bú**  
 CM-word = DET under FOC 3SG-ask  
 ‘THE INFORMATION he asked about.’

In all the examples shown, the constituent that is focused is fronted and marked with the focus marker **ka**. However, when the constituent to be focused is a pronominal, the independent form of the pronoun in question is used. A gap is left in its normal position in the clause.

## 12.4 Predicate focus

In Logba, focusing of the verb is done by placing the bare form of a copy of the verb before the verb and after the subject. This pattern is different from what is noted in some dialects of Ewe in which a copy of the verb is placed in pre-core position. Duthie (1996:112) writing on linguistic patterns in Ewe, notes that ‘in some dialects, the verb can be front copied’ In Logba, however, the real verb occurs with the pronoun prefixed to it in its proper place. The verb **blí** ‘break’ in (53) is focused in (54) and **kú** ‘die’ in (55) is focused in (56).

53. Tumpa á óblí utsá á nu.  
**tumpa=á**    **ó-blí**                      **u-tsá=á**                      **nu**  
 bottle = DET SM.SG-break CM-room = DET in  
 ‘The bottle breaks in the room.’
54. Tumpa á blí óblí utsá á nu.  
**tumpa=á**    **blí**    **ó-blí**                      **u-tsá=á**                      **nu**  
 bottle = DET break SM.SG-break CM-room = DET in  
 ‘The bottle BREAK in the room.’
55. Akpakpla á ókú.  
**a-kpakpla=á**    **ó-kú**  
 CM-frog = DET SM.SG-die  
 ‘The frog died.’
56. Akpakpla á kú ókú.  
**A-kpakpla=á**    **kú**    **ó-kú**  
 CM-frog = DET die SM.SG-die  
 ‘The frog DIED.’

## 12.5 Serial verb constructions and focus

It is possible to focus the initial verb in an SVC. However, neither the non-initial verb alone nor all the verbs in the SVC can be focused together. The focusing of the initial verb is done by placing the bare form of a copy of the initial verb at the same position between the subject and the verb. In the examples below, the subject is not expressed overtly. The initial verb occurs with the pronoun prefixed to it in its proper place followed by the second verb. The initial verb of sentence (57) below is focused in sentence (58).

57. Otení zó ɔgbá á yó.  
**ó-tení**      **zó** ɔ-**gbá**=á      **yó**  
 3SG-escape go CM-road=DET skin  
 ‘He rushed to the road side.’
58. Tení ótení zó ɔgbá á yó.  
**teni**      **ó-tení**      **zó** ɔ-**gbá**=á      **yó**  
 escape 3SG-escape go CM-road=DET skin  
 ‘It is rushing to the road side that he did.’

## 12.6 Tota dialect

As indicated at the beginning of the section on focus constructions, the Tota dialect uses a different focusing strategy. The prominent NP is fronted and is recapitulated by an independent form of the pronoun followed by the rest of the clause. Sentence (59) illustrates the subject focus and (60), the direct object focus.

59. Seto ɔle ólá ebítsi é.  
**Seto**   **ɔle**      **ó-lá**      **e-bítsi**=é  
 Seto 3SG.IND SM.SG-beat CM-child=DET  
 ‘SETO beat the child.’
60. Ebítsi é ɔlé Seto ólá.  
**e-bítsi-é**      **ólé**      **Seto**   **ó-lá**  
 CM-child=DET 3SG.IND Seto SM.SG-beat  
 ‘Seto beat THE CHILD.’

The pronoun refers to the preposed NP and agrees with it in number. For example, the Plural form of sentence (60) above will use **alé** ‘3PLUIND’. This is exemplified below in sentence (61). In sentence (62), **imbi** ‘rice’ is a mass noun so **iyé** is the independent pronoun that is selected.

61. Ebitwo á alé Seto ólá.  
**e-bit-wó=á**                      **alé**                      **Seto**    **ó-lá**  
 CM-child-PLU=DET    3PLU.IND    Seto    SM.SG-beat  
 ‘Seto beat THE CHILDREN.’
62. Imbi é iyé ókpé.  
**i-mbi=é**                      **iyé**                      **ó-kpé**  
 CM-rice=DET    3SGIND    3SG-eat  
 ‘It is THE RICE he/she eats.’

The arguments in the sentence in the Tota dialect behave in similar ways in terms of extraction and focusability that is they are fronted and a gap is left in their marked position but postpositional phrases behave in a slightly different way. While in Alakpeti dialect, the focus marker, **ka** is placed after the NP in the Tota dialect **iyé** occurs after the head noun.

### 12.6.1 Focusing postpositional phrases

The 3SG Independent pronoun comes in between the NP and the postposition. These are exemplified in sentences (63) and (64), (65) and (66).

63. Adzo ózó utí é wá.  
**Adzo**    **ó-zó**                      **u-tí=é**                      **wá**  
 Adzo    SM.SG-go    CM-father=DET    side  
 ‘Adzo has gone to the father’s place.’
64. Uti é ɔle wá Adzo ózó.  
**u-tí=é**                      **ɔle**                      **wá**    **Adzo**    **ó-zó**  
 CM-father=DET    3SG.IND    side    Adzo    SM.SG-go  
 ‘THE FATHER HIS PLACE Adzo has gone to.’
65. Obú iló á etsí.  
**o-bú**                      **i-ló=á**                      **etsí**  
 3SG-ask    CM-word=DET    under  
 ‘He asked about the information.’
66. iló á iye etsi óbú.  
**i-ló=á**                      **iye**                      **etsi**    **ó-bú**  
 CM-word=DET    3SG.IND    under    3SG-ask  
 ‘THE INFORMATION he asked about.’

## 12.7 Topic and focus

It is also possible for the topic to coincide with the constituent that is marked for focus. In (67) **ndú** ‘water’ is in the unmarked topic position and it is focused.

67. Nđú ká ntsi tumpá á nu.  
**n-đú**      **ká**      **n-tsi**      **tumpá=á**      **nu**  
 CM-water FOC      SM-be.in      bottle=DET      in  
 ‘It is water (not anything else) in the bottle.’

There are sentences in which the topic and focus are marked on different constituents. In (68) the subject **Papa** ‘father’ is the unmarked topic and the predicate **lá** ‘beat’ is focused. In (69) the subject **oyubitsi** ‘thief’ is the topic and the predicate **rí** ‘hold’ is focused.

68. Papa la ólá Kofi ubo é nu.  
**papa**      **la**      **ó-lá**      **Kofi**      **u-bo=é**      **nu**  
 father      beat(FOC)      SM.SG-beat      Kofi      CM-farm=DET      in  
 ‘Father, BEAT Kofi in the farm.’
69. Oyubitsi é rí óri é gbangban.  
**o-yubitsi=é**      **rí**      **ó-ri=é**      **gbangban**  
 CM-thief=DET      hold (FOC)      3SG-hold=3SGOBJ fast  
 ‘The thief, they DID HOLD him firmly.’

From the discussion, it is clear that topic is the element about which a statement is made and focus, on the other hand, is the element that carries new information. It is also evident that topic and focus actually have special function in the analysis of not only the sentence but the whole discourse (see Payne 1997; Bearth 1999).



## 13 IDEOPHONES, INTERJECTIONS AND PARTICLES

The chapter is a discussion of three kinds of words: Ideophones, interjections and particles. These categories to a certain extent can be said to share some common features. Ideophone is a word in which the relationship between the sound and the concept is not arbitrary. Interjection and particles are words which express emotion and speaker attitude. Interjections can stand alone but particles and ideophones are dependent on the elements in a clause to express an idea. The discussion opens with ideophones followed by interjections and ends with particles.

### 13.1 Ideophones

Ideophones are depictive of the ideas they express. Westermann (1930) refers to them as ‘picture words’, Doke (1935) defines an ideophone as a ‘vivid representation of an idea in sound’ and Duthie (1996) notes that they are ‘vocal gestures’. All these statements point to the defining feature of ideophones; that is the sounds that are produced show the concepts that they express. Mostly these sounds are taken from the natural environment based on what people hear and the movements they see around.

Ideophones in Logba also exemplify the general characteristics with some language internal differences which this description hopes to bring out. Some of the features which ideophones display include a unique syllable structure and unique tonal pattern.

#### 13.1.1 Syllable structure

Some ideophones have a syllable structure which is different from what is the normal syllable structure of the words. In Logba, there are three syllable types: C, CV, CCV (see section 2.1). There is a restriction in the  $C_1C_2V$  syllable type where  $C_2$  is a glide, a liquid or a trill. If the first consonant is a bilabial or velar, the second consonant should be /l/. However, most ideophones have the second consonant after labials and velars to be /r/. The following words in (1) are examples.

1. CC Structure	WORD	GLOSS
pr	<b>prɔ</b>	wet, marshy area; spoilt vegetable
gr	<b>gr</b>	sound of belching, snoring

It is possible for the nucleus of the syllable to be lengthened to show the continuity of the action that is being described in the utterance. The /r/ can function as the nucleus and can be lengthened. The following are examples:

- |    |             |                   |
|----|-------------|-------------------|
| 2. | WORD        | GLOSS             |
|    | <b>trrr</b> | gushing of blood  |
|    | <b>vrrr</b> | moving of vehicle |
|    | <b>gbrr</b> | sound of thunder  |

Some ideophones have CVC structure where the final C is normally a nasal. The following are examples:

- |    |             |                                  |
|----|-------------|----------------------------------|
| 3. | WORD        | GLOSS                            |
|    | <b>giŋ</b>  | the ring of a bell               |
|    | <b>glon</b> | description of lumps on the skin |
|    | <b>vim</b>  | suddenly                         |

Sentence (4) below is culled from the introduction of a story illustrating the use of **vim** ‘suddenly’ in a sentence as an adverbial.

4. Odze ótsú viim!  
**o-dze**    **ó-tsú**    **viim!**  
 3SG-land 3SG-on IDEO  
 ‘It falls on it suddenly!’ [15.2.08]

Some ideophones have a CVV structure. The final vowel may be lengthened. Examples are in (5) below:

- |    |             |                          |
|----|-------------|--------------------------|
| 5. | WORD        | GLOSS                    |
|    | <b>shoo</b> | ‘noise of flowing river’ |
|    | <b>faa</b>  | ‘freely’                 |
|    | <b>mio</b>  | ‘without zeal’           |
|    | <b>mii</b>  | ‘slowly’                 |

The final vowel of ideophones can be lengthened to show duration. In the following sentences, the ideophones are in sentence final position and the final vowel is lengthened.

6. Ogridi ódzí tsyǎǎ...  
**o-gridi**    **ó-dzí**    **tsyǎǎ...**  
 CM-story SM.SG-take.off IDEO.for long  
 ‘Story takes off moving for a long time’ [15.2.03]
7. Éte gakrana kpoo!  
**é-te**    **gakrana**    **kpoo!**  
 3PLU-HAB keep quiet IDEO.quietly  
 ‘They keep quiet!’ [15.3.06]

8. Érí ɔ̀ŋkpá vlo ɔ̀yó yó tsiãã ye ózĩ asangbla.  
**é-ri**            **ɔ̀-ŋkpá**    **vlo**                    **ɔ̀-yó**        **yó**        **tsiãã**  
 3PLU-hold    CM-rope IDEO.suddenly    CM-tree    skin    IDEO.remove  
**ye**    **ó-zĩ**        **a-sangbla**  
 CONJ 3SG-lift    CM-tortoise  
 ‘They held rope at once and removed it from the tree and took  
 tortoise.’ [15.3.58]

The lengthening depends on the action that is described. The adverbial ideophone **vlo** ‘immediately’ is an action that is perceived to have happened suddenly, so the vowel is not lengthened. For example, in story telling, the story is said ‘to fall’ suddenly on the characters. **Odze ótsú wa** ‘it falls suddenly’ **odze ótsú vim** ‘it falls suddenly’ **wa** and **vim** are ideophones. It is possible for the nucleus vowel to be lengthened for expression.

Some ideophones have an inherent repetitive structure. This structure can permit syllable reduplication or in some cases syllable triplication. The following words are modifiers that are in sentence final position.

9. xe agla fẽ akɔ̀ntsi é nu sée abo sá ndú miɔ̀mio  
**xe**    **a-gla**        **fẽ**        **a-kɔ̀ntsi = é**            **nu sée-e**  
 COND2SG-pour into    CM-basket = DET    in    finish-CFM  
**a-bo-sá**            **n-dú**            **miɔ̀mio**  
 2SG-FUT-fetch    CM-water    IDEO.cold  
 If you finish pouring it into the basket, you fetch cold water [15.11.06]
10. Inashina ókpe ɔ̀ŋkpe tsibitsibitsibi  
**i-na-shi-na**                    **ó-kpe**            **ɔ̀-ŋkpe**  
 CM-person-every-person    3SG-know    CM-something  
**tsibitsibitsibi**  
 IDEO.small small small  
 Everybody knows small bits about something.’ [15.2.80]
11. Binka ódá wa munimunimuni  
**Binka ó-dá**            **wa**        **munimunimuni**  
 Binka SM.SG-talk    say    IDEO.undertone  
 ‘Binka talks undertone’

### 13.1.2 Tonal structure

Ideophones that have the same segmental form can vary in tone. The tone on an ideophone can either be High or Low. Low tones are associated with bad, unpleasant, amorphous features and High tones refer to things which are nice, pleasant, small and cute.



## 12. Ebítsi ónuma gbágblá

**e-bítsi      ó-numa      gbágblá**  
 CM-child SM.SG-fall IDEO.light.small  
 ‘The child fell.’ (light, small person)

## 13. Ebítsi ónuma gbagbla

**e-bítsi      ó-numa      gbagbla**  
 CM-child SM.SG-fall IDEO. light.small  
 ‘The child fell’ (heavy, big person)

## 14. Udzi ε ózó hlóyíhlóyí

**u-dzi = ε      ó-zó      hlóyíhlóyí**  
 CM-woman = DET SM.SG-walk IDEO.light.smart.brisk  
 ‘The woman walks...’ (light, smart, brisk)

## 15. Udze ózó hloyihloyi

**u-dze      ó-zó      hloyihloyi**  
 CM-woman SM.SG-walk IDEO.heavy.slow.dragging movement  
 ‘The woman walks...’ (heavy, slow, dragging movement)

Other words like **pótápótó** ‘small.marshy’ and **tóntóntón** ‘extreme quietness’ can have their tones changed to a Low tone **pótápoto** ‘large marshy’ and **tonntonon** ‘the sound of water dripping in a container’ to introduce a change in meaning. The latter with a high tone suggests that it is a small marshy area but the low tone suggests a bigger wider marshy area.

## 13.1.3 Grammatical categorisation of ideophones.

Ideophonic words can belong to different grammatical categories. The largest number of ideophonic words in Logba belongs to the class of adverbs and adjectives. It is noted that some ideophonic words may have double categorization. This situation is based on how they function in the utterance in which they are found. They normally occur utterance finally.

## 13.1.3.1 Ideophonic nouns

These are nouns which are most often onomatopoeic and have repetitive CV or CVV or CV<sub>1</sub>CV<sub>2</sub> reduplicative structure. Some examples are:

16. NOUN	GLOSS
<b>ḡḡḡé(bi)</b>	baby – refers to the noise of a baby when crying (also in Ewe).
<b>fiófió</b>	broom– the sound made when sweeping with a broom.
<b>kusekuse</b>	peace – tranquility solemnity and orderliness (also in Ewe).

The morpheme **bi** which is suffixed to some of the nouns such as **ɲɛɲɛ(bi)** suggests a diminutive form of the said noun. It is probably taken from the stem of the word **u-bi** ‘child’ from which the class prefix is removed. The cognate forms of **-bi** ‘root for child’ are found across the languages in the area. Examples are Ewe<sup>46</sup>, Akan and Likpe.

### 13.1.3.2 Ideophonic verbs

The ideophonic verbs that are attested in the data are mainly intransitive. Two are used in the sentences below:

17. ombue ópro

**ɔ-ɲbue**      **ó-pro**  
CM-orange   SM.SG-go.bad.IDEO  
‘The orange had gone bad’

18. avi awlui

**a-vi**      **a-wlui**<sup>47</sup>  
CM-groundnut   SM.SG-be.tiny.IDEO  
‘The groundnut has small grains’

### 13.1.3.3 Ideophonic adverbs

Ideophonic adverbs are expressive modifiers to verbs and they occur utterance finally. They are shown in the example sentences below:

19. Ye asangbla ye ókpɔ etsi dɔɔ ...

**Ye**   **a-sangbla**   **ye**   **ó-kpɔ**   **e-tsi**      **dɔɔ**  
CONJ CM-tortoise   CONJ 3SG-lie   CM-down   motionless.IDEO  
‘And tortoise then lay under the tree motionless;’ [15.3.26]

20. Nkɔ á ndó hoo.

**n-kɔ=á**      **n-dó**      **hoo**  
CM-hen=DET   SM-come.out   many.sudden.IDEO  
‘The hens came out in large numbers.’

<sup>46</sup> Ewe has **vi** ‘small’ as the diminutive form that is suffixed to most nouns. This is derived from the word **vi** ‘child’ Heine et al (1991), Ameka (1991)

<sup>47</sup> There is a non verb ideophone in Ewe with the inherent iterative structure **wluiwluwlui** ‘multitude of small particles’

21. Nǫúé nyú miómiómiómió.

**n-ǫú-é**      **n-yú**      **miómiómiómió**  
 CM-water    SM-be.cold    cold.cool.IDEO  
 ‘The water is extremely cold.’

22. Futsu é óto kpetekpetekpete.

**futsu=é**      **ó-to**      **kpetekpetekpete**  
 soup=DET    SM.SG-be.thick    thick.IDEO  
 ‘The soup is very thick.’

23. Oló tso iva á fúnúfúnúfúnú.

**ó-ló-tso**      **iva=á**      **fúnúfúnúfúnú**  
 3SG-PRSPROG-cut thing=DET    bit bit bit.IDEO  
 ‘He/She cut the thing in bits.’

#### 13.1.3.4 Ideophonic adjectives

Ideophonic adjectives follow the nouns they qualify. This is shown in sentence (24):

24. Mba nǫ nǫú miómiómió.

**m-ba**      **nǫ**      **n-ǫú**      **miómiómió**  
 1SG-come    drink    CM-water    fresh.cold.IDEO  
 ‘I drank fresh and cold water.’

It is possible for these ideophones to function as adjectives or adverbs in an utterance. For example, in (21) **miómiómió** ‘slowly’ functions as adverb. The same ideophone is used in (24) as adjective to modify **nǫú** ‘water’. The difference in context of use brings about the shift in meaning.

**mió** can be used with a low tone without reduplication. The final vowel is prolonged to show the extent to which a person or thing is weak. In the sentence below, **mióó** ‘weak’ is an adverbial modifying **bló** ‘make’ to express how weak the speaker feels.

25. Amú iyónu ibló mióó.

**amú**    **iyó-nu**    **i-bló**      **mióó**  
 1SG    skin-in    SM-make weak.IDEO  
 ‘I experience bodily weaknesses.’

### 13.1.4 Ideophones and sentence types

There is a claim that in some languages ideophones occur in certain sentence types Schaefer (2001).<sup>48</sup> In Logba, however, ideophones can be used in a variety of sentence types. This is shown below:

#### Imperative

26. gákrana kpoo!

**gákrana**      **kpoo**  
keep quiet      serene.IDEO  
'Keep quiet!'

#### Negative

27. Asá gblele maábá okuétéxoé.

**a-sá**      **gblele**      **ma-á-bá**      **o-kuétéxoé**  
CM-man many.IDEO NEG-FUT-come CM-funeral  
'Many men will not come to the funeral.'

#### Prohibitive

28. Vui blo basabasa.

**vui**      **blo**      **basabasa**  
never make unruly.behaviour.IDEO  
'Do not put up unruly behaviour.'

#### Question

29. Nkpakplawo abé ele oyotsigbo é ite daa

**n-kpakpla-wo**      **a-bé**      **e-le**      **o-yotsigbo = é**  
CM-frog-PLU AM-Q SM.PLU-be CM-stump = DET  
**i-te**      **daa**  
CM-under deep.beneath.IDEO.  
'How many frogs are deep under the stump?'

### 13.1.5 Ideophones in discourse

Ideophones are used in different types of discourse. Notably, one finds them in descriptions, conversations and in story telling. In (30) **gbuŋ** is a simulation of the sound made when a person releases fart and in (31) the sound of swallowing food with force is described by the ideophone **glu**.

30. Ɔfie ifie gbuŋ

**ɔ-fie**      **i-fie**      **gbuŋ**  
3SG-release CM-fart sound.IDEO  
'He farts with a big sound'

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<sup>48</sup> Ideophones F.K. Erhard Voeltz & Christa Kilian-Hatz Ideophones 339-355 John Benjamins

31. Ǿmé fufúi glu.

**Ǿ-mé**                      **fufúi** **glu**  
 3SG-swallow      fufu      force.IDEO  
 ‘He swallowed fufu with force.’

Sometimes, a particular ideophone in a discourse might have two different interpretations and one needs a context to get the meaning. In two different story telling sessions **kpoi** occurs: In (32) **kpoi** refers to the sound made when the bird is shot by the hunter whilst the same ideophone in (33) refers to the sound made when the gourd breaks.

32. Tonu (ta onu) kpoi. Etsi vim yε olenta osé

**to-nu**            **kpoi**  
 let-hear      noise of a certain friction.IDEO.  
**E-tsi**            **vim**            **yε**      **o-lenta**      **o-sé**  
 CM-ground      sudden.IDEO CONJ 3SG-fall      3SG-cease  
 ‘Hear! a noise. On the ground it fell at once. That is the end. [15.3.50]

33. Yε ofonyi é ebli kpoi

**yε**      **o-fonyi=é**            **e-bli**                      **kpoi**  
 CONJ CM-gourd=DET      SM.SG-break      noise when a thing breaks.IDEO  
 ‘and the gourd break ‘kpoi’            [15.2.65]

Even though ideophones have unique tonal structure and syllable structure they can be found in the following grammatical categories (noun, verb, adjective, and adverb) of the language. The non-arbitrary relationship between sound and meaning with most of them is what makes them special in the language.

## 13.2 Interjections

Interjections in Logba are words which express overflow of emotion, speaker attitude and are normally not used in a syntactic construction with other word classes. They may occur before a sentence or may constitute a sentence on their own. Because interjections seem to share a close relationship with particles and connectives, their classification is not without some complications. While some linguists consider them as a unit outside the grammatical categories like pre-patterned expressions and multiword expressions others think they belong to the canonical parts of speech.

Ameka (1991, 1992) offers a coherent analysis of interjections which I find relevant to use as a reference point in describing and categorising Logba interjections. He makes a distinction between primary interjections and those words which belong to other grammatical classes but are used in utterances as interjections. The

former, he refers to as primary interjection and the latter he calls secondary interjections. He then categorised interjections into three. They are:

- a. expressive interjection
- b. conative interjection
- c. phatic interjection

These are discussed in the sections below:

### 13.2.1 Primary interjections

These are little words or in some cases combination of sounds which are not words in the language. They are used mainly to express emotion. The following Logba expressions are known to be used in Ewe with similar meanings and in the same situations:

- a. **ã** < surprise >
- b. **o ó** < Negative response; that is not the case >
- c. **oh oh oh** < opening for a libation prayer by a priest to get the attention of the ancestors. This is said standing with a calabash in both hands.
- d. **koó kokof** < praise, and sign of approval. This is said by a man standing at the back of the priest concurring with what the priest demands from the ancestors.

In (34) the interjection **ã** is an expression of how surprised the hunter was when he saw tortoise in the forest. The story teller uses the interjection artistically to achieve this objective.

34. Ko ã ino yayi me ózó

<b>ko</b>	<b>ã</b>	<b>i-no</b>	<b>yayi</b>	<b>me</b>	<b>ó-zó</b>
Only	INTJ(surprise)	CM-meat	search	here	3SG-go
Only ah! meat is what he searches for here [15.3.40]					

### 13.2.2 Secondary interjections

These are words which belong to a syntactic category such as noun or verb etc. It includes expressions that are used to draw the attention of a person to get out of danger. The situation below shows the use of **amúmá** 'my mother' and **Yesu anyintse** 'Jesus, thank you' as secondary interjections.

On one occasion, a woman was cooking in the kitchen and was overheard saying **amúmá** 'my mother'. It was later found out that her child nearly stumbled on a bowl containing hot oil. After we got to the scene and she narrated what happened to us, one woman who came to the scene cried aloud: **Yesu, anyintse** 'Jesus, thank you.'

### 13.2.3 Expressive interjections

Expressive interjections are utterances which are expressions of the speaker's mental state at the time of speaking. Some expressive interjections found and used in Logba are stated below and translations are offered in English and the appropriate contexts in which they are used are provided with some comments that will throw light on their meaning.

**eí** good – this is usually accompanied with a smile.

**dzalélé** shock! When this is being said the speaker is normally in a trembling mood.

**hmm** self pity, something is worrying the speaker. This is not addressed to anyone. In most cases, the speaker puts the palm under the chin in a pensive mood.

**bóboí** grief

**áo** pain

**adzeí** a pain at a particular spot.

**tsiã** contempt for a person

**ohóó** expression used to ridicule a thief; it is also used to point out to a person that he is lying.

**cheé** I now know; this is accompanied usually with a smile.

**yoo** used to indicate that a person has agreed to a request or assent to a demand or a wish

**aii / wui** used when a person is in physical pain.

### 13.2.4 Conative interjections

Conative interjections are expressions used to get attention of a person or calls directed at an animal or a pet. Some of the expressions are secondary interjections. The following expressions are used to call persons. They show the level of respect in the social relation of the speech participants.

**hey** call the attention of a person (considered to be impolite)

**sh** order children to be silent. This is said with the forefinger on the lips.

The following calls are used to get the attention of animals.

**kaí** drive away goat, sheep  
**sui** drive away fowl/hen

### 13.2.5 Phatic interjections

These are vocal signs used to establish social contact. They are accompanied with non linguistic signs like hugging and movement of the body which is culturally interpreted as acceptable. This includes greetings, welcome, thanks and response to questions as below:

**yeyeye** expression to welcome a person  
**ehé** a sign that one has remembered a point that is forgotten  
**yeé** response to a call  
**yoó** agreement to something

The following phatic interjective expressions: **anyé idú** ‘so it is’, **anyé tá** ‘so give’, **yue** ‘that is it’ and **yua** ‘that it is’ are said when libation prayer is being recited. The person who is customarily required to stand behind the officiating priest repeats these expressions aloud after every movement.

The word **kusekusekuse** ‘peace’ is also a common expression in libation prayer. In one of the routine prayer sessions on **ayádzi gbantá** ‘the first Saturday’ **Amowasa** ‘Logba priest’ prays for peace for the people of Logba. He says these words repeatedly in a prayerful mood as he pours the water from the calabash on the ground. As the water is being poured, the person who stands behind the priest responds to the invocation for the ancestors to bring peace by saying **betebetebete**. This is a solemn wish that they should be soaked in the peace. The water that is being poured on the ground is the symbol of the peace.

**ikpá tútútú** ‘true exactly’, **la alága** ‘speak’ and **zo iyé tsú** ‘go on it’. These are expressions that women and praise singers use when the chief addresses the people on important occasions. This is aimed at demonstrating that the chief commands great respect and has the full support of the people.

**dze iyé nyí** <look it be or it is really what should be said>  
**íkpó iyé kpome** <it lies at the place it should lie or ‘It is the right thing’>

These are emotional responses to demonstrate support for someone who is bold enough to point out the right thing in public in a responsible manner. These expressions above come close to routine expressions (see chapter 14).



### 13.3 Particles

Ameka (1998) refers to particles as ‘little words that are used to encode a speakers attitude towards a proposition or part thereof and are syntactically integrated into the sentence in which they occur’. In Logba, the following words are identified as particles:-

**ná** ‘interrogative particle’

**naa** ‘interrogative particle, confirmation’

**anaa** ‘interrogative particle, alternative view’

**tá**, ‘politeness particle’

**ló**, ‘addressive particle’

**loo** ‘addressive particle’

All the example sentences below are culled from stories and conversations.

#### 13.3.1 **ná** ‘interrogative particle’

**ná** is a clause final interrogative particle that occurs in content questions that contain the initial question particle. In sentence (35) **ná** is used in what I will call a ‘didactic question’. It is used by a story teller to draw the attention of the audience who are children to think about the situation he presents to them. The question can be asked without **ná** and the sentence will be grammatical. However, the use of **ná** in this context is to make the children become aware of the dramatic importance of the bird’s singing loudly in the forest and the tragic consequences for all the animals who live in the forest. That is, the hunter gets to know where the animals are and he shoots all of them, dead.

35. Me ɔ́lɔ́ dze dá wá adzi é té gákrana ná?  
**me**    **ɔ́-lɔ́-dze**                      **dá**    **wá**    **a-dzi = é**  
 Q      3SG-PRSPROG-need    tell    say    CM-bird = DET  
**té**            **gákrana**            **ná?**  
 COMPL    keep.quiet    IP  
 ‘Why is he telling bird to keep quiet?’    [15.3.36]

In the example sentence (36) below, the final vowel of **ná** is lengthened with a rise in pitch. This is an utterance by a head of family who is settling a case involving two brothers. He becomes highly irritated by the attitude of one of the witnesses who is hedging. He fails to provide clear answers to pertinent questions and the head of family explodes with this content question marked by **naa** at the uttermost boundary directed to him:

36. Omó ódó utsá á naá?

**o-mó**      **ó-dó**      **u-tsá=á**      **naá?**  
 3SG-Q    AM-build    CM-house=DET    INTP  
 ‘Who build the house? (I demand to know from you!)

**náa** can also be used in a polar question to express ones opinion with an expectation of a response. In the sentence below, the speaker expresses her idea as she sees a picture. She expects an answer or an alternative viewpoint from the addressee. For instance, the speaker of this sentence below is describing what she sees in a picture –Frog Story– and she wants a confirmation from the people seeing the same picture or to agree with her. She nevertheless thinks her point of view is right.

37. Agbi é ójú nwó utsá ye ódze té ójú akpakpla á nwówo utsá nu náa.

**a-gbi=é**      **ó-jú**      **nwó**    **utsá**    **ye**    **ó-dze**    **té**  
 CM-dog=DET    SM.SG-see    bee    house    CONJ    3SG-look    COMPL  
**ó-jú**      **a-kpakpla=á**    **n-wó-wó**      **u-tsá**      **nu náa**  
 3SG-see    CM-frog=DET    PLU-bee-PLU    CM-house    in    QP  
 ‘The dog sees the beehive and look whether It will see frog in the beehive.’  
 [15.2.29/2]

**náa** may be modified to give another interpretation. This modified form suggests an angry mood of the questioner who expects an alternative response. Most often, **anáa** is said with a rising pitch. (36) can be said with **anáa** replacing **náa**. The final vowel of **anáa** may be lengthened. When it is lengthened, it is an indication that the questioner is impatient with the person addressed.

### 13.3.2 tá ‘politeness marker’

The utterance final particle **tá** can be viewed as a signal of politeness in semi-formal situations. It is only used in questions. This expression is also used when the speaker wants to show deference to the addressee. This becomes evident on the two occasions that I heard it used. In a casual conversation, a Logba citizen who is far younger than the chief wanted the chief to tell him the name of the leader of the Asafohene at Adzakoe. The sentence in (38) is what he said.

38. Unansa, Asafohene gbawo é xé obo Adzakoe me élédzi lé tá?

**u-nansa,**      **Asafohene**    **gbawo=é**    **xé o-bo**      **Adzakoe**  
 CM-chief    Asafohene    leader=DET    RP 3SG-stay    Adzakoe  
**me**    **é-lé-dzi**      **lé**      **tá**  
 Q    3PLU-PRSPROG-call    3SGOBJ    PM  
 ‘Chief, how is the leader of the Asafohene at Adzakoe called?’

Another example of the use of **tá** is found in the question posed by my consultant to the queenmother about what was done to the girls who are undergoing puberty rites in the past when there were no churches in Logba.

39. Totokpa, xé ɔkpayadzigo minya mé elebloé tá?

**totokpa xé ɔ-kpayadzigo mi-nya**  
Formerly CONJ 3SG-church.going NEG-stay  
**mé é-lé-blo=é tá**  
Q 3PLU-PRSPROG-make=3SGOBJ PM

‘Formerly, when there were no churches how were they making it?’

**tá** is also used in ‘get well intention expressions’ This is used when a person is bereaved or when something bad happens to someone. (Refer to chapter 14. Expression of sympathy) Expressions of this nature need to show concern and this borders on politeness and affection. Example sentence (40) and (41) are said to a sick person by visitors who went to his house to wish him well.

40. Mɛ akpó tá

**mɛ a-kpó tá?**  
Q 2SG-lie PM  
‘Do you feel well?’

41. Mɛ adzi tá?

**mɛ a-dzi tá?**  
Q 2SG-wake.up PM  
‘Do you wake up well?’

### 13.3.3 ló ‘addressive particle’

**ló** ‘addressive particle’ either suggests surprise or a warning to the addressee. This particle gives additional information because the sentences are complete without the addressive particle. The examples below illustrate the use of addressive particle in these sentences:

42. Ɔnta lé (ɔlɛ) ivakpe nu ló!

**ɔ-nta ɔlɛ i-vakpe nú ló**  
3SG-self 3SG CM-knowledge in ADR  
‘According to what he himself thought (I inform you). [15.2.31]

43. Tobá ló!

**to-bá ló!**  
never-come ADR  
‘never come ( I warn you ).’

13.3.4 **loo** ‘addressive particle’

**loo** is used to show that the speaker has finished his turn and he is signalling the audience or the addressee to have the floor. It has a low tone and it is used in the final position in greetings as in (48), welcome statements as in (46), in introductions of a story as shown in (47), and to signal an end of a talk as in (49). Sentences (44), (45) and (46) are dialogue from story telling where Papa tells the school children a story. (See chapter 15.2 and 15.3 for the stories).

44. Story teller (Papa):      Ebitɔ, Ebitɔ,  
    **E-bi-tɔ**                      **E-bi-tɔ**  
    CM-Child-PLU   CM-child-PLU  
    ‘Children, Children’ [15.3.01]
45. Children:                      Papa!  
    **papa**  
    Father, (response to an elderly male) [15.3.02]
46. Children:                      Anu ani na loo  
    **anu**                      **ani-na**                      **loo!**  
    2PLUPOSS   2PLUSUBJ-walk   ADR  
    ‘You are welcome’                      [15.3.02]
47. Story teller:                      Nu nu ogridi loo!  
    **nu**                      **nu**                      **o-gridi**                      **loo!**  
    hear-IMP   hear-IMP   CM-story   ADR  
    ‘Hear story!’                      [15.2.01]
- 48                                      tá awá loo  
    **tá**                      **a-wá**                      **loo**  
    give   2SG-greeting   ADR  
    ‘Greetings to you’
49.                                      Amú ugbi é ozu etsí loo  
    **amú**                      **u-gbi = é**                      **o-zu**  
    1SG   CM-voice = DET   SM.SG-descend  
    **etsí**                      **loo**  
    down   ADR  
    My voice has descended. I am done. [15.9.97]

In this chapter, ideophones, interjections and particles are discussed. Ideophones are depictive of the ideas they express, they display unique syllable structure and can belong to different grammatical categories. Interjections are used to express emotion, speaker attitude and intention. Particles are little words that express a

speaker's attitude towards a proposition and unlike interjections, which may constitute an utterance, particles are intergrated into the sentence in which they occur.

## 14 ROUTINE EXPRESSIONS

Routine expressions are standardised phrases used for socio-cultural interaction which is speech community specific. This includes greetings, expressions used to show appreciation to someone at work, invitations to someone at dinner and expressions of welcome. In Logba, these expressions are indicative of the goodwill that the interlocutors feel towards one another. There are social and cultural norms associated with these expressions each of which should be strictly observed. These expressions are cultural codes and are given a particular interpretation depending on how and where it is performed.

Routine expressions in Logba are described in this chapter. An attempt is made to explain the circumstances in which these expressions are used and their underlying meanings. The chapter is organized as follows: The chapter opens with greetings and is followed by expressions of welcome. Expressions of gratitude and sympathy are treated next. The chapter is concluded with disclaimers and expressions of farewell.

### 14.1 Greetings

In Logba, like in other African communities, greeting one another is considered an important social behaviour. One hardly sees people passing by without exchanging greetings. People who even reside in the same house are supposed to greet one another when they wake up in the morning. It is not strange to find a family head early in the morning going round the compounds to greet the people in the lineage. He, in turn reproaches the young ones if they do not do likewise. There are a number of non-linguistic features associated with greetings. The following are some of them: When greeting an elderly person one should bend the upper part of the body as a sign of reverence. Men who are in cloth should remove the part covering the left shoulder when they are exchanging greetings with elders in the community. If the person who is about to greet wears a hat, it should be removed in the course of greeting as a sign of respect.

It is also against cultural norms to greet when going to the rubbish heap or toilet. It is permitted on the person's return from the rubbish heap. When one greets on one's way to the rubbish heap or toilet, it is taken as a non-verbal statement which is synonymous with: 'I shit in your mouth' or 'I throw the rubbish in your mouth'. This is regarded as a culturally unacceptable behaviour. As such, fines are imposed on people who go against these rules and they are tagged as 'uncultured'. Similar situations are observed for Ewe in Ameka (1991) and in Ga in Dakubu (1981).

The day is divided into two parts in respect of the type of greeting. The first part is the morning to midday and the second is from midday to the night.

### 14.1.1 Morning to midday greetings

Below is the greeting and response pair showing the various turns:

1. A: tá awá loo  

<b>tá</b>	<b>a-wá</b>	<b>loo</b>
say	2SG-greeting	ADR

 ‘Greetings to you’
  
2. B: awá zii, afán(u) awá  

<b>a-wá</b>	<b>zii</b>	<b>a-fán</b>	<b>awá</b>
2SG-greeting	be good	CM-house	greeting

 ‘Greetings to the home, I greet the house’
  
3. A: awá, ani dzíi?  

<b>a-wá</b>	<b>ani-dzíi</b>
2SG-greeting	2PLU-wake.up

 ‘greetings, are you fine?’
  
4. B: yoo, ani bo enzí?  

<b>yoo</b>	<b>ani-bo</b>	<b>enzí</b>
yes,	2PLU-stay	well

 ‘Yes OK?’

This could be prefaced with the appropriate address term. For example, **unansá**, ‘chief,’ **am(ú)gusa** ‘my brother’

### 14.1.2 Midday to evening greetings

Below is the greeting and response pair:

5. A: ngaanu loo  

<b>n-gaanu</b>	<b>loo</b>
1SG-salute	ADR

 ‘I salute you’
  
6. B: Yawɔɛn, afan (ahá) etsí  

<b>yawɔɛn</b>	<b>a-fan</b>	<b>a-há</b>	<b>e-tsí</b>
yes	CM-house	CM-people	AM-stay

 ‘Yes, the people in the house are in good health’

### 14.1.3 The greeting response: **Yawɔɛn**

**Yawɔɛn** occurs only in greetings in Logba and is used in response to greetings from midday to the night. Some speakers use it also as a response for greetings in the morning. All the people consulted could not offer any clear cut meaning for this expression. This does not however mean that it is only phatic. The absence of **Yawɔɛn** in response to the greeting shows that the person responding to the greeting does not share the love and comradeship wholeheartedly with the person who is greeting him or her. Coincidentally, all the GTM languages surrounding Logba – Tafi, Nyagbo, and Avatime use this expression in response to greetings. This is attested in the following greeting response adjacency pairs in the data from the following neighbouring GTM Languages as well as Ewe below:<sup>49</sup>

Tafi

7. A<sub>1</sub>: Ayenó o  
 B: **Yawɔɛn**, wəkónye  
 A<sub>2</sub>: Nɔ ɛ mó o.

Nyagbo

8. A<sub>1</sub>: Ayigbó o (SG). Ayimó o (PLU)  
 B: **Yawɔɛn** wəkɔ o / Wɔpamé o.  
 A<sub>2</sub>: Kpasi o.

Avatime

9. A<sub>1</sub>: Ayé  
 B: **Yawɔɛn** ɔ́ɔkpasi  
 A<sub>2</sub>: ɔKpasi

It is culturally undesirable to interrupt people who are in the middle of a discussion with greetings. If a person passing by wants to greet these discussants, he has to seek permission with the phrase **ani yé loo** ‘you stand’ and when it is granted with the response **yoo** ‘yes’ then he can proceed with his greeting. In case the people are sitting **A** will greet with the expression **ani tsii loo** ‘you sit’. Normally, a shorter version of the greeting is used in situations like this. This is shown (7) and (8) below:

- |                                |                             |
|--------------------------------|-----------------------------|
| 10. A <sub>1</sub> : Aniyé loo | A <sub>2</sub> : Anitsí loo |
| <b>ani-yé</b> <b>loo</b>       | <b>ani-tsí</b> <b>loo</b>   |
| 2PLU-stand    ADR              | 2PLU-sit    ADR             |
| ‘You stand’                    | ‘You sit’                   |

<sup>49</sup> In Ewe, what is heard is **awɔɛ**. This word is used by old people and it is dying out.



11. B: Eé awú fě anaa  
           **eé**    **awú**   **fě**    **a-na-á**  
           yes   2SG   also   2SG-walk-Q  
           ‘You also you walk?’

A: **Yoo**  
       ‘OK’

12. B: Afánu etsí  
           **a-fánu**        **e-tsí**  
           CM-house    3PLU-stay  
           ‘The house is well?’ (Is all well at home?)

A: **Yoo**  
       ‘OK’

There are other forms of greeting which are determined not by the time of day but by the situation or the activity that the addressee is performing.

#### 14.1.4 Working in the farm

Apart from being neighbours in the house, much value is placed on healthy social relationship among people who are farming in one area especially those who share boundaries. When one goes to farm, and one’s neighbour is already working before one arrives, one is expected to acknowledge the neighbour’s presence by greeting him or her thus:

13. A: Dze ntá loo  
           **dze n-tá**        **loo**  
           look CM-hand ADR  
           ‘look hand!’

B: **Yoo**  
       ‘Yes’

The first part uttered by A is a calque on the Ewe phrase: **kpo asi loo** ‘look hand’. which is used in the same situation.

#### 14.1.5 Doing manual work

When a person is doing any type of manual work and one sees him, the passer-by can salute him with the expression: **Ayekoo**. This expression is also used in Ewe and other GTM languages like Nyagbo and Tafi but it is a borrowed word from possibly the Ga language. Another expression used with its response is as below:

- 14.A: Awú atsi otsú loo  
**awú a-tsi o-tsú loo**  
 2SG.IND 2SG-stay CM-top ADR  
 ‘You are on top’

B: **Yoo**  
 ‘Yes’

This makes the addressee (person working) aware of the presence of the speaker and also an indication that he appreciates the work he is doing and wants him to continue. This expression is normally heard when people are engaged in communal labour.

Exchange of greeting reflects the order in which interactants come to the work place. Normally, the person who comes later is the initiator of the greeting response pair. It will be noted that words **ite** ‘front’ and **amá** ‘back’ are used to refer to people who are ahead when coming to a place and the people who are behind at home respectively. One thing that is worth noting is that these words attract the /i/ cross reference on the verb. An indication that **ite** ‘front’ and **ama** ‘back’ are perceived as mass nouns. This is shown in (15) below:

15. A Ité ikpó loo?  
**i-té i-kpó loo**  
 CM-front SM-lie ADR  
 ‘You are in front?’ Lit: The front lives there.

B: ikpó; amá ikpó?  
**i-kpó a-má i-kpó**  
 AM-be.lie CM-back SM-lie  
 ‘It lives; the back lives?’

A: ikpó  
**i-kpó**  
 3SG-be.lie  
 ‘it lies’

When a person returns from farm, people in the house will welcome him with the greeting as in (16):

16. People in the house: Awu uwa ókpóó?  
**awu u-wa ó-kpó-ó**  
 2SG CM-forest SM.SG-lie-Q  
 ‘Your forest is fine?’

Farmer: Yoo, ɔkpó  
**yoo ɔ-kpó**  
 OK 3SG-lie  
 ‘OK, it is fine’

The person from the farm will then take his turn and greet the people in the house as in (17):

17. Farmer: Amá íkpó  
**a-má í-kpó**  
 CM-back SM-lie  
 ‘Is the back fine’

People in the house: íkpó  
**i-kpó**  
 3SG-lie  
 ‘It lies’

#### 14.1.6 Greeting when people are eating

When a person enters a house and realises that the people in the house are eating, he does not interrupt with a greeting. He must first call their attention by saying the phrase as in (18):

18. A: Dze ntá loo  
**dze n-tá loo**  
 look CM-hand ADR  
 ‘look hand!’

The expressions that follow are varied. They are all an invitation of the visitor to come and join them in sharing the meal. The four versions of this are shown in (19).

19. B<sub>1</sub>: Yoo na ba ume.  
**yoo na ba u-me**  
 yes walk come CM-here  
 ‘Yes come here.’

B<sub>2</sub>: Yoo ba atú wá. (PLU)  
**yoo ba atú wá**  
 Yes come 1PLU place  
 ‘Yes, come to us.’

- B<sub>3</sub>: Yoo na ba amú wá. (SG)  
**yoo na ba amú wá**  
 Yes walk come 1SG place  
 ‘Yes, come to me.’
- B<sub>4</sub>: Yoo zó ba umε.  
**yoo zó ba u-mε**  
 Yes walk come CM-here  
 ‘Yes come here.’
- B<sub>5</sub>: Yoo ba té atsi kpe iva. (PLU)  
**yoo ba té atsi kpe iva**  
 Yes come COMPL 1PLU eat thing  
 ‘Yes, come that we eat.’

The visitor will then say **umokoe izi** ‘this place is good’ which is an indirect reference that the members of the house are enjoying good food and drinks. It is after this exchange that the people in the house will invite the visitor to greet them or ask him to defer the greeting so that they will all enjoy the meal together.

#### 14.1.7 Welcoming people

The Logba people have expressions which they use to welcome people who have travelled somewhere and returned. These expressions are also used for strangers when you see them after they have been introduced. It is used to welcome people when the interlocutors have not seen one another for a long time. There are two variants of the welcoming expression: one used when the person to be welcomed is singular as in (20a) and the other when they are more than one as in (20b)

- 20a. SG: Awa ana loo.  
**awú a-ná loo**  
 2SGIND 2SG-walk ADR  
 ‘You are welcome.’
- 20b. PLU: Aná ni ná loo.  
**anú ani-na loo**  
 2PLU.IND 2PLU-walk ADR  
 ‘You are welcome.’

The response in each case is **Yoo** ‘OK’

This greeting suggests that the addressees have walked. It is similar to the Ewe expression **woe zo** ‘you (SG) have walked’ **miawoe zo** ‘you (PLU) have walked’

(see Ameka 1991). It is interesting to note that there is a special welcome when a person returns from farm. This is as in (21) below:

21. People in the house: Awú ɔgbá dzí ahá etsi  
**awú ɔ-gbá dzí a-há e-tsi**  
 2SG CM-road top CM-people 3PLU-stay  
 ‘Are your people on your journey well?’
- Visitor: Etsí  
**e-tsí**  
 3PLU-stay  
 ‘They are fine’
- People in the house: Awú (u)gusa otsí  
**awú u-gusa o-tsí**  
 2SG CM-neighbour 3SG-stay  
 ‘Is your neighbour fine?’

In all cases after the welcome response pair, the visitor will be given water to drink to cool off and then the greeting follows. The greeting in this situation is centered on the people and friends of the visitor at where he comes from.

In the plural, **Awu egusa atsi** is used in the Tota dialect while **Awu egusa etsi** is the form in the Alakpeti dialect.

22. Visitor: otsi (SG) etsí / atsi (PLU)  
**e-tsí**  
 3PLU-stay  
 ‘They are fine’
- People in the house: Awa na loo (Awú ana loo)  
**awú a-na loo**  
 2SG.IND 2SG-walk ADR  
 ‘Welcome’
- Visitor: **Yoo**  
 ‘OK’

After the how-are-you questions the oldest of the family in the house at the time of the arrival of the visitor will ask of the visitor’s purpose of visit by saying as below:

23. Elder:                      Atsú wá iyú  
                                  **atsú wá i-yú**  
                                  1PLU side    AM-be.cold  
                                  ‘Our place here is cool’(There is peace here)

This expression is used when everything is going on peacefully in the family. If, on the other hand, there is a death or an accident in the family, the expression in (24) is used.

24. Elder:                      Atsú wá ibo ɔdzá  
                                  **atsu wá i-bo ɔ-dzá**  
                                  1PLU side    AM-stay    CM-fire  
                                  ‘Our place here is ‘hot’’(There is misfortune here)

The visitor states his mission and asks them to tell him the **iyu** ‘cold’ or the **ɔdza** ‘fire’ that is in the family by asking them as follows:

25. Visitor:                      Anú wá áblé  
                                  **anú wá á-blé**  
                                  2PLU side    SM-own  
                                  ‘How is the situation like at your side?’

#### 14.1.8 Acknowledgement of the priest’s return after libation prayer

The priest, after libation prayer, returns to take his seat with the elders and other family members. They greet him thus:

26. Elders:                      Aw(ú) akpi  
                                  **aw(ú) a-kpi**  
                                  2SG.IND 2SG-go  
                                  ‘You have gone’

- Priest:                      Yoo  
                                  ‘OK’

The elders welcome the priest because it is believed that he has been to the ancestors to offer prayer on their behalf and come back. The elders then thank the priest for being so caring and patriotic.

## 14.2 Expressing gratitude

When a person is given a present, he is expected to show how grateful he is to his benefactor. The recipient also expresses thanks to God. Some thank the ancestors

because they believe they are dependable messengers of God and He works through them. The following expressions are used:

27. Anyíntsé  
**a-nyíntsé**  
 2SG-thanks  
 ‘Thank you’
- Okpaya, anyíntsé.  
**okpaya a-nyíntsé**  
 God 2SG-stay-strong  
 ‘God, thank you.’

### 14.3 Expressions for congratulations

When a person is fortunate and has won a prize or has given birth to a bouncing baby people in the community troop to the house to share the joy and congratulate the parents especially the mother. The expression below is used most often:

28. Awú iyó iva inyintse.  
**awú i-yo iva i-ny(a)-intse**  
 2SG CM-skin thing SM-stay-strong  
 ‘Your luck is strong.’

### 14.4 Expressing sympathy

In a situation where a person is bereaved or when something bad happens to someone, for example, when a person is involved in an accident or is bereaved the members of the family and other well wishers in the community go to the house of the sick person to express their sympathy. The following expressions are used after the usual greetings:

Expressions to the sick:

- 29 Me akpó tá?  
**me a-kpó tá**  
 Q 2SG-lie PM  
 ‘Do you feel well?’
- Me iḡú awú iyó nu?  
**me i-ḡú awú i-yó nu**  
 Q 3SG-be 2SG CM-skin containing.region  
 ‘How do you feel inside your body?’

With these empathetic ‘get well intention’ questions, the sick person tells the visitors the progress and his general state of health and they in turn reply with encouraging words, one of which is:

30. Ibíkó wú.  
**i-bí-kó**                      **wú**  
 3SG-FUT lift.up 2SGOBJ  
 ‘It will be better.’ (Lit: It will be lifted up from you.)

The sickness is metaphorically taken as a heavy load placed on the sick person that will be lifted from him. The following expressions are therefore used to console the bereaved person:

Expressions to the bereaved person:

31. Awú afiḍa é.  
**awú**                      **a-fiḍa=é**  
 2SG.IND 2SG-meet=3SGOBJ  
 ‘YOU have met it.’
- Awú aḡú é  
**awú**                      **a-ḡú=é**  
 2SG.IND 2SG-see=3SGOBJ  
 ‘YOU have seen it’

These expressions show that the person they have come to visit has come into contact with something unfortunate. In cases where it is a chain of bereavements, some people use the Present Progressive marker in both expressions: **Awú alofiḍa é** ‘You are meeting it’ **Awú aloḡu é** ‘You are seeing it.’ Before the sympathisers leave the house of the bereaved, the person whom they visited will wish them well by saying:

32. Anú ani vé ina yó  
**anú**                      **ani**                      **vé**                      **i-na**                      **yó**  
 2PLU.IND 2PLU save CM-person skin  
 ‘You have sympathised with a person’

## 14.5 Disclaimers

In Logba, as well as many Ghanaian languages, an adult native speaker is expected to display his knowledge of the social and cultural norms through the way he interacts linguistically with the people. When one wants to enter a person’s house one has to announce his presence before he enters by saying **Agoo** and the response



from the people in the house is **ina to ba** 'let the person come'. **Agoo** is also used when one wants people to give way to him in a crowded market or a farm path. The use of **Agoo** and the response is the same in many Ghanaian languages.

When one wants to use a word or an expression which one considers to be vulgar or profane one should use the words: **taflatse** or **kafra** to preface what one considers to be a socially undesirable expression.

**Matá wú zugbo** 'I give you head' is used when one wants to ask a favour from someone or wants to speak to an addressee considered to be older, or occupying a social status higher than the speaker. When a person wants to give something to another person, the right hand should be used. It is culturally unacceptable to use the left hand. However, if it becomes necessary to use the left hand, the giver should indicate that he is aware that the left hand is not what he should use. The expression below is used in such situations:

33. Giver:           Kafra, eble ló.  
                   **kafra**     **e-ble**     **ló**  
                   Excuse   CM-left   ADR  
                   'Excuse, it is left.'
- Mata wú zugbo eble ló.  
                   **ma-ta**     **wú**         **zugbo e-ble**     **ló**  
                   1SG-give 2SGOBJ head   CM-left   ADR  
                   'Your pardon, it is left.'

The recipient will then use the response below as he takes the item:

34. Recipient:       Yoo   agbashi.  
                   **OK**    **a-gbashi**  
                   yes    CM-hand  
                   'OK hand'

## 14.6 Expressing farewell

Normally, when a person is to embark on a journey, he informs his people and they in turn wish him a safe journey to wherever he is going. If he is due to return, they tell him to return on time as in (35):

35.               Ta ba kaba.  
                   **ta**     **ba**     **kaba**  
                   let     come   early  
                   'May you come back early.'

However, if his return is not scheduled, they bid him farewell as in (36) and (37):  
The examples are singular and plural.

36. SG  
Ta na (e)nzi.  
**ta ná enzi**  
let walk well  
'Safe journey.'
- PLU  
Ta aniná enzi.  
**ta ani-ná enzi**  
let 2PLU-walk well  
'Safe journey.'
37. SG  
Okpaya ta ogbáwú.  
**okpaya ta ogbá wú**  
God let road 2SGOBJ  
'Let God be on your path.'
- PLU  
Okpaya ta ogbánú.  
**okpaya ta ogbá nú**  
God let road 2PLUOBJ  
'Let God be on your path.'



## 15 LOGBA TEXTS

These texts are collected from native speakers who are resident in the Logba towns to show how the language is really spoken. Stories, proverbs, riddles and folk stories are represented. There are also procedural and socio-cultural organisational texts.. Interlinear English gloss and a free English translation is provided.

### 15.1 Frog, where are you?

This is a story re-telling from Frog story (Berman and Slobin 1994) a popular picture book story used by linguists working on systematic analysis on language and cognition. The story is re-told by Rosalyn Adzah, a student in the Jim Bourton Secondary School, Logba. She is 16 years and a native of Tota. The story was recorded on 12<sup>th</sup> February 2004.

A child, a dog and a frog which is kept as a pet in a bottle lived in a house. The frog got out of the bottle and the child and the dog were looking for it. They looked in the shoe, bottle and across the house but did not find it. The boy and the dog went to the forest to search for the frog. The boy saw a hole in the ground and looked for the frog inside but only a rat ran out of the hole. In their search, they found a beehive in a tree. They held the tree and the bees scattered and chased them. The boy saw a hole in a tree and looked inside for the frog. An owl came out of the hole and they ran and fell. They saw an anthill and the boy climbed it. When the boy was on the anthill, he saw an antelope at the back of the anthill and he climbed it. The antelope ran, the boy held the horns and the dog followed. The boy fell into a big river. It was there he saw the frog and took it home.

01. E-bítsi-kloyi ɔ-kpɛ a-gbé kpɛ a-kpakpla é-nya  
 CM-child-small CM-one CM-dog CONJ CM-frog SM.PLU live  
 ‘There lived a small child, a dog and a frog’
02. A-kpakpla=á a-ri-é fɛ tumpa nu ye o-ɖu  
 CM-Frog=DET 3PLU-hold-3OBJ in bottle in CONJ 3SG-be  
 i-vavialiva ye a-tsa-vialiiva a-fá-nu.  
 CM- pet CONJ 3PLU-HAB-pet CM-house-in  
 ‘They took a frog which is a pet and put it in a bottle; they play in a house’
03. Adzi-ɲkpɛ e-bítsi=é ʒ-fédzu, ʒ-ri a-gbi=é  
 day-one child=DET SM.SG-sleep 3SG-hold CM-dog=DET  
 ka o-yó ye akpakpla=a xé ʒ-tsi .  
 put CM-skin CONJ frog=DET RP SM.SG-stay  
 tumpa nu ʒ-dó tenyi á-va  
 bottle in 3SG-go.out escape CM-place  
 ‘One day, the child slept with the dog close to him; the frog which was in the bottle escaped’

04. **Idi i-wa ye a-dze akpakpla=a yáyi**  
 day SM-break CONJ 3PLU-start frog=DET search  
 ‘Day broke and they started to look for the frog’.
05. **A-yáyi-é pétée ma-kpe-nú iva etsi.**  
 3PLU-search=3SGOBJ all NEG-know-NEG thing down  
 ‘They looked for it for a long time but they could not find it’
06. **E-bitsi=é ó-bo-dzé akpaiva nu gake**  
 CM-Child=DET SM.SG-come-look boot in CONJ  
**mo-ńú-ńú akpakpla=a**  
 NEG-see-NEG frog=DET  
 ‘The child came to look into the boot but he did not see the frog’
07. **Agbé fě ó-dzé tumpa=a nu xé a-ri akpakpla**  
 dog also SM.SG-look bottle=DET in RP 3PLU-hold frog  
**akpakpla=á fi-é gake mo-ńú-ńú-é.**  
 frog=DET put=3SGOBJ CONJ NEG-3SG see-NEG=3SGOBJ  
 ‘The dog looked into the bottle in which the frog was put but it did not see it’
08. **Agbé o-zi tumpa na o-fu ye ebítsi=é fě**  
 dog SM.SG-lift bottle to CM-nose CONJ child=DET also  
 o-dzu ɖe fesre otsoe ye a-la-yayi  
 SM.SG-stand to window fringes CONJ 3PLU-PRSPROG-search  
**akpakpla ɔdzɔgbe.**  
 frog outside  
 ‘The dog put the bottle to the nose and the child stood close to the window and they were looking for the frog outside’
09. **A-dze okusioku gake ma-ńú-ńú akpakpla=á**  
 3PLU-look everywhere CONJ NEG-see-NEG frog=DET  
 ‘They searched everywhere but they did not see the frog’
10. **agbé o-kebu etsi, tumpa=a ó-ló-le**  
 dog SM.SG-jump down bottle=DET 3SG-PRSPROG-be.at  
**o-fu=é anú ye e-bítsi=é fě**  
 CM-nose=DET mouth CONJ CM-child=DET also  
**ó-ló-dze fě ó-ló-ńú akpakpla=á náa**  
 SM-SG-PRSPROG-see also 3SG-PRSPROG-see frog=DET QP  
 ‘The dog jumps down, the bottle is on the nose and the child also is searching to see if the frog is there’
11. **Ebítsi=é mo-ó-ló-ńu akpakpla=á ɔkple ó-kebu**  
 child=DET NEG-SM.SG-PRSPROG-see frog=DET therefore 3SG-jump  
**etsi ye o-zi agbi=é té ɔ-fě**  
 down CONJ 3SG-lift dog=DET COMPL 3SG-also

**mo-ó-tó-fui.**

NEG-3SG-PSTPROG-get.lost

‘As the child did not see the frog it came down and carried the dog so that it would not get lost’

12. **A ina-nyo a-dzu-ye u-tsa ama fesre etsi.**  
 3PLU-person-two 3PLU-return-stand CM-house back window down  
 ‘They, two persons stood up at the back of the house down the window’
13. **A-ná kuko tsɔŋ ye a-ba dzu-ye ɔ-yó**  
 3PLU-walk round long CONJ 3PLU-come return-stand tree  
**ɔ-kpié etsi té a-ŋú akpakpla=á náa**  
 AM-INDEF down COMPL 3PLU-see frog=DET QP  
 ‘They walked round for a long time and came and stood up under a certain tree to see if they could find the frog’
14. **A-yayi=é pétée, ma-ŋú-nú=é.**  
 3PLU-search=3SGOBJ all NEG-see-NEG=3SGOBJ  
 ‘They searched all places but they did not see it’
15. **Á-lá-na kuko tsɔŋ bi fo uwá nango nango**  
 3PLU-PRSPROG-walk round long come to forest big big  
**ɔ-kpié nu ye á-bá fo ɔ-yó ɔ-kpié etsi**  
 AM-INDEF in CONJ 3PLU-come to CM-tree AM-INDEF below  
 ‘They are walking round for a long time into a certain big forest and they came under a big tree’
16. **Agbi=é ó-ŋú nwó utsá ye ó-dze té ó-ŋú**  
 dog=DET SM.SG-see bee house CONJ 3SG-think COMPL 3SG-see  
**akpakpla=ánwó-wɔ utsá nu náa.**  
 frog=DET bee-PLU house in QP  
 ‘The dog sees the beehive and looks whether is sees the frog in the beehive’
17. **Ebítsi=é fě ó-ló-dze vutsi ɔ-kpié nu**  
 child=DET also SG-PRSPROG-look hole AM-INDEF in  
**té ó-bo-ŋú akpakpla=á vutsi=é nu náa**  
 COMPL 3SG-come-see frog=DET hole=DET in QP  
 ‘The child is also looking in a certain hole whether the frog is in the hole’
18. **Agbi=é ó-ló-dze té ó-ŋú akpakpla**  
 dog=DET SM.SG-PRSPROG-look COMPL 3SG-see frog  
**nwó-wɔ utsá=á nu ye ebítsi=é fě**  
 bee-PLU house=DET in CONJ child=DET also  
**ó-ló-dze vutsi=é nu ye oglui ó-ké**  
 3SG-PRSPROG-look hole=DET in CONJ mouse SM.SG-jump

**do vutsi=é nu**

out hole=DET in

‘The dog is looking for the frog in the beehive and the child is looking in the hole and a mouse rushed out of the hole’

19. **Ɔ-vo i-tá té o-dzu tsi etsi**

3SG-fear 3SG-result say 3SG-sit stay.in down

‘He was afraid, and as a result he sat down’

20. **Agbi=é fɛ o-tsi etsi ó-ló-yayí akpakpla=á**

dog=DET also SM.SG-sit down 3SG-PRSPROG-look frog=DET

**nwó-wó=á nu-é ye nwó-wó u-tsá lenta**

PLU-bee-PLU=DET in=DET CONJ bee-PLU CM-house fall

**ye n-dó.**

CONJ SM-come out

‘The dog also sat and was looking for the frog in the beehive but it fell and the bees scattered’

21. **A-gbi=é kpe e-bítsi=é á-hu tenyi.**

Dog=DET CONJ CM-child=DET 3PLU-run escape

The dog and the child run for safety.

22. **Ebítsi=é ɔ-kpo kla fɛ ɔ-yó nango .**

child=DET SM.SG-move hide into tree big

**ɔ-kpié etsi**

AM-INDEF under

‘The child went and hid under a big tree’

23. **Ɔyo=á nu xé ebítsi=é ó-kla fié ye ɔnzi=é**

tree=DET in RP child=DET SM.SG-hide into CONJ owl=DET

**ɔ-kpié ó-dó.**

AM-INDEF 3SG-come out

‘The tree into which the child hid was a certain owl which came out’

24. **Ɔnzi=é ó-ɖu adzi nango ɔ-kpié ye .**

owl=DET SM.SG-be bird big AM-INDEF CONJ

**ó-tso-flé atsi**

3SG-HAB-fly night

‘The owl is one big bird which can fly at night’

25. **Ye ebítsi=é ó-ɣú é la, ɔ-vo inta**

when child=DET 3SG-see = 3SGOBJCFM 3SG-fear greatly

**té ó-lenta ɔ-yó=á nu.**

COMPL 3SG-fall CM-tree=DET in

‘When the child saw it, he became very much afraid that he fell from the tree’

26. **Agbi=é fě nwó-wó=á a-do agba-ma té**  
 dog=DET also bee-PLU=DET SM.PLU-follow road-back COMPL  
**a-ba ti=é**  
 3PLU-come sting=3SGOBJ  
 ‘The dog also, bees followed it to sting it’
27. **Ebítsi=é ó-huite bi fě uwá nango ɔ-kpié nu**  
 child=DET SM.SG-escape come into forest big AM-INDEF in  
 ‘The child ran into a certain big forest’
28. **Agbi=é fě nwó-wó=á á-do ɔ-gba-má.**  
 dog=DET also bee-PLU=DET 3PLU-follow CM-road-back  
 ‘The dog also the bees followed it’
29. **Ebítsi=é ó-hu bi ve lé u-tu**  
 child=DET 3SG-run come pass climb CM-anthill  
**nango ɔ-kpié tsú**  
 big AM-INDEF on  
 ‘The child run climb onto a big anthill’
30. **Utu=é tsú xe o-yi-é ye ó-ńú a-ǵú**  
 anthill=DET on RP 3SG-stand-3SG CONJ 3SG-see CM-antelope  
**u-tu=é amá.**  
 CM-anthill=DET back  
 ‘The hill on which it was standing he saw an antelope at the back of the anthill’
31. **Agu ntsa=á dzaa ko ye n-dó ye ó-ńú**  
 antelope horn=DET only only CONJ PLU-come.out CONJ 3SG-see  
 ‘The animal’s horn was only what came out he saw’
32. **Ebítsi=é mó-kpe-nú ye ó-rí agun-tsa fě nta**  
 child=DET NEG know-NEG CONJ 3SG-hold antelope-horn with hand  
**ye agu=é ó-zí=é ntsa tsú**  
 CONJ antelope=DET SM.SG-carry=3SGOBJ horn on  
**ye ó-he zó**  
 CONJ 3SG-pull go  
 ‘The child did not know so he held the antelope’s horn with hand and the animal took him on the horn and dragged him’
33. **ye ó-bo ńú Agbi=é fě ukunkpe ye**  
 CONJ 3SG-come see dog=DET also somewhere CONJ  
**ó-zi ɔ-fě na ntsa tsú**  
 3SG-carry 3SG-also put horn on  
 ‘They came to the place where the dog was and took it also on the horn’



34. **ó-bo mi-á lenta fɛ n-dú nango n-kpié.**  
 3SG-come take-3PLU.OBJ fall in CM-water big AM-INDEF  
 ‘It took them to fall in a very big river’
35. **Agbi = é kpe ebítsi = é a-nya n-wa = á nu**  
 dog = DET CONJ child = DET SM.PLU-stay PLU-forest = DET in  
**n-dú = é nu dze n-ɖu = é lá dze n-dú = é nu**  
 water = DET in start CM-water = DET swim start CM-water = DET in  
**kuko té a-ɲu akpakpla = á náa.**  
 round COMPL 3PLU-see frog = DET QP  
 ‘The dog and the child stayed in the forest in the water. They started searching in the water to see if they could see the frog’
36. **Agu = é fɛ ó-le u-kpo ɔ-kpié uzugbo ye**  
 antelope = DET also SM.SG-be CM-hill AM-INDEF top CONJ  
**ó-ló-dze buyó n-ɖu = é nu.**  
 3SG-PRSPROG-look afar CM-river = DET in  
 ‘The animal also was on a certain mountain top looking in the river’
37. **Agbi = é u-wasa ó-zí Agbi = é fɛ i-mo-nu**  
 dog = DET CM-owner SM.SG-lift dog = DET into CM-neck-in  
**ye á-lá-yayi té á-lá-do**  
 CONJ 3PLU-PRSPROG-search COMPL 3PLU-PRSPROG-come.out  
**n-dú-é nu**  
 CM-water = DET in  
 ‘The dog owner carried the dog on his neck searching if it is coming out of the water’
38. **Ibe imo-a tsú tututue ebítsi-é ó-ɲú ɔyótsigbo**  
 time that = DET on exactly child = DET SM.SG-see stump  
**ɔ-kpié ye ó-ló-wa agbi-é ɔgakrana té**  
 AM-INDEF CONJ 3SG-PRSPROG-say dog = DET keep.quiet COMPL  
**á-lá-ɲú akpakpla-á náa.**  
 3PLU-PRSPROG-see frog = DET QP  
 ‘At exactly that time the child saw a stump and was telling the dog to be quiet to see if they could see the frog’
39. **Ebítsi = é kpe agbi = é pétée a-dzu zó**  
 child = DET CONJ dog = DET all SM.PLU-returngo  
**ɔ-yótsigbo = é amá tadze té á-lá-ɲú**  
 CM-stump = DET back immediately COMPL 3PLU-PRSPROG-see  
**akpakpla = á náa**  
 frog = DET QP  
 ‘The child and the dog went to the back of the stump to see if they can see the frog’

40. **Tadze ko n-kpakplawɔ n-nyɔ n-tsi**  
 mediately only CM-frog-PLU AM-two SM.PLU-stay  
**ɔ-yɔ́tsigbo = é amá.**  
 CM-stump = DET back  
 ‘Immediately then they saw two frogs at the back of the stump’
41. **ó-ńú ó-ble ka anyi**  
 3SG-see 3SG-own put face  
 ‘he identified his.’
42. **Iyé amá n-kpakpla-wɔ gblelele n-dó gbi**  
 3SGIND back CM-frog-PLU many SM-come many  
**ye ebítsi = é kpe Agbi = é á-dzuye**  
 CONJ child = DET CONJ dog = DET 3PLU-stand  
**ɔ-yɔ́tsigbo = é tsú**  
 CM-stump = DET on  
 ‘After that many frogs came out plenty and the child and the dog stood on the stump’
43. **ye a-la-dze fě buyó .**  
 CONJ 3PLU-PRSPROG-look from distance  
 ‘and were looking at them over there’
44. **Ebítsi = é ó-na zó bi zí ɔ-blie ye a-kpe**  
 child = DET SM.SG-walk go come take 3SG-own CONJ 3PLU-CONJ  
**agbi = é ye á-ve ye á-sa.**  
 dog = DET CONJ 3PLU-pass CONJ 3PLU leave  
 ‘The child went to take his own and they and the dog came passed (and left)’
45. **A-kpe agbi = é á-sa ye a-húhú**  
 3PLU-CONJ dog = DET SM.PLU-leave CONJ 3PLU-wave  
**n-gbashi = é yika n-kpakpla n-gango = é**  
 PLU-arm = DET direction PLU-frog PLU-rest = DET  
 ‘He and the dog went away and waved hands to the rest of the frogs’

## 15.2 Ananse and the wisdom gourd

Asafo Kudjo (Age 56), a native of Adzakoe told this story on 26<sup>th</sup> March 2004 to pupils of Adzakoe Roman Catholic Primary school where it was recorded. The video recording is available.

Spider and family including his brother Dekanyo live in one of the villages in Adzakoe called Gbamuzɔ. Spider was selfish and envious of his friends. As a result, he planned to take all the knowledge in the world and hid it in a place which

will be known to him alone. As part of this plan, he went to Logba market to buy a big gourd, collected all the knowledge and stuffed them into the gourd. Spider then decided to hide the knowledge high up in a tree. He put the gourd on his chest when he was climbing the tree. His brother Dekanyo advised that he should put the gourd at his back. Spider, in his frustration, realized that some of the knowledge remained which he did not collect. Spider then left the gourd and it fell on the ground and broke. Knowledge then returned to everybody's brain.

01.    **Nu            nu            o-gridi    loo!**  
          hear (IMP)   hear (IMP) CM-story   ADR  
          “Listen to story”
02.    **O-gridi        tó-ó-ba-a!**  
          CM-story    let-SM.SG-come-ADR  
          “Let the story come”
03.    **O-gridi        ó-dzi            tsyṵṵ   ye        ó-ba        dze**  
          CM-story    SM.SG-take off   IDEO   CONJ   3SG-come   land  
          **i-dje-nu        tsú**  
          CM-world-in    on  
          Story takes off for a long time and falls on the world
04.    **o-dze            ó-tsú**  
          3SG-land    3SG-on  
          ‘it falls on it’
05.    **ye            ó-ba        dze    i-vakpe            tsú**  
          CONJ    3SG-come   land   CM-knowledge    on  
          ‘And it comes and falls on knowledge’
06.    **o-dze            ó-tsú        ula**  
          3SG-land    3SG-on    IDEO  
          ‘it falls on it with ula’
07.    **ye            ó-ba        dze    a-gbí        tsú,    a-gbi-glomo**  
          CONJ    3SG-come   land   CM-spider on    CM-spider-APPEL  
          ‘Then it falls on spider, spider’ (APPELATION)
08.    **ó-dze            ó-tsú        viim!**  
          3SG-land    3SG-on    IDEO  
          ‘it falls on it viim!’
09.    **ye            ó-ba        dze    u-gusa        ðekanyo   tsú**  
          CONJ    3SG-come   land   brother   ðekanyo   on  
          ‘Then it falls on brother ðekanyo ’
10.    **ó-dze            ó-tsú        vim**  
          3SG-land    3SG-on    IDEO  
          ‘It falls on it viim!’

11. **Aha a-me peté-e xé ma-dzi-e**  
people AM-DEM all-EMPH RP 1SG-call-CFM  
'All these people I call,'
12. **Kpaita, á-pete á-nyá Adzakoe kɔfe ɔ-kpié nu**  
now 3PLU-all 3PLU-stay Adzakoe village AM-INDEF in  
'Now, they all stayed in one of the villages in Adzakoe'
13. **xé é-tse-dzi té Gbámuzo nu**  
RP 3PLU-HAB-call COMPL Gbámuzo in  
'Which they used to call Gbámuzo (Lit: put me on go)'
14. **I-taté A-gbi = ɛ xé ó-ɲú iva mo-ta i-na**  
AM-result CM-spider = DET when SM.SG-see thing NEG-give person  
'When the spider gets something, he does not give it out to any person'
15. **yé ɔ-kple ye é-nya u-mokoe pétée lá**  
CONJ CM-REAS CONJ 3PLU stay CM-there all UFP  
**a-ble ɔ-va i-ti-kpe (l)ɛ a-mɛ**  
3PLU-own CM-behaviour 3SG-PTPROG-eat 3SGOBJ CM-stomach  
'And because when they all stayed there he is envious of his friends'
16. **ye ɔ-kple ɔ-blo a-susu té**  
CONJ CM-REAS AM-make CM-mind COMPL  
**ó-ló-ba fushi**  
AM-PRSPROG-come take.from  
'That is why he made up his mind that he would take away'
17. **i-na-shi-na i-zugbo-nu bu-go = é**  
CM-person-every-person CM-head-in count-NOM = DET  
'everyone's thinking. (wisdom)'
18. **xé ó-ri-é ó-nta**  
RP 3SG-hold = 3SGOBJ AM-own  
'Which everyone possesses to himself'
19. **i-vakpe xé ó-ló-fushi-e**  
CM-knowledge RP 3SG-PSPROG-take from-CFM  
'Knowledge which he is taking'
20. **ó-ló-kpomi kla ko**  
3SG-PSPROG-collect hide only  
'he is collecting it and hide it only'
21. **i-nashina mo-ó-ló-kpe ɔ-ɲkpe**  
CM-everyone NEG-SM.SG-PRSPROG-know CM-anything  
'everyone so that no one knows anything'
22. **Ko ɔ-le a-gbiglomo ɔ-le wa ko**  
only 3SG-be CM-spider SM.SG-be side only

- i-vakpe**      **i-nya**  
 CM-knowledge SM-stay  
 ‘It is he, spider alone whose bosom that knowledge would stay’
23. **Ikpá yé ó-kpó lè o-fonyi=é Akpana**  
 true CONJ 3SG-set out buy CM-gourd=DET Akpana  
**o-vu=é nu**  
 CM-market=DET in  
 ‘Truly, he set out to buy the gourd in the Akpana market’
24. **Ibi-me nu Akpana o-vu=é e-nyá Egemi**  
 time-this in Akpana CM-market=DET SM.SG-stay Egemi  
**u-zugbó u-mó**  
 CM-head CM-there  
 ‘This time the Akpana market is on the top of the Egemi mountain there’
25. **Té ani kpe okunie é-lé-dzi**  
 Q 2PLU know that.place 3PLU-PRSPROG-call  
**Egemi-e de**  
 Egemi-EMPH Q(Ewe)  
 ‘You know that place they are calling Gemi?’
26. **I-bo u-kpo=é tsú. yé ó-kpo le o-fónyi**  
 3SG-stay CM-mountain=DET on. CONJ 3SG-go buy CM-gourd  
 ‘It is on the mountain. And he went to buy a gourd’
27. **nango nango nango ó-kpié yé ó-mí mla**  
 big big big AM-INDEF CONJ 3SG-take bring  
 very big and brought it’
28. **Yé ó-bo fo-e,**  
 CONJ 3SG-come reach-CFM  
 ‘When he came back,’
29. **yé ó-ri a-ha pété-pété ivakpi-e**  
 CONJ 3SG-hold CM-people all-all knowledge-EMPH  
 ‘then he collected all the people’s knowledge’
30. **Ye ó-mí fè o-fonyi=é nu**  
 CONJ 3SG-take put CM-gourd=DET in  
 ‘And put it in a gourd’
31. **Ọ-nta ale i-vakpe nú lo**  
 3SG-self 3SG CM-knowledge mouth ADR  
 ‘According to what he himself thought (I inform you)’

32. **Yedze a-ha pété i-vakpi-é**  
 then CM-people all CM-knowledge-EMPH  
 ‘Then all the knowledge of the people’
33. **o-fushí-é aha nta**  
 3SG-collect 3SGOBJ people hand  
 ‘he collected it from the people’s hand (from them)’
34. **Yé o-mi fě o-fonyi = é nu**  
 CONJ 3SG-take put CM-gourd = DET in  
 ‘And put it in a gourd’
35. **Ekple xé o-dzi do-e**  
 now COND 3SG-stand go out-CFM  
 ‘Now when he went out’
36. **O-fonyi = é iboté to ó-ba mi = é**  
 CM-gourd = DET because should SM.SG-come take = 3SGOBJ  
**ko a-gu oyó nu**  
 hang CM-top tree in  
 ‘The gourd, because he has to take it and hang it in a tree at the top’
37. **Mé ó-blo té xé o-mí o-fonyi = é**  
 Q 3SG-make COMPL if 3SG-take CM-gourd = DET  
**mi ko a-gu**  
 take hang CM-top  
 ‘What does he make if he takes the gourd to hang on the top?’
38. **Yedze-e iboté ó-lé oyó = ó**  
 then-EMPH because 3SG-climb CM-tree = DET  
 ‘Then it means, he climbs the tree’

## Interlude with song in Ewe

39. **Agbi = é xé o-ri ivakpi = é pété**  
 spider = DET RP SM.SG-hold CM-knowledge = DET all  
 ‘The spider who collected all the knowledge’
40. **xé ó-bó-mi lé oyó**  
 RP 3SG-FUT-take climb CM-tree  
 ‘that he will take climb the tree’
41. **Menu anu ani kpe té ó-mí (l)ε na**  
 Q 2PLU 2PLU know COMPL 3SG-take 3SGOBJ put  
 ‘Where do you think he will put it’
42. **xé ó-lé oyó = á-e**  
 RP 3SG-climb CM-tree = DET-Q  
 ‘as he climbs the tree?’

43. **Ó-mi (l)é na a-mátsi**  
 3SG-take 3SGOBJ put CM-back  
 ‘He puts it at the back’
44. **Aha, tee o-fonyi=é ɔme de téé**  
 AFF may.be CM-gourd=DET AM-this COND maybe  
**ó-le a-mántsí**  
 3SG-be.located CM-back(of body)  
 ‘Yes, may be if this gourd were at his back’
45. **i-boté té ó-mi o-fónyi=é na**  
 CM-REAS COMPL 3SG-take CM-gourd=DET put  
 ‘Because as he takes the gourd’
46. **xé o-mi lé ɔ-yó**  
 RP 3SG-take climb CM-tree  
 ‘which he takes to climb the tree’
47. **I-boté xé é-lé-lé o-yó=ó**  
 CM-REAS if 3PLU-PRSPROG-climb CM-tree=DET  
**mi-qu ɔ-kótu**  
 NEG-be CM-chest  
 ‘Because if they are climbing a tree it is not on the chest’
48. **e-te-mi lé o-yó=ó?**  
 3PLU-HAB-take climb CM-tree=DET  
 ‘they use to climb the tree?’
49. **Ee! Yé ó-zó xé ó-bo dze ɔ-yó=ó lé**  
 yes! CONJ 3SG-go as 3SG-come start CM-tree=DETclimb  
 ‘Yes as he starts to climb the tree’
50. **yé ó-mi o-fonyi=é**  
 CONJ 3SG-take CM-gourd=DET  
 ‘And takes the gourd’
51. **Xé ó-mí na a-men yé ó-dze ɔ-yó lé**  
 RP 3SG-take put CM-stomach CONJ 3SG-start CM-tree climb  
 ‘Which he takes on the stomach and he starts to climb the tree’
52. **Ani susu té i-nya lé tsi-i**  
 2PLUthink COMPL 3SG-possible climb stay-Q  
 ‘Do you think that it is possible to climb?’
53. **Ao! Yé o-dze ɔ-yó=ó lé O-le-zó**  
 no! CONJ 3SG-start CM-tree=DET climb 3SG-PRSPROG-go  
**o-lenta**  
 3SG-fall  
 ‘No! and he starts to climb the tree. He is going, he falls’

54. **O-lé-zó                      o-lenta      O-lé-zó                      ó-lenta**  
 3SG-PRSPROG-go 3SG-fall 3SG-PRSPROG-go 3SG-fall  
 ‘He is going, he falls. He is going, he falls’
55. **Yé            u-gusa                      xé é-lé-dzi                      ðekanyo-e**  
 CONJ CM-brother RP 3PLU-PRSPROG call ðekanyo-EMPH  
 ‘And his brother who they call ðekanyo’
56. **Ó-dzi-é                      ‘ań-gusa,                      mi-í-ɖu**  
 3SG-call = 3SGOBJ 1SGIND-brother NEG-SM-be  
**anyé            é-te-blo-é’**  
 so 3PLU-HAB-make = 3SGOBJ  
 He called him and said, ‘my brother it is not this way it is done’
57. **‘Dzú      o-fonyi = é      ta                      mí      mla      a-ma.’**  
 turn back CM-gourd = DET COHOR take bring CM-back  
 ‘Turn the gourd to your back Let’s bring it to the back’
58. **Xé á-mi                      o-fonyi = é                      mla      a-má = á**  
 if 2SG-take CM-gourd = DET bring CM-back = DET  
 ‘If you turn the gourd to the back’
59. **á-lé                      ɔ-yó = ó                      i-tso                      fié**  
 2SG-climb CM-tree = DET SM-fast exceed  
 ‘You climb the tree faster’

## Interlude with a song in Ewe

60. **Yé            a-gbi                      o-tsitsi                      dze      e-tsi                      tsyɔ̃ɔ̃**  
 CONJ CM-spider SM.SG-turn look CM-ground IDEO  
**yé            ɔ-wá                      té                      ă ă**  
 CONJ 3SG-say COMPL MIME  
 ‘And spider turns and looks down and said that ‘ă ă’ (Miming)
61. **“Nanekpa”                      i-vakpi = é                      xé ó-ló-fushi-e**  
 then CM-knowledge = DET RP SM-PRSPROG-collect-EMPH  
 ‘Then the knowledge he is collecting,’
62. **i-na                      kpe                      i-ble                      i-ga**  
 CM-person one SM-own SM-remain  
 ‘that of one person has remained (uncollected)’
63. **I-ló                      i-mɛ                      i-kpé                      (l)ɛ                      a-mɛ**  
 CM-wordSM-this SM-eat 3SGOBJ CM-stomach  
 ‘This news disturbed him’
64. **ɛ      ita                      té                      A-gbi                      ɔ-sá                      nta                      o-fonyi = é**  
 3SG result COMPL CM-spider SM.SG-leave hand CM-gourd = DET



- yó bu e-tsi**  
 skin fall CM-ground  
 ‘This results in the spider leaving the gourd to fall on the ground’
65. **Yé o-fonyi=é é-bli kpoi**  
 CONJ CM-gourd=DET SM.SG-break IDEO  
 ‘And the gourd breaks ‘kpoi’
66. **iyé i-taté i-na-shi-na ale ivakpe**  
 3SG SM-result CM-person-every-person 3PLU knowledge  
 ‘The result is that the knowledge of everybody’
67. **Yé i-dzu fě ile a-susu nu**  
 CONJ SM-return into 3SG CM-brain in  
 ‘has returned to everybody’s brain’
68. **Yé me-ḡu anyé-ε té yé atsú tsi umé**  
 CONJ NEG-be so-EMPH COMPL CONJ 1PLU stay there  
 ‘If this had not happened, as we stay there’
69. **Te atsú peté atsú i-vakpe té i-bo**  
 COND 3PLU all 3PLU CM-knowledge COMPL SM-stay  
**agbiglomo wá**  
 spider side  
 ‘All our knowledge would be with spider’
70. **té awu ɔna xé ó-ló-yayi ivakpe**  
 COMPL 2SG person RP 3SG-PRSPROG-search knowledge  
 ‘If you, a person, want knowledge’
71. **i-boté á-zó a-gbi wá**  
 CM-REAS 2SG.FUT-go CM-spider side  
 ‘because you go to the spider’
72. **a-bó-ta-é u-zugbó**  
 2SG-FUT-give = 3SGOBJ CM-head  
 ‘you give him your head (plead with him)’
73. **xé ɔ-ta wú i-vakpe**  
 COMPL 3SG-give 2SGOBJ CM-knowledge  
 ‘That he gives you knowledge’
74. **Yé n-ḡú-ba ye ma-fo Ado a-nu=é**  
 CONJ 1SG-PRSPROG-come CONJ 1SG-reach Ado CM-mouth=DET  
 ‘As I was coming and I got to the mouth of River Ado’
75. **ɔ-sá tsengo ɔ-kpi-é ó-tsi mó**  
 CM-man old AM-INDEF 3SG-sit there  
 ‘An old man sat there’

76. **Yé a-té ma-ba té n-da wa (a)nu té**  
 CONJ 3PLU-COMPL 1SG-come COMPL AM-tell say 2PLU COMPL  
 ‘That when I come (that) I tell you that’
77. **Yé ani-ḡú iva té anu ta a-ndā**  
 CONJ 2PLU-see thing give 2PLUOBJ to CM-one another  
 ‘And if you have something give to your friend.’
78. **Ekple i-na ɔ-kpe xé ó-bo i-djenu = é**  
 now CM-person CM-one RP 3SG-stay CM-world = DET  
**to-to susu té**  
 never-never think COMPL  
 ‘Now a single person in this world should not think that’
79. **ɔ-kpe iva fié = é**  
 3SG-know thing exceed = 3PLUOBJ  
 ‘he is wiser than all’
80. **I-na-shi-na ó-kpe**  
 CM-person-every-person SM.SG-know  
**ɔ-ḡkpe tsibitsibitsibi**  
 CM-something small small small  
 ‘Everybody knows small bits about something.’
81. **Iyokple xé awu ɔ-ndā ó-wá wú ɔ-ḡkpi-é**  
 reason if 2PLU CM-friend 3SG-say 2PLUOBJ CM-something-EMPH  
 ‘Therefore, if your friend tells you something’
82. **ta ke n-tsoe. Xé anu ivagblawo**  
 give open CM-ear If 2PLU teacher  
**ó-ló-gbla iva**  
 SM.SG-PRSPROG-teach thing  
 ‘Listen to him! If your teacher is teaching’
83. **Xé ɔ-wá té blo anyé ta ke n-tsoe**  
 if AM-say COMPL make so give open CM-ear  
 ‘And he gives instructions, listen to him’
84. **Ɔ-na xé o-gridj ɔme ó-nyɔndzi-e**  
 CM-person RP CM-story this 3SG-live.sweet-EMPH  
 ‘The person who enjoys this story’
86. **té o-ri = é fě n-ta loo**  
 COMPL 3SG-hold = 3SGOBJ put CM-hand UFP  
 ‘Let him hold (keep) it firmly’

### 15.3 The rope and the bird

Asafo Kudjo, (Age 56) a native of Adzakoe told this story on 26th<sup>1</sup> March 2004 to pupils of Adzakoe Roman Catholic Primary school where it was recorded. The video recording is available.

Rope, bird, tortoise, tree and hunter all lived in a big forest. Bird who is the leader went to the top of the tree and sang. Rope also climbed to the top of the tree. Because tortoise could not climb, he stayed under the tree. Bird sang aloud unceasingly to disturb the others. Tortoise called rope and asked him to advise bird to keep quiet in the forest. Bird responded that he did not mind whatever happened to anyone in the forest. One day as bird was singing the hunter heard the song. He came to the spot and shot bird, dead. As he came to pick bird, he saw tortoise and collected tortoise and tied it with rope. Bird, tortoise and rope were all taken to the hunter's home and used as food by the hunter.

01.     **E-bí-tə            E-bí-tə**  
           CM-Child-PLU   CM-child-PLU  
           “Children, Children”
02.     **Papa!    Anu    ani-na        loo!**  
           father    2PLU   2PLU-walk    UFP  
           “Father, (response to elderly) you are welcome”
03.     **Anu        e-tsí-wə            e-boo!**  
           2PLUCM-parent-PLU   SM.SG-stay  
           “Your parents fine?”
04.     **i-dze            ati-bí-ta            ogridi wá andə**  
           CM-today    1PLU-FUT-give   story   say friend  
           “Today, we shall tell a story to one another”
05.     **Xé            é-lé-ta            o-gridi        mē e-te-blo?**  
           COND    3PLU-PRSPROG-give CM-story   Q   3PLU-HAB make  
           “If a story is being told, what should we do?”
06.     **E-te-gakrana            kpoo!**  
           3PLU-HAB-keep.quiet   IDEO  
           “They keep quiet”
07.     **Nu            nu            o-gridi        loo!**  
           hear-IMP    hear-IMP   CM-story   ADR  
           “Hear story!”
08.     **O-gridi        to ba**  
           CM-story    let come  
           “Let the story come”

09. **o-gridi** **o-dzi** **o-bó-dze** **a-sangbla** **tsú**  
 CM-story SM.SG-stand 3SG-come land CM-tortoise on  
 ‘The story takes off and falls on tortoise’
10. **o-dze** **o-tsú** **wa!**  
 3SG-land 3SG-on IDEO  
 ‘It falls on it wa!’
11. **o-dzi** **tsyɔɔ** **yé** **ó-bo-dze** **ɔ-ɲkpa tsú**  
 3SG-stand long CONJ 3SG-come-land CM-rope on  
 ‘It moves for long and falls on rope’
12. **o-dze** **o-tsú** **wa!**  
 3SG-land 3SG-on IDEO  
 ‘It falls on it wa!’
13. **o-dzi** **ó-bo-dze** **a-dzi** **tsú**  
 3SG-stand 3SG-come-land CM-bird on  
 ‘It moves and falls on bird’
14. **o-dze** **o-tsú** **wa!**  
 3SG-land AM-on IDEO  
 ‘It falls on it wa!’
15. **o-dzi** **mokoe** **yé** **o-bó-dze** **ɔ-yó** **tsú**  
 AM-stand there CONJ 3SG-come-land CM-tree on  
 ‘It moves there and falls on the tree’
16. **yé** **o-bó-dze** **i-vanu-kpi-wo** **tsú**  
 CONJ 3SG-come-land CM-bush-go-NOM on  
 ‘and then falls on the hunter’
17. **o-dze** **o-tsú** **wa!**  
 3SG-land 3SG-on IDEO  
 ‘It falls on it!’
18. **Ye** **a-dzi** **ɲ-kpe** **i-va-me** **pétée** **xé**  
 CONJ CM-day CM-one CM- thing-this all RP  
**ma-dzi** **u-nyi** **me**  
 1SG-call CM-name here  
 ‘Then, one day all the things whose names I have called here’
19. **iyé** **pétée** **í-nya** **ú-wá** **nango nango** **ɔ-kpe** **nu**  
 3SG all SM-stay CM-forest big big CM-one in  
 ‘They all stayed in a very big forest’
20. **Yé** **á-pétée** **e-ɖu** **e-gusa** **yé** **é-nya** **mó**  
 CONJ 3PLU-all 3PLU-be PLU-friend CONJ 3PLU-stay there  
 ‘And they all were friends and stayed there.’

21. **Yé ibeshibenu ko é-te-fiḍa yé é-te-la**  
 CONJ always only 3PLU-HAB-meet CONJ 3PLU-HAB make  
**a-laga wá anda**  
 CM-speech say friend  
 ‘always only these three friends meet and talk to one another’
22. **Yé a-dzi ṇ-kpe e-be-le-fiḍa.**  
 CONJ CM-day CM-one 3PLU-come-again-meet  
 ‘Then one day, they came and met again.’
23. **Xé é-be-le-fiḍa,**  
 COND 3PLU-come-again-meet  
 ‘When they met again’
24. **a-dzi = é xé o-tsi a-nu = é yé a-dzi = é**  
 CM-bird = DET RP SM.SG-stay 3PLU-in = DET CONJ CM-bird = DET  
**ś-zó a-gu**  
 3SG-go CM-top  
 ‘The bird who is the leader and the bird went to the top’
25. **Yé ɔ-ṇkpa yé ɔ-fě ó-lé ɔ-yó yó**  
 CONJ CM-rope CONJ 3SG-also 3SG-climb CM-tree skin  
**tsóo zó a-gu**  
 IDEOgo CM-top  
 ‘Then rope also climbed the tree for long and got to the top’
26. **yé a-sangbla yé ɔ-kpo e-tsi dǔǔ**  
 CONJ CM-tortoise CONJ SM.SG-lie CM-down IDEO  
**mɔ-tanyi ɔ-yo lé.**  
 NEG-can CM-tree climb  
 ‘And tortoise then lay under the tree motionless; it can not climb the tree’
27. **ɔ-kple, zāa ko i-vanu-kpi-wo**  
 CM-reason for.a.while only CM-bush-go-NOM  
**ś-ló-bá**  
 SM.SG-PRSPROG-come  
 ‘Because only after a while, the hunter is coming’
28. **Yédze i-be-nu xé ś-ló-ba-a**  
 then CM-time-in RP 3SG-PRSPROG-come-EMPH  
 ‘Then the time that he is coming’
29. **yédze a-dzi = é ś-ló-zó i-ku**  
 then CM-bird = DET SM.SG-PSPROG-sing CM-song  
 ‘then the bird is singing’

30. **A-dzi-é**      **ś-lś-zś**      **i-ku**  
 CM-bird-DET    SM.SG-PRSPROG-sing    CM-song  
 ‘The bird is singing’
31. **Yé**      **a-dzi = é**      **ś-lś-zś**      **i-ku**  
 CONJ    CM-bird = DET    SM.SG-PRSPROG-sing    CM-song  
**ś-lś-zś**      **i-ku,**  
 SM.SG-PRSPROG-sing    CM-song  
 ‘And the bird is singing, it is singing’
32. **Ǿ-lś-zś**      **i-ku.**      **A-sangbla**      **o-dzi**      **Ǿ-ŋkpá**  
 SM.SG-PRSPROG-sing    CM-song    CM-tortoise    AM-call    CM-rope,  
**Ǿ-ŋkpá**  
 CM-rope(IMP)  
 ‘It is singing. Tortoise called rope: “Rope!”
33. **Dá**      **wá**      **a-dzi**      **o-mé**      **té**      **o-gakrana”**  
 tell(IMP) say    CM-bird    AM-that    COMPL    3SG-keep quiet  
 ‘Tell that bird to keep quiet’
34. **Ǿ-ŋkpa**      **té**      **mi-zi**      **a-nú**      **ǿle**  
 CM-rope    COMPL    NEG-close    CM-mouth 3SGIND  
 ‘Rope replied that it did not mind if the bird close his mouth (stop singing)’
35. **xé**      **a-dzi**      **ś-lś-zś**      **i-ku = á-o**  
 RP    CM-bird    SM.SG-PRSPROG-sing    CM-song = DET-CFP  
 ‘if the bird was singing the song’
36. **Me**      **ś-lś-dze**      **dá wá**      **a-dzi = é**      **té**  
 Q    3SG-PRSPROG-need    tell say    CM-bird = DET    COMPL  
**gákrana**      **ná?**  
 keep.quiet    QP  
 ‘Why does he need to be telling bird to keep quiet?’
37. **Ǿ-lś-mo-dá**      **wś = é**      **i-ku**      **ko**  
 3SG-PRSPROG-NEG-tell    say = 3SGOBJ    CM-song    only  
**ś-lś-zś**  
 3SG-PRSPROG-sing  
 ‘He is not telling him. Meanwhile, the singing continues’
38. **É-tsú,**      **i-ku**      **ko**      **í-lí-zś**  
 3SGOBJ-on    CM-song    only    3SG-PRSPROG-sing  
**iyé-tsú, tsyǿo**  
 3SG-on    for long  
 ‘It continues, only the song continues unceasingly’

39. **Ko i-vanu-kpi-wo=é ó-nu i-ku=é**  
 only CM-bush-go-NOM=DET SM.SG-hear CM-song=DET  
 ‘Suddenly, the hunter heard the song’
40. **Ko ã i-no yayi me ó-zó**  
 only INTJ(surprise) CM-meat search here 3SG-go  
 ‘Only ah! meat is what he searches for here’
41. **Yoo yé o-mi i-ku=é vui pétépété**  
 OK CONJ 3SG-take CM-song=DET stop all all  
**ko fini dódu**  
 only blast out.down  
 ‘OK, it takes up a tune and stop all the singing, it rather blasted it down’
42. **Ó-ri i-me ó-mi ka, ó-ri i-me**  
 3SG-hold AM-this 3SG-take put.down 3SG-hold AM-this  
**ó-mi ka,**  
 3SG-take put.down  
 ‘It takes this tune and puts it down, it takes this tune, puts it down’
43. **Ó-mi ka ã i-vanukpiwo=é**  
 3SG-take put.down INTJ CM-hunter=DET  
 ‘Puts it down Ah! As for the hunter’
44. **ó-ló-ó i-no ó-ló-yayi**  
 3SG-as for him-EMPH CM-meat 3SG-PRSPROG search  
 ‘it is meat that he is searching for’
45. **Iyo-kple ó-zó xé o-nu i-ku=é ko yé**  
 CM-reason 3SG-go when 3SG-hear CM-song=DET only and  
 ‘That is why as soon as he heard the song’
46. **o-dze i-ku=é o-gba-má tsi**  
 3SG-start CM-song=DET CM-road-back stay  
 ‘He starts to trace where the song was coming from’
47. **Yé o-dze i-ku=é o-gba-má do ko-e**  
 CONJ 3SG-start CM-song=DET CM-road-back follow only-EMPH  
**to-bo dze**  
 let-come see  
 ‘As he started to follow the direction of the song; come and see’
48. **O! a-dzi nango nango me yé ó-le o-yó tsú**  
 EXC CM-bird big big this CONJ 3SG-be CM-tree on  
 ‘Oh! This big big bird is on a tree’
49. **Yé ó-ló-zó i-ku dukpatsi i-me, o-vananie**  
 CONJ AM-PRSPROG-sing CM-song fine CM-this CM-something

**xé ó-le ɔ-yó tsú=é**  
 RP 3SG-be CM-tree on=DET  
 ‘Then singing a fine song; this thing on the tree ‘

50. **To-nu kpoi!! E-tsi vim yé o-lenta o-sé**  
 let-hear IDEO CM-ground IDEO CONJ 3SG-fall 3SG-cease  
 ‘Hear the noise; the ground it fell at once. That is the end’

51. **Nta le, yé i-vanukpiwo=é yé ó-zó**  
 fall(JUXT) CONJ CM-hunter=DET CONJ SM.SG-go  
 ‘It fell! and the hunter went’

52. **té ó-ló-kpi zí a-dzi=é**  
 COMPL 3SG-PRSPROG-golift CM-bird=DET  
 ‘that he is going to lift the bird’

53. **A-dzi=é xé o-zí-é, to-dze ko**  
 CM-bird=DET RP 3SG-lift=3SGOBJ let-see only  
**a-sangbla he**  
 CM-tortoise this  
 ‘As he took the bird he noticed that there was tortoise’

54. **xé ɔ-kpo ɔ-yó e-tsi**  
 RP 3SG-lie CM-tree CM-ground  
 ‘Which lay under the tree’

55. **O! O! me ani nénu té ó-blo?**  
 EXCL Q 2PLU believe COMPL 3SG-make  
 ‘Oh! Oh! What do you believe that he would do?’  
**O-zí-é kaba**  
 3SG-lift.up=3SGOBJ immediately  
 He lift it up immediately’

56. **A-sangbla=á xé ó-zí lé me té blo?**  
 CM-tortoise=DET RP 3SG-lift 3SGOBJ Q COMPL make  
 ‘The tortoise that he took what should he do?’

57. **E-ta fě lé ɔ-ŋkpa. Iyé n-dú**  
 3PLU-give put 3SGOBJ CM-rope CM-and 1SG-PSPROG  
**wá wú me**  
 say 2PLU this  
 ‘They would tie it with rope. What I am telling you’

58. **E-ri ɔ-ŋkpa vlo ɔ-yó yó tsiyāa**  
 3PLU-hold CM-rope IDEO CM-tree skin IDEO  
**yé ó-zí a-sangbla**  
 CONJ 3SG-lift CM-tortoise  
 ‘They held rope ‘vlo’ from the tree at once and took tortoise’



59. **Ó-le amá yé ó-mi ɔ-ŋkpa é-mi fě,**  
 3SG-be back CONJ 3SG-take CM-rope 3PLU-take put  
**a-dzi = é fě**  
 CM-bird = DET also  
 ‘After this he took rope and tortoise also’
60. **ɔ-ŋkpa fě a-pétée i-vanu-kpi-wo = é**  
 CM-rope also 3PLU-all CM-bush-go-NOM = DET  
**alé a-fānu yrom**  
 3SGIND CM-house IDEO  
 ‘Rope also; all ended up in the hunter’s home “yrom!”’
61. **Xé í-fo u-ɔbe a-dzi = é fě,**  
 CONJ 3SG-reach CM-afternoon CM-bird = DET also  
**a-sangbla = a fě**  
 CM-tortoise = DET also  
 ‘In the afternoon, the bird also, tortoise also’
62. **Yé é-mi fě futsú a-so nu**  
 CONJ 3PLU-take put soup CM-pot in  
 ‘They put them in a soup pot’
63. **Xé n-ɔ́-ba-a u-dze tsengo ɔ-kpe**  
 as 1SG-PRSPROG-come-CFM CM-woman old CM-one  
 ‘As I am coming, an old woman’
64. **xé ó-bo anú suku o-kpo = é tsú me**  
 RP SM.SG-stay 2PLU school CM-compound = DET on this  
 ‘Who stays on this your school compound’
65. **Xé ó-wá-m yé ó-wá-m té**  
 RP 3SG-say-1SGOBJ CONJ 3SG-say-1SGOBJ COMPL  
**xé ma-ba me**  
 COND 1SG-come here  
 ‘Who has told me; and she asks me that when I come here’
66. **Ta anu e-bí-tɔ xé ani-bo xé**  
 give 2PLU CM-child-PLU RP 2PLU stay RP  
**ani-mi-bubu iva**  
 2PLU NEG-respect thing  
 ‘Give your children who do not respect anything’
67. **xé anú e-tsi-wa é-lé-wá nu**  
 RP 2SGIND CM-parent-PLU SM.PLU-PSPROG-say 2PLUOBJ  
 ‘Which your parents are telling you’

68. **té tó-ló-blo-nu anyé xé ani mí nú**  
COMPL never-PRSPROG-make-NEG so COND 2PLU NEG hear  
'That never do that so when you do not hear'
69. **xé e-tsú<sup>50</sup> ko ani-tsi xé ani-ti-blo**  
that 3SG-on only 2PLU-stay RP 2PLU-HAB-make  
'That you still continue what you do'
70. **té ma-mi ka anu a-nyi-nu té dzi kpane tsú**  
COMPL 1SG-take put 2PLU CM-face-in COMPL from now on  
'That I should bring it before you that from now on'
71. **Xé a-blo ɔ-ɲkpe yé awu tsi ɔ-wa**  
if 2SG-make CM-one CONJ 2PLU father 3SG-say  
'If you do something and your father says'
72. **té ɔ-tó-ló-blo ko-e**  
COMPL 3SG-never-PRSPROG-make only-EMPH  
'You should stop that'
73. **Me i-boté ani-blo i-boté ta**  
Q CM-REAS 2PLU-make CM-REAS give  
**nu nu-é**  
2PLUOBJ hear=3SGOBJ  
'What should you do? You have to hear what he says'
74. **té anu vui bló**  
COMPL 2PLUIND stop make  
'That you stop'
75. **anu andakame xé a-ló-blo ɔ-ɲkpe**  
2PLU neighbour if 2SG-PRSPROG-make CM-one  
**yé ɔ-wa wú**  
CONJ 3SG-say 2SGOBJ  
'Each one of you, if you are doing something and you are told'
76. **té tó-ló-blo ko ta nu vui bló**  
COMPL never-PRSPROG-make only give 2PLU stop make  
**ko ta nu vui bló**  
only give 2PLU stop make  
'that never do what you are doing then stop what you are doing'
77. **Yé a-briwa yé ɔ-wá-m té xé**  
CONJ CM-old lady CONJ 3SG-say-1SGOBJ COMPL when

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<sup>50</sup> iye-tsú

**ma-fo-e**

1SG reach-CFM

‘And an old lady told me that when I reach here’

78. **té n-da wá nu u-dantsi me té**  
COMPL 1SG-tell say 2PLU CM-morning this COMPL

**i-nya nu nu tsi-e**

CM-own hear 2PLU down-CFM

‘that I tell you this morning to the level of your understanding.’

79. **té ani rí-é fě nta loo.**  
let 2PLU hold = 3SGOBJ put hand UFP.

‘Take it seriously!’

**Yoo a-nyitse**

OK CM-thanks

‘OK thanks.’

## 15.4 Proverbs

Proverbs are witty sayings which are taken to mean something more than the ostensible form. Normally, proverbs are understood when they are related to the context of use. These proverbs were collected on different occasions during the entire period of my fieldwork in Logba. I have to acknowledge the contribution of Asafo Kudjo (Aged 56) who assisted greatly in the collection of these proverbs.

01. **A-lo-yó i-mutsi nu i-yó**  
2SG-PRSPROG-dance CM-barn in CM-dance  
‘You are dancing inside a barn’
02. **E-bitsi klóyi ó-ló-la nta anú ale yó**  
CM-childsmall SM.SG-PRSPROG-beat hand mouth 3PLU skin  
‘A child shouts according to the size of his mouth’
03. **U-bi o-tso a-vu kpó mo-ó-tso i-ló nango**  
CM-child SM.SG-cut CM-food big NEG-3SG-cut CM-word big  
‘A child that eats large morsels of food should exercise caution in speech’
04. **A-bó-zi a-só drui lo!**  
2SG-FUT-lift CM-pot red ADR  
‘You should be careful not to say the unmentionable’
05. **U-bí mo-ó-zi a-dzi o-do**  
CM-child NEG-3SG-pluck CM-bird AM-feather

- mi-í-gbla**      **o-nukpa**      **tsi**  
 NEG-3SG-teach      CM-old.man      on  
 ‘A child does not pluck a bird’s feather to show to the elderly’
06. **A-ló-zí-iva**      **u-menta**      **a-má**  
 2SG-PRSPROG-cook-thing      CM-salt      AM-back  
 ‘You are cooking food without salt’ You are doing something for which an important person who should be present is absent’
07. **I-dzó-wasa**      **anyi-nu**      **i-dzó**      **i-ńú**      **bé**  
 CM-yam-owner      face-in      CM-yam      SM-see      well.cooked  
 ‘Yam gets well-cooked in the presence of the owner’
08. **Ɔ-babie**      **ó-le**      **o-vodzo**  
 CM-small oba.tree      3SG-be      CM-ovodzo  
 ‘The small tree resembles the oba tree’ (The person being talked about is coming)
09. **Koku-te-ń**  
 Koku- close-1SGOBJ  
 ‘Koku is closing in on us’ (The person being talked about is coming)
10. **A-ha**      **é-bele**      **mo-ó-kpali-é**  
 CM-people      3PLU-clear.forest      NEG-3SG-collect=3SGOBJ  
 ‘When many people clear the forest, one person alone should not collect the cuttings’
11. **Iva wasa mo-ó-wá**      **é**      **xé**      **a-wá**      **o**  
 thing owner      NEG-3SG-say      Yes      then      2SG-AM-say      No  
 ‘The owner of a thing will not say yes then another person will say no’
12. **Dzosú o-tsi**      **a-men**      **fě**      **e-tsú**      **a-tsolí**  
 blood      3SG-stay.in      CM-stomach      also      3PLU-spit      CM-spittle  
 ‘Blood is in a person’s mouth but we spit out spittle’
13. **A-gbé ko ó-dzu**      **i-na-má**      **yé**  
 CM-dog      only      SM.SG-return      CM-person- back      CONJ  
**é-ńú-kanyi**  
 3PLU-see-light  
 ‘It is only a dog that abandons a person and it shows clearly’
14. **Bá mo-ó-nya**      **ɔ-ńkpa**      **yó**  
 gift      NEG-3SG-stay      CM-rope      skin  
 ‘There is no condition attached to anything that is given for free’

15. **Gblaga<sup>51</sup> té a-wó mo-ó-fě i-ndziba**  
 gblaga say CM-snake NEG-3SG-wear CM-bead  
 ‘Gblaga says that a snake does not wear beads’
16. **Me-zi-wú ye awu fě á-lo-zi**  
 1SG-carry-2SGOBJ CONJ 2SG also 2SG-PRSPROG-carry  
**i-na**  
 CM-person  
 ‘I carry you and you are also carrying someone’
17. **Dze-me té am-fě n-dze-me**  
 look-here COMPL 1SG-also 1SG-look-here  
**i-ti-gbla o-gbá**  
 SM-HAB-teach CM-path  
 ‘We find the path if you look here and I also look here’
18. **N-tó mo-ó-dzú i-nfiei a-dzisiadzi**  
 CM-Ash NEG-3SG-become CM-sand CM-everyday  
 ‘Ash can never become sand’
19. **M-mua mo-ó-sé ɔ-gó tsú**  
 CM-Flour NEG-3SG-finish CM-grinding stone on  
 ‘Flour never gets finished on the grinding stone’
20. **I-n(a)-ɔsa mo-o-vó u-botsú**  
 CM-person.male NEG-3SG-fea CM-dew  
 ‘A man does not fear dew’
21. **Agbe té ó-ló-mo-o-du a-nú**  
 CM-dog say 3SG-PRSPROG-NEG-3SG-be.sick CM-mouth  
**o-dú**  
 CM-sickness  
 ‘The dog says it is not attacked with ‘mouth-sickness’
22. **O-gbá kisayi mo-ó-vé u-bome yó**  
 CM-road long NEG-3SG-pass CM-town skin  
 ‘A long road does not pass by a town’
23. **Xé a-ɲú awú o-ɖankame zugbo**  
 COND 2SG-see 2SGIND CM-neighbour head  
**o-dzɔgbe-e ta dzú awú-ble fě (u)wa**  
 CM-grassland-CFM let return 2SGIND-own put.in forest  
 ‘If you see your neighbour’s head in the grassland, you hide yours in the forest’

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<sup>51</sup> Gblaga is the name of a person to whom the saying is attributed.

24. **Antényi té mkponyi mo-ó-ma ole fě**  
 earthworm COMPL eye NEG-3SG-have 3SGIND also  
**ó-to-kpe a-fǎ-gbá**  
 SM.SG-HAB-know CM-house-path  
 ‘Earthworm says that even without eyes it knows the way home’
25. **Ati-tró i-ḍu fě ati-lí-gbe**  
 1PLU-carry CM-gunpowder also 1PLU-PRSPROG-smoke  
**a-tamá**  
 CM-tobacco  
 ‘We carry gunpowder yet we are smoking tobacco’
26. **Xé a-mo-kpé tenyi-é taá kpé kla**  
 COND 2SG-NEG-know run-CFM should know hide  
 ‘If you do not know how to escape you should know how to hide’
27. **Tó dze a-gádzá m-kpónyí té ó-yótí**  
 never see CM-crab CM-eye say CM-stick  
 ‘Never see crab’s eyes like a stick’
28. **A-nkó té ɔ-ló-kpo a-tsa nu fě**  
 CM-hen COMPL SM.SG-PRSPROG-lie CM-coop in also  
**ɔle u-vi=é ó-kpó onyui**  
 3SG CM- tail=DET SMSG-lie outside  
 ‘The hen says it is lying in the coop but its tail lies outside’
29. **A-gadza té ɔ-ndá ɔ-kple u-zugbó**  
 CM-crab COMPL CM-friendship CM-reason CM-head  
**mo-ó-nyá-nu olé**  
 NEG-3SG-stay-NEG 3SG  
 ‘The crab says because of friendship he has no head’
30. **Iyé bló-wo=é mo-ó-kpé nu-é**  
 3SG make-owner=DET NEG-3SG-eat NEG=3SGOBJ  
 ‘He who makes it does not benefit from what he has made’
31. **Me-é-go m-mua dovu e-tsí**  
 NEG-3PLU-grind CM-flour pour.out CM-ground  
 ‘One does not grind flour and pour it on the ground’
32. **I-ló mi-í-kla i-yó-gu a-só**  
 CM-testis NEG-SM-hide CM-skin-wash CM-pot  
 ‘The testis is not hidden from the pot used for bathing’
33. **O-dzú mo-ó-kpali lé u-kpó**  
 CM-river NEG-SM-flow climb CM-mountain  
 ‘A river cannot flow climbing a mountain’

34. **Ina xé a-wó ó-kpi-e**  
 person RP CM-snake SM.SG-eat-CFM  
**ó-tso-bama ta a-ntenyi**  
 3SG-HAB-fear give CM-earthworm  
 ‘A person who a snake bites fears earthworm’
35. **A-bu-dze té o-kunye i-zitawo-e**  
 CM-nanny-goat COMPL CM-place SM-be.suitable-CFM  
**ó-mi i-fli=e na**  
 3SG-take CM-white=DET on  
 ‘The nanny-goat says the place that suits her there she puts the white mark’
36. **A-gadza té xé a-lo-dze ole vutsi**  
 CM-crab say COND 2SG-PRSPROG-look 3SGIND hole  
**nu-e o-kpaya fě ó-ló-dze awú o-kunu**  
 in-CFM CM-God also 3SG-PRSPROG-look 2SGIND CM-anus  
 ‘The crab says if you look into its hole, God also looks into your anus’
37. **Dze a-fá-wá**  
 look CM-home-place  
 ‘Look homewards’
38. **Zá e-bleta té n-zá a-tukpata yé**  
 row CM-left COMPL 1SGPRSPROG-row CM-right CONJ  
**o-dzutsúklo o-to-mi zó ité**  
 CM-boat 3SG-HAB-take go front  
 ‘Row left and I row right makes the boat to move forward’
39. **Xé a-ló-glui o-yó e-tsie in(a)-okpe**  
 COND 2SG-PRSPROG-dig CM-tree CM-under person-one  
**ó-ló-kpitsi=e a-gu**  
 3SG-PRSPROG-pluck=3SGOBJ CM-top  
 ‘When you are digging under a tree someone is plucking above’
40. **I-mo-nu iva kpé o-hloyí-nu iva kpoyi ikpe**  
 CM-neck-in thing CONJ CM-throat-in thing all one  
 ‘The thing used for the neck and the one used for the throat are all one’
41. **A-hoaintsa a-té i-té fě i-ná a-má**  
 CM-chameleon 3PLU-say CM-front also CM-walk CM-back  
**fě i-ná**  
 also CM-walk  
 ‘Chameleon says movement is both forward and backwards’

42. **Ɔ-dza yó tsi-wo=é blé i-da be**  
 CM-fire skin stay-owner=DET own CM-ahead well.cooked  
 ‘The thing that belongs to the person close to the fire is well cooked ahead of the others’
43. **A-klua mo-ó-le η-gbó**  
 CM-insult NEG-SM.SG-be CM-rough.marks.on.skin  
 ‘Insult does not result in rough marks on the skin’
44. **Xé ina-nyo é-ké-é ina-nyo**  
 COND person-two 3PLU-set.trap=3SGOBJ person-two  
**e-dzé=é**  
 3PLU-see=3SGOBJ  
 ‘If two people set trap for a thing, the two go to see the trap’
45. **To-dze o-kunye a-kpó boɲu dze o-kunye a-kpitá**  
 never-see CM-place 2SG-lie rather see CM-place 2SG-stumble  
 ‘Never watch the place you have fallen look for the place you have stumbled’
46. **Xé awú nta-má inyo-wú ondzi tsɔ́ fě**  
 COND 2SGIND palm-back sweet-2SG sweet long also  
**mi-í-ɖu baté awú ntubo nu**  
 NEG-3SG-be like 2SGIND palm in  
 ‘However sweet the back of your palm is it will not be equal to the sweetness of the front of your palm’
47. **Ina=á xé o-fó-wú-e ó-ke**  
 person=DET RP 3SG-wash-2SGOBJ-CFM 3SG-be.exact  
**o-bá-la-wú i-vi**  
 3SG-FUT-make-2SG CM-dirt  
 ‘The person who cleans you is the same person to make you dirty’
48. **A-zuzo té mekoe fě o-dzuamá mókoe**  
 CM-housefly say here also CM-waterback there  
**fě o-dzuamá**  
 also CM-water.back  
 ‘Housefly says, here is also waterback, there is also waterback’
49. **E-ɲgble té ó-ló-mo-ɖu-nu a-bue xé**  
 CM-snail say 3SG-PRSPROG-NEG-be-NEG CM-animal RP  
**o-ri iva dzue ó-ló-le atsa**  
 3SG-holdthing but 3SG-PRSPROG-be horn  
 ‘Snail says it is not a wild animal but it has a horn’
50. **A-ko té e-vianɲgba yé ɔ́lɔ-tɔ-kpe a-be**  
 CM-parrot say CM-noon CONJ LOG-HAB-eat CM-palmfruit  
 ‘Parrot says it is noon that it eats palmfruit’



51. **Mi-zo mi-zo mi-i-nya zo-tsi**  
 take-sing take-sing NEG-3SG-stay sing-HAB  
 ‘It is not easy to sing if one is called suddenly to sing’
52. **O-pete mo-ó-blo u-zugbó-kpa-go a-va**  
 CM-vulture NEG-SM.SG-make CM-head-shave-NOM CM-medicine  
 ‘Vulture does not prepare a medicine that prevents baldness for someone’
53. **To mi awú bu-me dzú awú kpome**  
 never take 2SGIND fall-LOC become 2SGIND home  
 ‘Never take the place that you fall to be your home’
54. **O-kponyi ó-bli fě i-nyui i-tsi o-nu**  
 CM-eye SM.SG-break also CM-sleep SM-in 3SG-in  
 ‘Though the eye cannot see, there is sleep in it’
55. **Mi-í-bu-nu-e mi-í-klu-a**  
 NEG-3SG-rotten-NEG-CFM NEG-3SG-smell-PART  
 ‘If it does not get rotten, it does not smell’
56. **Xé i-fie a-gbashi-e a-kpa e-te-zi = e**  
 COND 3SG-exceed CM-arm-CFM CM-foot 3PLU-HAB-take = 3SGOB  
 If it is more than the arm, it is the foot that carries it’
57. **O-kunkpe é-susu ka i-dzi vo**  
 CM-place.one SM.PLU-urinate put 3SG-stand foam  
 ‘It is one place we urinate for the urine to foam’
58. **I-ntse i-bo a-fá i-bo u-wá fě**  
 CM-strength SM-stay CM-home AM-stay CM-forest also  
 ‘Strength is at home and abroad also’
59. **M(a)-á-blo m(a)-á-blo mo-ó-blo**  
 1SG-FUT-make 1SG-FUT-make NEG-3SG-make  
 ‘Postponing things that one should do does not make the thing to be done’
60. **I-yó-yó-me u-kunku i-ti-fiḍa**  
 CM-dance-dance-LOC CM-elbow SM-HAB-meet  
 ‘It is at the dancing place that elbow meets elbow’
61. **I-dzó i-tsitsi-go kpe iyé i-ntse**  
 CM-yam SM-move-NOM CONJ 3SGIND CM-strength  
 ‘The movement of yam and its strength’
62. **Mé-e-fě n-ta i-na mángo u-kpo-nu**  
 NEG-3PLU-put.in CM-hand CM-person different CM-coop-in  
**bú e-bú**  
 ask 3PLU-ask  
 ‘Never put your hand in another person’s coop, you should ask’

63. **A-zuzo fɛ̃ ale blo-me i-bo**  
 CM-housefly also 3PLU make-LOC SM-stay  
 ‘Houseflies also have their importance’
64. **Mé-é-nyá u-ha-nu u-ha o-tsoe é-nyá**  
 NEG-3PLU-stay CM-group-in CM-group CM-ear 3PLU-stay  
 ‘Never stay in a group, we stay at the fringes’
65. **O-glui o-tsi i-súsó nu**  
 CM-mouse SM.SG-stay.in CM-thatch in  
 ‘There is mouse in the thatch roofing’
66. **U-dzi-gbo ma-á-fiff**  
 CM-broom-bunch NEG-FUT-break  
 ‘A bunch of broom never breaks’
67. **Xé i-kisa tsɔ̃ fɛ̃ o-zúme**  
 COND 3SG-become.long for.long also CM-tomorrow  
**ko é-dzi**  
 only 3PLU-call  
 ‘However distant the time is, we say it is tomorrow’
68. **A-sangbla ɲu-me e-ɖu ale dze-me**  
 CM-tortoise see-LOC 3PLU-be 3PLUIND look-LOC  
 ‘The place tortoise is seen is where it is found’
69. **A-va gbali fɛ̃ wo o-da no**  
 CM-medicine bad put.in owner SM.SG-lead drink  
 ‘The owner of bad medicine should drink first’
70. **Xé i-ɖi mi-í-mu-nu-e**  
 COND CM-atmosphere NEG-SM-be.dark-NEG-CFM  
**i-ɖi mi-í-wa**  
 CM-atmosphere NEG-SM-open.up  
 ‘If night does not fall, day will not break’
71. **E-tsí a-fá zó ɔ-kple ati-mi-kpo inyui ló**  
 CM-ground CM-home go CM-reason 1PLU-NEG-lie sleep PART  
 ‘Is it because of going home under the ground that we are not going to sleep?’
72. **Xé á-té a-ɖú ina kpe-wo = é<sup>52</sup>**  
 COND 3PLU-say 2SG-be person eat-owner = DET  
**me-te-dzí iva**  
 NEG-HAB-call thing  
 ‘If they say that you are a witch, you do not swear’

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<sup>52</sup> A person who eats human flesh

73. **Ódzú-nu-kpí-wo olé o-to-blí a-só**  
 river-in-go-owner 3SG 3SG-HAB-break CM-pot  
 ‘It is the person that goes to river for water who breaks pot’
74. **O-dró-yó n-dú=é é-mí za=é(ze)**  
 CM-elephant-skin CM-water=DET 3PLU-take cook=3SGOBJ  
 ‘It is the water that comes when steaming elephant meat that is used in its cooking’
75. **A-bukpa ó-ḍa me me fẽ mo-ó-fié o-fui**  
 CM-shoulder 3SG-big great great also NEG-3SG-exceed CM-thigh  
 ‘However big a shoulder is, it cannot be bigger than the thigh’
76. **Mo-ó-shibi ɔ-dzá dze ina=á xé a-kpe**  
 NEG-3SG-light CM-fire look person=DET RP 2SG-know  
**e-viangba a-nyi-nu a-tsí**  
 CM-noonCM-face-in CM-night  
 ‘One should not light fire in the night to look at the face of a person you know in the day’
77. **U-zugbo mo-ó-tró (mo-ó-zi) i-mo**  
 CM-head NEG-3SG-carry (NEG-3SG-lift.up) CM-neck  
 ‘The head does not carry the neck’
78. **U-zugbó ɔ-kpe mo-ó-blo a-ḍaju**  
 CM-head AM-one NEG-SMSG-make CM-advice  
 ‘One head is not used in taking a decision’
79. **A-bobi o-to-klé fié a-táwalibi**  
 CM-moon 3SG-HAB-shines exceed CM-stars  
 ‘The moon shines brighter than the stars’
80. **I-na gblele a-ḍaju i-zi**  
 CM-person many CM-advice SM-good  
**fié i-na ɔ-kpe**  
 exceed CM-person AM-one  
 ‘The advice of many people is better than the advice of one person’
81. **Ŋ-kponyi n-nyo mi-i-dze a-bodjabó nu**  
 CM-eye AM-two NEG.SM.look CM-bottle in  
 ‘You cannot use two eyes to see in one bottle’

### 15.5 Riddles

The recording was done on 3<sup>rd</sup> June 2006 in Alakpeti E. P. Chapel. A group from Tota comprising Prosper Howusu, Prosper Akom, Festus Howusu and Godsway Howusu took active part in the competition.

Riddle or **adzo** as it is called is a form of recreation. The same term is used in Ewe and both languages have the same procedure of performance. In Ga, **nsra** is the term used. However, the performance in Logba is almost the same as in Ga and Ewe. For example in Ga the one telling the riddle says **Ajenuloo** and the audience responds **Ajembaa** (see Dakubu 1981) while in Ewe, it is **Adzo loo** and the response is **Adzo neva**. Telling riddles is a learning situation for the people especially the young ones. It is in situations like this that children are informally exposed to the norms of speaking in a group, how concepts are described concisely and the ability in these brainstorming sessions to figure out what these descriptions refer to. In addition, it is to inform the child of the riddles in the community so that he will also be able to tell it to other people on another occasion.

In a riddle telling competition, there are two teams; one sits facing the other. The distance between the teams is about one meter. One of the contestants (A) takes the floor and announces that he is going to present a riddle to the opposing team. A member of the opposing team, (B) responds by saying that the riddle should come as below:

<b>A:</b>	<b>Adzo loo</b>	<b>B: Adzo tá ɔ-ba</b>
	riddle ADR	riddle let 3SG-come
	‘Riddle’	‘ Let riddle come’

After telling the riddle, answers are offered by members. A member of the team, (C) offers an answer to the riddle and (A) either accepts the answer as correct or rejects it as incorrect. This is shown below:

<b>A</b>	<b>I-lɔ́</b>	<b>mi-dzu</b>	<b>nu-e</b>	<b>ɔ-sá</b>	<b>ɔ-me</b>	<b>mɔ-hua?</b>
	CM-word	NEG-arrive	NEG-CFM	CM-man	AM-this	NEG-move Q
	‘Trouble does not come, doesn’t this man move?’					
<b>C</b>	<b>U-kú</b>	<b>nango</b>	<b>A Iyɛ</b>	<b>o-nyi</b>		
	CM-drum	big	3SG(IND)	3SG-be.it		
	‘Big drum’		‘That is the answer’			

When the answer is not correct, the opportunity is given for other persons to make attempts. It could be a person from the team or any other person outside it. If all the people present are unable to get the correct answer, the riddle is then referred to the one who tells it to offer the right answer. Normally, he gives the answer by explaining why the riddle should have such an answer (meaning). This is shown in the example below:

- A**    **Iva**    **i-kpe**    **i-bò**    **té**    **mi-í-ḍu**    **iyi-e**  
 thing    3SG-one    3SG-stay    COMPL    NEG-3SG-be    3SGIND-CFM  
**té**    **i-na**    **mo-o-kpe**    **té**  
 COMPL    CM-person    NEG-3SG-know    COMPL  
**i-ḍi**    **i-wá**  
 CM-day    3SG-break  
 ‘There is something if it were not there no one will know the time day breaks’
- B:**    **Sòleme idá**    **A: Oo**  
 ‘church bell’    No
- C:**    **Eví**    **A: Ao**  
 ‘sun’    ‘No’
- D:**    **Ankò**    **A: Ankò ɔmɔ́**  
 ‘fowl’    ‘Which fowl’
- E:**    **Ankòsá**    **A: Iyé nyi**  
 ‘cock’    ‘That’s it’

The riddles collected in Logba and their correct responses are below.

- 01a.**    **U-dze**    **ɔ-me**    **o-gu**    **i-yó**    **sé**    **o-vé**  
 CM-woman    3SG-this    3SG-wash    CM-skin    finish    3SG-pass  
**fě**    **ɔ-bà-n**  
 into    CM-mud-in  
 ‘This woman has finished bathing but has got into mud’
- 01b.**    **Agadza**  
 ‘Crab’
- 02a.**    **Am-tsi**    **o-do**    **u-tsá**    **ɔ-me**    **tá-ma-a**  
 1SG-father    3SG-build    CM-house    3SG-this    give-1SGOBJ-CFM  
**fesre**    **kpe**    **u-zi**    **soṅsoṅ**  
 window    CONJ    CM-door    many(IDEO)  
 ‘My father has built this house for me, it’s only windows and doors’
- 02b.**    **Afie**  
 ‘sieve’
- 03a**    **Am-tsi**    **ɔ-ne**    **a-fúta**    **a-me**    **tá-ma-a**  
 1SG-father    3SG-buy    CM-cloth    3SG-this    give-1SGOBJ-CFM  
**ma-n-tanyi**    **a-gbá**  
 1SG-NEG-can    3SG-cover  
 ‘My father bought this cloth for me but I could not wear it’

- 03b. **Uklo**  
'lorry'
- 04a. **U-dze    ɔ-mɛ    mo-ó-kpi    o-dzu-n    dzue    n-dú**  
CM-woman 3SG-this NEG-3SG-go CM-river-in but CM-water  
**n-tsi    o-tanki=e    nu**  
SM-stay CM-tank=DET in  
'This woman has not been to the riverside for water but there is water in her tank'
- 04b. **Yovune**  
'coconut'
- 05a. **N-dú-zó-a                      m-bo    drui    yé**  
1SG-PRSPROG-go-CFM 1SG-stay red CONJ  
**n-dú-ba-a                      m-bo    fli**  
1SG-PRSPROG-come-CFM 1SG-stay white  
'When going I am red, when coming I am white'
- 05b. **Indubi    kpe    ete**  
'tongue and teeth'
- 06a. **N-dú-zó                      u-bo-nu-e                      a-ha                      á-mɛ**  
1SG-PRSPROG-go CM-farm-CFM 3PLU-person 3PLU-this  
**a-lá-blo-mí                      'bye bye'**  
3PLU-PRSPROG-make-1SGOBJ bye bye  
'I am going to the farm, these people are waving me'
- 06b. **Agbedjodo**  
'cassava leaf'
- 07a. **Yé    té                      mi-í-dù                      u-tsá                      ɔ-mɛ    té**  
COND COMPL NEG-3SG-be CM-building 3SG-this COMPL  
**ma-ŋu    a-blotsi**  
1SG-see CM-overseas  
'If it were not this building, I should have travelled overseas'
- 07b. **Uvu**  
'stomach'
- 08a. **Am-tsi    ɔ-né                      a-bue                      ɔ-mɛ                      tá-mí**  
1SG-father 3SG-buy CM-animal 3SG-this give-1SGOBJ  
**a-té                      n-lá                      nta    o-tsúe-n    dzue    ma-n-tanyi**  
3PLU-ask 1SG-beat hand CM-ear-in but 1SG-NEG-can  
'My father bought me this animal, he asked me to slap it but I could not'
- 08b. **Abe zugbo**  
'a bunch of palm fruit'

- 09a. **O-nukpa ɔ-mɛ ɔ-ku i-sikpi=é i-li-bo**  
 CM-chief3SG-this 3SG-die CM-ring=DET SM-again-stay  
 ‘This chief has died, the rings are still there’
- 09b. **Aklando**  
 ‘centipede’
- 10a. **ɔ-sálokpotó ɔ-mɛ ɔ-sa a-fúta**  
 CM-smallish.man AM-this 3SG-cover CM-cloth  
**fě tso ɔ-dzú**  
 on cross CM-river  
 ‘This smallish man put on cloth to cross the river’
- 10b. **Asangbla**  
 tortoise
- 11a. **ɔ-salokpotó ɔ-mɛ ɔ-gle i-ɖa a-wu.**  
 CM-smallish.man 3SG-this 3SG-tie CM-metal CM-dress  
 ‘This smallish man put on a metal dress’
- 11b. **Abikú**  
 ‘palm kernel’
- 12a. **Aha a-nyɔ á-ye ɔ-gba yó nyangbo**  
 people AM-two 3PLU-stand CM-road skin rain  
**ɔ-lɔ-lá ɔ-kpe mɔ-ɔ-lɔ-lá ɔ-kpe**  
 3SG-PRSPROG-beat AM-one NEG-3SG-PRSPROG-beat AM-one  
 ‘Two people are standing by the road side rain beats one but not the other one.’
- 12b. **Amewasa**  
 ‘pregnant woman’
- 13a. **Yé n-dú-zɔ-a ma-blo fli**  
 COND 1SG-PRSPROG-go-CFM 1SG-make white  
**yé n-dú-ba-a ma-blo drui**  
 COND 1SG-PRSPROG-come-CFM 1SG-make red  
 ‘If I am going I am white, if I am coming, I am red’
- 13b. **Abolo**  
 ‘corn flour bread’
- 14a. **I-va-fle-go i-kpe i-bo a-té**  
 CM-thing-fly-NOM AM-one SM.SG-stay 3PLU-say  
**ɔ-lɔ-tso-blo myémyé iva dzue ɔle futsú=e**  
 3SG-PRSPROG-make filthy thing but 3SG soup=DET  
**ɔ-bòndzi**  
 3SG-tasty  
 ‘There is a fly which they say it makes things filthy but it makes soup tasty’

- 14b. **Ankó**  
‘fowl’
- 15a. **U-dze    ɔ-me    ɔ-blo    n-tró=a    gblayii**  
CM-woman AM-this 3SG-make CM-breast=DET hanging  
‘This woman makes her breast hanging loosely’
- 15b. **Bafunuba**  
‘pawpaw’
- 16a. **U-dze    ɔ-me    ó-tsi    ó-ke    ó-yó    ka**  
CM-woman AM-this SM.SG-stay 3SG-open 3SG-skin put  
‘This woman sits and opens herself down’
- 16b. **Atrui**  
‘hearth’
- 17a. **A-nansa    ɔ-me    o-bo    u-tsá-n    dzue**  
CM-old.man AM-this SM.SG-stay CM-toom-in but  
**i-dzi=é    i-bo    ɔ-dzogbe**  
CM-beard=DET SM-stay CM-outside  
‘This oldman is indoors but his beard is outside’
- 17b. **Umushi**  
‘smoke’
- 18a. **Iva    i-me    i-bo    i-tanyi    ɔ-gbo=á**  
thing AM-this SM-stay SM-can CM-town=DET  
**pétéé    iva-kpe-go    tá**  
all thing-food-NOM give  
‘There is a thing that can give food to the whole town’
- 18b. **Abobí**  
‘moon’
- 19a. **ɔ-gbo=á    pétée    ó-ku    á-vla-á    danka**  
CM-town=DET all SM.SG-die 3PLU-bury-3PLU coffin  
**ɔ-kpe    nu**  
AM-one in  
‘The whole town is dead, they bury them in one coffin’
- 19b. **Matsesi**  
‘matches’
- 20a. **Iva    i-kpíé    i-bo    i-kisa    i-tanyi**  
Thing AM-INDEF SM-stay SM-long SM--can  
**aha    pétée    zi**  
people all carry  
‘There is something that is long; it can carry all people’



20b. **Iyanuklo**  
aeroplane

21a. **U-dze    ɔ-me    o-gu    i-yó    ó-dó**  
CM-woman AM-this SM.SG-wash CM-body 3SG-come.out  
**ɔ-fá-n    kpe    i-nɔu**  
CM-house-in with CM-tear  
'This woman has bathed and came out with tears'

21b. **Otswensa**  
'sponge'

22a. **U-kun-kpe    i-bo    xε    a-ve    fε    u-mɔa**  
CM-place.one SM-stay COND 3PLU-pass into LOC-there  
**a-dze    i-ɖawa    dzue    xé    a-do-e**  
3PLU-contract CM-madness but COND 3PLU-come.out-CFM  
**i-ɖawa    i-kó-wú**  
CM-madness SM-get.over-2SGOBJ  
'There is a place if you enter, you will become mad but if you come out you will be healed of the madness'

22b. **Ɔfánu**  
'bath room'

23a. **Iva    i-kpe    i-bo    xé    n-dú-zó**  
thing AM-one SM-stay COND 1SG-PRSPROG-go  
**u-kun-kpi-e    xé    ma-dzi-ni-e    fε**  
CM-place-one-CFM COND 1SG-call-NEG = 3SGOBJ also  
**i-ɖo-mí    ɔ-gba-má**  
SM-follow-1SGOBJ CM-road-back  
'There is something, if I am going somewhere and I do not call it too it follows me'

23b. **Vɔvɔli**  
'shadow'

24a. **Ma-dzi    ma-dzi-wú**  
1SG-stand 1SG-call-2SGOBJ-Q  
'I stand, have I called you?'

24b. **Vɔvɔli**  
'shadow'

25a. **Ma-ɣú    ɔ-gbo    ɔ-me    nu dzue    ma-n-tanyi    o-nu    kpi**  
1SG-see CM-town 3SG-this in but 1SG-NEG-can 3SG-in go  
'I have seen this town but I can not go into it'

25b. **Amen**  
'stomach'

- 26a. **A-do u-tsa ɔ-me tá-mí dzue**  
 3PLU-build CM-house AM-this give-1SGOBJ but  
 `They build this house for me but it has no door`
- 26b. **Ankɔfɔ**  
 `egg`
- 27a. **I-va-nu drui drui drui**  
 CM-thing-in red red red  
 `The inside of a thing is red throughout`
- 27b. **Tɔnka**  
 `pepper`
- 28a. **A-dzo o-sé amú n-tá**  
 CM-riddle SM.SG-finish 1SG CM-hand  
 `riddle has finished in my hand`
- 28b. **Ohoyiebí**  
 `cowry`

## 15.6 Origin of the Logba people

This text was recorded on 6<sup>th</sup> June 2004. Asafo Kudjo (Age 56) presented his version of the folk story about the origin of the Logba people. This is an extract from a longer conversation.

The Logba people came from Egypt and Sudan. It took the Logba people 200 years to come to their present settlement. They lived with other people on their way and come into contact with Yorubas and the Fon people. As a result, words from these languages entered the Logba language. The Logba people were belligerent. They did not stay in Notsie with the Ewes. The Logbas helped the Ewes when the Ewes were leaving Notsie to show them the way and they called the Akpana's Logba. The Logba people lived as one people in one settlement but in Awara they started to break into smaller settlements.

01. **Akpana é-qu aha xe é-do gu**  
 Akpana SM.PLU-be people RP 3PLU-come from  
**Egypt kpe Sudan i-vantsienu**  
 egypt CONJ Sudan CM-area  
 `The Logba people are people who migrated from Egypt and Sudan.`

02. **A ɔ-gbá nago gu Sudan bi-fo o-kpunyie**  
 3PLU CM-route journey from Sudan come-arrive CM-present.place  
**xé e-tsi i-dze í-fo ñkpe uga inyɔ.**  
 RP 3PLU-in CM-today SM-about year hundred two  
 ‘Their journey from Sudan to their present settlement took about 200years’
03. **Akpana á ɔ-gbá nago o-me ɔ-gba bina**  
 Akpana 3PLU CM-route journey AM-this CM-route come.through  
**Kamalo kpe á-yó aha xé é-nyamo .**  
 kamalo CONJ 3PLU-skin people RP 3PLU-stay-there  
**ib(è)-ime nu**  
 time-this in  
 ‘This journey took the Logba people through Cameroon and people resident in the environs at the time’
04. **A-kpe ɔnyenu aha ámé é-nya ñkpe gedee (gblele)**  
 3PLU-CONJ particular people these 3PLU-live year many  
 ‘They (Logba people) with these people lived together for many years’
05. **Akpana é-sa mɔkoe fě a-yisagoe mo**  
 Akpana SM-PLU-leave there also 3PLU-migration that  
**i-bi-gu o-ta kpe i-yoyu nya-mo-ó-nya.**  
 SM-come-from CM-war CONJ CM-peace stay-NEG-3SG-stay  
 ‘The Logbas left that place too because of wars and lack of peace’
06. **A-yisago tamble ime i-ta té a-kpe**  
 3PLU-migration third this SM-give COMPL 3PLU-CONJ  
**alatawoe fě é-be-fida.**  
 yorubas also 3PLU-come.contact  
 ‘Their third migration (journey) made them to come into contact with the Yorubas’.
07. **Iva = a xé i-nya Akpanawo = é yó i-ɖu té**  
 thing = DET that SM-live Akpana = DET skin SM-be COMPL  
**me-é-dzunu té é-lé-nya ina etsi.**  
 NEG-3PLU-like COMPL 3PLU-PRSPROG-stay person under  
 ‘The Logba people did not like to be subordinate to other ethnic groups’
08. **Iy(ɛ)-ɔkple a-kpe alatawo = é fě me-tanyi-nu nya.**  
 3SG-reason 3PLU-CONJ Yoruba = DET also NEG-can-NEG stay  
 ‘Because of this, they could not stay together with the Yorubas’
09. **Alatawo = é xé etsi kpe Akpana é-ɖu Yorubawo.**  
 alata = DET RP under CONJ Akpana SM.PLU-be Yoruba  
 ‘The ‘Alatas’ who stayed with the Logbas are the Yoruba people.

10. **Akpana i-nya-go kpe Yoruba-wo=é ibita té**  
 Akpana SM-stay-NOM CONJ Yoruba-PLU=DET result COMPL  
**Yoruba gbe í-bi-vé fě ikpana.**  
 yoruba language SM-come-pass into Ikpana  
 ‘Their stay with the Yorubas made some words from Yoruba language to come into the Logba language’
11. **Ẹfon kpe Ugbe-wa-go ikpé menu xé í-nya**  
 efon CONJ Language-speak-NOM INDEF where RP SM-stay  
**n-tsi=é mọ fě i-bi vé fě ikpana nu.**  
 PLU-area=DET there also SM-come pass into Ikpana in  
 ‘The Fon language and other languages in that area also entered the Logba language’
12. **Ivi-me ita té Ikpana inta é-dze fui.**  
 thing-this make COMPL Ikpana self 3PLU-start disappear  
 ‘This led to the disappearance of the original Logba language.’
13. **Iva, xé, ma-yayi té uklontsi o-me**  
 thing RP 1SG-search COMPL book AM-this  
**gawoe to kpe i-ḡu té Akpana-wo=é .**  
 reader let know 3SG-be COMPL Akpana-PLU=DET  
**me-é-ḡu-nu ahá yugo**  
 NEG-3PLU-be-NEG people peace  
 ‘What I want the reader to note is that the Logba people are not peaceful’
14. **E-ḡu o-ta gu-wọ é-bime-n.**  
 3PLU-be CM-war make-PLU 3PLU-that.day-in  
 ‘They were belligerent in those days’
15. **Akpana=á me-é-nyá-nu Notsie kpe Aviewo**  
 Akpana=DET NEG-3PLU-stay-NEG Notsie CONJ Ewe.people  
**alo Ivi-wa-wo=é**  
 or Ewe-speak-PLU=DET  
 ‘The Logbas did not stay at Notsie with the Ewes or the Ewe speakers’
16. **Ibe-tsú xé avi=e é-nya Notsie,**  
 time-on RP Ewe=DETSM.PLU-stay Notsie  
 ‘At the time the Ewes stayed at Notsie,’
17. **Akpana kpe e-gusá xé a-fě e-ḡu**  
 Logba CONJ PLU-neighbour RP 3PLU-also SM.PLU-be  
**afiawo=é, é-nya o-kunyie**  
 dialect.speaker=DET 3PLU-stay CM-that.place  
 ‘Logba and her allies who were also dialect speakers were staying at that place’

18. **xé ati-lí-dzi idze té eviegbefeme Togo**  
 what 1PLU-PRSPROG-call today COMPL west Togo  
**ba o-kunye xé é-lé-dzi Volta Region idze.**  
 come CM-that.place RP 3PLUPRSPROG-call Volta Region today  
 ‘what we are calling today the Western part of Togoland to where  
 is presently called Volta Region.’
19. **Avie e-do-go a-gli=é nu ime i-bi**  
 Ewe 3PLU-leave-NOM CM-wall=DET in this SM-come  
**vúvo iva Akpana kpe anda-wɔ yó**  
 spoil thing Akpana CONJ friend-PLU skin  
 ‘The Exodus of the Ewes affected the Logbas and their allies’
20. **Iyóyu=é xé i-nya í-bi-sé o-tá gu-go**  
 CM-peace=DETRP SM-stay 3PLU-come-end CM-war make-NOM  
**kpe í-futó blo-go í-bi tsonyui**  
 CONJ CM-hostility make-NOM SM-come start  
 ‘The peace that prevailed came to an end and war and hostility started’
21. **Agli=é nu do-go ibe tsú avie**  
 wall=DET-in leave-NOM time on Ewe  
**é-ta Akpana nyi té Logba.**  
 SM.PLU-give Akpana name COMPL Logba  
 ‘It was during the breaking into ‘the wall’ that the Ewes named the ‘Ak-  
 panas’, Logba’
22. **Iboté me-té-nú ikpana xé é-té-wa**  
 CONJ NEG-PSTPROG-understand Ikpana COMPL 3PLU.PTPROG-say  
**nu té é-la o-gbá=á avie i-ló xé**  
 in COMPL 3PLU-cut CM-path=DET Ewe CM-word RP  
**é-té-nu-e é-ɖu Logba**  
 3PLU-PTPROG-understand-CFM 3PLU-be Logba  
 ‘The Ewes did not understand what the Logbas were saying,  
 what they heard was Logba’
23. **Logba iyé i-bi-dzu Logba idze.**  
 Logba 3SG SM-come-know Logba today  
 ‘Logba, which is now Logba today’
24. **Akpana éɖí ina ikpe ibe kpóyi nu bifó ibe tsú**  
 Akpana SM.PLU-be person one time all in uptill time on  
**e-be-fo o-kunyi=é e-té-dzi Awara.**  
 3PLU-come-reach CM-place=DET 3PLU-PTPROG-call Awara  
 ‘The Logbas were one people for a long time up to the time that  
 they came to a place called Awara.’

25. **Awara yé Akpana é-dze-tsi fɛ u-bome anu.**  
 Awara 3SG Akpana SM.PLU-start-break into settlement in  
 ‘It was at Awara that the Logbas started breaking into settlements.’

### 15.7 Linguist staff

This text is an extract from a longer conversation which was recorded on 20<sup>th</sup> May 2004 in Klikpo. Torgbui Asamoah III (A)(Age 60) explained what the linguist staff is to Ophelia (O) (Age 52) and Hayse.(H) (Age 47)

The linguist staff is important in Logba. The key on the linguist staff shows that the paramount chief has the key and he is the person ‘who opens the door’ for the people. The paramount chief leads the way in everything in Logba. All other chiefs including their linguists are subordinate to the paramount chief.

01. **H: U-nansa ma-nenu té ani-ti-ri tsami oyó**  
 CM-chief 1SG-believe COMPL 2PLU-HAB-hold linguist stick  
**ɔkpe xé safi o-le o-yó**  
 one REL key 3SG-be 3SG-skin  
 ‘Chief, I believe that you usually hold a linguist staff which has a key on it’
02. **A-susu a-me ɔkple xé safi ɔ-me o-le oyó**  
 CM-reason AM-Q reason RP key AM-this SM.SG-be stick  
**ɔ-me yó iboté Akpana tsami oyó ugugo.**  
 AM-this skin because Logba linguist stick different  
 ‘Why is it that this key is on this staff because Logba has different linguist staffs’
03. **i-bo xe an(u)-ɔble Klikpo safi o-le o-yó ?**  
 3SG-stay RP 2PLU-own Klikpo key 3SG-be CM-skin  
 ‘Why do you have key on your own Klikpo one?’
04. **A: Yoo a-bu enzi. Klikpo atu pétée atsi-kpe té**  
 OK 2SG-ask well Klikpo 1PLU all 1PLU-know COMPL  
**i-le i-ɖu o-nukpa nango ɔ-gbɔnu**  
 SM-be.located SM-be CM-chief big CM-town  
 ‘OK You ask well. We all know that Klikpo is the town of the paramount chief’
05. **iboté o-nukpa nango = é amá ina ɔ-kpe mo-ó-ma**  
 because CM-chief big = DET back person AM-one NEG-3SG-stay  
**xé ɔ-dá uzi ta ina ɔ-kpe té o-vé**  
 RP 3SG-open door give person AM-one COMPL 3SG-pass

**fɛ okusioku**

into everywhere

‘Because apart from the paramount chief no one can open the door for anyone to go anywhere’.

06. **Xé ɔŋkpesiokpe ɔ-ba u-tuɖimi = ɛ wá fɛ**  
 COND anything 3SG-come CM-government = DET side also  
**u-nansa nango o-bó-ɖú i-te**  
 CM-chief big 3SG-will-stay CM-front  
 ‘If anything happens in the government also the paramount chief will lead’
07. **xé a-tani okusioku fo safi ɔ-me ɔ-le**  
 COND 3PLU-can everywhere reach key AM-this SM.SG-be.at  
**ó-ɖu ɔyó xé ó-to-mi-gba Akpana. Safi ɔ-me o-le**  
 3SG-be stick RP 3SG-HAB-lead Logba key AM-this AM-be  
**ɔ-yó ɔ-me yó iboté Akpana tsiami**  
 CM-stick AM-this skin because Akpana linguist  
**ɔ-yó o-gugo**  
 CM-stick AM-different  
 ‘If they can reach everywhere this key on this staff is what they will use to lead the Logba people ‘This key is on this stick because the linguist staff of Logba is different’
08. **Xe e-ɣú (l)é ko á-kpe té .**  
 COND 3PLU-see 3SGOBJ only 3PLU-know COMPL  
**ɔ-le ó-ɖu onukpa nango ta Akpana**  
 3SG-be.at 3SG-be chief big give Logba  
 ‘If they see it then they know that it is Logba paramount chief’
09. **H: Me o-ɖu té xe ani-fiɖa okunkpe**  
 Q 3SG-be COMPL when 2PLU-meet somewhere  
**ani-ti-mi-lé tá tsami mango té**  
 2PLU-HAB-take = 3SGOBJ give linguist another COMPL  
**o-ri ta = anú**  
 3SG-hold give = 2PLUOBJ  
 ‘Why is it that when you meet somewhere you give it to another linguist to hold for you’
10. **Alo ani-dzi li-zó okunkpe loo ani-dzu-e**  
 or 2PLU-stand PRSPROG-go somewhere or 2PLU-stand-CFM  
**ani-ti-mí ta in(a)-okpe té o-ri ta anu?**  
 2PLU-HAB-take give person-one COMPL 3SG-hold give 2PLUOBJ  
 ‘or when you are going somewhere do you give it to another person to hold for you?’

11. **Anu tsami vafɔ ɖi-go ɔkplɛ**  
 2PLU linguist side rule-NOM reason  
**n-du-bu = ɛ lo!**  
 1SGPRSPROG-be ask = 3SGOBJ ADR  
 ‘As you are our elder, that is why I am asking’
12. **A: Akpana ɔ-kɔɔ ɔ-lɔ-ɖu té xé e-ka**  
 Logba CM-custom 3SG-PRSPROG-be COMPL COND 3PLU-put  
**wú abia tsú ko a-dzu onukpa alo tsami. Tsami**  
 2SGOBJ stool on only 2SG-become chief or linguist linguist  
**ɔkpesiokpe xé o-bo Akpana o-tsi onukpánango etsi.**  
 everyone REL 3SG-stay Logba 3SG-stay chief.big under  
 ‘Logba custom is that if you are put on a stool you become a chief  
 or a linguist. All linguists in Logba are under the paramount chief’
13. **Iyé-ɔkplɛ xe a-bo dzi-ɛ iboté tátá té awú**  
 3SG-reason COND 2SG-stay stand-CFM reason inform COMPL 2PLU  
**nyɔmbli = ɛ o-kpe té abia tátà wú etsi.**  
 second = DET 3SG-know COMPL chair inform 2SG ground  
 ‘That is why when you will leave you have to inform your partner  
 so that the chair is not empty’
14. **Xé Tsami ɔ-kpe ɔ-dzi té ɔ-bó-fé-ntá<sup>53</sup>**  
 COND linguist AM-one 3SG-stand COMPL 3SG-FUT put.in-hand  
**iboté o-mi = ɛ ta-ɛ tsami mango iboté**  
 reason 3SG-take = 3SGOBJ give 3SGOBJ linguist another reason  
**Tsami ɔkpesiokpe ɔ-tsi onukpánango etsi**  
 linguist every 3SG-stay chief.big under  
 ‘If a linguist stands to go to urinate, its good that he gives it to another  
 linguist because every linguist is under the Paramount chief’
15. **O: Unansa ma-nenu té i-ló = á xé Hesse**  
 Chief 1SG-believe COMPL CM-word = DET RP Hesse  
**o-bu = ɛ o-bu-ɛ na dzangbe**  
 SM.SG-ask = 3SGOBJ 3SG-ask = 3SGOBJ on linguist.stick  
**yó dzue ma-yayi té m-bu té katawɔɛ**  
 skin but 1SG-search COMPL 1SG-ask COMPL umbrella  
**xé unansanango ɔ-tso-na ɔ-nago gu**  
 RP chief-big 3SG-HAB-put.on 3SG-different from

<sup>53</sup> Verbal indirection; an expression used when one wants to say in public that he wants to visit the washroom



**a-nukpa ongago = é ible yó**  
 PLU-chief other = DET own skin

Chief, I believe the words that Hesse asks he asks about the linguist stick. But I want to ask whether the parasol that the Paramount chief uses is different from that of other chiefs?’

16. **A: Atsú-nta atsi-kpe té unansanango adzi = á**  
 1PLU-own 1PLU-know COMPL chief.big day = DET  
**xε ɔ-bɔ-zó ɔgbantsie afuta = á xε ɔ-bɔ-gba-a**  
 RP 3SG-FUT-go road.between cloth = DET RP 3SG-FUT-wear-CFM  
**xé i-ɖu té a-bo = wu fɛɛ a-mɔ-gba á.**  
 COND 3SG-be COMPL 2SG-stay = 2SGOBJ too 2SG-NEG-wear-3PLU  
 ‘We all know that the day the paramount chief will go out or on a journey, the cloth he will wear you will not wear it even if you have it’
17. **Iboté xé a-gba-a i-gbla té a-mɔ-ló**  
 reason COND 2SG-wear-3PLU 3SG-show COMPL 2SG-NEG-PRSPROG  
**fɛ ugo nango anu kpe unansanango ɲtsi**  
 put difference big 2PLU CONJ chief.big between  
 ‘It shows that there is no great difference between you and the Paramount chief’
18. **Iyé ɔkple xé e-be-blo katawɔɛ té-e iboté**  
 3SG reason COND 3PLU-FUT-make umbrella for = 3SGOBJ reason  
**té ɔ-nago gu a-nukpa ɲgagoe yó .**  
 COMPL 3SG-be.different from PLU-chief others skin  
 ‘That is why if they should make umbrella for him, it should be different from that of other chiefs’
19. **O: Anyintse té a-lá i-ló i-me wá tsú.**  
 thanks COMPL 2SG-beat CM-word AM-this tell 1PLUOBJ  
 ‘Thanks that you have explained this to us’
20. **Iboté atsú-e ebít-wɔ klɔyi ko atsi-ɖu. Iboté atsi**  
 reason 1PLU-EMPH child-PLU small only 1PLU-be reason 1PLU  
**dze té katawɔɛ pétée i-ɖu ikpe. Awú**  
 see COMPL parasol all SM-be one 2SG  
**unansanango = é fɛ xε a-tsi umi-e kpe ɲgagoe**  
 chief.big = DET also RP 2SG-sit there-EMPH CONJ others  
**i-ble té i-ɖu ikpe**  
 3PLU-own COMPL AM-be one  
 ‘For we are children. Because we see that all the parasols are the same; You the Paramount chiefs also who are there with the other chiefs should be one’

## 15.8 **Adódí** ‘love’

**Adódí** ‘love’ is a song that is composed by T.K. Bediako, (Age 71) a native speaker of Logba from Tota. Most of the songs sung by the Logba people are in Ewe and Akan. The songs in Logba are sung when certain rituals are to be performed. It is believed that it is forbidden to sing songs which are composed in the Logba language. I am informed that this is the first attempt at writing music in the Logba language. It is amazing how a choir from Tota can sing it with expression.

01.    **A-dódí    A-dódí    A-dódí    A-dódí**  
          CM-love    CM-love    CM-love    CM-love  
          ‘Love, love, love, love’
02.    **A-dódí    í-du    i-kago    kelekele**  
          CM-love    SM-be CM-law    first  
          ‘Love is the first law’
03.    **Iyé    i-du    ɔ-kpaya    i-kago    kelekele**  
          3SGIND SM-be CM-God    CM-law    first  
          ‘It is the first law of God’
04.    **O    u-gusa    o    u-gune    o    atsú    pétépété**  
          o    CM-brother    o    CM-sister    o    1PLU    all  
          ‘Oh brother, o sister o all of us’
05.    **Yesu    ɔ-dá    iyé    ka    té**  
          Jesus    3SG-say    3SGIND    down    COMPL  
          ‘Jesus said it that’
06.    **dódí awú gusa    dódí    awú gune    boté    awú    nta awu-yó**  
          love 2SG brother    love    2SG sister    like    2SGIND    own 2SGIND-skin  
          ‘love your brother, love your sister like your own self’
07.    **Yedze    a-blo    ɔ-kpaya    i-kagoe    pétéé    tsú**  
          then    2SG-make CM-God    CM-rules    all    on  
          ‘Then you will abide by the Lords commandments’
08.    **Đódí    nu    andakame    loo**  
          love    2PLUOBJ    each.other    ADR  
          ‘Love each other (I urge you)’
09.    **Dze    nu    golgata    u-kpo = é    tsú**  
          look    2PLU    golgata    CM-mountain = DET    on  
          ‘Look at the Golgata mountains’
10.    **Ao    dzalélélélé    me-ɔ-bá-e?**  
          INJ    dzalelele(INJ)    QP-3SG-come-QP  
          ‘Oh what has come to pass?’

11. **Yesu Kristo ɔ-mawu-bí=é**  
 Jesus Christ CM-God-child=DET  
 ‘Jesus Christ, the son of God’
12. **ɔ-ko atitsoga yó i-yógbe tsú**  
 3SG-hang cross skin CM-misery on  
 ‘He hangs on the cross miserably’
13. **Awú, amú atsú i-vagbali ɔ-kple**  
 2SGIND 1SGIND 1PLUIND CM-sin CM-reason  
 ‘Because of you, I, and our sins’
14. **I-bò i-ntse loo i-bò i-ntse loo**  
 3SG-stay CM-strength ADR 3SG-stay CM-strength ADR  
**i-bò i-ntse loo**  
 3SG-stay CM-strength ADR  
 ‘It is difficult! It is difficult ! It is difficult!’
15. **Agoo té m-kpa dze iyé texoe ta amu-yó**  
 Agoo let 1SG-go look 3SGIND scene for 1SGIND skin  
 ‘Agoo, let me go and watch the scene for myself’
16. **I-te na o-tsú inta Vui nu ivagbali blo nu**  
 3SG-press on 3SG-on very stop 2PLU sin make 2PLU  
 ‘He is so much disturbed. Stop from your sins’
17. **Té tanyi nya u-zúngbá dúkpá**  
 COMPL can stay CM-life good  
 ‘that you lead a good life’

## 15.9 Yam cultivation

Yam is one of the special food crops in the Logba area. Mr. M. K. Nyalemegbe (Age 53) describes how it is cultivated in Logba. This was recorded on 16<sup>th</sup> June 2004.

Yam cultivation starts with the selection of a fertile piece of land, clearing, planting and taking care of the young plants up to the time that they are ready for harvest. After harvest, it is stored. Some are sold while a portion is kept as food for the family and another stored as seeds for the planting season that follows.

01. **Gbã xé a-lo-yayi té a-ka**  
 first if 2SG-PRSPROG-search COMPL 2SG-put

- i-dzo**      **bo-e**  
 CM-yam      farm-EMPH  
 ‘First, if you are willing to cultivate yam’
02. **iboté té á-zó té á-kpó yayi e-tsi dúpá**  
 reason COMPL 2SG-go COMPL 2SG-go search CM-land good  
 ‘you have to go and search for a good land’
03. **okunie xé á-ńú té i-dzó i-nyo-zi-e**  
 place RP 2SG-see COMPL CM-yam SM-stay-well-CFM  
 ‘place where you think that yam will do well’
04. **Yédze xé a-yayi e-tsi=é sé a-bo bé iva**  
 then if 2SG-search CM-land=DET finish 2SG-FUT clear thing  
 ‘Then if you finish searching for land, you clear it’
05. **Xé á-ńú té a-yó e-bo e-tsi-é tsú-e**  
 if 2SG-see COMPL PLU-tree 3PLU-stay CM-land=DET on-EMPH  
 ‘If you see that trees are on the land’
06. **yedze a-tso a-yó=ó pété**  
 then 2SG-cut AM-tree=DET all  
 ‘then you cut all the trees’
07. **yédze a-bó-ta té iva te i-tsúe**  
 then 2SG-FUT-leave COMPL thing get SM-dry  
 ‘then you will leave it that the thing get dried’
08. **Xe i-tsúe sé-e yédze a-bó-fé iva o-dza**  
 when SM-dry finish-CFM then 2SG-FUT-set thing fire  
 ‘After it is dried then you will set fire to it.’
09. **Yédze ábó kpali iva, xé a-kpali iva sé-e**  
 then 2SG-FUT collect thing when 2SG-collect thing finish-CFM  
 ‘then you will collect it. When you finish collecting it’
10. **yé nyangbo o-no-o, yédze a-bó-yayi a-gblenu**  
 CONJ rain SM.SG-fall-CFM then 2SG-FUT-search CM-hoe  
 ‘and rain falls then you will look for a hoe’
11. **A-bó-la a-dru yé a-la a-dru=é sé**  
 2SG-FUT-beat CM-mound CONJ 2SG-beat CM-mound=DET finish  
 ‘You will prepare a mound and after you finish making the mound’
12. **yédze a-bó-mi i-dzo-zugbo=é a-bó-fashi=e**  
 then 2SG-FUT-take CM-yam-head=DET AM-FUT-split=3SGOBJ  
 ‘then you will take the yam head (see) and split it’
13. **Yé a-fashi=é sé-e yédze a-bó-dzanyi**  
 CONJ 2SG-split=3SGOBJ finish-CFM then 2SG-FUT-collect  
 ‘and after you finish splitting it then you collect’

14. **i-dzɔ́=ɔ́ na a-dru=é tsú**  
 CM-yam=DET on CM-mound=DET on  
 ‘the yam (seeds) and put them on the mounds’
15. **yé a-bɔ́-mi a-gblenu ke yé**  
 CONJ 2SG-FUT-take CM-hoe again CONJ  
 ‘and you will take the hoe again and’
16. **a-bɔ́-mi fě i-dzɔ́=ɔ́ a-dru=é nu**  
 2SG-FUT-take into CM-yam=DET CM-mound=DET in  
 ‘you will put into the yam mounds (plant the yam seeds)’
17. **yédze i-yóloli kpe e-kele=é**  
 then CM-small sticks CONJ CM-grass=DET  
 ‘then the pieces of sticks and weeds’
18. **xé a-gba u-bo=é nu-e**  
 RP 2SG-sweep CM-farm=DET in-CFM  
 ‘which you gathered in the farm’
19. **a-mi na a-dru=é tsú té itaté**  
 2SG-take put CM-mound=DET on COMPL reason  
**i-yóyú aló i-yúgo**  
 CM-moisture or coolness  
 ‘you put on the mound to give moisture or coolness’
20. **té itaté i-yóyú alo i-yúgo**  
 COMPL reason CM-moisture or coolness  
 ‘that moisture or coolness’
21. **té i-nya a-dru=é nu**  
 COMPL AM-stay CM-mound=DET in  
 ‘that it stays in the mound’
22. **té e-tsi=é nu té i-ti tsúe**  
 COMPL CM-land=DET in COMPL AM-never dry  
 ‘that the mound does not get dried’
23. **yé i-dzɔ́=ɔ́ i-le-e yédze**  
 CONJ CM-yam=DET SM-germinate-EMPH then  
 ‘When the yam germinates, then’
24. **a-bɔ́-kpɔ́mi a-ganyi**  
 2SG-FUT-remove leaves.CM-palm.branch  
 ‘you will remove leaves from a palm branch;’
25. **a-bɔ́-mi ya i-dzɔ́=ɔ́ pétée**  
 2SG-FUT-take stake CM-yam=DET all  
 ‘you will use it to stake all the yam’

26. **yé a-ya=é sé-é yédze a-zo iva-nu**  
 when 2SG-stake=3SGOBJ finish-CFM then 2SG-go thing-in (bush)  
 ‘After you stake it then you go to the bush’
27. **á-kpo tso pampro aló i-yó**  
 2SGFUT-go cut bamboo or PLU-stick  
 ‘you will cut bamboo or stick;’
28. **a-glui vutsi yédze a-mi=é fě**  
 2SGFUT-dig hole then 2SG-take=3SGOBJ in  
 ‘you will dig a hole then you will put it in’
29. **Yé a-fi-é yédze a-ri i-dzó=ó fě iyé nu**  
 when 2SG-in=3SGOBJ then 2SG-hold CM-yam=DET in 3SGIND in  
 ‘when you put it in then you hold the yam on to the stick’
30. **Igu e-tsitsi-e ɔ-yó=ó ɔ-dá yó**  
 from 3SG-turn-EMPH CM-tree=DET SM.SG-big skin  
 ‘It is according to the size of the stick’
31. **Yé ɔ-yó=ó ɔ-dá yédze a-ri i-dzó gblele**  
 if CM-stick=DET SM.SG-big then 2SG-hold CM-yam many  
 ‘if the stick is big then you hold plenty yam’
32. **fě=é nu iná aló inu**  
 in=3SGOBJ in four or five  
 ‘on it, four or five’
33. **Yé dzue ɔ-yó=ó mɔ-dá-nu-e**  
 if but CM-stick=DET NEG-big-NEG-CFM  
 ‘if however, the stick is small’
34. **yédze a-ri i-dzó=ó inyo alo ɔkpe**  
 then 2SG-hold CM-yam=DET two or one  
 ‘then you hold two or one yam on it’
35. **A-bo-ri fě té i-dzó=ó i-lé fě**  
 2SG-FUT-hold in COMPL CM-yam=DET SM-climb in  
 ‘You will hold it on it for the yam to climb it’
36. **Xé u-bo=é nu i-yi-e xé a-ɖu ɔga-wasa**  
 if CM-farm=DET in AM-weedy-CFM if 2SG-be wife-owner  
 ‘If the farm is weedy, if you have a wife’
37. **yédze á-wa awú ɔ-ga**  
 then 2SGFUT-say 2SG CM-spouse  
 ‘then you will tell your wife’
38. **ó-bó-mi a-gblenu aló i-fiami**  
 3SG-FUT-take CM-hoe or CM-cutlass  
 ‘she will take hoe or cutlass’

39. **ɔ-bɔ-lɔ**                      **u-bo=ɛ**                      **nu.**  
 3SG-FUT-weed              CM-farm=DET              in  
 ‘she will weed the farm’
40. **Xɛ**              **i-dzɔ=ɔ**                      **i-dze**              **m-ba**                      **la-a**  
 COND    CM-yam=DET              SM-start              CM-tendril              take off-CFM  
 ‘If the tendrils start to grow’
41. **yédze**              **i-be-shi-be-nu**                      **xɛ**              **a-zɔ**              **u-bo=ɛ**                      **nu-e**  
 then              CM-time-every-time-in              COND 2SG-goCM-farm=DET              in-CFM  
 ‘then everytime when you go to the farm’
42. **a-bɔ-tso-ri**                      **i-dzɔ**                      **m-ba=á**                      **gle fɛ**                      **a-ndɔ**                      **nu**  
 2SG-FUT-HAB-hold              CM-yam              CM-tendril=DET tie into              CM-friend in  
 ‘you will have to hold the yam tendrils into one another’
43. **tɛ**                      **i-ti-ri**                      **a-ndɔakame**  
 COMPL AM-never-hold              CM-friend.each.other  
 ‘that it will never get into one another’
44. **Xɛ**              **a-blo**              **imɔ-a**                      **tsyɔ̃ɔ̃**  
 COND    2SG-make that-EMPH              IDEO  
 ‘If you do that tsyɔ̃ɔ̃ (for a long time)’
45. **yɛ**              **i-ne**              **botɛ**              **a-bobí**                      **glankpe**  
 CONJ    AM-getlike              CM-month              seven  
 ‘and it gets to about seven months’
46. **li-zɔ**                      **mlaminá**              **m-ble**                      **nu-e**  
 PRSPROG-go              eight              CM-ORD              in-EMPH  
 ‘going to the eighth month (in)’
47. **yedze**              **a-bɔ-glu**              **i-dzɔ=á**                      **e-tsi**  
 then              2SG-FUT-dig              CM-yam=DET              CM-under(ground)  
 ‘then you will dig under the yam’
48. **I-dzɔ-etsi-glui**                      **i-me-e**                      **i-dzɔ**                      **i-kpe**  
 CM-yam-under-dig              CM-here-EMPH              CM-yam              CM-one  
 ‘This process of digging under the yam, one yam’
49. **i-bí-tà**                      **botɛ**              **i-ta**                      **aló**                      **i-na**                      **yedze**  
 SM-FUT-give              like              CM-three              or              CM-four              then  
**a-kpitsi**                      **iyɛ**              **yó**  
 2SG-remove              3SG              skin  
 ‘it will give about three or four; then you will remove some from it’
50. **I-be**              **i-kpe**              **menu**              **a-gá**                      **ɔ-kpe**                      **alo i-nyo**                      **fɛ**  
 CM-time AM-one              where              2SG-leave CM-one              or              CM-two              in  
 ‘sometimes you leave one or two in’

51. **kpe a-susu té i-dzɔ́=ɔ́ té i-zu ɖa**  
 CONJ CM-reason COMPL CM-yam=DET COMPL AM-be.big fat  
 ‘with the reason that the yam becomes big’
52. **Yedze a-bobi gokɔaɖu m-ble nu-e**  
 then CM-month nine CM-ORD in-CFM  
 ‘then in the ninth month’
53. **yedze a-dze i-dzɔ́=ɔ́ glui**  
 then 2SG-start CM-yam=DET harvest  
 ‘then you start the yam harvest’
54. **Xé á-ló-glui=é a-tɔ́=é**  
 COND 2SG-PRSPROG-harvest=3SGOBJ 2SG-remove.part=3SGOBJ  
 ‘when you are harvesting you leave part of it’
55. **Xé a-tɔ́=é ye i-ɖu té**  
 COND 2SG-remove.part=3SGOBJ CONJ SM-be that  
 ‘If in the process you feel that’
56. **awú i-dzɔ́=ɔ́ i-wlui-e**  
 2SG CM-yam=DET SM-many-EMPH  
 ‘your harvest is great’
57. **yedze a-mi ikpe zó o-vu=é nu**  
 then 2SG-take one go CM-market=DET in  
 ‘then you take some to the market’
58. **a-kpi zɔ́ alo a-kà=ɛ ka ɔ́-gba yó**  
 2SG-go sell or 2SG-put=3SGOBJput CM-road skin  
 ‘to sell or sell it by the road side’
59. **á-zó ta u-klo nu a-há**  
 2SGFUT-sell give CM-lorry in CM-people  
 ‘you will sell to those who travel in lorries’
60. **dzue xé a-mo-ɖu i-dzɔ́ gblele ɖu-wo=é**  
 but COND 2SG-NEG-be CM-yam many sow-NOM=DET  
 ‘but if you are not a commercial yam farmer’
61. **yedze a-mi=é mla a-fánu**  
 then 2SG-take=3SGOBJ bring CM-house  
**anyi-li-zá kpe**  
 2PLU-PRSPROG-cook eat  
 ‘then you take it to the house to be using for food’
62. **Iva anyi-li-zá etsitome i-dzɔ́=ɔ́**  
 thing 2PLU-PRSPROG-cook beginning CM-yam=DET



**mi-tsé-nu**

NEG-grow-NEG

‘things you are cooking; in the beginning the yam is not developed’

63. **ɔkpli-ε**      **a-há**      **gblele**      **i-vafo**      **ko**  
 REAS-EMPH    CM-people    many      CM-slice    only  
**e-tse-mi**      **zá**  
 3PLU-HAB-take    cook  
 ‘therefore many people use it only for slice’
64. **dzue**    **xé**      **i-dzɔ́=ɔ́**      **i-dze**      **tse-e**  
 but      COND    CM-yam = DET    AM-start    grow-EMPH  
**é-tse-mi**      **yue**    **fufu**    **fě**  
 3PLU-HAB-take    pound    fufu    also  
 ‘but if the yam is developed it is used to prepare fufu also’
65. **dzue**    **xé**      **a-zi-ε**      **sé**      **a-bo-mi**  
 but      COND    2SG-remove = 3SGOBJ    finish    2SG-FUT-take  
**ywe**    **fufu-ε**  
 pound    fufu-EMPH  
 ‘but when you remove it from fire and use it to pound fufu’
66. **a-ka=ε**      **e-vi**      **té**      **o-fufo**      **tá**  
 2SG-put = 3SGOBJ    CM-sun    COMPL    CM-air    give  
**ɔ́-li=ε**      **tsibi**  
 3SG-blow = 3SGOBJ    small  
 ‘you leave it open so that air blows over it a little’
67. **iyé**    **ko**    **xε**      **a-ywe=é**  
 that    only    COND    2SG-pound = 3SGOBJ  
 ‘only that when you pound it’
68. **iyé**      **ko**    **i-dzɔ́=ɔ́**      **fufui=ε**    **ɔ́-nyɔ́-zi**  
 3SGIND    only    CM-yam = DET    fufu = DET    AM-stay-good  
 ‘only that you will have a good yam fufu’
69. **xé**      **a-tɔ́=ε**      **xé**      **a-ŋú**      **kanyi**  
 COND    2SG-harvest = 3SGOBJ    COND    2SG-see    light  
 ‘If you harvest and you realise’
70. **té**      **i-dzɔ́=ɔ́**      **mi-ɖa-nú**  
 COMPL    CM-yam = DET    NEG big-NEG  
 ‘that the yam is not big’
71. **té**      **a-mi-zɔ́**      **a-fá-nu**      **a-kpɔ́**      **kpi=é**  
 COMPL    2SG-take-go    CM-house-in    2SG-go    eat = 3SGOBJ  
 ‘to take home and use for food’

72. **yedze a-flɛ a-dru=é a-má yedze**  
 then 2SG-break CM-mound=DET CM-back then  
**a-mi=é fi-é**  
 2SG-take=3SGOBJ into=3SGOBJ  
 ‘then you dig the back of the mound then you put it into it’
73. **I-dzɔ́ i-mɛ menu anyé xé i-fo**  
 CM-yam AM-this type so COND 3SG-reach  
**i-dzɔ́-zugbo la-a**  
 CM-yam-head time-CFM  
 ‘this type of yam at the time of harvesting the yam seeds’
74. **Iyé atsi-tsi-dzi té panshia**  
 3SG 1PLU-1PLU-call COMPL panshia  
 ‘It is the one we call panshia’
75. **A-bó-mi-é ɖɔka ta e-kpe=é**  
 2SG-FUT take=3SGOBJ reserve for CM-year=DET  
**xé a-lá-ba nu**  
 RP 2SG-PRSPROG-come in  
 ‘You will reserve it for the next planting season’
76. **Yedze xé i-fo i-dzɔ́ ɖu e-kpe=é**  
 then COND 3SG-get CM-yam plant CM-year=DET  
**a-la-ba nu**  
 2SG-PRSPROG-come in  
 ‘then when you are entering the planting time’
77. **yedze a-fashi-é a-mi-ɖu**  
 then 2SG-cut=3SGOBJ 2SG-take-plant  
 ‘then you split it for planting’.
78. **Iyé fɛ i-bí-le pepepe boté i-dzɔ́-zugbo-e**  
 3SG also AM-FUT-germinate exactly like CM-yam-head-EMPH  
 ‘It will also germinate exactly like the yam seed’
79. **Xé a-blo-é anyé yé i-fó**  
 COND 2SG-make=3SGOBJ so CONJ SM-reach  
 ‘If you do it this way and it is up to’
80. **a-bobi ɖutsanyɔ-ble nu=e i-be i-mɔ-a nu**  
 CM-month twelve-ORD in=DET CM-time AM-that-EMPH in  
 ‘the twelve month it is that time’
81. **xé i-dzɔ́ ɔ-ɲkpa i-ku sé-e**  
 COND CM-yam CM-creepers SM-die finish-EMPH  
 ‘if the leaves of the yam are dead’

82. **yedze a-bó-la i-dzó-zugbo**  
 then 2SG-FUT-take.off CM-yam-head  
 ‘then you will harvest the yam seeds’
83. **Dzue xé a-bó-la i-dzó-zugbo = é**  
 but COND 2SG-FUT-take.off CM-yam-head = DET  
**a-há a-kpe**  
 CM-people CM-one  
 ‘but when you harvest the yam tubers, some people’
84. **e-blo texo ka boté e-tsitsi-e**  
 3PLU-make yam.barn put like SM-sit down-EMPH  
 ‘they make yam barn like the one that sits here’
85. **anyi-li-ñú me kpanie anyé**  
 2PLU-PSPROG-see here now so  
 ‘you are seeing here now’
86. **A-bó-blo awú texo xé a-blo = é**  
 2SG-FUT-make 2SG yam.barn COND 2SG-make = 3SGOBJ  
 ‘You will make your yam barn. When you make it’
87. **a-la i-dzó-zugbo A-há a-kpe**  
 2SG-take.off CM-yam-head CM-people AM-one  
**xé me-blo texo-o**  
 RP NEG-make yam.barn-EMPH  
 ‘you harvest the yam seeds. Some people who do not make the barn’
88. **é-tse-blo i-dzó a-gba yedze xé e-glui**  
 3PLU-HAB-make CM-yam CM-stand then COND 3PLU-dig  
**i-dzó = ó sé**  
 CM-yam = DET finish  
 ‘they make yam shed then when they finish harvesting the yam’
89. **yedze e-bé-gba i-dzó = ó na a-gba = á tsú**  
 then 3PLU-FUT-collect CM-yam = DET to CM-stand = DET on  
 ‘then they will put the yam on the stand’
90. **yedze e-tso iva na iyé tsú té é-mi dɔka**  
 then 3PLU-cut thing to 3SG on COMPL 3PLU-take reserve  
 ‘then they cut thing (grass) on it to reserve it’
91. **ta e-kpé e-le-ba nu ta iva dɔ-go**  
 give CM-year 3PLU-PRSPROG-come in give thing plant-NOM  
 ‘for planting in the coming year.’
92. **Xé a-blo ime sé ko yedze awu ló**  
 COND 2SG-make this finish only then 2SG part  
 ‘When you finish making this then as for you’

93. **e-kpé e-le-ba nu ko a-bó-tó yidę**  
 CM-year SM.PLU-PSPROG-come in only 2SG-FUT-only wait  
 ‘the year coming you will only wait’
94. **tà iva ɖu-go. Xé a-blo ime anyé**  
 give thing plant-NOM COND 2SG-make this so  
 ‘for the planting of it. (yam) If you do it this way’
95. **Menu atsú A-kpanawo aló Ovuintawo-e**  
 where 1PLU Logba.people or Vuinta.people-EMPH  
 ‘This is the way we, Logba people or the people of Vuinta’
96. **atsi-tsi-ɖí i-dzó alo i-dzó-zugbo la-go**  
 1PLU-1PLU-plant CM-yam or CM-yam-head take.off-NOM  
 ‘sow yam or do the harvest of yam seeds’.
97. **té ani-nu = é amú u-gbi = é o-zu**  
 COMPL 2PLU-hear = 3SGOBJ 1SG CM-voice = DET AM-descend  
**etsí loo**  
 down UFP  
 ‘You hear it. I am done’

### 15.10 Palm wine tapping

Palm wine is used in almost all socio-cultural ceremonies in Logba. As a result, it has high demand in the area. Enos Adiamah (Age 53) is a well known palmwine tapper in Logba. His description of palmwine tapping was recorded on 27<sup>th</sup> April 2006 in Alakpeti.

Palm wine tapping involves felling the palm trees and leaving them for two to three weeks before removing the palm fronds. A hole is made in the soft tender upper part of the trunk with a knife and a hollow object in the shape of a pipe is inserted in the hole. The wine flows through this hole and a pot is placed under the trunk to collect the wine. The wine is sold to the people in the town and part of it is distilled into a local gin called **Akpeteshie**. The tree stops giving wine after about a month. Palm wine is very useful to the Logba people.

01. **Abe xé a-bó-kpe-a iva xé i-to**  
 palm CONJ 2SG-FUT-tap-CFM thing RP SM.SG-fix  
**iyé yó i-ɖu té abe a-shianu xé a-bó-kpe**  
 3SG skin 3SG-be COMPL palm CM-quantity RP 2SG-FUT-tap

**ibote ta kpe iyé i-gago**

reason give know 3SG CM-number

‘Palm tree, when you want to tap it, the things involved are, the quantity that you will tap, that is you know the number’

02. **Iyé i-gago ime té a-yayi iva xé a-bó-mi**  
 3SG CM-number this COMPL 2SG-search thing RP 2SG-FUT-take  
**kpe abe Iyé i-ɖu ɔhafi, aɬandza, uzu, asotiwo xé**  
 tap palm 3SG SM-be ‘ɔhafi’ cutlass ‘uzu’ small.pots RP  
**a-bo-mi kpe abe.**  
 2SG-FUT-take tap palm

‘This number, you will search for things that will be used to tap the palm tree. They are: “ɔhafi”, cutlass “uzu”, small pots’

03. **Xé i-flɔ-ɔ yé a-bó-dze abe tɔ.**  
 COND 3SG-reach-CFM CONJ 2SG-FUT-start palm fell  
**Xé a-bó- tɔ abe ibòté ta yayi ina té**  
 COND 2SG-FUT-fell palm reason COMPL search person COMPL  
**o-bá tɔ-a ta wú**  
 3SG-come fell-3PLU give 2SGOBJ  
 ‘If they are ready then you start to fell the palm tree. If you will fell the palm you have to search for a person to help’

04. **xé i-ɖu té awú-nta a-mo-tanyi a-pétée**  
 COND 3SG-be COMPL 2SG-own 2SG-NEG-can 3PLU-all  
**tɔ = e**  
 fell = 3SGOBJ  
 ‘If you yourself you cannot fell all’

05. **Ayé i-wli-go nu yé a-bó-mi tɔ-a xé**  
 3PLUCM-many-NOM in CONJ 2SG-FUT-take fell-3PLU COND  
**a- tɔ abe mē sé-e e-bé-nya Kwasiɖa**  
 2SG-fell palm this finish-CFM 3PLU-FUT stay week  
**inyɔ alo ita**  
 two or three  
 you have to consider its quantity when you want to fell it. After felling they (palm tree) will stay for two or three weeks.’

06. **Ta-mble nu-e yé a-bó-la aganyi.**  
 three-ORD in-CFM CONJ 2SG-FUT-remove palm.fronds.  
**xé a-bó-la aganyi fɛ a-bó-zí ɔhafi**  
 COND 2SG-FUT-remove palm.fronds also 2SG-FUT-take ɔhafi,  
**aɬandza iyé a-bó-mi là aganyi.**  
 cutlass 3SG 2SG-FUT-take remove palm.fronds  
 ‘In the third week, you remove the palm fronds. It’s “ɔhafi” and

cutlass that you will use'

07. **Ye a-la aganyi sé pétée, a-bó-zuzo .**  
 then 2SG-remove palm.frond finish all 2SG-FUT-roast  
**ilubu=é Ibe imé nu la, ilubu kpe asoti yé**  
 small.pot=DET time that in CFM small.pot CONJ small.pot 3SG  
**atsi-lí-mi blo-é**  
 1PLU-PRSPROG-take make=3SGOBJ  
 'After removing the palm fronds, you will roast the pots; those days it was  
 pots and small pots that we used'
08. **Kpane ko ma-á-wá té ima iva ime i-bo**  
 now only 1SG-FUT-say COMPL rubber thing this 3SG-stay  
**yé atsi-li-mi fě iyé etsi.**  
 3SG 1PLU-PRSPROG-take put 3SG under  
 'Now I will only say that we use rubber containers to put under them'
09. **Iyé okple yé a-blo anye-nu iva sé pétée**  
 3SG reason CONJ 2SG-make so-in thing finish all  
**yé a-bó-tso anu pétée a-bó-mi izú=é**  
 CONJ 2SG-FUT-cut mouth all 2SG-FUT-take iron=DET  
**yé a-bó-súa.**  
 CONJ 2SG-FUT-bore.hole  
 'Because of this if you finish doing this you will cut the soft tender  
 branches and bore hole in the trunk with an iron'
10. **Yé a-bó-to=á asó. Yé a-to=á**  
 CONJ 2SG-FUT-put=3PLUOBJ pot CONJ 2SG-put=3PLUOBJ  
**asó sé pétée yé a-bó-dze=a kpe.**  
 pot finish all CONJ 2SG-FUT-start-3PLUOBJ tap  
**A-bo-kpe-a ukpe anyo**  
 2SG-FUT-tap-3PLUOBJ CM-tap two  
 'As you finish putting the pot under all then you start tapping. You will  
 tap it twice'
11. **Adenklui la a-kpe okpe. Yé a-lo-kpe-a**  
 fresh palm.wine CFM 3PLU-tap one CONJ 2SG-PRSPROG-tap-3PLU  
**ukpé okpe**  
 tap one  
 'Fresh palm wine you will tap once. As you are tapping once'
12. **yedze adenklui ne-me la atsi-tsi-mi-ne mla**  
 then fresh.wine 3SG-this CFM 1PLU-1PLU-take=3SGOBJ bring  
**o-gbo nu aha pétée e-tse-nó**  
 CM-town in people all 3PLU-HAB drink

‘then we take the fresh wine to the town for the people to drink’

13. **Dzue akpeteshi zá-go kpe i-mé i-bi-vé fě**  
 CONJ akpeteshi cook-NOM CONJ AM-that 3SG-come-pass into  
**iyé nu okple atsi-mi-li mi=é mla.**  
 3SG in reason 1PLU-NEG-again take=3SGOBJ bring  
 ‘But akpeteshi distilling we do not take it there again’
14. **Atsi-li-zi=é pétée uzá okpe yé atsi-blo ime**  
 1PLU-again-distill=3SGall distill one CONJ 1PLU-make this  
**pétée boté unyi n-nu amá yedze atsi-dze-ne vu.**  
 all like day AM-five back then 1PLU-start=3SGOBJ blow  
 ‘We distill all once. When we do this after five days we start blowing it.’
15. **A-bó-vu=a té nda=a té n-tsó**  
 2SG-FUT-blow=3PLU COMPL palm.wine=DET COMPL AM-cut  
**anu okple m-bú-nyá boté u-nyi n-nú**  
 mouth therefore 1SG-FUT-stay like CM-day AM-five  
 ‘You will blow for the palm wine to have a good taste; it will therefore stay for about five days’
16. **xé nda m-bo tsó anú xé a-bó-dze=ne**  
 CONJ palm.wine SM-stay cut mouth COND 2SG-FUT-start=3SGOBJ  
**zí ta ba-ahá**  
 take give bar-people  
 ‘when the palm wine has good taste then you start giving it to the bar people (sellers).’
17. **xé a-ló-zi-ne ta ba-ahá ale**  
 CONJ 2SG-PRSPROG-carry=3SGOBJ give bar people 3PLU  
**é-bé-tse-ga awú gú**  
 3PLU-FUT-HAB-pay 2PLU price  
 ‘When you are giving it to the sellers, they will be paying you’
18. **Abe kɔ xé é-kpɔ etsi xé a-dze kpe la**  
 palm itself COND 3PLU-lie down COND 2SG-start tap CFM  
**é-vé nya la abóbi ɔ-kpe kpe kosiɖa ɔ-kpe aló**  
 3PLU-pass stay CFM moon AM-one CONJ week AM-one or  
**a-bobi ɔ-kpe tututu la é-boté té ku.**  
 CM-moon AM-one exactly CFM 3PLU-have.to COMPL die  
 ‘Palm tree, when it is felled and you start tapping, it will last for one month and a week or after one month exactly they have to die.’
19. **yedze xé nda mu-lu-ri anú enzi,**  
 then CONJ drink NEG-PRSPROG-hold mouth well  
**xé i-ɖu ve fě awú anú nu xé mu-nyɔ**

COND 3SG-be pass into 2PLU mouth in COND NEG-stay  
**ondzie ne utrôme-mi-go i-dze vé**  
 sweet 3SG work-take-NOM 3SG-start pass  
 ‘Then if the palmwine has no good taste then it is no longer useful’

20. **Yedze ibotē ta yó-nta ne yó tá kpeteshi**  
 then have.to COMPL skin-own 3SG skin give local.gin  
**ahá té a-mi zó**  
 people COMPL 3PLU-take go  
 ‘Then you have to leave it and give it to local gin distillers’

21. **i-mo ama nda xé atsi-lí kpe ume xé i-ḡu**  
 AM-that back drink RP 1PLU-again tap here RP AM-be  
**abe nda=á m-bò veve ta atsú Akpanawo.**  
 palm wine=DET SM-stay important give 1PLU Logba.people  
 ‘After that palm wine that we tap here is important for us, Logba people’

22. **Abenda ka i-bo veve ta ɔŋkpesiɔkpe**  
 palm.wine FOC 3SG-stay important COMPL everything  
**blo-go. Xé i-ḡu té kpane a-wo ubí**  
 make-NOM COND SM-be COMPL now 2SG-born child  
**atsi-bí-la ubí do onyui abenda ne .**  
 1PLU-FUT-take child go.out outside palmwine 3SG  
**m-bú-ḡu ite**  
 SM-FUT-be front  
 ‘Palmwine is important for doing everything, if a child is born and he is to be outdoored<sup>54</sup> it is palmwine that will be an essential item’

23. **A-té ina o-ku e-bé-vla xé esti-wo**  
 3PLU-say person 3SG-die 3PLU-FUT-bury COND elder-PLU  
**pété e-tsi etsi e-bé-blo ɔŋkpe abenda**  
 all 3PLU-sit down 3PLU-FUT-make something palmwine  
**m-bú-ḡu ite**  
 AM-FUT-be front  
 ‘They say if a person dies and they will bury him; when elders sit and they will do something, palmwine will be an essential item’

24. **xé ɔŋkpe ɔ-ba kpata é-dzi aha pétée fiḡa**  
 COND something 3SG-come suddenly 3PLU-call people all meet  
**xé e-bé-bu nda gu umokoe la abenda yé**  
 COND 3PLU-FUT-ask drink from that.place CFM palmwine 3SG

<sup>54</sup> This is the naming ceremony of the child according to Logba custom



**m-bú-ḡu** ite

AM-FUT-be front

‘If something happens suddenly and they call people to meet and they ask for drink palmwine is essential’

25. **Iyokple ma-ḡú té abenda m-bo veve tá**  
 therefore 1SG-see COMPL palmwine AM-be important give  
**atsú Akpanawo kpe atsú utsintsie me pétée.**  
 1PLU Logba CONJ 1PLU surroundings here all  
 ‘Therefore, I see that palmwine is essential for the Logba and all her surroundings’

#### QUESTION

26. **Yedze kpane yé abe a-kú ko la yedze**  
 then now COND palm SM.PLU-die only CFM then  
**a-mó-ló-ḡú ɔ-ḡkpe gu abégo = é nu?**  
 3PLU-NEG-PRSPROG-see CM-nothing from dead.palm = DET in  
 ‘Then if a palm tree dies, are they not getting anything from the dead palm trunk?’

#### ANSWER

27. **Ikpa xé abe é-kú a-bó-ḡu iva gedjee.**  
 true COND palm.tree SM.PLU-die 3PLU-FUT-see thing many  
**Gbā xé abe e-kú la agblamido<sup>55</sup>**  
 first COND palm.tree SM.PLU-die CFM agbamido  
**e-bé-ba**  
 SM.PLU-FUT-come  
 ‘True, if the palm tree dies you get many things, first edible worms come’
28. **A-bó-la agblamido. xé a-la agblamido**  
 2SG-FUT-remove edible.worms COND 2SG-remove edible.worms  
**ame xé abe e-zu fě etsi la**  
 these COND palm.tree SM.PLU-stop.yielding into ground CFM  
**tókpótókpó e-bé-lé a-bó-zí**  
 short.mushroom 3PLU-FUT-germinate 2SG-FUT-uproot  
**tókpótókpó fě.**  
 short.mushroom also  
 ‘You will harvest the edible worms. After harvesting, short mushrooms will germinate and they will also be uprooted and used for food.’
29. **Anangba m-bú-lé a-bó-zí ne fě.**  
 broad.mushroom SM-FUT-germinate 2SG-FUT-uproot 3SGOBJ also  
 ‘Broad mushroom will germinate and it will also be harvested.’

<sup>55</sup> Edible worms is a delicacy in the Logba area.

30. Abe aganyi fẽ la i-na a-kpe  
 palm front also CFM CM-person AM-one  
 e-tse- zĩ-é e-mi fẽ ɔdzá nu boté ndzayi  
 3PLU-HAB-take = 3SGOBJ 3PLU-take put fire in like firewood  
 ‘Palm front also some people put it into fire like firewood’

### 15.11 Palm-oil making

Palm oil making is an important occupation mainly for women in Logba. Mama Bakata Challote (Age 52) gives an account and it was recorded on 8<sup>th</sup> July 2004 in her home, Adzakoe.

Palm oil is generally used for cooking. Its preparation involves cooking the palm fruit and leaving it to cool. After that, the palm fruit would be pounded. Warm water is poured on the pounded palm fruit and it is stirred for the oil to come above the water and the chaff to remain below. The oil is collected into a bowl and then cooked. When it is well cooked, the oil is taken from the fire and allowed to cool. The chaff and other parts of the palm fruit are useful.

01. xé a-bó-zá n-fú, gbã iboté té  
 if 2SG-FUT-cook CM-oil first reason COMPL  
 á-yayi a-só alo gaze  
 2SG.FUT-search CM-pot or iron pot  
 ‘If you want to make palm oil, first you have to search for pot or iron pot’
02. nu xé a-bó-za a-be, a-be a-shianu  
 in RP 2SG-FUT-cook CM-palm.fruit CM-palm.fruit CM-quantity  
 xé a-bó-zá  
 RP 2SG-FUT-cook  
 ‘in which you cook the palm fruit; the quantity you will cook’
03. i-boté e-wli tsibi boté memgba nango ɔ-kpe  
 CM-REAS 3SG-plenty small like bowl big CM-one  
 ‘because it should be plenty a bit, it should be about a big bowl’
04. A-bó na a-be ɔ-dzá. Xé a-be  
 2SG-FUT put CM-palm.fruit CM-fire. COND CM-palm fruit  
 e-be  
 SM.PLU-cooked  
 ‘You will put the fruit on fire. If the palm fruit is cooked’
05. a-bó-gla fẽ a-kɔntsi nu  
 2SG-FUT-pour into CM-basket in  
 ‘you will pour it into a basket’

06. **xé a-gla fɛ a-kɔntsi = ɛ nu sé-e**  
 COND 2SG-pour into CM-basket=DET in finish-CFM  
**a-bó-sá n-dí miómio**  
 2SG-FUT-fetch CM-water cold  
 ‘If you finish pouring into the basket, you fetch cold water’
07. **ɲunya o-tsú té a-dzi = ɛ té o-yú**  
 sprinkle 3SG-on COMPL 2SG-see = 3SGOBJCOMPL AM-cold  
 ‘sprinkle on it to see that it is cold’
08. **È-be-ye tsyɔ̃ i-dí i-bí-wá**  
 3SG-FUT-wait IDEO CM-day 3SG-FUT-break  
 ‘It will stay for long till day break’
09. **Yé-dze i-disabe a-bó-yue a-be**  
 and-look CM-dawn 2SG-FUT-pound CM-palm fruit  
 ‘Then at dawn, you will pound the palm-fruit’
10. **xé a-sé a-be yue a-bó-mi fɛ**  
 if 2SG-finish CM-palm.fruit pound 2SG-FUT-take into  
**memgba nango nu**  
 bowl big in  
 ‘If you finish pounding the palm fruit, you put it in a big bowl’
11. **A-bó sá n-dí fɛ o-tsú tsibi yé**  
 2SG-FUT fetch CM-water into 3SG-on small CONJ  
**a-bó-ló-hɔɔ = á A-bo-hɔɔ = á tsyɔ̃**  
 2SG-FUT-PRSPROG stir = 3PLUOBJ 2SG-FUT-stir = 3PLUOBJ IDEO (long)  
 ‘You will fetch water on it for a while and you will be stirring them; You will stir the palm fruit for a long time;’
12. **a-be e-be-dzi enzi**  
 CM-palm.fruit 3PLU-FUT-come.up AM-well  
 it will come up well’
13. **Xé a-be e-dzi-e a-bo-tso oyó**  
 if CM-palm fruit SM-come up-CFM 2SG-FUT-pour 3SG-skin  
**fɛ memgba mango nu**  
 into bowl another in  
 ‘If the palm fruit comes up you will pour part of it in another bowl’
14. **fɛ-iyé a-bó-sá n-dí fɛ ale tsú yé**  
 in-3SGIND 2SG-FUT-fetch CM-water into 3SGIND on CONJ  
**a-bó-la a-be**  
 2SG-FUT-beat CM-palm.fruit  
 ‘Now you will pour water on it and you will beat the palm fruit’

15. **A-bo-la** **tsyɔɔ** **i-bisa** **ikpe** **menu** **i-bí-zo** **etsi**  
 2SG-FUT-beat IDEO CM-palm.chaff INDEF like SM-FUT-go under  
 ‘You will beat for a while. Some palm chaff will go under’
16. **yé** **n-fú=é** **m-bu-nya** **agu** **kpe** **i-bisa**  
 then CM=DET SM-FUT-stay top with CM-palm.chaff  
**i-kpié** **menu** **fě**  
 AM-INDEF like also  
 ‘Then the oil will be on top with some of the chaff also’
17. **xé** **a-blo=é** **se-e** **a-bó-yé**  
 if 2SG-make=3SGOBJ finish-CFM 2SG-FUT-remove  
**i-bisa** **i-me**  
 CM-palm.chaff AM- DEM  
 ‘If you finish making it you will remove this palm chaff’
18. **kpe** **nfu=é** **fě** **memgba** **mango** **nu**  
 CONJ oil=DET into bowl another in  
 ‘with the oil into another bowl’
19. **yé** **a-bó-ló-sá** **n-dú** **fě** **iyé** **tsú** **yé**  
 CONJ 2SG-FUT-PROG-fetch CM-water into 3SG on CONJ  
**a-bó-la** **iyé** **pétée**  
 2SG-FUT-beat 3SG all  
 ‘and you will be pouring water on it and stir all’
20. **la** **n-ta** **iyé** **tsú** **i-bisa** **ikpe** **menu**  
 beat CM-hand 3SG on CM-chaff INDEF like  
**i-bí-li-zo** **e-tsi**  
 AM-FUT-PROG go CM-down  
 ‘Beat the top with your hand (palm) some of the chaff will be going down’
21. **xé** **i-bisa** **i-zó** **e-tsi-e** **a-bó nù**  
 COND CM-chaff SM-go CM-down-EMPH 2SG-FUT-see  
 ‘When the chaff goes down you will see’
22. **té** **nfú=é** **n-dzi** **ba** **a-gu**  
 COMPL oil=DET SM-rise come CM-top  
 ‘that the oil rises to the top’
23. **yédze** **a-bó-kpa** **iyé** **fě** **gazi=é** **nu**  
 then 2SG-FUT-collect 3SG into iron.pot=DET in  
**xé** **a-bó-zá** **iyé**  
 RP 2SG-FUT-cook 3SGOBJ  
 ‘Then you will collect it into the iron pot and you will cook it’

24. **xé a-kpa-iyé fě gazi = é nu**  
 when 2SG-collect-3SG into iron.pot = DET in  
**xé a-bó-zá iyé**  
 RP 2SG-FUT-cook 3SG  
 ‘when you collect it in the iron pot in which you will cook it’
25. **yédze a-zí-iyé na ɔ-dzá tsú a-fě ɔ-dzá**  
 then 2SG-lift-3SG put CM-fire on 2SG-make CM-fire  
**iyé e-tsi**  
 3SG CM-under  
 ‘Then you lift it and set the fire under it’
26. **i-bi-bia iyé nta ɔ-kpié tsyɔ kpe i-bisa**  
 3SG-FUT-boil 3SG self AM-INDEF IDEO with CM-chaff  
 ‘it will boil on its own for some time with the chaff’
27. **yé i-bia yé a-bó-ló-gla iyé**  
 CONJ AM-boil CONJ 2SG-FUT-PROG-pour 3SGIND  
 ‘As it boils then you will pour it’
28. **fě asue nu A-bo-tsúro iyé enzi té**  
 into sieve in 2SG-FUT-sieve 3SGIND well COMPL  
**i-bisa ikpesikpe mi-li-na n-fú = é nu**  
 CM-chaff all NEG-stick-on CM-oil = DET in  
 ‘into a sieve. You will sieve it well to prevent all the chaff from being in the oil’
29. **a-bó-dɔ gazi = é nu fo yé**  
 2SG-FUT-again iron.pot = DET in wash CONJ  
 ‘you will wash the iron pot again and’
30. **á-dzu n-fú = é fě gazi = é nu-e**  
 2SGFUT-return CM-oil = DET into iron.pot = DET in-EMPH  
 ‘put the oil back in the iron pot’
31. **á-dzu = é na ɔ-dzá á-fě ɔ-dzá**  
 2SGFUT-return = 3SGOBJ on CM-fire 2SGFUT-make CM-fire  
**ne yó**  
 3SG skin  
 ‘you will put it back on the fire and set it under it’
32. **xé a-fě ɔ-dzá ne yo-e m-bu-bia**  
 CONJ 2SG-set CM-fire 3SG skin-EMPH AM-FUT-boil  
 ‘When you set the fire under it, it will boil’
33. **yédze á-mi u-klui á-ló-mi**  
 then 2SGFUT-take CM-cooking.stick 2SGFUT-PRSPROG-take

- blu ne nu**  
 stir 3SG in  
 ‘Then you will take a cooking stick and be stirring in it’
34. **té n-tu-kanyi, fě n-tu-ri na**  
 COMPL NEG-HAB-burn also NEG-HAB-hold on  
**a-so=á etsi**  
 CM-pot=DET under  
 ‘that it should not burn so that it does not stick under the pot’
35. **A-bó-ló-blu-ne nu tsyɔɔ a-bó-ŋú**  
 2SG-FUT-PROG-stir=3SGOBJ in IDEO 2SG-FUT-see  
 ‘You will be stirring in it for some time and you will see’
36. **té n-fú=ɛ n-ɖú-dzi i-vɔ**  
 COMPL CM-oil=DET AM-PRSPROG stand foam  
 ‘that foam will come to the top of the oil’
37. **Xé n-ɖú-dzi i-vɔ a-bó-ŋú té**  
 when AM-PROG-stand CM-foam 2SG-FUT-see COMPL  
**n-du-dzi zó agu tsyɔɔ**  
 AM-PRSPROG-stand go top IDEO  
 ‘when it is foaming you will see that it is rising to the top for some time’
38. **xé n-dze be-e m-bu-dzu fě etsi**  
 when AM-start cooked-EMPH SM-FUT-return into down  
 ‘When it starts to cook well, the foam will settle down’
39. **yédze beku=é xé ó-tsi n-fú=é nu-e**  
 then beku=DET RP SM.SG-stay CM-oil=DET in-EMPH  
 ‘then the beku (thick sediments in the oil) which is in the oil’
40. **ɔ-fě o-bó-dzu fě etsi**  
 3SG-also 3SG-FUT-return into down  
 ‘also will settle down’
41. **xé a-ŋú té beku=é ó-dzu kpo**  
 when 2SG see COMPL beku=DET SM.SG-return lie  
 ‘When you see that the “beku” is settled’
42. **té a-kpe té n-fú=é m-be**  
 COMPL 2SG-know COMPL CM-oil=DET SM-cooked  
 ‘then you know that the oil is cooked’
43. **məkoe a-bó-gla n=fú-é.**  
 there 2SG-FUT-pour CM-oil=DET  
 ‘There, you will pour the oil’

44. **a-gla = nɛ** **kaba** **tɛ** **n-tu** **kanyi**  
 2SG-pour = 3SGOBJ quickly COMPL NEG-let burn  
 ‘You pour it quickly that it should not burn’
45. **yɛ** **a-gla** **n-fú = ɛ** **fɛ** **memgba** **nu sé**  
 CONJ 2SG-pour CM-oil = DET into bowl in finish  
 ‘After you finish pouring the oil in the bowl,’
46. **yédze** **a-za-nɛ** **sé**  
 then 2SG-cook = 3SGOBJ finish  
 ‘then you finish cooking it.’
47. **yédze** **i-bisa = á** **xé a-ye** **mɔ** **ikpié**  
 then CM-chaff = DET RP 2SG-remove there INDEF  
 ‘Some of the chaff which you remove there’
48. **a-tanyi-mi** **blo** **iva** **ikpié** **é-te-dzi**  
 2SG-can-take make thing INDEF 3PLU-HAB-call  
**tɛ** **kpelebe**  
 COMPL kpelebe  
 ‘can be used to make something they used to call “kpelebe”’
49. **a-bó-mi = ɛ** **fɛ** **a-kóntsi** **nu**  
 2SG-FUT take = 3SGOBJ into CM-basket in  
**yedze** **n-dú = ɛ**  
 then CM-water = DET  
 ‘You will put it into a basket then the water’
50. **xé a-mi** **blo** **n-fú = ɛ** **a-bó-gla-nɛ**  
 RP 2SG-take make CM-oil = DET 2SG-FUT pour 3SGOBJ  
 ‘which you used to make the oil you will pour it’
51. **fɛ** **i-bisa** **tsú** **a-kóntsi = ɛ** **nu**  
 into CM-chaff on CM-basket = DET in  
 ‘onto the chaff in the basket’
52. **N-dú** **kotsoe** **m-bú-dovu.** **M-bú-do** **i-bisa** **nu**  
 CM-water only SM-FUT-pour.out AM-FUT-come CM-chaff in  
 ‘Water only will come out. It will come out of the chaff’
53. **yɛ** **i-bí-gá** **n-dú** **tongue** **fɛ i-bísa** **tu**  
 CONJ 3SG-FUT-remain CM-water thick in CM-chaff on  
 ‘and it will remain the thick water on the chaff’
54. **mokoe** **n-dzi** **n-ta** **a-má = á** **a-bó-bo**  
 there CM-day AM-three CM-back = DET 2SG-FUT-press  
**iyé** **pété**  
 3SGIND all  
 ‘There after three days you will press it all (in bits)’

55. **a-bo=é** **a-mi** **ka** **e-vi**  
 2SG-press=3SGOBJ 2SG-take put CM-sun  
 ‘You press it; you put it in the sun’
56. **xé a-ka iyé e-vi boté Kosiða ɔkpe a-má**  
 if 2SG-put 3SGIND CM-sun like week one CM-back  
 ‘If you dry it after a week’
57. **xé i-tsoe iva ime a-mi=é tsu ɔ-dzá**  
 when SM-dry thing this 2SG-take=3SGOBJ set CM-fire  
 ‘when it dries, this thing you use it to set fire.’
58. **anyé ko i-ɖu boté tsitsi-e menu a-mi keresine**  
 so only SM-be like turn-EMPHlike 2SG-take kerosine  
 ‘So, it only turns like using kerosene’
59. **xé a-mi tsú ɔ-dzá=á**  
 RP 2SG-take set CM-fire=DET  
 ‘which you take set fire’
60. **anyé kee i-ɖu a-biku=é xé a-la**  
 so also SM-be CM-palm.kernel=DET RP 2SG-remove  
**a-be nu=é**  
 CM-palm.fruit in=DET  
 ‘So also is the palm kernel which is removed from the palm fruit’
61. **a-fě a-tsimi-a. A-bi=e xé a-ɲu mó**  
 2SG-also 2SG-crack=3PLUOBJ CM-palm.fruit=DET RP 2SGM-see DEM  
 ‘you also crack it. The palm fruit that you get from making the oil’
62. **a-bó-kplo a-fě á-mi blo a-bi ɔ-fifíe**  
 2SG-FUT-fry 3PLU-also AM-take make CM-palm.kernel CM- oil  
 ‘you will fry. They also take the palm kernel to make palm kernel oil’.
63. **Iyé fě i-ɖu ɔ-fifíe ɔ-kpe xé e-tse-mi zá iva**  
 3SG also SM-be CM-oil AM-one RP 3PLU-HAB-make cook thing  
 ‘It is also one kind of oil which is used for cooking’
64. **E-tse-mi blo tonka, e-mi kplo gawu**  
 3PLU-HAB-take make pepper 3PLU-take fry gawu  
**kpe iva mango-wɔ**  
 and thing different-PLU  
 ‘They use it to make stew, fry beans pastry and different things’
65. **anyé ke i-ɖu a-bifo=ó á-fě**  
 so also SM-be CM-kernel.shell=DET 3PLU-also  
**a-mi=á tsu ɔ-dzá.**  
 AM-take=3PLUOBJset CM-fire  
 ‘So is the palm kernel shell, they use it to set fire’



66. **Iyé** **o-kple** **a-ɲú** **kanyi** **té**  
 3SGIND CM-reason 2SG-see realise COMPL  
 ‘One therefore realises that’
67. **a-be** **mi-dɔ** **iva** **vuvɔ-go** **kura**  
 CM-palm.fruit NEG-be thing waste-NOM NEG all  
 ‘palm fruit does not have any waste product’
68. **iyé** **okusioku** **mi-ma** **xé** **á-mi** **bɔfi**  
 3SGIND all NEG-stay RP 3PLU-take throw.away  
 ‘No part of it is thrown away’
69. **Iyé** **i-dɔ** **n-fú** **blo-go** **iyé** **anubame**  
 3SG SM-be CM-oil make-NOM 3SG the.end  
 ‘This is oil making. This is the end.’

## 15.12 Koko preparation

Koko is a local porridge prepared with corn. It is taken as breakfast in Logba and other surrounding communities. Mercy Antor(Age 34) recounts how it is prepared. This was recorded on 15<sup>th</sup> May 2006

In the preparation of **koko**, corn is soaked for three days. Pepper and other spices are mixed with the corn after it is removed from the water. It is taken and milled to become a dough. Water is put on fire. When the water is hot, the dough is mixed with water and poured on the one on the fire. When the **koko** is well-cooked, it is sieved and poured into a pot. **Koko** is then ready to be sold to the members of the community.

01. **Ma-yayi** **té** **n-la** **alaga gu** **tsitsie** **é-te-blo**  
 1SG-search COMPL 1SG-beat speech about process 3PLU-HAB-make  
**koko** **yó.** **Iyɔkple** **ta ani** **gakrana** **Gbanto** **a-bɔ-fě**  
 koko skin therefore let 2PLU keep.quiet first 2SG-FUT-put  
**tsiyi** **n-dɔ** **unyi** **n-ta**  
 corn CM-water day AM-three  
 ‘I want to talk about how to make koko. Therefore, keep quiet. First put corn in water for three days’
02. **nyi-tamble** **adzi = é** **a-bó-yi = é** **a-bó-zó**  
 day-third occasion = DET 2SG-FUT-remove = 3SG = OBJ 2SG-FUT-go  
**gatetsi.** **a-zó** **iyé** **gome;** **a-bó-mi**  
 mill.under 2SG-go 3SG grind.place 2SG-FUT-take  
**tɔnka,** **afutsayi,** **otsúntɔ** **opepre** **kpe** **iyóku** **iva** **pétée**  
 pepper afutsayi, otsúntɔ pepre CONJ other thing all

yé a-bó-zí zó go kpe iyé  
 CONJ 2SG-FUT-carry go grind COM 3SG  
 ‘The third day you remove it and go to the mill and grind it; you will take pepper, “afutsayi”, “otsúntso”, “pepre” and other things to grind with it.’

03. Xé a-go=é sé a-bó-mi iva=á  
 COND 2SG-grind=3SG finish 2SG-FUT-take thing=DET

pétée mlá afán. Xé a-mí-mla afá-nu=é  
 all bring house COND 2SG-take-bring house-in=DET

a-bó-futo=é ka. Xé a-futo=é ka  
 2SG-FUT-mix=3SG down COND 2SG-mix=3SG.OBJ down

nyómble adzi=é a-bó-tsó anyemenu mawœ yé  
 second occasion=DET 2SG-FUT-cut such.kind dough CONJ

a-bó-dp lé futo.  
 2SG-FUT-again 3SG mix

‘If you finish grinding you bring it home; you take part of the said dough and you will mix it again’

04. a-bó-yayi iva xé anyinu té atsa é-te-nya.  
 2SG-FUT-search thing RP face COMPL chaff 3PLU-HAB-stay

Iyokple a-bó-futo=é enzi enzi Iyé amá be  
 it.reason 2SG-FUT-mix=3SGOBJ well well 3SG back time

a-bó-ta ó-bó-kpo etsi.  
 2SG-FUT-let 3SG-FUT-lie down

‘You will search for the thing which is smooth that takes the chaff. That is why you mix it well; after some time it will settle down’

05. a-bó-na ndjú-dzá. Xé ndjú=é n-dze bia  
 2SG-FUT-put water-fire COND water=DET SM-start boil

a-bó-tsúdpo ndjú n-me xé a-mi futo mawœ  
 2SG-FUT-sieve water AM-DEM COND 2SG-take mix dough

a-tsúdpo ne a-mi dođu ndjú odzá tsú.  
 2SG-sieve 3SG 2SG-take pour water fire on

‘You will put water on fire. When the water starts to boil, you will sieve that water that you use to mix the dough and pour it on the boiling water’

06. xé ne-mœa n-bi-e mawœ xé o-kpo  
 COND AM-DEM SM-well.cooked-CFM dough RP 3SG-lie

etsi-e a-bo-mi gla fẽ odzá tsú Anyemenu  
 down-CFM 2SG-FUT-take pour put fire on so.where

mawœ me xé a-futo ka ó-bó-fli gake xé  
 dough this RP 2SG-mix down 3SG-FUT-white but COND

a-zó koko la mē xé é-la xé a-ŋú

2SG-go koko beat DEM COND 3PLU-beat COND 2SG-see  
**té ó-ló-bé-e. anyinu i-bí-drui**

COMPL 3SG-PRSPROG-well.cooked-CFMface-in SM-FUT-be.red

‘If that one is well cooked, the dough which is down you will put it on fire. The said dough which you mix down will be white but if you use it to prepare koko it will be red’

07. **i-gbla té anyemenu kóko=é o-bé. Xé**  
 3SG-show COMPL so.where koko=DET 3SG-well.cooked COND

**o-bé-e a-bó-zi sanú a-bó-tsúḍḍ**  
 3SG-well.cooked-CFM 2SG-FUT-carry sieve 2SG-FUT-sieve

**kókó=é fě asó-nu.**

koko=DET put pot.in

‘It shows that the said koko is well cooked. If it is well cooked you will sieve it into a pot’

08. **xé a-tsúḍḍ kókó=é fě asónu sé-e a-bó-ḡú**  
 COND 2SG-sieve koko=DET put pot.in finish-CFM 2SG-FUT-see

**kanyi té iv(a)ikpe i-tsi sanu-é nu xé mi-ma**  
 realise COMPL thing.one 3SG-remain sieve=DET in RP NEG-stay

**té i-vé fě asó nu. Xé atsúḍḍ=é**  
 COMPL SM-pass into pot.in COND 2SG-sieve = 3SGOBJ

**sé pétée a-mi zó ṣgbá yó .**  
 finish all 2SG-take go road skin

‘When you finish sieving into the pot you will realise that some will stay in the sieve which does not pass through to the pot. If you finish all, you take it to the road side’

09. **xé a-mi zó ṣgbá=á yó-e ahá xé e-bo**  
 COND 2SG-take go road=DET skin-CFM people RP 3PLU-stay

**ṣgbo=á nu-a a-te-né koko=é fě efieyí nu.**  
 town=DET in-CFM 2SG-HAB-buy koko=DET put calabash in

**Aló iva xé i-ḍu afān utrōme mi iva a-bá-né**  
 or thing RP SM-be house work take thing 2SG-FUT-buy

**koko=é fě iyé nu**  
 koko=DET put it in

‘When you take it to the road side you sell it to people in the town in calabash or in the thing that use to make house work; they buy the koko in it’

10. **dzue aha xé é-zó okú kisayi ε-té-né**  
 but people RP SM.PLU-go place long 3PLU-HAB-buy

**koko=é fě ima fliyi xé i-gbla té**  
 koko=DET put rubber white RP AM-show COMPL

**é-lé-zó okú kisayi xé é-bé-no**  
 3PLU-PRSPROG-go place long RP 3PLU-FUT-drink  
 ‘but people who go distant places, they buy in white rubber containers  
 which show that they are going to distant places where they will drink’

11. **Iyokple koko-la-go kpontsi ko í-ḡu i-mê. Ilo**  
 3SG.reason koko-beat-NOM short only 3SG-be AM-DEM word  
**ikpeshikpe mi-li-ma iyé-yó**  
 everything NEG-again-stay it-skin  
 ‘Therefore this is in short koko preparation. There is nothing again about  
 this’
12. **Iyokple ma-tso amu iló nu**  
 3SG-reason 1SG-cut my word in  
 ‘Therefore, I end here’
13. **Anyintse**  
 ‘Thanks’
14. **yóo ḡase moma.**  
 OK thanks NEG-stay  
 ‘OK, not at all’

### 15.13 Gari making

Gari is roasted cassava flour used as food in Ghana and most West African countries. Vivian Ankah (Age 37) describes how it is prepared. This was recorded on 10<sup>th</sup> May 2006.

Cassava is used in the preparation of Gari. Cassava is peeled, washed and taken to the mill. After milling, the cassava dough is pressed for the water in the dough to come out. The cassava dough is sieved and fried. The person frying has to listen to the sound the gari makes in the bowl and taste it as a test to find out whether the gari is fried well. When the gari is well-fried, it is fetched out of the bowl, sieved to remove the large grains before storing in bags.

01. **Etsine xé atsi-tsi-kplo gali tá iyé-yó ma-la**  
 process RP 1PLU-HAB-frygali COMPL 3SG-skin 1SG-beat  
**alaga gu**  
 speech about  
 ‘The process of making gari is what I talk about’
02. **Gbā ati-bí-glui igbedj=é mla afán;**  
 first 1PLU-FUT-uproot cassava=DET bring house

- atsi-bí-vlɔ=é**                      **pétée, atsi-bí-fo=é.**  
 PLU-FUT-peel=3SGOBJ all      1PLU-FUT-wash=3SGOBJ  
 ‘First, we shall uproot cassava to the house, we shall peel it and wash it’
03. **Yedze atsi-bí-mi=é**                      **zɔ ɔgo tsú alo xé**  
 then 1PLU-FUT-take=3SGOBJ go mill on or COND  
**agbelilili-idá i-bo=é**                      **atsi-bí-lili iyé afán.**  
 cassava.grater-iron SM-stay=3SGOBJ 1PLU-FUT-grate 3SG house  
 ‘Then we will take it to the mill or if one has cassava grating material  
 we will grate it in the house’
04. **Iyé ama atsi-fě le egbe tsi pétée pétée Yedze**  
 3SG back 1PLU-put 3SGOBJ stone under all all then  
**ati-ta té ndu=é ta n-do iyé nu pétée.**  
 1PLU-give COMPL water=DET let SM-come.out 3SG in all  
 ‘After this we put all of it under stone. Then we let the water to come out  
 from it all’
05. **Xé n-do sé-e, yedze ibote ta tsi**  
 COND AM-get.out finish-CFM then have.to let 1PLU  
**sra=é ta tsi sra=é agbadze tsú.**  
 sieve=3SGOBJ let 1PLU sieve=3SGOBJ sieve on  
**Atsi-sra=é enzi enzi.**  
 1PLU-sieve=3SGOBJ well well  
 ‘If it comes out completely then one has to sieve it on a sieve very well’
06. **Yedze iyé amá atsi-tsú ɔdzá. Ekple yedze atsi-mi**  
 then 3SG back 1PLU-set fire now then 1PLU-take  
**galikploale na ɔdzá tsú Yedze atsi-dzudzu ɔnfie iyé nu pétée.**  
 gari.frying.bowl put fire on then 1PLU-smear oil 3SG in all  
 ‘Then after that we set fire. Now then we take gari frying bowl and smear  
 oil in it’
07. **Yedze i-lé ɔdzá mo-vé intse nya yedze atsi kutsi**  
 then 3SG-be fire NEG-pass strength stay then 1PLU fetch  
**iyé fě mengba nu.**  
 3SG into bowl in  
 ‘Then the fire should not be too strong and you fetch it and put in a bowl’
08. **Yedze atsi-dze iyé nu kplo kpe efieyitsifo yé**  
 then 1PLU-start 3SG in fry CONJ calabash.crack CONJ  
**atsi-mi kplo=é tsitsi=é nu tsyɔɔ ɔme**  
 1PLU-take fry=3SGOBJ turn=3SGOBJ in long this

asianu o-bo-bé.

quantity 3SG-FUT-well.cooked

‘Then we start frying with cracked calabash turning it till this quantity is well fried’

09. **Yedze atsi-bí-lí kutsí ɔŋgo fě o-tsú ke yedze**  
 then 1PLU-FUT-again fetch uncooked into 3SG-on again then  
**atsi-li-dze iyé nu kplo anyé.**  
 1PLU-PRSPROG-start 3SG in fry so  
 ‘Then we will be fetching the uncooked one into it again; then we start frying it in that manner’
10. **Atsi-bí-li-kplo=é yedze xé atsi-ŋú té**  
 1PLU-FUT-PRSPROG-fry=3SGOBJ then COND 1PLU-see COMPL  
**í-fó awú kplo agbasi anu yedze a-bó-vui fě**  
 3SG-reach 2SG fry hand mouth then 2SG-FUT-stop put  
 ‘We shall be stiring it; then if we see that the quantity is sufficient for your hand then you stop putting more in it’
11. **Yedze kpane a-bó-fě ɔdzá=á gbangbanj té**  
 then now 2SG-FUT-put fire=DET strong COMPL  
**i-mi bé enzi enzi. Yedze kpane a-bó-blu iyé**  
 3SG-take cooked well well then now 2SG-FUT-stir 3SG  
**nu; a-bó-kplo iyé nu.**  
 In 2SG-FUT-fry 3SG in  
 ‘Then now you will set the fire to be strong that it will fry well; then you will be stiring it and you will be frying it’
12. **A-bó-tso-kplo iyé nu zó tsyɔɔ xé a-ŋú kanyi**  
 2SG-FUT-HAB-fry 3SG in go for.long COND 2SG-see realise  
**té i-dze tsoe. Yedze a-bó-lo-he**  
 COMPL 3SG-start dry then 2SG-FUT-PRSPROG-pull  
**ɔdzá=á mla amá.**  
 fire=DET bring back  
 ‘You will be stiring inside for long. If you realise that it is dry then you pull the fire back’
13. **A-he ɔdzá=á mla amá sé yedze a-ló-dze**  
 2SG-pull fire=DET bring back finish then 2SG-PRSPROG-start  
**iyé nu kplo té i-ti-tá té mɔ-ó-kanyi**  
 3SG in fry COMPL 3SG-HAB-give COMPL NEG-3SG-burn  
 ‘You move the fire back then you start to fry so that it will not burn’
14. **A-kplo iyé nu tsyɔɔ yedze a-kutsi iyé na**  
 2SG-fry 3SG in for long then 2SG-fetch 3SG put

**efieyi-tsifo tsú té a-ló-dze té alaga**  
calabash.crack on COMPL 2SG-PRSPROG-look COMPL speech

**omaa o-bó-dzú ale tsú náa?**  
DEM 3SG-FUT-sound 3SG on QP

‘You stir it for long then you collect it on the cracked calabash to hear if it makes some noise’

15. **Alaga xé a-bó-mi gu ile tsú té a-bó-mi**  
soundRP 2SG-FUT-make from 3SG on COMPL 2SG-FUT-take  
**kpe té o-bé loo aló mo-ó-bé nú**  
know COMPL 3SG-well.cooked ADR or NEG-3SG-well.cooked-NEG  
**aló a-bó-kutsi le fě anú nu**  
or 2SG-FUT-fetch 3SG put mouth in  
‘The sound that it makes will make you know that it is well cooked or not or you taste some’

16. **Umokoe fě a-bó-ńú té o-bé loo aló**  
there also 2SG-FUT-see COMPL 3SG-well.cooked or or  
**mo-o-bé nú Yedze xé o-be-é**  
NEG-3SG-well.cooked NEG then COND 3SG-well.cooked- CFM  
**a-gbé=é fě memgba nu; xé ó-yu=é**  
2SG-cover=3SGOBJ put bowl in COND 3SG-cold=3SGOBJ  
**a-bó-dp-le sra ke agbadze tsú ke**  
2SG-FUT-again-3SG sieve again sieve on again  
There too, you see that it is alright or not. Then if it is alright then you collect it in a pan. Then if it is cool, you sieve it’

17. **Yedze a-la ńkponyi=é xé i-qu gali ńkponyi=é**  
then 2SG-remove eye=DET RP SM-be garieye=DET  
**a-bó-li-é ka yedze gali ɔntá xé o-qu ńkponyi**  
2SG-FUT-remove-3SG down then gariown RP SM.SG-be eye  
**witsi-witsi xé ó-bo=é a-bo-ta ó-bó-yú pétée.**  
small-small RP 3SG-stay=3SGOBJ 2SG-FUT-let 3SG-FUT-cool all  
‘Then you remove the eye which is gari’s eye; which are small small eyes; you will leave it to cool’

18. **Yedze a-fě le kotoku nu. A-mi ima fě**  
then 2SG-put 3SGOBJ bag in 2SG-take rubber put  
**kotoku=é nu a-á-gbe fě o-nu té xé**  
bag=DET in 2SG-FUT-cover put 3SG-in COMPL COND  
**i-qu té ɔ-bó-nya kisa fě ale iyu.**  
SM-be COMPL 3SG-FUT-stay long also 3SG SM-cold

Iyé amá a-mi lé zó ovu nu  
 3SG back 2SG-take 3SGOBJ go market in  
 ‘Then you put it in a bag. You put rubber in bag to cover it that it takes  
 long before it is cold. After that you take it to the market’

19. atsi-li-mi kpe kpe azayi. A-tanyi azayi zá  
 1PLU-PRSPROG-take eat CONJ bean 2SG-can bean cook  
 a-mi kpi=é alo a-fě lé ndu a-nɔ.  
 2SG-take CONJ=3SG or 2SG-put 3SGOBJ water 2SG-drink  
 Ekple fě atsi-tanyi lé zá kpe ndú (ɔ)dzá boté avu  
 now also 1PLU-can 3SG use CONJ water hot like ‘akple’  
 ‘We use to eat it with beans. You can cook beans or put it in water and  
 drink. Now also we can use it with hot water like “akple”’

#### 15.14 Local soap making<sup>56</sup>

Ophelia Hesse (Age 52) recounts the preparation of local soap. This was recorded  
 on 1<sup>st</sup> June 2006

The Logba people use palm oil, or coconut oil and caustic soda to manufacture  
 soap. In place of caustic soda, some people use dry cocoa pod, plantain peels and  
 palm husk which are roasted to become like ash. Water is poured on the mixture  
 which is sieved and boiled for a long time. Oil is poured on the solution on the fire  
 and stirred to mix well. When the water evaporates from it, then the soap is ready  
 for use.

01. ɲ-kpe ɔ-kpe gu avie-tsɔe-za-go yó Xé  
 1SG-know AM-one from Ewe-soap-cook-NOM skin COND  
 a-á-za avie-tsɔe a-bó-yayi iva-kpe-wɔ ka  
 2SG-FUT-cook Ewe-soap 2SG-FUT-search thing-one-PLU put.down  
 xé a-bó-dze ɔtsɔe za  
 RP 2SG-FUT-start soap cook  
 ‘I know something about local soap making. If you want to make local  
 soap, you have to search some things down before you will start to pre-  
 pare the soap’
02. Iva-wɔ i-qu mfú alo abi-onfie alo yovune-ɔffie  
 thing-PLU SM-be palm.oil or kernel-oil or coconut-oil  
 kpe yókumi fě é-te-mi zá. ekple  
 CONJ Shea.butter.oil also 3PLU-HAB-take cook then

<sup>56</sup> The people call it **avietsoe** ‘Ewe soap’ the Ewe’s call it **ameyibo dzalé** ‘black man’s soap’  
 The impression one gathers is that the people are comparing this soap with the imported  
 ones in these areas.



**a-bó-yayi**      **adj.**    **Adj=é**      **o-me**      **o-ɖu**  
 2SG-FUT-search    soda    Soda=DET    AM-DEM    3SG-be

**ivi-kpi=é**      **xé atsi-tsi-ŋú**      **kókó**    **afɔtsi**    **tsúeyi aló**  
 thing-one=DET RP    1PLU-HAB-see    cocoa    pod    dry    or

**bladzo afɔtsi kpe ibikpa zuzo-go nu.**  
 plantain peel    CONJ    palm.husk    roast-NOM    in

‘The things are palm-oil or kernel oil or coconut oil. They use shea butter oil also to make it. Then you will search for soda. We get the soda from cocoa pod which is dry or plantain peel and palm husk which is roasted.’

03. **a-bó-zuzo**      **kókó**    **afɔtsi=é**    **kpe**    **iva**    **i-me-wɔ**  
 2SG-FUT-roast    cocoa    peel=DET COM    thing    AM-DEM-PLU

**ma-dzi-é**      **pétée**    **ikpe**    **xé**      **i-bí-dzu**      **baté**    **ntó**  
 1SG-call-3SGOBJ    all    one    COND    3SG-FUT-turn    like    ash

**i-bí-blo**      **baté**    **akarɔ.**    **Xé**    **i-bé-e**  
 3SG-FUT-make    like    saltpetre    COND    3SG-well.cooked-CFM

**a-gba=é**      **ka.**  
 2SG-collect=3SGOBJ    put.down

‘You will roast the cocoa pod that is peeled and all those things that I have called. They will become like ash; it will be like saltpetre. If it is well cooked you will collect it and put it down’

04. **a-bó-fě**      **ndú**    **ntɔ**    **na-(i)me**    **tsú**    **bokiti alo**    **memgba**  
 2SG-FUT-put    water    ash    put-this    on    bucket or    bowl

**nu. yé**    **a-bó-tsúɖɔ=é**      **pétée**    **fě**    **akɔntsi**    **nu.**  
 in.    CONJ    2SG-FUT-sieve=3SGOBJ    all    in    basket    in

‘Yo u will pour water into that ash in bucket or bowl. Then you will sieve all into a basket.’

05. **Akɔntsi=é**    **a-bó-mi**      **ala**    **xé**    **etsi**    **i-do**      **yé**  
 basket=DET    2SG-FUT-take type    RP    under    SM-come.out    CONJ

**a-bó-mi**      **kotoku**    **kpágo fě**    **iyé**    **nu**    **xé**    **a-bó-gla**  
 2SG-FUT-take    sack    torn    put 3SG    in    RP    2SG-FUT-pour

**adj**    **kpe**    **ndu=e**      **kpe**    **iyé**    **pétée**    **fě**    **xé**    **i-bí-tsudɔ**  
 soda    CONJ    water=DET    CONJ    3SG    all    put    RP    3SG-FUT-sieve

**fě**    **iyé**    **nu.**  
 put    3SG    in

A basket which has a loose under is what you will use. You will then use a torn sack and put in the basket. You will pour the soda and the water and all will be sieved into it’

06. **Iyé**    **amá**    **a-bó-gla**      **ndú=é**      **xé**    **i-ɖu**      **adj**  
 3SG back2SG-FUT-pour    water=DET    RP    3SG-be    soda

**ndú=é fẽ gaze nu xé a-mí na ɔdzá.**

water=DET put metal.pot in RP 2SG-take put fire

‘After this you will pour the water which is the soda water into the metal pot and you will put it on fire’

07. **A-bó-zi=é tsyɔɔ ndú m-bí-bé iyé nu.**

2SG-FUT-cook=3SGOBJ for.long water SM-FUT-well.cooked 3SG in

‘You will cook it till the water will be well cooked in it’

08. **Ndú=é η-gbé pétée gake xé i-bé-e**

water=DET NEG-evaporate all but COND 3SG-well.cooked-CFM

‘The water will not evaporate completely but when it is well-cooked’

09. **a-bó-ηu kanyi té gaze nu pétée i-dze fli**

2SG-FUT-see realize COMPL metal.pot in all 3SG-look white

‘you will realise that inside of the pot will be white’.

10. **Yedze a-bó-ηú kanyi té i-bé ko a-gla**

then 2SG-FUT-see realize COMPL 3SG-well.cooked only 2SG-pour

**mi yida A-bó-ηu kanyi té ta gla mfú kpe**

take down 2SG-FUT-see realize COMPL give pour oil CONJ

**adĩ ndú=é pétée na ɔdzá ikpe. i-tsi vuvo**

soda water=DET all put fire one 3SG-stay spoil

**ibe gblele**

time many

‘Then you will realise that it is well cooked and you will pour it down.

You will realise that you pour the oil and soda water all on fire at once.

It wastes so much time’

11. **Kpane anyi da nu-e xé a-zá adĩ ka**

now face open in-CFM COND 2SG-cook soda put.down

**iva a-kpe na ɔdzá<sup>57</sup> kura. Xé a-dze iva**

thing 2SG-peel put fire even COND 2SG-look thing

**zá ɔtsɔe a-mi na ɔdzá**

cook soap 2SG-take put fire

‘In this modern world, if you cook soda you can as well cook.

12. **xé a-ló-blu o-nu-e. kpane ko té iva**

COND 2SG-PRSPROG-stir 3SG-in-CFM now only COMPL thing

**tá i-bé. ɔtsɔe fẽ ko o-bé**

give well.cooked soap also only 3SG-well.cooked

<sup>57</sup> kpe na ɔdzá ‘peel put fire’ this phrase refers to peeling yam or cassava to put on fire as one of the steps in the preparation of yam or cassava slice or fufu.

**a-ŋú awú ɔtsɔɛ.**

2SG-see 2SG soap

‘as you are stirring by the time the food is well cooked, the soap will also be well cooked and you will see your soap’

13. **ɔtsɔɛ xé a-mi na ɔdzá, a-bó-tso-blu o-nu.**  
 soap RP 2SG-take put fire 2SG-FUT-HAB-stir 3SG-in  
**A-tso-blu o-nu tsyɔ̃ɔ xé mfu kpe adi pétée**  
 2SG-HAB-stir 3SG-in for.long RP oil CONJ soda all  
**i-bi-tsaka fɛ anda nu**  
 3SG-FUT-mix into companion in  
 ‘The soap that you put on fire, you will be stirring it. You will stir it until the time that the oil and the soda mix into each other’
14. **Xé i-blu fɛ anda nu pétée ko a-ŋú**  
 COND 3SG-stir into companion in all only 2SG-see  
**té ndú ku fɛ o-nu.**  
 COMPL water die into 3SG-in  
 ‘If it all mixes into each other then you will see that the water will be dried in it’
15. **o-bó-dze tsoe ale tsiban pétée i-bí-dze tsoe.**  
 3SG-FUT-start dry 3PLU under all 3SG-FUT-start dry  
**tsyɔ̃ɔ té o-bó-tsoe sé la ó-pétée o-bó-dzú**  
 for.long COMPL 3SG-FUT-dry finish CFM 3SG-all 3SG-FUT-turn  
**wesee bate gali**  
 coarse like gari  
 ‘It will start drying from the bottom and all will dry. Up till the time it finished drying, it will become like gari.’
16. **Yédzɛ awu tsɔɛ o-béé Yé i-ɖu**  
 then 2SG soap 3SG-well.cooked CONJ 3SG-be  
**iva ŋ-kpe gu ina bibli ɔtsɔɛzago yó-e.**  
 thing 1SG-know from person black soap.cooking skin-CFM  
 Then your soap is well cooked. This is all that I know about “black mans” soap making’

#### QUESTION

17. **Atsa-wa té xé iva baté ɔganyi**  
 1PLU-say COMPL COND thing like palm.fron  
**kpe avudago xé á-lá-dzi té**  
 CONJ leaf RP 3PLU-PRSPROG-call COMPL  
**acheamponɔ yó xé ɔ-wɔ-wú-e atsa-wá**  
 Acheampong.tree COND 3SG-prick-2SGOBJ-CFM 1PLU-say

té xé a-mi avieotsœ glí-e  
COMPL COND 2SG-take local.soap tie=3SGOBJ

adj á-tsa-ku ikpá  
poison 3PLU-HAB-die true.Q

‘It is said that if something like palm frond and a leaf like Acheampong<sup>58</sup> tree pricks you, they say that if you tie it with local soap the poison die, is it true?’

## ANSWER

18. E! í-ḍu ikpá Adj=é xé ó-tsi avieotsœ nu-e  
Yes3SG-be true poison=DET RP SM.SG-be.in local.soap in-CFM  
ó-tso-bá adj mango a-nú baté adj=é ɔme  
3SG-HAB-kill poison different 3PLU-in like soda=DETthis  
ó-bo intse  
3SG-stay strength

‘Yes it is true. The poison which is in local soap kills other poisons because this poison is strong’

19. iboté ebi abe xé kotsú iló mi-nya-nú  
reason past time RP hospital word NEG-stay-NEG  
kpe atsú ka atsi-bo kɔfe-wɔ nu-e xé iva  
CONJ 1PLU FOC 1PLU-stay village-PLU in-CFM COND thing  
i-wɔ=wú-e a-tanyi avieotsœ mi gli-e  
3SG-prick=2SGOBJ-CFM 2SG-can local.soap take tie=3SGOBJ  
unyi-nyo unyi-nta  
day-two day-three

‘This applied to the past time that people did not understand going to hospital and also those of us who are in villages. If you are pricked by something you can use local soap to tie it for two days or three days’

20. ivi-mɛ xé i-wɔ=wú-e ó-bó-he-é  
thing-this RP 3SG-prick=2SGOBJ-CFM 3SG-FUT-pull=3SGOBJ  
i-bí-bá adj xé ó-tsi iyé nu iyé amá yé  
3SG-FUT-kill poison RP 3SG-be.in 3SG in 3SG back CONJ  
a-wɔ zugbo kotsú i-ta té i-ḍu  
2SG-move head hospital 3SG-show COMPL 3SG-be  
ava fě.  
medicine also

‘The thing that pricks you, it will pull it out, it will kill the poison that is in it. After this then you head towards the hospital. This shows that it is medicine also’

<sup>58</sup> A grass named after one of the former military heads of state in Ghana

### 15.15 Cocoa cultivation

Cocoa is the main cash crop in Ghana and Logba is one of the areas in the Hohoe district where it is cultivated. This text is culled from a longer account of cocoa cultivation. Guady R.K. (Age 61) a chief farmer, describes how cocoa is cultivated. This was recorded on 5<sup>th</sup> April. The video version is available.

Cocoa does well in forest areas. Cultivation of cocoa involves clearing of the forest and setting fire to the bush to make the land clean and ready for use. Mounds are made on which the cocoa bean is planted. Alternatively, the seeds are broadcast. It takes six to seven years for cocoa to bear fruits. Cutlass or *ɔpe* is used to pluck cocoa from the trees. When the cocoa pods are plucked, they are broken to take out the seeds. The seeds are then heaped and covered to ferment. They are dried in the sun to make them ready for sale.

01. **Amu n-dú R.K Guady e-bonukpiwo=é onukpa. idzi=é**  
 1SG 1SG-be R. K. Guady PLU-farmer = DET chief today = DET  
**n-dú-la alaga gu koko-ubo-ka-go yó**  
 1SG.PRSPROG-beat speech about koko.farm.put.NOM skin  
 ‘I am R.K. Guady chief farmer. Today I am speaking about cocoa farming’
02. **Koko kon o-zi tá owábo. Koko**  
 cocoa mainly 3SG-be.good give forest.area cocoa  
**mo-ó-nyo-n-zi odzogbe nu. i-ta-té**  
 NEG-3SG-stay-NEG-well savanna in 3SG-give-COMPL  
**atsú etsi=é xé i-ɖu Ghana ume koko**  
 1PLUland=DET RP 3SG-be Ghana here cocoa  
**mo-ó-nyo-n-zi odzogbe nu.**  
 NEG-3SG-stay-NEG-well savanna in  
 Cocoa mainly does well in forest areas. Cocoa does not do well in savanna areas. It is that our land here, in Ghana, cocoa does not do well in the savanna’
03. **Ubo-ka-go=é me e-tse-blo le ta?**  
 farm-put-NOM=DET this 3PLU-HAB-make 3SGOBJ PART  
**E-bé-zó yé e-bé-dze okunie xé i-zi té**  
 3PLU-FUT-go CONJ 3PLU-FUT-see place RP SM-good COMPL  
**e-bé-be uwá.**  
 3PLU-FUT-clear forest  
 ‘This farming, how is it done? They will go and see a place which is good so they will clear the forest.

04. **iva=á xé é-tse-mí be uwá í-ḡu ifiami**  
 thing=DET RP 3PLU-HAB-take clear forest 3SG-be cutlass  
**E-bémí ifiami bé uwa pétée yé é-bé-dza a-yó.**  
 3PLU-FUT-take cutlass clear forest all CONJ 3PLU-FUT-cut PLU-tree  
 ‘The thing they will use to clear the forest is cutlass. They will use cutlass clear all the forest and they will cut the trees’
05. **Okuna xe a-yó nango á-bo-e é-tse-mi avi**  
 place RP PLU-tree big 3PLU-stay-CFM 3PLU-HAB-take axe  
**e-tse-mi tso a-yo nango. Ale xé a-ḡa fié**  
 3PLU-HAB-take cut PLU-tree big 3PLU RP 3PLU-be.big exceed  
**e-tse-vlo á-yó ko é-tse-ku.**  
 3PLU-HAB-peel 3PLU-skin only 3PLU-HAB-die  
 ‘Where there are big trees they use axe to cut the big trees. Those which are bigger they remove their barks so that they die’
06. **Xé é-lo iva sé-e xé é-fe iva=á**  
 COND 3PLU-clear thing finish-CFM COND 3PLU-set thing=DET  
**odzá=á xe é-kpali iva=á sé-e**  
 fire=DET COND 3PLU-collect thing=DET finish-CFM  
 ‘If they finish clearing, set fire to the bush, and finish gathering the things,
07. **xé ubo=é nu í-ko xe é-lá adru=é**  
 COND farm=DET in 3SG-clean COND 3PLU-make mound=DET  
**yedze é-ḡú koko=é fě a-kpe é-ḡunya**  
 then 3PLU-plant cocoa=DET also CM-one 3PLU-broadcast  
**koko=é fě ubo=é nu.**  
 cocoa=DET in farm=DET in  
 if the farm is clean, they make mounds, then they plant cocoa; some broadcast the cocoa in the farm’
08. **Koko=é ibe-imṵ-nu xé odzá ba-a iyé i-ḡu**  
 Cocoa=DET time-that-in RP ahead come-CFM 3SG 3SG-be  
**Tettey Quashie. I-ḡu koko ṵ-kpe xé ó-tso-nyi.**  
 Tettey Quashie. 3SG-be cocoa AM-one RP 3SG-HAB-fruit  
 Cocoa, at that time which came first is Tettey Quashie. It is a type of cocoa which bears many fruits.’
09. **Ekple xé ó-nyi unyi ṵkpe ko-e o-sé.**  
 now COND 3SG-bear fruit one only-CFM 3SG-finish  
**nyagbo ó-lo-no fě mo-ó-ló-nyi**  
 rain 3SG-again-fall also NEG-3SG-PRSPROG-fruit  
 ‘Now if it bears fruit only once then it is finished. Even if it rains again it will not bear fruits’

10. **Dzigu** **ɔle** **i-ɖú-be** **tsyɔ** **bitɔ** **a-dze** **bi-e**  
 from 3SG 3SG-plant-time for.long up.to 3PLU-start harvest-CFM  
**i-bitɔ** **n-kpe** **n-glo** **kpe** **glankpe** **yedze** **é-dze-nyi**  
 3SG-up.to CM-year AM-six CONJ seven then 3PLU-start-fruit  
 ‘From the planting up to its time of harvesting is up to six and seven years then it begins to bear fruit’
11. **Xé** **koko=é** **é-dze** **dru** **iva** **atsi-tsi-mí**  
 COND cocoa=DET 3PLU-start red thing 1PLU-HAB-take  
**utrome** **mɔ-ɔ** **í-ɖu** **ifiami** **ɔpe.**  
 work there-CFM 3SG-be cutlass ɔpe”  
 ‘If cocoa starts to ripe the things we use to work are cutlass and “ɔpe”
12. **ɔpe** **atsi-tsi-mi** **tole** **na ɔyɔ** **anú** **xé atsi-tsi-mi**  
 “ɔpe” 1PLU-HAB-take fix on tree mouth RP 1PLU-HAB-take  
**bí** **koko=é** **ifiami=é** **é-tso** **etsi** **á-ble.**  
 pluck cocoa=DET cutlass=DET 3PLU-pluck ground 3PLU-own  
**agu** **a-bli=é** **atsi-tsi-mi** **ɔpe** **tso=á**  
 top 3PLU-own=DET 1PLU-HAB-take “ɔpe” cut=3PLUOBJ  
 “ɔpe” we use to fix on the tree which we use to pluck the cocoa. The cutlass plucks those under; the top ones, we use “ɔpe” to pluck them’
13. **Xé** **atsi-tso=á** **sé** **pétée** **é-bé-gba=á**  
 COND 1PLU-cut-3PLU finish all 3PLU-FUT-heap=3PLUOBJ  
**xoxu** **e-bé-mi** **ifiami** **kɔŋklo** **xé mi-ve-nu**  
 gather 3PLU-FUT-take cutlass old RP NEG-pass-NEG  
**ɖa** **ye** **é-bé-mi** **fɔnyi** **koko=é.**  
 big CONJ 3PLU-FUT-take break cocoa=DET  
 ‘If we finish plucking, they heap them. After heaping all of them we use a cutlass that is old but not too big to break the cocoa’
14. **Xé** **a-fɔnyi** **koko=é** **sé-e** **yedze** **e-bé-bua**  
 COND 2SG-break cocoa=DET finish-CFM then 3PLU-FUT-heap  
**yedze** **atsi** **ka** **ado**  
 then 1PLU put fermentation  
 ‘If you finish breaking the cocoa then you will keep it to ferment’
15. **E-bé-ka** **ɔgayɔ** **avudago** **kpe** **kɔɖjatsa** **avudago** **ka**  
 3PLU-FUT-put plantain leaf CONJ banana leaf put  
**etsi** **ina-kpe** **fě** **a-tsa-ka** **agbado**  
 ground person-one also 3PLU-HAB-put shed  
**xé** **me-zó** **agu**  
 RP NEG-go top  
 ‘They put plantain leaf and banana leaf on the ground. Some people make a shed which is not high’

### 15.16 Puberty rites

According to custom, girls on reaching puberty have to undergo some rites. Mama Ella Semidi IV (Age 70) recounts what she knows about puberty rites. This is taken from a longer account that was recorded on 13<sup>th</sup> June 2006.

During the time of our ancestors, they discuss with parents and then inform the girls of the time for the puberty rites. The time is usually fixed three weeks before the actual date. On the day of the ceremony, a prayer is offered and the girl will be adorned with special beads by the aunt. The girl is expected to wear the beads for three months. Food is provided by the girls' parents for the feasting and merry making.

01.    **amu unyi o-ḍu Mama Ella Semidi na-mble. Ma-bá-la**  
 1SG name SM.SG-be queen Ella Semidifour-ORD 1SG-FUT-beat  
**alaga gu edze-zigo yó.**  
 speech about women-puberty skin  
 'My name is queen mother Ella Semidi IV. I shall talk about puberty rites'
02.    **Gbã iva etsyé é-tse-to etsyé-wə kpe**  
 first thing under 3PLU-HAB-start male.ancestor-PLU CONJ  
**ama=á xé á-nya ibe-e blo**  
 female.ancestors = DET COND 3PLU-stay time-CFM make  
**ikago ta edze-zigo=é é-bé-tsi é-bé-la alaga**  
 rule give women.puberty = DET 3PLU-FUT-sit 3PLU-FUT-beat speech  
**gu iyé yó**  
 about 3SG skin  
 'First thing is that the ancestors(both male and female) when they lived they arranged for puberty rite, they sat down to discuss it'
03.    **xé é-ri=é ka-a yedze é-bé-ta**  
 COND 3PLU-hold = 3SGOBJ put-CFM then 3PLU-FUT-give  
**edzebí=é é-bé-yáyí ámú uma=á o-bó-yáyí**  
 girls = DET 3PLU-FUT-search rice mother = DET 3SG-FUT-search  
**ámú edzebí=é e-bé-yue ámú=é.**  
 rice girls = DET 3PLU-FUT-pound rice = DET  
 'After they discussed it, they will inform the girls to find local rice; their mothers will find local rice; the girls will pound the unshelled rice'
04.    **Kwasidá ita lí-zó abobí yedze adzi=é tsú**  
 week three PRSPROG-go month Then day = DET on



tututu xé e-bé-blo oko=ó ta nu  
exactly RP 3PLU-FUT-make custom=DET give 2PLU

ubí=é é-ki-e ka.  
daughter=DET 3PLU-tell=3SGOBJ put

‘Three weeks going to a month then the exact date that the custom will be performed for the girl will be given’

05. kelekele é-bé-mi indziba-wɔ iva=á pétée. Aha  
first 3PLU-FUT-take bead-PLU thing=DET all persons

xé é-bé-fe ababli=é ta ina-a á-fě  
RP 3PLU-FUT-put puberty.rite=DET give person-CFM 3PLU-also

é-bé-nya é-bé-tsi.  
3PLU-FUT-stay 3PLU-FUT-sit

‘First they will take all beads of different kinds. The people who will perform the rites will also be seated there’

06. Ina=á xé é-bé-dze iva tá ina=á a-fě  
person=DET RP 3PLU-FUT-look thing give person=DET 3PLU-also

é-bé-tsi. Yedze xé é-bé-tsi-e é-bé-dzi  
3PLU-FUT-sit then COND 3PLU-FUT-sit-CFM 3PLU-FUT-call

Okpaya té é-bé-to iva=á etsi  
God COMPL 3PLU-FUT-fix thing=DET ground

The supporter of the celebrant will also be seated. As they are all seated, they will call God (pray) for the start of the ceremony’

07. E-dzi okpaya sé-e yedze ubí tasu  
3PLU-call God finish-CFM then girl aunt

o-mi abable=é<sup>59</sup> ó-bó-mi wó ubí=é otsú  
3SG-take bead=DET 3SG-FUT-take point girl=DET forehead

yé ó-bó-dzi okpaya  
CONJ 3SG-FUT-call God

‘After calling God, the girl’s aunt will take the bead and point it to the forehead and will call God(pour libation)’

08. iblo-go=é nu ugbedzugo=énu-e xé é-dzi  
make-NOM=DET in prayer=DET in-CFM COND 3PLU-call

okpaya sé-e iva xé é-bé-lé-blo  
God finish-CFM thing RP 3PLU-FUT-PRSPROG-make

iva kelekele iyé í-bí-ḡu ifuwe<sup>60</sup>.  
thing first 3SG 3SG-FUT-be ‘ifuwe’

‘In the process, when the prayer in which they call God is said the first thing they will be doing is to take a special bead, “Ifuwe” for her to wear’

<sup>59</sup> Abablee is used here to refer to the representative items like beads used for puberty rites

<sup>60</sup> Ifuwe is a type of bead; other beads are komegogoe avatsogenge and bluwe.

09. Ifuwe ime yé é-bé-mi lɛ xé ɪ-ɖu kelekele.  
 ‘ifuwe’ this 3SG 3PLU-FUT-take 3SGOBJ RP 3SG-be first  
 ‘This “ifuwe” is what they will give her to wear first’
10. E-bé-mi komegogoe, avatsogenge kpe bluwe.  
 3PLU-FUT-take “komegogoe, avatsogenge” CONJ “bluwe”  
 ‘They give her other beads like “komegogoe”, “avatsogenge” and “bluwe” to wear’
11. indziba ime ita = á ɪ-bí-nya ɔlɛ imɔ-nu boté  
 bead this three = DET 3SG-FUT-stay 3SG neck-in like  
 abobí a-ta ó-bó-to-gu iyó kpi = é.  
 moon AM-three 3SG-FUT-HAB-wash skin with = 3SGOBJ  
 ‘These three beads will stay on her neck for about three months. She will be bathing with it’
12. Xé é-blo sé-e yedze é-bé-kuko ɔgbo-nu  
 COND 3PLU-make finish-CFM then 3PLU-FUT-go.round town.in  
 ‘When they finish they will go round the town’
13. Ubí-ma kpe ubí-tsi é-bé-zá iva mla  
 girl-mother CONJ girl-father 3PLU-FUT-cook thing bring  
 ababléfewo-wo kpe iva-dze-wo = é pétée  
 puberty.performer-PLU CONJ thing-look-PLU = DET all  
 ‘The girls mother and the girls father will cook and bring to those performing the rite and all the onlookers.
14. é-bé-za iva mla é-bé-mi nda tá  
 3PLU-FUT-cook thing bring 3PLU-FUT-take drink give  
 ababléfewo = é  
 puberty.performer = DET  
 ‘They will cook and bring drink to those who are performing the puberty rites’



## Logba vocabulary

### Logba-English-Ewe vocabulary

The order in which words (roots) are presented in the Logba-English-Ewe vocabulary is similar to how entries are made in an English dictionary with some modifications. The order is as follows:

a,b,d,q,e,ε,f,g,h,i,k,l,m,n,ŋ,o,ɔ,p,r,s,t,u,v,w,x,y,z.

Every entry is specified for the part of speech it belongs to. For nouns, plural is also indicated. This is followed by the English gloss and the Ewe gloss. The example sentence in Logba is provided for some of the entries with a translation equivalent (work is still in progress). Where a dialectal equivalent is available in the language, it is provided indicating the Logba area in which the particular word is used. Both low tone and high tones are marked on all the entries. The following abbreviations are used.

adj	adjective	n	noun
adv	adverb	prep	Preposition
Conj	conjunction	Pro	Pronoun
DET	determiner	Pl	Plural
FUT	future	Subj	Subject
IMP	imperativ	v	verb
Obj	object	3SG	3 <sup>rd</sup> Singular pronoun

### A - a

<b>a</b> <i>Pro 2SG.Subj. è</i>	<b>abego</b> <i>n dead palm tree trunk edekpe</i>
<b>-a</b> <i>DET the (l)a</i>	<i>Amolonú ɔŋkpɛ gu abego e nu</i> They are not getting anything from the dead palm trunk
<b>á</b> <i>FUT RED. -ge</i>	<b>abéndà</b> <i>n palmwine deha Kofi ɔno</i>
<b>á</b> <i>pron 3 PLU wó</i>	<i>abéndà</i> Kofi drank palmwine
<b>abàbléfewò</b> <i>n performers of puberty rites amesiwo wɔa leke na</i>	<b>abéyuewó</b> <i>n mortar for pounding palm fruit edetoto Abeyuewo adre</i>
<i>tugbedzewo Ebezà iva mlá</i>	The mortar for pounding palmfruit is dirty.
<b>ababléfewo</b> They will cook and bring to those performing puberty rites.	
<b>abé</b>	<b>abézúgbó</b>
<i>Pl:abé n palmnut dɛ Abe ezi inta</i> The palmnut is very good.	<i>Pl:abézúgbó n the fruit on the palm-tree edeta Abézugbo odrui</i> The palm fruit is ripe

**abí**

Pl:abí *n palm kernel nefi* Mane abí I bought palm kernel

**abí**

Pl:abí *n palm kernel nefi*

**abíá**

Pl:mbia *n chair zikpi, ablenzo* Ntsi abia tu I am sitting on the chair

**abiasà** *n Logba fetish priest Logba trɔ̃nua* Abiasa odzi okpaya Ayadzi Logba fetish priest prayed (poured libation) on Saturday

**abíṣ**

Pl:abíṣ *n palm kernel shell nefito* abíṣ ole ɔdza nu palm kernel shell is in the fire

**abíofifíe**

Pl:abíofíe *n palm kernel oil nefimí* Mazɔ abíofifíe I sold palm kernel oil  
Tota: abíɔnfíe

**àbobí**

Pl:àbobí *n moon dzinu* Abobi vuvɔ odó New moon appears

**abólózágò**

Pl:abolo *n 'abolo' abolo* Mané abólozágò I bought abolo

**abótí**

Pl:mbótiwɔ *n corpse amekuku* evla aboti uname They buried the corpse yesterday Tota: abotsi

**abotiatá**

Pl:mboatiatá *n flies that swarm after rainfall ekɔ* Mbotiata nle ndue nu Flies are in the water

**abɔɔɔjabó**

Pl:abɔɔɔjabó *n bottle atukpá* ɲkpɔnyí nnyɔ midze abɔɔɔjabɔ nu You cannot use two eyes to see in one bottle.

**abù**

Pl:abu *n valley, precipice abu, balime* Esi olenta fe abu é nu Esi fell into the valley.

**abùbà**

Pl:mbùbà *n termite baba* Mbùbà ɲkpɛ afuta termites ate the cloth

**abúdze**

Pl:mbúdze *n she-goat gbɔnɔ* Dze abudze omé Look at that she-goat

**abuékklontí**

Pl:mbɔwɔklontsi *n hide, skin of animal elāgbalē* abuékklonti izi The hide is good Tota: abweklontsi

**abúkpa**

Pl:abúkpa *n shoulder abotá*

**abukpákú**

Pl:abukpákú *n shoulder bone abotafu*

**abué**

Pl:mbówɔ *n animal lā* ɔvanuvo ɔbá abué The hunter killed the animal

Tota:aboe

**áda**

Pl:ndà *n lizard adoglo* áda ole aglie yo lizard is on the wall

**adébí**

Pl:adébí *n kidney ayiku*

**Adenkluí** *n fresh palm wine deha*

yeye si vivina Adenklui mbɔndzi Fresh palm wine is sweet.

**adí** *n frog akpɔkpɔ* Onu adí ndue nu He saw frog in the water

**Adò** *n River in Logba* tòsisi aḍe le

*Logba*

**adrú**

Pl:ndrú *n mound etekpó* Abóla adru  
kpe agblenu You will prepare mound  
with a hoe.

**adrú kisai**

Pl:ndrú *kisai n ridge kpo iyoyu inya*  
adrú kisai nu There is moisture in the  
ridge.

**Àdrùvà**

*n Thursday Yawoḍa* Ewom Aduva I  
was born on Thursday.

**ádzáfò** *n chaff atsa*

**adzàgò**

Pl:adzago *n millet efo*

**adzàyí**

Pl:ndzàyí *n firewood nakè* Ndzayí  
ntsi ɔdzá nu Firewood is in the fire

**adzexé**

Pl:ndzexé *n bird possessed with evil*  
*spirit adzexe* Adzexe ole utsa zugbo  
Owl is on the top of the building

**adzewàsà**

Pl:ndzewasa *n witch adzetɔ* Ari  
adzewàsà idze They caught a  
witch/wizard today

**adzì**

Pl:ndzì *n bird xevi* Mari adzì I  
caught a bird

**adzi**

Pl:ndzì *n day, occasion -gbe* Mabá  
zɔ adzi nkpe I will go one day. Used  
with ordinal numbers

**adziá** *adv that day, previously*

*yemayi*

**adzímí**

Pl:ndzímíwɔ *n mudfish adeye* adzími  
ɔḍa fie akpá mudfish is bigger than  
tilapia

**adzisà**

Pl:ndzìsà *n birds' nest xevi fe atò*  
ndzìsà nle ɔyó á nu birds' nests are in  
the tree

**adzísíádzí** *adv everyday gbesiagbe*

Adzísíádzi ɔtuzó suku Everyday he  
goes to school

**adzíyí**

Pl:ndzíyí *n kite ayisu* Atiñú adziyi e  
agu We saw the kite above Tota:

*adzíi*

**adzòkloyì** *n rice mɔlu* Ebitsi é ɔkpe

adzòkloyi The child ate rice

**adjàbàkùtò**

Pl:adjàbàkùtò *n eyebrow adzugo*  
Adjàbakutò bíbli obò Kafui Kafui has  
black eyebrow

**adjanù** *n advice adjanù* Adjanu dukpa  
obo Esi Esi has good advice

**adǵ** *n soda adǵ* Abógla adǵ ndu é fe  
gaze nu You will put the water con-  
taining soda into a metal pot

**adǵ** *n poison adǵ* Kofi omi adǵ bá  
oglui Kofi used poison to kill the  
mouse

**adǵdǵ** *n love lɔlɔ* Adǵdǵ idu ikago  
kélékélé Love is the first law

**afā** *n half afā* Afa ole futsu é nu.  
Half is in the soup

**áfá**

Pl:mfá *n house afeme* Awu tsi obò  
áfá á nu? Is your father in the house?

**afádze**

Pl:afádzewo *n madam afenɔ* Afádze  
obo afán The madam is in the house

**áfán**

Pl:mfán *n compound xoxonu* Manu  
udze afán I saw the girl in the house  
**afáoblé** *n citizen of a particular town*  
*dumevi*

**afásà**

Pl:afásàwo *n landlord, man afetɔ*  
Afásaa ɔsá The landlord left

**afé**

Pl:mfé *n comb ayida* Mané afé akpe  
 I bought one comb

**afiá** *n pain vevesese***afiánjugò**

Pl:afiánjugo *n bitterness, agony vevesese*

**afiáwo**

Pl:afiáwo *n speakers of other dialects*  
*egbe bubu gblɔlawo*

**afié**

Pl:mfíé *n strainer nutsyɔnu*  
**afilandzá** *n big cutlass used for harvesting tree crops and cutting big trees eyiga*

**afɔ**

Pl:mfɔ *n egg koklozi*

**afɔkpá**

Pl:mfɔkpá *n shoe afɔkpa*

**afowui**

Pl:mfowui *n socks afowui*

**afúnùimúnyí**

Pl:afúnùimúnyí *n pubic hair ehɔ*  
 Tota: afunumuni

**afútà**

Pl:mfútà *n cloth (material) avɔ*  
Afútaa ale ukplɔa tsú The cloth is on the table

**afútàtsì**

Pl:mfútàtsi *n rag, duster dɔvú*

**afùtsái**

Pl:afùtsái *n black pepper atadi*

**àgà**

Pl:àgà *n valley agàme*

**agaànu**

Pl:agaànu *n valley agame*

**agádza**

Pl:ngádza *n crab agala*

**agáné**

Pl:agánéwo *n scorpion ahɔ*

**Aganxoé**

PL:Aganxoé *n Avatime name for*  
 Tota *Alesi Avatimetɔwo yɔa* Tota

**agànyì**

Pl:ngànyì *n palm branch devaya*

**agányì** *n fish tɔmelã, nudonui***agbà**

Pl:agbà *n yam barn etexɔ*

**agbádzé** *n sieve agbadze***agbàshì**

Pl:ngbàshì *n arm abɔ*

**agbashianú**

Pl:ngbashianú *n wrist alɔtsinu* Tota:  
 agbashianu

**agbashiawù**Pl:agbashiawù *n* glove *asiwui***àgbèdì**Pl:igbèdì *n* cassava *agbèlì***agbelilì idá** *n* instrument for grating cassava *agbelililigà***agbé**Pl:mgbé *n* dog *avu* Agbé olófali The dog is barking**agbí**Pl:mgbíwò *n* grasscutter *exò, nukpui***agbiáfutà**Pl:ngbífutà *n* spider's web *ayiyidò***agbíglómò**Pl:ngbíglómò *n* spider *ayiyi* Ogridi ódze agbiglómò tsú The story falls on spider Tota: *agbíhlómò***agbíma**Pl:ngbíma *n* spider's web *ayiyidò***agblàmidó**Pl:ngblàmidó *n* edible worms *gbamido***agblènú**Pl:ngblènú *n* hoe *kodzi, agblenu***agbógbló**Pl:ngbógbló *n* ladder *antsroe***agbógbló**Pl:ngbógbló *n* ladder, instrument for getting access to high buildings *atrakpui***agbòtè**Pl:mgbòtè *n* pant *avetè* Tota: *agbota***Agbò**Pl:Agbò *n* Logba name for Tafi TafiOgbomiwò elé Agbò Monkeys are in Tafi**Agbònyì** *n* Tafi citizen *Tafito***àglì**Pl:àglì *n* wall (of a house) *gli***agù**Pl:agù *n* top *dzifo***agú**Pl:ngúwò *n* antelope *avugbe, aklatsu***ágù** *n* yam plant which fruits on the top of the plant *ete si wòna òde kanu***àgùtò**Pl:ngùtòwò *n* bat *agutò***ahointsà**Pl:nhointsà *n* chameleon *agama***akandó**Pl:nkando *n* milipede *ahliha***akankabi**Pl:akankabi *n* clitoris *lukutsi***akàtàmá**Pl:nkàtàmá *n* parasol *xexi lolo si**fiawo zana* Anansanango obo**akatama fliyi** Paramount chief has a red parasol**ákló**Pl:nkló *n* goat *egbò* Aklò òkpe*igbedimawò* The goat ate the cassava dough**akó**Pl:akówò *n* parrot *ako***akóngrotsí** *n* small cutlass used for weeding *eyi sue òde si wòtòna òlòa nue*



**akóntsí**

Pl:ηkóntsí *n basket kusi* Onkpá á olé akóntsí anú The rope is on the tip of the basket

**àkpá**

Pl:mkpá *n fish akpá*

**ákpá**

Pl:mkpá *n leg ata*

**akpá iva**

Pl:mkpá iva *n ball, shoes bōlu, afōkpa*

**akpadzidzi**

Pl:mkpadzidzi *n heel afōkpodzi*

**akpáfíló-ivà**

Pl:mkpáfíló-ivàwō *n ball bōlu*

**àkpàkplà**

Pl:mkpàkplà *n toad (frog) akpàkplà*  
Akpakpla á oklá egbi é tsu The frog hid under the stone

**akpákpò**

Pl:mkpákpò *n heel afōkpodzi*

**akpàlí**

Pl:mkpàlí *n grasshopper gbagblami*

**akpámandzò**

Pl:mkpámandzò *n heel afōkpodzi*

**Akpananyi**

Pl:Akpanawo Fem:Akpanadze A  
*native of Logba Logbatō*

**àkpàntà** *n shed agbadō***akpánkpàyìdàdà**

Pl:ηkpánkpàyìdàdà *n black ants; live in coffee trees anyidi yibō, enōa kōfetsi me*

**akpázúgbó**

Pl:ηkpázúgbó *n top of foot afōta*

**akpétsí**

Pl:ηkpétsí *n sole afōgōme*

**akpetsíklontsi**

Pl:ηkpetsíklontsi *n sole afōfome*

**akpe** *n some (ame) dēwo akpe enúnyá koko é fē ubo é nu.* Some broadcast the cocoa in the farm

**akpì** *n local war dance affi*

**akpí** *n thousand akpe (dēka)*

**akpí okpè** *n one thousand akpe dēka*

**akpítagò** *n fork stick for roofing a thatch house gbeblevi si wozana na xōgbagba*

**akpítágò**

Pl:ηkpítágò *n stick for playing talking drum agbluvufotsi*

**ákpívà**

Pl:ηkpívà *n shoe afōkpà*

**akpō**

Pl:ηkpō *n farm bag agblekotoku*

**akpòyì**

Pl:ηkpòyì *n bag bagi, kotoku*

**akpò** *n kenkey kōyù*

**akpónó**

Pl:akpónówō *n biscuits akpōnō(vivi)*

**akpónyíbligo**

Pl:ηkpónyíbligo *n blind ηkugbagbatō*

**akró**

Pl:akrówō *n boat tōdzivu*

**Akrōbōnyi** *n Krobo citizen Aklōbatō*

**akukólì**

Pl:ηkukólì *n finger nails fetsú*

**alá**Pl:nlá *n* scorpion *aho***àlă**Pl:nlă *n* dream *drăe***alágà**Pl:alágà *n* speech *nufò***Alata**Pl:Alatawò *n* Person from Yoruba land *Anago***Alatàwò**Yoruba *n* Yoruba *Alata***alebe** conj that, COMPL be, *alebe***àlélé**Pl:nléléwò *n* rat *alegeli***alé**Pl:nlé *n* claybowl *vegba***aléhàdzàhlà**Pl:nléhàdzàhlà *n* clay bowl for grinding pepper *vegba***aléwò** *n* buyer *nuflela***alo** conj or *alo***amá** *n* back of body *megbe***ámántí** *n* back *dzimegbe* *Ofonyi é ome óle amanti* This gourd is at the back Tota: *amantsi***amantsikú** *n* backbone *dzimefu***Amazon** *n* Amazonia variety of cocoa *koko si wɔna kaba awu Tete Koshi***amé** *n* the belly of a pregnant woman *fufodo***amenfiá** *n* stomach-ache *domeɖu***àmènù** *n* stomach *fodo***améwasà** *n* pregnant woman *efúndò***àmgunédzékloi**Pl:àmgunédzékloiwo *n* sister (younger) *novinyɔɲu***àmgunédzetséngo**Pl:àmgunédzetséngowo *n* sister elder *dáwò tsitsito***àmguàsàkloi**Pl:àmguàsàkloiwo *n* brother younger *novi ɲutsu***amò**Pl:mmó *n* idol *vodu***amó** *n* disgrace *kòkòe***amóblé** pron my own *tɔnye Amóble**ízi* Mine is good Tota: *amible***amònnù** *n* fetish shrine *trɔfè***ámú** *n* unshelled rice *mɔlu makle-makle***amú ntá** pron my own(self) *tɔnye***amú yó** pro myself *ɖokuinye***amúávú** *n* 'porridge' made from local rice *mɔlukplě***ánándzè**Pl:énéndzè *n* old lady *nyagaɖeɖi***anàngbà** *n* type of mushroom that is broad *evlo si lolo***anànsà**Pl:enànsà *n* old man *ɲutsu tsitsi***ánánsá** *n* ancestors *tɔgbi, mama wɔ nutefè si wo ku***anasábiá** *n* ancestral stool *tɔgbizikpi*

**andà** *n one another wo nɔewo*

Anidɔɔɔj andà You love each other

Tota: ndà

**andàkàmè** *n friend, companion nɔvi*

Ɖɔɔɔj nu andàkame Love each other

**àndɔ**

Pl:nɔɔɔɔ *n cat dadi* àndɔá oyudɔ ino á

The cat stole the meat

**anì** *Pro 2nd. Pers. Plu. Subj. mi*

**ànkó**

Pl:ɔkó *n chicken (domestic fowl)*

*koklo* Ankó ɔɔ ta anú Fowl is crowing

**ankó òkà** *n cock comb atɔtsu*

**ànkófɔ**

Pl:nkófɔ *n egg koklozi*

**ànkósa**

Pl:nkósa *n cock koklotsu*

**ankósálìmè** *n poultry house kok-*  
*lokpo*

**antènyì**

Pl:ntenyi *n earthworm vɔklui*

**ánú** *n mouth nú*

**ánú** *n fringes (e)tó* Aganyi ole

mengba ánu Fish is on the fringes of the plate

**anuáŋkà** *n moustache nutafu*

**anúbámè** *n end nuwuwu*

**ányé** *conj so ekema*

**ányéménù** *conj as a result eyata*

**anyénù** *det so, particular esia*

**anyídágò** *n civilisation ɔkuuvu*

**anyikléwò**

Pl:nnyinkléwò *n greedy person*

*nuklèla*

**anyilé** *adv early kaba, blá*

**anyinù** *n face ɔkume*

**anyintse** *n thanks, used to say one is*

*grateful akpe* Anyintse te alá iló ime

wa tsú Thanks that you have explained this to us

**ànyò**

Pl:nnyò *n louse yɔ*

**Ányò** *n river in Logba Tota passes through Klikpo and enters the Havor river Ányò*

**anyúnyuí**

Pl:nnyúnyuí *n traditional broom*

*abaya*

**an(u) ɔble** *pron your PLU own*

*miàtɔ*

**añàñà** *n rib agbafitsime*

**añàñàkú**

Pl:añàñàkúwò *n rib (bone) agbafit-simefu*

**añgblo**

Pl:añgbloewò *n pipe for smoking tobacco ezi*

**añkpá** *n medicine, juju atike, edzo*

Añkpá á ɔnyó zi The medicine is sweet

**añkpá wàsà**

Pl:añkpá wàsàwò *n jujuman edzotɔ*

**añònyibì** *n writing nunlɔɔlɔ*

**añùnyì** *n quarrel dzre* Ablɔ añunyi

They engaged in a quarrel

**àsàngblà**

Pl:nsangbla *n* tortoise *eklò* Asangbla  
otoná blewu Tortoise walks slowly

**ashiánú** *n* quantity *gbəsusu*

**ásó**

Pl:nsó *n* pot *ze*

**ásóblìgò**

Pl:nsóblìgò *n* broken pot *ezezbāgbā*

**asœ**

Pl:nsœ *n* seive *sranuí* Abó tsudœ

kpe asœ You will sieve it with a

seive Tota: *afie*

**asórívà**

Pl:nsórívà *n* instrument for support-  
ing pot on fire *zelenu*

**asósó**

Pl:nsósó *n* instrument for plucking  
*cocoa ati si wogbea kokoe*

**asótí**

Pl:nsótí *n* small pots *ahakpazíwo*

**asùsú** *n* brain, idea *susu*

**átá**

Pl:ntá *n* hand *asi*

**atahányí** *n* comrade *evelia*

**atámá**

Pl:atamá *n* tobacco *atama*

**atamakpékpé** *n* small gourd into  
which grounded tobacco is kept  
*atamagui*

**atándré**

Pl:atandrewó *n* pineapple *atoto*

**àtàwólíbí**

Pl:àtàwólíbíwó *n* star *yletivi*

**atélé**

*atéléwó n ant anyidi* Atélé otá ebítsié  
An ant stung the child

**ati** *Pro IPERS. PLU. we mie* Atibò

kɔfewó nu We live in villages Tota:

*atsi*

**àtɔ**

Pl:atɔwó *n* laddle *detsifogatsi, detsi-  
kugatsi*

**atró**

Pl:ntrówó *n* breast *eno*

**átró**

Pl:ntró *n* breast *eno*

**átróanú**

Pl:ntróanu *n* nipple *enonu*

**átruí**

Pl:ntruí *n* hearth *emlekpuí*

**atruífetsí** *n* red clay for renovating  
the hearth *ekɔdzi*

**àtsá**

Pl:ntsá *n* horn *elādzɔ* Mafini atsá á  
unánsa afānu I blow the horn in the  
chief's house

**átsá** *n* tiredness *ɔɔɔɔɔɔɔɔ*

**átsá** *n* chaff *atsá*

**átsí** *n* night *zǎ* Manu é atsí I saw  
him /her in the night

**atsíablé**

Pl:ntsiablé *n* driver *ant zanuvcœ*

**átsìnì**

Pl:ntsìnì *n* scythe *ebewuhe*

**atsintsinyó** *n* midnight *zātītina*

**àtsòlí** *n* saliva *etá* Mizi te atsó atsolí  
ka etsi It is not good to spit (saliva)  
on the ground

**atsú** *pron 1 PERS PLU SUBJ mí*

**atsú oblé** *pron our own miátə*

**atu ntá** *pron our own miadokui*

Tota: atsu nta

**atúkpá** *n right dúsime*

**átúkpàtà** *n right (side) dúsime Tae*  
(tie) **buyó atúkpata** Throw it to the  
right hand side

**atútó** *n confusion tətə, masomasə*

**àvə**

Pl:mvə *n medicine atike*

**àvá**

Pl:mvá *n deer ahləe*

**ávàblòmè**

Pl:nvəblòmè *n hospital atikewəfe,*  
*Dokita, Kədzi*

**àvəblòwò**

Pl:məvəblòwò *n medical officer, na-*  
*tive doctor gbedala Odu avəblòwo*  
**əgbəán** He is a native doctor in the  
town

**avàdzé** *n water yam avadze*

**aví** *n groundnut azí Manə aví ko-*  
**toku okpe** I bought a bag of ground-  
nut

**avù**

Pl:mvù *n porridge dzogbo*

**àvúdàgò**

Pl:mvúdàgò *n leaf aŋgba Kpitsi*  
**avúdago mlam** Pluck leaf for me

**awówòde** *n parents amedzilá*

**awó**

Pl:nwówò *n snake dā Oba awó á kpe*  
**əyóti** He killed the snake with a stick

**awóete** *n fangs eda fe aɖu*

**awóindrubi**

Pl:awóindrubi *n snake's tongue eda*  
*fe aɖe*

**awù**

Pl:nwù *n dress awu*

**awùrívà**

Pl:nwuriva *n hook, for dress awu-*  
*kunu*

**axìlànù** *n difficulty xaxame*

**axlámàkpá** *n broad green leaves*  
*used as wrapper amakpa si wozana*  
*bla nu ɖe eme*

**axoe** *n native, house afe*

**Áyádzí** *n Saturday Memleɖa*

**Amowasa** *odzugbe Áyádzí gbantə á*  
The Logba priest prayed on the first  
Saturday

**ayè**

Pl:ayèwə *n mother mama*

**áyó** *pron themselves wóɖokui*

**ayó sápradá** *n galic ayo*

**ayóntá ayó** *v expose oneself ɖe asi*  
**amedokui ŋu**

**ayóébigà** *n gari gali*

**ayuebí** *n cocoa, coffee, cash crop*  
*koko, kəfi, agblemenuku si hea ga vɛ*

**àzàyi** *n beans ayí*

**àzùzò**

Pl:nzùzò *n housefly tagbatsutsu*

**àvì**

Pl:nvì *n axe fiá*

**avíenyì**

**aviewò** *n Ewe Evegbetə*

## B - b

**bà** *v come va*

**bà** *v kill, slaughter wù Amutí oba*

**aklosá okpe ekpe vuvo á tsú** My father killed a he goat in the new year

**bá** *bi be be bɔ v FUT -a*

**ba anú** *v come to an end va dɔ nu-wuwu*

**bàfúnúbá**

Pl: **bàfúnúbáwɔ** *n pawpaw adiba*

**bálá** *v wind, tie sth round bla*

**bàamá** *v fear vɔ ɔtsobamá ta antenyi* He/She fears earthworm

**basabasa** *adv unruly behaviour*

**basabasa** *Vui blɔ basabasa* Do not put up unruly behaviour

**bàtè** *v like abe*

**batɔ** *n owner of restaurant batɔ*

**báyá** *n person who works in the company that buys cocoa and coffee amesi wɔa dɔ le dɔwɔfɛ si flea Koko kple Kofi*

**bè** *v well-cooked dádá (nyuie)*

**bé ivà** *v clear forest fɔ ave*

**bé úwá** *v clear forest fɔ ave*

**Benuegba** *n Tafi name for Logba*

*Alesi Tafitɔwo yɔa Logbatɔwoe*

**Benugba** *n Avatime and Nyagbo*

*name for Logba Alesi Avatimetɔwo*

*kple Nyagbotɔwo yɔa Logbatɔwoe*

**bé**

Pl: **bewɔ** *n puff adder efã*

**bí** *v bend bi, bɔbɔ*

**bí** *v FUT*

**bí** *v pluck gbe atikutsetse le ati dzi*

**bíbí** *adj small sue*

**bíblì** *adj black yibo*

**bíná** *v move through yi to*

**bìsì**

Pl: **bìsìwɔ** *n cola nut agoɔɔ*

**bítɔ** *prep up to vasede*

**blankó**

Pl: **blankówɔ** *n mushroom evlo evlo*

**blànyé** *n present time yeyi yi sia*

**-blé** *n ordinal suffix to number -lia*

**blekété** *n palm mat on which cocoa is dried dabé si dzi wosia koko dɔ*

**blewu** *adv slowly blewu Maná ble-wuu mó* I walk slowly there

**blé** *n own etɔ Anú wá áblé* How about your own side?

**blí** *v break gba Ebisi é oblí tumpá á* The child broke the bottle

**blí** *v be black yibo*

**blò** *v make; used also to congratulate someone for doing a great thing wɔ*

*Esi ɔblɔ imɔa tsyɔɔ* Esi did that for a long time

**blògò** *n the act of making something nuwɔwɔ*

**blù** *v stir blù*

**bò** *v stay, be in nɔ*

**bò íntsé** *v be very difficult sese, mele bɔbɔe o*

**bo** (ɔ)dzá *v be hot (fire) xɔ dzo* Evi

é obodzá udátsí mɛ The sun is hot  
this morning

**bòsò** ífú *n candle* bosomikaɖi

**bó** *v press* zí, *te* ɖe *anyi*

**bófi** *v throw away* doɖá

**bókìtì**

Pl: bókitiwɔ *n bucket* baketi

**bòlú**

Pl: bòlúwɔ *n lobster* bɔlu

**bote** *v look like, resemble* *le* abe, *dze*

*abe nane ene* Obodzú *wesee* bate  
gali It will turn coarse like gali Tota:  
bàtɛ

**bù** *v (be) rotten* gblɛ, fafa Pepí obu

koko á Harmattan spoiled the cocoa

**bù** *v give an account* wɔ akonta

**bú** *v ask* bía Obú enzi You have  
asked well

**bú** *v ask (request)* bía Yoo, abú enzi  
OK, you ask well

**bú** *v open* vu

**bù** *v respect* bu

**bù** (koko) *v ferment* bu

**buágò** *n folded* fofo

**búbò** *v bend* bɔbɔ

**bùétsí** *v fall* *dze* *anyi* Ola ɔsá buétsi

He/She knocked the man down

**búgù** *v rise* *dze*

**búidú** *v be heavy* ekpe Ubí obúidu

The child is heavy

**bùsú** *n abomination* busu

**búyó** *n distance* adzɔge

**bùzúgbòn** *v think* bu *tame*

Mábuzúgbónu gu amú ɔgbá yó I  
shall think about my ways

**bua** *v wear* *eg.* hat ɖɔ (kuku) ɔsá

óbua kuto The man put on a hat

**buá** *v coil, fold* xatsa, fò Obuá afúta

á He folds the cloth

**biá** *v boil, of water* fiɛ

## D - d

**dá** *v open* vu Madá uzie I opened the  
door

**dá** *v tell someone sth.* gblɔ nya na

ame Da wa ɔsá ɔmɛ Tell that man

**dá** *v marry* ɖe srɔ

**dà** nó *n first* tefe gbātɔ Tota: dà nó

**dàdà**

Pl: dádáwɔ *n sister (elder)* dá

**dèglètsú** *n thumb* degblefetsú Tota:  
deglevetsu

**dílé** *v call (summon)* yɔ Tota: dzie

**dò** *v build* tu (xɔ)

**dódù** *v pour* kò Ómí iku ko fini

dódù He/She blasted the song and the  
sound poured down

**dògò** *n the act of leaving* dzodzo,  
dodo

**dónù** *v shrink* mia

**dònglui** *n moss* adru

**dóvù** *v pour out* trɔ nu ako ɖe nu me

**dò** *v give discount de nu dzi*

**dò** *conj in addition to that kpeḍe*  
*eḡua*

**dó** *adv again, also ga, ake*

**dò óyó** *v to help someone kpeḍe ame*  
*ḡu Ma dò Kofi yó* I helped Kofi help  
someone

**dò (ógbámá)** *v follow kpló ame ḍo*  
*Madó ógbámá zó suku* I followed him  
to school

**drè** *v be dirty foḍi*

**druí** *v be red dze*

**druí** *v to be ripe ḍi*

**druyi** *adj red dze*

**dzà** *v be ahead do ḡo*

**dzaa** *adv only ko*

**dzáá** *v cut sé*

**dzálélé** *expression of pain, grief*  
*vevesese ylidodo*

**dzányì** *v collect ló nu, le kpḍeḡu*  
*me, ló ete le agble me*

**dzata**

Pl:dzatawó *n lion dzata*

**dze** *v look kpó (nu)*

**dze** *v start dze*

**dze** *v contact dze*

**dzé** *v belch fā*

**dzé** *adv ago kpó*

**dzi** *v call yó ame*

**dzi** *v tie firmly dzi*

**dzí** *v stand tsó Madziye xé maḡú*  
*ivagblawo é afānu* I stood up when I  
saw the teacher in the house

**dzi ivà** *v swear ta nu, yó nu*

**dzídze** *v measure dzidze*

**dzígù** *prep from, reference to time*  
*tso*

**dzikú** *n annoyance dziku*

**dzinkle** *n bowl containing assorted*  
*clothes to show the wealth of a clan*  
*kesinonu si dea asixoxo fometowo ḡu*  
These clothes are displayed on spe-  
cial occasions, festivals, funerals.

**dzòsú** *n blood vù Dzosu gblele ódo*  
*oyó* Much blood has come out from  
his body

**dzótú** *v forget ḡló bé Omi ilo á*

**dzótú** He/She forgets the word Tota:  
dzòtsu

**dzò** *v be straight dzo*

**dzoe** *v vomit dzó*

**dzòlèafé** *n indegene afèvi*

**dzóshí** *v sneeze nye*

**dzù** *v sound ḍi*

**dzú** *v return tró*

**dzú** *v arrive, happen gbo*

**dzú** *v become zu*

**dzùanú** *v like nyo ame ḡu*

**dzúbà** *v return to speaker tróvá*

**dzúdzú** *v smear sìsì*

**dzué** *conj but gake Mayayie dzue*  
*maḡúnué* I searched for it but I did  
not see it Tota: dzue

**dzùgbè** *v pray do gbeḍa*

**dzúgbè** *v take and lean tso nane na*  
*zió ḍe nu ḡu*

**dzuíḍé** *v stand tso Tota: dzuye*



**dzúsà** *v return (away from the speaker) trɔdzo*

**dzútsí** *v sit down (IMP) nɔ anyi*

**dzúzó** *v return trɔ*

## Ð - ɖ

**ɖà** *v fat, big lolo*

**ɖánkíɖá**

Pl:ɖankíɖawɔ *n nail gatagbadze*

**ɖàsè** *n thank akpe* **Ðase moma**

There is no thanks. (Don't mention it)

**ɖèblekú** *n fog afũ*

**ɖèblekú**

Pl:ɖèblekúwɔ *n cloud alilikpo* **Ðe-**

**bleku** *ɔgle idien* Cloud has covered the sky

**ɖetsiflu** *n cotton ɖetsifu* Tota:

ɖetsifu

**ɖi** *v suck nyí*

**ɖí** *v eat; suck ɖu; nyi*

**ɖɔ** *adv again ake*

**ɖɔɖí** *v love lɔ* **ɔɖɔɖí ɔga intá** He loves his wife very much

**ɖòkà** *v reserve something dzra nane*

**ɖɔ**

**ɖù** *v extinguish tsi*

**ɖù** *v be heavy kpè*

**ɖú** *v leak ɲó*

**ɖú** *v be (is) enye* **Iyé íɖu** Okpaya

**ikago kélékélé** It is the first law of God

**ɖù ivà** *v sow (seeds in a hole) plant*

**fà nu dó ɔsá oɖú aví gblele** The man planted plenty of groundnuts

**ɖúkpá** *v be good nyo* **Nya uzungba**

**ɖukpa** lead a good life

**ɖúkpátsi** *v good enyo*

**ɖúkùbí** *n handkerchief takuvi*

**ɖutsa ɔkpe** *n eleven wuideke*

## E - e

**ebí** *n beans of cocoa koko*

**ebiábè** *n past time etsã*

**ebíasíá** *adv always yesiayi*

**ébínyígò**

Pl:ebinyigowɔ *n fruit atikutsetse*

**èbíí**

Pl: ebító *n child ɖevi*

**èblètà** *n left miame*

**edítàfà** *n place where dirges are sung tefe si wo dzia konyifaha le*

**edí** *n na edí working in the farm in turns in groups of three or four. efi-dodo*

**èfèshì**

Pl:nfèshiwò *n sheeàlẽ*

**efietsifò** *n piece of cracked calabash*

**etrekake** **Udze ókplo gali kpe**

**efieyitsifò** The woman fried gali with cracked calabash

**èfiéyí**

Pl:nfiéyí *n calabash etré* Efiéyie alé

ndú tsú The calabash is on the water

**égbè** *n stone ekpe* Ọtá egbe aklo á

yó He/She threw stone at the goat

**égbè vùtí** *v cave agado* Otenyi fe

egbe vutsi nu He ran into a cave

**egbètàtsì** *n pebble kpekui*

**èkè** *n root eke* Tota: ɔ̀yóloli

**èkèlé**

Pl:ekèléwò *n grass egbe*

**èkèlén**

Pl:nkèlén *n bush, outside egbeme, gota* used in the Alakpeti dialect to mean outside.

**ékpé** *n harmattan pepi*

**ékpébè** *n dry season dzomenɔ̀lĩ*

**ékpélé** *adv now azo*

**ékúanú** *n joints (in the human body) kpefèkpefewo*

**endengle** *n incomplete nusi mede o*

**endeḡglé** *n naked amama*

**entsì** *n porridge made for babies*

*akplē si woḡa na ḡeviwó*

**énzí** *adv well nyuie*

**èṅgbélé**

Pl:èṅgbéléwò *n snail abòbò* Manú

enḡblé vutsi nu I saw snail in a hole

**ètè**

ètèwò *n tooth aḡú*

**ètèkùshì** *n gum enyè*

**étí**

Pl:etíwò *n earth (soil) anyigba* Ando

á ótsi ukplo á eti The cat sits under the table Tota: etsĩ

**etíkótsoé** *n ground anyigba* Afúta á

akpó etíkótsoé The cloth is on the ground

**étsí** *n under, down ete*

**Etsiagù** *n North Dziehe*

**etsíbàn** *n under of a thing nane te*

**étsieṅkpá**

Pl:etsieṅkpawò *n snake edā*

**Etsietsí** *n South Anyihe*

**etsífíní** *n snake that has two heads*

*eda si eta eve le esi*

**étsíné** *n way, process alesi*

**étsíntsié** *n middle, environment*

*dome, nutome*

**étsítómé** *n begining gɔ̀medzedze*

**etsivíní**

Pl:etsivíníwò *n snake edā*

**èví** *n fever ḡudza*

**èví** *n sun ye* Eví óbo ɔ̀dzá idze The sun is hot today

**èviángbá** *n noon ḡdo* Mbázó ubonu

eviángbá I shall go to farm at noon

**Evibúmè** *n East Yedzefè*

**Eviègbefémè** *n West Yetoḡofè*

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 Ε - ε
 

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-  
ε *DET the la, -a*

è *Pro 3rd. Pers. Plu. Subj. wó*

é *Pro 3rd Pers. Sg. Obj. -e, -i*

εῖς *n Fon language Efɔ̃gbe*

ékpé

Pl:ηkpé *n year efè* Εkpé vuvu tá wú

New year to you ékpé

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 F - f
 

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fāā *adv freely fāā*

fálí *v make noise, bleating of a goat*  
wó, do *ɣli* Agbi é ɔfali The dog  
barks

fálífe *v charm du dzo ame*

fámvè *v step over sth. dá ata nu*

fáshí *v tear vuvu Afúta ɔfashi* The  
cloth is torn

fèkè *v to have hiccups dzidze na tso*  
ame

fésré

Pl:fésréwɔ *n window fèsre*

fézi *v shout do ɣli* Ivá blɔgo té mafé  
uzi The act has made me to shout

fè *prep put in de...*

fě *v wear eg. dress do (awu)* Ina ɔfě  
ishikpe The person wears a ring

fě *adv also hā*

fě ánú *v greet do gbe Mazó té nfě*  
anú I go that I greet him

fědù *v sleep do alɔ Adzi ηkpε ebisi*  
é ɔfědu One day the child slept Tota:  
fedzu

fěvù *v frighten do vɔvɔdzi na ame*

fia *v hurt ve ame*

fida *v meet, assist carry a load do*  
go, kpe ame kple efè agba

fidaḡò *n confluence tefè si tɔsiwo*  
dogo le

fié *v dehusk corn nyɔ ebli*

fie *v smear pomade on body si ami*

fiè *v dehusk corn kle ebli*

fiè *v drink soup kplɔ detsi*

fié *v exceed wú*

fifi *v break ηe (ati)* Udzigbo maáfifi  
A bunch of broom does not break

finí fifindù *v whistle lia akui*

fiòfió

Pl:fiofiowɔ *n broom atsixali*

flé *v fly dzò Adzi ɔflé fě ɔyɔanu* A  
bird flies into the tree

fli *v cut sth. in parts se nane*

flí *v be white le ɣie* Idjenu petée iflí  
All the sky is white

flíyì *adj white ɣi*

fló *v play ball fò bɔl*

fló *v reach the required number de,*  
flo

flófló *adj light hodzoe*

fò *v reach dɔ*

**fõ**Pl:fõwɔ *n* brother (elder) *fõ***fõ (ivà)** *v* wash (thing), clean *nyà nú, kɔ* *ɔzɔ té ófõ iva odzún* He/She has gone to wash in the river**fõnyí** *v* breaking cocoa pods to remove beans *gbã koko aɖe ku le eme***fõnyí** *v* peel, remove cocoa pod for the beans *ɖe tsro le nu ɲu ófõnyí koko é. ófõnyí kɔɖjatsya* He breaks the cocoa. He peels the banana**fõtètè** *n* green edible leaves *ama si wo ɖana ɖana***fũ** *v* flower *fõ se***fũfõ ðlálá** *v* blow (of wind) *gbɔ ya***fúfú** *v* smash *gba nu le to me***fũfúí** *n* fufu *fufu***fuí** *v* to lose way, direction, get lost *bu mɔ* lose way, direction ; get lost**fúní** *v* eat in bits *ɖu nu vivivi***fútó** *v* mix *blu***fùtsù** *n* old farm *fùtsu, agble xoxo*Tota: *fùtù***fútsú** *n* soup *detsi***fútsúsàtɔ**Pl:fútsúsàtɔwɔ *n* laddle *detsikugatsi*

## G - g

**ga** *adv* also *hã***gà (ivà)** *v* count *xlẽ Suku ebítwɔ á* *eléga iva* The school children are reading**gà (ugú)** *v* pay *xe fẽ Ga (u)gu tá* *ebítɔi é* Pay the child**gadamè** *n* place where cocoa is weighed *afisi wodaa koko le na***gákráná** keep quiet *zi ɖoɖoe Ebítwɔ* *ó égákráná kpoo* The children kept quiet**gàli** *n* gari *gali***galikplòálé** *n* earthen bowl for frying *gari galitɔgba Galikplòálie ablí* The earthen bowl for frying gali is broken  
**gàmágbá** *v* trouble someone *ɖefu na ame***gànú** *v* greet (salute) in the morning *do gbe na ame Ngaanu loo* I salute/greet you**gànú(bí)**pl:gànú(bí)wɔ *n* tin *ganu(vi)***gàṅkú** *n* pair of spectacles *gankui***gàsó** *n* bicycle *gasó***gàté** *n* mill *gate***gàzé**Pl:gazewɔ *n* metal pot *gaze***gàzérivà**Pl:gàzérivàwɔ *n* metal for supporting metal pot on fire *gazeleɲu***gbà** *v* sweep *kplɔ tefe Udzi é* *ogbá afánu* The woman swept the house**gbà** *v* lead *kplɔ ame yi tefe aɖe* *ogba gbadza* *ogbá nú zó Ugé* The broad way takes you to Accra

**gbā** *n first gbā* Omó *ole gbāto anu nu* Who had the first position among you? *gbāto*

**gbá (afútà)** *v put on (cloth) ta (avɔ)*

**gbàgblaà** *adv flat gbadzaa*

**gbálí** *adj bad gbeble Iva gbali*

*petée tá ízo ime loo* All the bad things should leave here

**gbàntó** *n first gbāto*

**gbángbáng** *adv fast sesie*

**gbè** *v evaporate nò ndjú é petée ngbé* All the water evaporated

**gbèdzègbèdzè** *n red ants; live in fruit trees. gbedze Gbèdzègbèdzè ole*

*ayó á nu* Red ants are in the tree

**gbéngéé** *adj broad, especially of leaves gbadzaa*

**gbe** *v lean zio de nu nu Magbé*

*agbógblo agli é yó* I lean the ladder on the wall

**gbégbánfó** *n bread yevubolo Mane*

*gbégbánfó* I bought bread Tota: *gbegbafó*

**gbénngbé** *n praying mantis*

**gbi** *adj many sugbo Nkpakplawo gbi*

*ndó* Many frogs came out

**gbígbe** *v crawl tá Ebítsie óló gbígbe* The child is crawling

**gblà** *v teach fia*

**gblele** *adj many gedde Ina gblele* *adañu izi fie ina okpe* Advice from many people is better than advice from one person

**gbó** *v fall mu*

**gbógbè** *v sth. fall and lying down mu de anyi*

**gbòkà** *n line, forming a line le fli me*

**gbòkà** *n line eflí*

**gbómá** *n green edible leaves gboma*

**gbòntá** *v touch (with hand) de asi nane nu*

**gbókòkò** *n goitre avo*

**gbòmàgbòmà** *adv ill-treat a child fia fu devi*

**gedee** *det many gedee*

**glà** *v pour ko tsi le nane me Gla nfú é fè abodjabo nu* Pour the palm oil into the bottle

**glà** *v exchange qoli Atu ifiami igla* Our cutlasses exchanged

**glànṅkpe** *n seven adre Tam egbe*

*glanṅkpe* Give me seven stones

**glé** *v become sticky, liquid turning to solid as a result of boiling etò he blá*

**glé** *v tie (rope) sa (eka) Udzi é ogle belet* The girl 'ties' belt

**glé (imunyi)** *v plait (hair) fo (da)*

*Udze ológlé imunyi* The woman is plaiting hair

**glui** *v uproot, dig ho Ma glui idzósó* I uprooted the yam.

**-go** *n nominalising suffix* the act of this suffix collocates with action verbs (*nu*)*wɔwɔ*

**gògògò** *adj different vovovo*

**gò** *v grind tu Mago tonka egbe tsú* I grind pepper on the stone

**gòkòádu** *n nine asieke*

**goníí** *adv sticky le* de nu nu

**gonḡḡ** *adv expression used to tease a person that what happens fits him* gónḡ

**gù** *v fight wɔ* ava, wɔ dzre

**gù** *prep from* tso

**gù** *v pour* kò

**gù ímà** *v fight da kó* Ebítwɔ elegú

**íma** *The children are fighting*

**gù otá** *v make war, wage war wɔ* ava

Akpanawoé egu otá nkpe gedee *The Logba people fought for many years*

**gù (iyó)** *v wash (body) le tsi* Omò

ologu wu iyó é? *Who is going to bathe you?*

**gùdù** *v nurse a seed wu* núkú

**gùdzù** *v nurse seeds eg. tomatoes, pepper, garden egg wu* nukuviwo  
*abe tomatos, atadi, agbitsa*

**gùmè** *n origin, source* dzotsofe

**gunè** *n sister* novinyonu

**guɔkpò** *v fight, esp. fist to fist, exchange of blows. wɔ* avu Seli

ɔguɔkpò kpé Kafui *Seli fought with Kafui Tota: guima, takpɔ,*

**gusà** *n brother* novinutsu

## H - h

**hàdzàhlà** *adj rough* flatsa

**haibrid** *n hybrid especially of Tetteh Quashie and Amazonia* haibrid Hai-brid idu koko xé otso nyi intá *Hai-brid is cocoa which bears fruits well*

**hàliwá** *n clove* haliwoe

**hàntàhìni** *n tiny red ants anyidi* dzi sue(wo)

**hè** *DET here yi, si* Kofí he *here is Kofi*

**hè** *v pull he* He abia bá ite *Pull the chair forward*

**hòdò** *v stir (palm oil) blu* nane me

Abóhòdò tsyɔɔ abe ebédzi *You will be stirring for long; oil will come up*

**hù tényí** *v run for safety sisi* Ohu

tenyi ɔgbá yó *He/She run to the road side*

**húhò** *v bathe lazily* húhò

**húhú** *v wave hands* vuvu asi

**húhú ágbàsì** *v wave (hands) vuvu* asi

Ahúhú ngbashi yika ebítwɔ á *They waved hands to the children*

**húhúví** *v escape* si

**hùíté** *v run fù du* Mahuité zó afánu *I run to the house*

## I - i

**ibè** *n season* yeyi, (yi)

**ibèbibie** *n minor season* kele

**ibènángò** *n major season* adà

**ibètsú** *n time, period* yemayi, gamage

**ibè** *n time game* Ibè imóá atu vla aboti? When do we bury the corpse?

**ibé** *how much, how many nenie* Ovi abé? Utsa á abé? How much? How many houses?

**íbí** *n faeces emi*

**ibíkpà** *n palm-husk deklèkpotoso*

**ibísà** *n palm-chaff edelō*

**ibòtè** *conj because elabena*

**idágò** *n marriage sɔdɛdɛ*

**idzè** *adv today, till today egba*

Mbázò suku idzè I shall go to school today

**idzi** *n beard gè* Kofi ógbá idzi Kofi shaved beard

**idzòwà** *n riches kesinonu*

**idzò**

Pl: idzò n yam ete Mokpenu idzò He does not eat yam

**idzòfò**

idzòfò n yam slice etekɔ Idzòfò inyo ele mengba á nu Two slices of yam are in the bowl

**idzòŋkpá**

Pl: idzòŋkpa n yam tendril eteka

**idzòyò**

Pl: idzòyò n yam-pole etetsí

**idzòzúgbó** *n seed yam etetá*

**idá** *n money, metal gá*

**idá ógò** *n corn mill gate*

**idábí** *n small measuring tin nudzidze ganuvi*

**idáebi**

Pl: idáebiwo n nail gatagbadze

**ídákpà** *n gun etu*

**idàsò** *n metal pot gaze*

**idásórívà**

Pl: idásórívàwò n metal for supporting a pot on fire ezelegá

**idàtò**

Pl: idàtò n metal spoon gatsi Idato ótsoga memgba á nu The spoon lies across the bowl

**idáwá** *n madness adava*

**idáwàsà** *n rich man egato*

**ídí** *n atmosphere xexeame*

**ídí** *n day ŋu(keke)*

**ídí imú** *darkness xexeame tsyɔ*

**ídí íwá** *day break ŋu ke*

**ídíenù** *n world, weather xexeame*

**ídíeidzè mú** *n dusk asifomebuyi*

**ídísàbè** *n dawn fɔŋlui* Mbázò ovafo

idísabe I will go to him at dawn

**ídíwágò** *n day ŋkeke*

**idù** *n gunpowder edu*

**ífé** *v be...stain wo dɛ enu*

**ifédzolego** *n examination dodokpo*

**ífiámì**

Pl: ífiámì n cutlass eyi klantɛ Obóló ubo é nu kpe ifiami He will weed the farm with cutlass

**ifíé** *n fart ŋɔ (sí wo nye na)*

**ifíóní** *n end nuwuwu*

**ífú** *n fat ami*

**ifùgò** *n flower sefofo*

**ifútó** *n hostility, behaving badly*

**dzrewɔwɔ**

**igàgò** *n number xexleme*

**igàmoga** *n million million*

**igàngò** *n last mamleto*

**igbè** *n arrow edà*

**ígbè** *n spear akplo Ígbè iwó abue*

Spear has pierced the animal

**igbisò** *n plant that causes the body to*

*itch awlo; egbe si fia nti na ame*

**igbònyì** *n snoring afanono*

**igbòtà** *n different towns in the same*

*traditional area duta vovovo le du*

*me*

**ìglà** *n jaw glā*

**ìgló** *n six adé Okpe abolo ifó igló*

He has eaten about six loaves of bread

**ihánágò** *n indiscipline ehadede*

**ihègòdú** *n convulsion dagladza*

**ìká** *n charcoal aka Iká mewlin*

**òdzán** Charcoal is insufficient in the fire

**ìkádza** *n black berries atitoe*

**ìkágò** *n plan, law ese, dodo Adódí*

**ìdu** *ikago kelekele* Love is the first law

**ìkintànyì** *n daughter stone for grind-*

*ing nutukpe sue*

**ìkpá** *n truth nyatefe*

**ìkpà** *n skin rashes krusakrusá*

**ìkpádágò** *n justice dzadzænyenye*

**ìkpálígo** *n act of collecting unburnt sticks in the farm ati siwo mebi o fofò le agble me*

**Ìkpána** *Logba language Logbagbe*

**Èfòn ibi vé fè ikpana nu.** Èfòn mixed with the Logba language

**ìkpèté** *n the sediments after the kernel oil making nefimiba*

**ìkpètèivá** *n watery stool kpetá*

**ìkpè** *n one deka*

**ìkpèshìkpè** *adv everything desiadè*

**Ìkpeshìkpè izi** Everything is good

**ìkpòèkpómé** *adv exactly tututu*

**ìkpólì**

Pl:ìkpòliwò *n toe afòbide* **Ìkpòli ikpè** **ìdà fié ikpè** One toe is bigger than the other

**ìkú**

Pl:ìkú *n song ha Ko, ivanukpiwo é*

**ónu iku é** Suddenly, the hnter heard the song

**ìlálì** *n scent of something vevè*

**ìlìkloà** *v smell vé*

**ìlìlívá** *n grater nuliliga*

**ìlò**

Pl:ìlò *n word enya* **Ìndubi itifé ina ilo nu** A tongue puts a person into trouble

**ìlówáme** *n place where cases are*

*settled nyadrəfè*

**ìlùbù** *n small pots for palm wine*

*tapping ahakpazi*

**ìmà** *n rubber aje*

**ìmbí** *n rice mɔlu* **Seli ózá imbi** Seli cooked rice

**ímó** *n laughter nukoko*

**ímó** *n neck kɔ* **Joe ofifi imó** Joe broke his neck



**ímóámá** *conj after that emegbe*

**ímóánú** *n chieftaincy fíadúdu*

**ímómà** *n back of the neck ekò megbe*

**ímónìvà**

Pl:imónivawò *n necklace kòmènu*

**ímúnyí** *n hair eda*

**ímúnyíblòwò** *n hairdresser dawola*

**ímúnyífùgò** *n grey hair wò*

**íná** *n four ene Oga iva iná* He has counted four

**ìnà**

Pl:ahá *n person ame Ina gblele abo afánu* Many people are in the house

**íná** *n walk azoli*

**ìnà òkpè** *n somebody ame adè*

**ìnàdzengò** *n person, human being amegbetò*

**ìnàdzé**

Pl:edzé *n woman nyonu*

**ínánágo** *n the act of walking zozo*

**ìnàshínà** *n everybody amesíame*

**ìnàvlámè** *n cemetery amedjibome*

**ìndzìbà**

Pl:ìdzìbàwò *n bead dzonu Awó*

**moófe indzìba** A snake does not wear beads

**ìndzódú** *adv may be dewohi*

**ìndáblogò** *n friendship noviwowò*

**ìndù** *n tears adatsi*

**ìndú** *adv may be dewohi*

**ìndùbí** *n tongue adé Awó óbo indubi nnyo* A snake has two tongues

Alakpeti: indrubí

**infìèyìgbàmè** *n sandpit ekeveme*

**infìèyì**

Pl:mfièyì *n sand eke Infìeyi idu bate gali* Sand is like gali

**infìo**

Pl:infìowò *n worm enjò*

**ínìndzì** *n lie alakpa Adzo okpe in-*

**indzì ga intá** Adzo knows how to tell lies

**ìnindzìgawò** *n dishonest person alakpatò*

**ìnó** *n meat lã Ino á ilíklò* The meat smells

**ìnòsá**

ìnàsá *n man (Generic) gutsu Inosá odu uzugbo ta afá á* Man is the head of the house

**ìnsòtsá**

Pl:nsotsawò *n local thatch house ebexo*

**intá** *adv greatly vevie Xe ónú é la*

**óvò inta** When he/she saw it he/she was so afraid

**ìntsé** *n strength sesé Osá obo intsé* The man is strong

**ínú** *n five atò*

**ìnvlá** *n palm branch edevaya*

**ìnyò** *n two eve*

**ìnyuí** *n juju edzò*

**ísá** *n penis ava*

**isàmè** *n happiness dzidzo*

**isàmè-ìfé** *v be happy kpo dzidzo*

**isàmènjúgò** *n the experience of happiness dzidzòkpòkpò*

**isàngò** *n green edible leaf ama si wo*

**ḡana ḡuna**

**ishikpé fě itibí** *n finger for wearing*

*ring asibide si wodea asige ḡo* Tota:

itsibi

**isikpé**

Pl:isikpé *n ring asige* Udze ɔfě isikpe

The woman puts on a ring

**isínfá** *n wasp vava*

**ísò** *n faeces emi* Kodzo olokpi isó

Kodzo is easing himself

**isóbó** *n calf sobo*

**isúsó** *n thatch ebè*

**ità** *n three etɔ*

**ité** *n escape si dzo*

**ité** *n front ngo* Dze ite Look in front

**ití** *n soil eké* Tota: itsi

**itibí**

Pl:itibí *n finger asibide* Tota: itsibi

**itibiànú**

itibiànúwò *n finger tip asibidenu*

Tota: itsibiànú

**itítè** *v stand erect dzo*

**itsè** *n cheek atse, algo*

**itsé** *Postp beside exa*

**itsíà** *n vegetable amagbe,*

*detsifonuwo*

**itsítsìgo** *n changes, innovations*

*tɔtɔwo*

**itutolì**

Pl:itutolìwò *n sore, wound in the*

*toenail afɔfetsu*

**ivà**

Pl:ivàwò *n thing nu*

**ivà** *det different things vòvòvòwo*

**ivàdaivà** *n scale nudánú*

**ivàdzèwò**

Pl:ivàdzèwòwò *n onlooker nukpola*

**ivàfègò** *n clothes nudodo*

**ivàflégo** *n insect nudzodzui*

**ivàfɔ** *n slice (yam, cassava, potato)*

*nuko*

**ivàfúivà** *n soap, locally made*

*ameyibɔdzalē*

**ivàgbálí** *n sin, bad deeds nuvɔ*

**ivàgbálí** *n whitlow nuvɔe*

**ivàgblàwò**

Pl:ivàgblàwòwò *n teacher nufialá*

Ivàgblàwo odu onie xe otogbla iva

Teacher is a person who teaches

*ɔgblawò*

**ivàgɔegbè** *n grinding stone nutukpe*

ɔgo tɔŋka ivagɔegbe tsú He/She

grinds pepper on a grinding stone

**ivàkpè** *n knowledge nunya*

Agbiglɔmɔ ɔlé wá ko ivakpe inya

Ananse would be the only one who will have knowledge.

**ivàkpegò** *n food nuḡuḡu* Ina momí

ivakpego mí bɔfi We do not throw

edible food away

**ivàméivà**

Pl:ivàméivawò *n needle abi* Ivameíva

iwóm The needle pricked me.

**ivàmèwò** *n seamstress nutɔla*

**ivàntsienù** *n these places, areas*

*nutowo me* Akpana édo gu Egypt

kpe Sudan ivantsien The Logbas migrated from Egypt and Sudan areas

**ivànù** *n bush egbeme*

**ivànùvò**

Pl:ivànùvò *n hunter adelā* Ivanukpi-woé obá agú The hunter killed antelope Tota: *ovanuvò, ivanukpiwo*

**ivànyágò**

Pl:ivànyágòwò *n possession*  
*nunɔamesí*

**ivànyìnú** *n experience nutefekpɔkpɔ*

**ivàṇḍnyì ɔyòtsì**

Pl:ivàṇḍnyì ɔyòtsiwò *n pen; thing for writing* nunlɔtsí Ivànḍnyì ɔyòtsì ofifi The pencil/pen is broken

**ivatagò**

Pl:ivatagòwò *n picture* *nɔnɔmetata, nutata* Omó ivatago idú ime? Whose picture is this?

**ivàtàgò**

Pl:ivàtàgòwò *n gift* *nunana*

**ivàtúglí ivà**

Pl:ivàtúglíivàwò *n belt, waist tying cord.* *alidziblanú* Maglé iva kpe ivàtúglí ivà I have tied my waist with waist tying cord Tota: *ivatsugli iva*

**ivàtúnáivà**

Pl:ivàtúnáivà *n pressing iron* *ayɔn*

**ivàvévé** *n important thing* *nu vevie*

**ivàviágò** *n nursery* *tefe si wovia*  
*nukuwo* *ɔo*

**ivàviálíivà**

Pl:ivàviálíivàwò *n thing for fun; pet*  
*fefenu*

**ivàvùmàgo** *n boil* *nutete*

**ivazásó**

Pl:ivazásówò *n cooking pot* *nudaze*  
Ebítsie obli ivazásó The child broke the cooking pot

**ivàzàtò**

Pl:ivàzàtò *n wooden laddle* *etsi*

**ivàzòtsá** *n store* *fiase*

**ivàzòwò** *n trader* *asitsala*

**ivèbí**

Pl:ivebiwò *n seed* *nuku*

**ivì** *n dirt* *eqi*

**ivíná** *pron something* *nane*

**ivó** *n foam* *futukpɔ*

**ivó** *n kind of green leaves* *ademe*

**ivógò** *n fear* *vɔvɔ*

**ívù** *n intestines* *dokavi*

**ivúamá** *v swell (intr.) of* *boil etc*

**Ivì** *n Ewe language* *Evegbe*

**iwàn** *n toilet* *afɔdzi*

**iwánùwò** *n dwarf* *aziza*

**iwò** *n bee wax* *anyĩɔ*

**iwondu** *n honey* *anyitsí*

**íwòtsò** *n sting of bees* *nusi anyi tso*  
*tea ame*

**íwó** *n cold* *vuvɔ*

**iyánù** *n atmosphere* *yame*

**iyé** 3SG. *Independent* *eya*

**iyó** *n dance* *ye*

**iyó** *n body* *puti*

**iyódògò** *n help* *kpekpedeɲu*

**iyógbè** *n sadness (nu)* *blanui* Amú

iló á idu iyógbe My case is a sad case

**iyógù ɔfá** *n bath house tsilekpó*

**iyógùasó** *n pot buried in the bath-house for bathing kolò*

**iyógùmè**

Pl:iyógùmèwɔ *n bathhouse tsilefè*

**Iyógume idre inta** *The bathhouse is very dirty*

**iyókú ivà** *n other things nu bubuwo*

**iyókuínà** *n kinsman fometo*

**iyókuínó** *n skin gutigbalè*

**iyónágo** *v reply dɔnyanɔ*

**iyóyú** *n peace ɲutifafa Anukpa afe*

**iyóyú atsí** *Chiefs made peace among them*

**iyókplè** *Pro that is eyatae Onu*

**udziku iyokple moózon** *He/She was angry that is why he did not go*

**iyólólì** *n roots eke*

**iyú**

Pl:iyúwɔ *n thorn enu Iyú iwɔɛ ak-*

**petsi uboén** *Thorn pierced his foot in the farm*

**ivì** *n Ewe language Evegbe*

## K - k

**kà** *v put da nane dji*

**kà** *v set trap tre mò*

**kà** *v instal dɔ (fia)*

**kà ányí** *v identify de dzesi*

**kà eví** *v dry sia nu Ma ká koko eví*  
I dried cocoa

**kàdù iyé tsú** *v be certain ka dɛ edzi*

**káké** *v take part from ka nane le enu*

**kámè** *n place where something is placed tefe sí nane nɔna*

**kàmpé** *n scissors saksi*

**kániófònyì**

Pl:kaniófònyìwɔ *n chimney tsimini*

**kanyi** *v realise dzesi*

**kànyí** *n light akaɖi*

**kányì** *v oversmoked nusi fiã*

**kàsàní**

Pl:kàsàníwɔ *n squirrel adɔ*

**kàwúyoányí** *n self realisation*

**amedɔkuikpɔkpɔdzesi**

**kè** *v open vu*

**ké** *v jump dzo kpo*

**kèkè** *v spread keke*

**kèlékèlé** *n first gbãto*

**kétéké** *n train keteke*

**kinké**

kinkéwɔ *n bicycle gasó*

**kisa** *v be long legbe*

**kísáyì** *adj long (of stick) legbe Ogbá*

**kisayi moové ubome yo** *A long road does not pass by a town*

**klá** *v paste kla Oklá pepa na aglie*

**yó** *He pasted paper on the wall*

**klà** *v hide bè Oklá fe ɔyó á nu* *He hid in the tree*

**klántsì**

Pl:klántsìwɔ *n rubbish heap*

**adukpodzi**

**klànù** *v hide, stay secretly nɔ anyi kpo, bè*

**klé** *v split fè*

**klé** *v shine kle*

**klé** *v light klē*

**klá** *v insult dzù ame*

**klàyi** *adj small (person) suetò*

Ebitwó klàyi ko atsidu We are only small children

**klwá** *v stink veve*

**ko** *adj only kò Agu ntsaa dzaa ko ye*

ndó The antelope's horn only came out

**kòkò àkpò** *n cocoa sack koko ko-toku*

**kòkòafòtsí** *n empty cocoa pod*

*kokogui fufu*

**kòkòakpòfègò** *n putting cocoa*

*beans in a sack kokodedekotoku*

**kokóbíqá** *n instrument for plucking*

*cocoa kokogbetsi alo kokogbegá*

**kòkòdàmè** *n cocoa buying centre*

*kokodafe*

**kòkòdevíkágò** *n drying of cocoa koko*

*siasia*

**kókólágò** *n preparation of a local*

*porridge kókófófó*

**konj** *adv real konj*

**kòtòkú**

Pl:kòtòkúwò *n sack kotoku*

**kotomble**

Pl:kotomble *n cocoyam leaf*

*kotomble Tota: kotombre*

**kótsóe** *adj bare fufu*

**kò** *v wring (clothes) fia (awu)*

**kò** *v be hang le eju*

**kòdiátsya** *n banana akòdu* *Kòdjatsia*

ibe aloyayie? How many bananas do you want?

**kòdiátsya fòtsí**

Pl:kòdiátsya fòtsíwò *n banana peel*

*akòduťsro*

**kófè**

Pl:kófèwò *n village kòfè*

**kólí ókó** *v cough kpé ekpe*

**kóm** *v pray do gbedá*

**kòṅklò** *adj old, something used for a*

*long time nusi tsi, do xoxo Mami*

ifiami kòṅklò fònyi kokoe I used old

cutlass to break the cocoa for the beans

**kòṅkó**

Pl:kòṅkówò *n drinking glass kòṅko*

Onó akpeteshi kòṅkó inyó He/She

drank two glasses of akpeteshi

**kòsidá** *n week kwasiqá*

**kótsú** *n hospital kòdzi*

**kowlá**

Pl:kowláwò *n necklace kògá*

**kpágò** *n torn vuvú*

**kpákpá**

Pl:kpákpáwò *n duck kpakpaxe*

**kpákpátsá** *adj flat gbadzaa*

**kpálí** *v collect, cuttings on a farm lo*

*hlo le agbleme*

**kpálí** *v flow (of a river) síOdzú*

moókpalí milé ukpó A river does not flow climbing a hill

**kpáne** *adv now fifilaa*

**kpánintá** *adv now fifia Tota:*

kpáintá

**kpántráitsì** *n wire used as a trap for animals gale aḍe si wotrea mɔ na lãwo.*

**kpányígbè** *n sheen akpaligbe*

**kpàtá** *adv suddenly kpata*

**kpè** *v know nya Inashina okpe*

ɔŋkpè *Everybody knows something*

**kpè** *v peel yam, remove outer cover kpa ete okpé idzɔ He/She peels the yam*

**kpè** *v tap (palm tree) kpa ede*

**kpè ɔ́yɔ́** *v carve kpa ati*

**kphehé** *n green edible leaf ama si woḍana ḍuna*

**kpètèshì** *n strong local gin akpeteshi*

**kpètse** *v throw up and down da (nane) ḍe dzi woava anyi*

**kpè** *conj and kple*

**kpè ivà** *v eat ḍu nu Yoo ba té atsí*

kpè ivà *Yes, come that we eat*

**kpé lé** *v bite ka kple aḍu*

**kpi** *v go yi*

**kpí** *v go (completive) dè*

**kpiagù** *adj tall kɔkɔ*

**kpíní** *v become lean zu sue*

**kpintá** *adv really vãvãtɔa*

**kpítá** *v stumble kli aḍo*

**kpítsí** *v remove something, harvest eg. pepper ḍe nane ḍa*

**kpíwán** *v defecate de afɔdzi*

**kpà** *v reduce canopy of a tree kɔ ati ŋu*

**kpà** *v fry tɔ*

**kpàgò** *n fried tɔtɔe*

**kpàtúafutà**

Pl:kpàtúmfutà *n tablecloth kplɔdzivɔ*

**kpàtí** *v lie down mlɔ anyi*

**kpófú** *v bark wó*

**kpòkù**

Pl:kpòkùwɔ *n knee eklo*

**kpókúamátsí** *n fine, in the form of a fowl. koklo si wo nana abe fèdodo na ame ene*

**kpòntì** *adj short (of stick) kpui*

**kpóó** *adv quietly kpoo*

**kpóyì** *adj all katã*

**kpò** *v lie mlɔ anyi ḍe tefè aḍe*

**kpò ínyuí** *v sleep dɔ alɔ*

**kpómé** *n place where something is placed tefè si nane nɔna*

**kpómí** *v remove leaves from a tree flɔ ati*

**kráná** *adv quiet klenee*

**kù** *v die kú*

**kufetù**

Pl:kufetùwɔ *n envelope agbalẽ kotoku*

**kúkò** *v go round tsa godoo Álana*

kúkò tsoŋ *They are walking round for a long time*

**kúkúdzáḍí** *n kitchen dzodofí*

**kúmá** *v catch something thrown lé nane si woda*

**kùndà** *v be drunk ku aha*

**kúnkúmà** *n elbow abokugluinu*

**kùsèkùsèkùsè** *n peace, tranquility*

*kusekusekuse* used in libation prayer  
when asking for peace

**kùtó**

Pl:kùtówɔ *n hat (cap) kuku*

**kútsí** *v collect lɔ* Tota: kuti

## L - l

**là** *v beat (person) fò ame* ɔgblawo e

ɔlà ebisi é The teacher beat the child

**là** *v remove* *ɔe nane ɔa*

**lá** *v make, prepare sth. wɔ, ɔe (mɔ)*

**lá** *clause final marker lá*

**là (afuta)** *v take off (clothes) ɔe avɔ*

**là (ndu)** *v swim fù tsi*

**là (úkú)** *v beat (drum) fò vu Mbálá*

úkú tɛɛ I shall beat drum for him

**labídoniyi** *n outdoor viheheɔego*

**le** *v be.located le*

**lè** *v germinate mie*

**lè** *v climb lia* Olé ɔyáa He/She  
climbed the tree

**légbá** *n idol légba*

**lèntá** *v fall from a high position dze*  
*anyi*

**lè** *v buy fle* Málè abolo ta amu bi I

shall buy abolo for my child Tota: nè

**lí** *v hold le nu ɔe asi* Tota:ri

**lí** *adv again gà*

**lià** *v be hard sesè*

**lilì** *v grate lilì*

**-lɔ** *v PRES. PROG. ASP suffix le -m*

**ló** *v bitter vé*

**lò imunyi** *v weave, plait hair fo ɔa*

**lò (afuta)** *v weave (cloth) lɔ avɔ* Oló

afúta enzi He/She weaves cloth well

**loglo** *n sideburns tomedu*

**lɔ** *v weed, clear farm ɲlɔ nu Malò*

obuénu I weed the farm

## M - m

**ma** *Pro Ist. Pers.Subj. me*

**màkàni** *n cocoyam makani*

**Màmbliwó** *n Wednesday Kuɔa*

**mángò** *n another bubu*

**màngòví** *n small kitchen stool*

*dzodofi zikpuivi*

**mangò**

Pl:mangòwɔ *n mango mango*

**mànkàniɔɔ** *n cocoyam leaves*

*kotomble; mankani ɲgba*

**máwɔe** *n dough amɔ*

**mbówàsà** *n person who has insatiable desire for sweets vemevivito*

**mè** *adv here afisia*

**mèkoè** *n this place afisia*

**mèngbá**

Pl:mèngbáwɔ *n bowl agba*

**mèngbàkpákpátsá**Pl:mèngbàkpákpátsáwɔ *n* tray traye**mɛ** *det this sia***mé** *v sew* **tɔ nu** Ɔmé afútakpagoe He sews the torn cloth**mé** *v swallow* *mi***mé** *adv what nuka, aleke***mé mé** *adv to show intensity of sth.*  
*te gbe ɖe nusi wo gbɔ dzi***mènù** *adv where afika* Menu alozɔ  
Where are you going?**mgbíní** *n okro fetri***mì** *v use, take* **zá, tsɔ** Ɔmí ikpe iva  
inyɔ á nu He chooses one among the two things**mìkpè** *v choose* *tiã***mìkú** *v annoy* *do dziku***míní** *v lick* **ɖuɖɔ****miɔmiɔ** *adv cold* *miɔmiɔ***mlà** *v bring* **tsɔ nu vɛ****mlá** *v crowded especially in a farm**mimi vevietɔ le agbleme***mlámìná** *n eight enyi***mlámlámlá** *adv kabakaba***mlànkpámá** *v escape* *si, dzó***mmo** *adv there afima***mmuá** *n flour ewɔ***mo** *adv not me...o***mókoé** *adv there afima***mó** *det that má***mó** *v laugh* *ko nu* Ɔmó inaa He/She laughs at the person**mókplè** *adv why nukatá***mú** *Pro 1st Pers. Sg. Obj. -m***mú** *v be dark* *tsyɔ***mùmú** *v complete* *(e)de, le blibó***múní** **ɔɲkpá** *v tie rope* *bla eka***múnímúní** *adv talking undertone*  
*nufɔfɔ ɖe gbeme*

## N - n

**nà** *v walk* **zɔ** *(azɔlɪ)* Asangbla ɔna  
blewuu. Awa ana loo Tortoise walks slowly. You are wellcome**ná** *prep on* *da nane ɖe***naá** *question word* *ma hã***nàgó** *v different* *to vovo***nántróblíkpo** *n anthill in the form of an umbrella* *babakɔ si le abe xexi ene.***nányí** *v remember* **ɖo** *ɲku nane dzi***nàngò** *adj big, great, large* *gã, lolo*  
Ɔyɔ nango oye utsaa yó A big tree is at the side of the building**ndà** *n liquor* *ahà* Ɔsaa odzi ndà The man is drunk**ndágùálé**Pl:ndágualewɔ *n claybowl for storing drinks* *ahakugba***ndágùásó**Pl:ndágùasɔ *n pot for storing drinks* *ahakuze***ndàzámè** *n distillery* *ahadɛfe***ndjú** *n water* *etsi* Ndjú ntsi asɔa nu  
Water is in the pot**ndjúbiagò** *n boiling water* *etsi fiefie***ndjúdzá** *n hot water* *tsidzodzoe*



**ndúdzáódzá** *n* very hot water *tsi*

*dzodzoe heliheli*

**ndúgò** *n* thirst *tsikɔwuame* **Ndúgò**

*ndu nyam* I am thirsty

**ndúkpálígo** *n* river, stream *etɔsisi*

**ndúnó** *iva*

Pl: *ndunó iwawo n* cup, instrument for use in drinking water *tsinonu, kɔpu*

*Ɔmi ndúnó iva na memgba tsú* He put the cup in the bowl

**ndúnógò** *n* drinking water *etsinono*

**ndúyúgò** *n* cold water *tsifáfè*

**nentswí**

Pl: *nentswíwo n* cow *enyi* **Aba nentwí**

*ekpe vuvɔ á tsú* The killed a cow in

the new year Tota: *nenkpi*

**né** *v* get, buy *xɔ*

**nénu** *v* believe *xɔ dzi se* *Onenu té*

*Yesu odu onukpa ikpá* He believes that Jesus is truly a king

**ńfú** *n* palm oil *dzomí*

**nkrawòsá** *n* ginger *agumetaku*

**nò** *v* drink *nò* *Mbánò ndú* I shall

drink water

**nò** *v* fall (rain) *dza (tsi)*

**nò (umùshí)** *v* smoke *no* *Ɔno umushí*

He/She smokes

**nta** *n* own *ɣuto*

**ntá** *n* hand *asi* *Atsifó ntá xe* *atsibí*

*kpe iva* We wash hand when we want to eat

**ntámà** *n* back of palm *asimegbe*

**ntátsí** *n* palm (of hand) *asifome*

**ntó** *v* pour, liquid. drop on *kɔ ɖe nu*

*ɣu*

**ntó** *n* ashes *afí*

**ntrónqú** *n* breastmilk *enotsi*

**ntsùrí** *n* ladder *eli*

**ntúbó** *n* front of palm *asifome*

**nù** *v* hear *se (nya)*

**nú** *Pro 2nd Pers. Plu. Obj. wó*

**númà** *v* fall down *dze anyi*

**númá** *v* put cloth on *ta avɔ*

**númá** *v* suck breast *no eno*

**nyà** *v* live *nɔ*

**nyá** *v* to own *tó, nu le esi* own

**nyá** *v* stay (completive) *nò*

**nyàngbò** *n* rainfall *tsidzadza*

*Nyagbo óno uname* It rained yesterday

**nyàngbò ivù** *n* cloud *alilikpo*

*Nyagbo ivu íle agu* There is cloud in the sky

**nyàngboibè** *n* rainy season *tsidzayi*

*Atsibo nyagboibe* We are in the rainy season

**nyàngbònògò** *n* rainfall *tsidzadza*

**nyì** *v* be that *nye má*

**nyí** *v* bear fruit *tse ku*

**nyibi** *n* native child *afevi*

**nyíndé**

Pl: *nyíndéwo n* date palm *ayidé*

**nyínklé**

Pl: *nyínkléwo n* avocado *evo*

**-n(u)** *neg* not *-o*

## ŋ - ɲ

**ɲámá** *v yawn há*

**ɲgbíní** *n okra fetri* **ɲgbini ntsi futsue**  
**nu** Okro is in the soup

**ɲgbò** *n rashes, lumps on the skin ekó*

**ɲkpè** *n one dɛka*

**ɲkpɔnyíodú** *n blindness ɲkudo*

**ɲònyì** *v write ɲlɔ nu (dɛ agbalɛ me)*

**Matanyinu ivaa ɲonyi** He could not  
write Tota: ɲoni

**ɲónyí** *v take lion share xɔ tɛfɛ gãatɔ*  
*le numama me*

**ɲótɔ̀sìgò** *n era yeyiyi si nane wɔna*

**ɲú** *v see kpɔ* **Maɲú udzié** I saw the  
girl

**ɲùnyá** *v sprinkle, broadcast a seed*  
*wutsi nu dzi Akpe enúnyá koko é fɛ*  
**uboénu** Some broadcast the cocoa in  
the farm

**ɲùyókányí** *n self realization*  
*amedɔkuikpɔkpɔdzesi*

## O - o

**O** *det No Ao*

**ó-** *Pro 3SG SUBJ é-*

**obotsú** *n dew ahu Inɔsa moovó*  
**ubotsú** A man does not fear dew

**obúmbà**

Pl:obúmbàwɔ *n wing aválã*

**ódó**

Pl:ódówɔ *n feather fú*

**ódró**

Pl:ódrówɔ *n elephant atiglinyi Abá*  
**odró nango ɔkpe** They killed a big  
elephant

**ódró ɔdɔ** *n elephant trunk atiglinyiɔdɔ*

**odùdò**

Pl:odùdòwɔ *n butterfly akpakpaluvi*

**Odzògbènyi** *n Northerner*

*Dzogbedzito*

**ódzú**

Pl:odzúwɔ *n river etɔ* **Oló ori é odzu**  
**é nu** Crocodile caught him in the  
river

**Òdzùfi** *n River in Logba tɔsisi aɔɛ le*  
*Logba*

**odzúlégò** *n rainbow anyiewɔ*

**ódzúnùinó**

Pl:ódzúnùinówɔ *n fish akpa*

**ódzútsúkló**

Pl:ódzútsúklówɔ *n boat tɔdzivú*

**odzúvlèntí** *n stream tɔsisi*

**odú** *n sickness dɔlele*

**ofá** *n fence kpɔtɔtɔ*

**ofífié**

Pl:ofífiéwɔ *n oil ami*

**ófìù** *n crazy person amenuwɔ*

**ofòntsi** *n tin ganugui*

**ófónyì**

Pl:mfónyì *n gourd ego*

**ofũ** *n pain, suffering fũ, vevesese*

**ófú** *n nose ɲɔti*

**ófú**

Pl:ófúwɔ *n guest amedzro* **Ófú é ɔsa**  
**idze** *The guest left today*

**ofúflú** *n red porridge dženkpɛ*

**ofũfò** *n wind eya*

**ofũfònù** *n atmosphere yame*

**ofuí**

Pl:afuí *n thigh atagba*

**ofuienùkú** *n thigh bone atafu*

**ofúntsù** *n red ant found in the*  
*ground anyidi dzĩ si nɔ anyigba me*

**ofúntsù** *n visitor amedzro*

**ofunú** *n navel gbɔgbónú*

**ofúnúmúnyí** *n hair in the nostril*  
*ɲɔtsimefú*

**ofútɔ** *n enemy fútɔ*

**ogbómí**

Pl:ogbómíwɔ *n monkey kese*

**ogbótó**

Pl:igbótó *n unripe fruit atsikutsetse*  
*gbogbo*

**oglɔyí** *n knee cap klokpakpɛ*

**ògluí**

Pl:ògluíwɔ *n mouse afi, alegeli*

**Oglui oké vutsie nu** *The mouse*  
*rushed out of the hole*

**Ogódómé** *n Logba name for Ava-*  
*time Alesi Logbatɔwo woyɔa*

*Avatimetɔwoe*

**Ogódóményi** *n Avatime citizen*

*Avatimetɔ*

**ogridí**

Pl:ogridíwɔ *n story ɲutinya eglí*

**Onukpatsi é ɔdá ogridi wa tsú** *The*  
*old man told us a story*

**ohàfi**

Pl:ihàfi *n mattock hoe kodzi si wo-*  
*hona atiglie*

**ohoyébí** *n cowry hotsui*

**okó** *n crop (cock) atɔ si le veme na*  
*koklo*

**okpá** *n type of fibre (local) ekà*

**okpenutsigò** *n half afã*

**okpùkpè** *adv alone ɖeka ko Tota:*  
*okùkpè*

**okú** *n place tefè*

**okú áfá** *n land of the dead tsiefè*

**ókúe**

Pl:ókúewɔ *n residence nɔfè*

**okúmì**

Pl:okúmìwɔ *n garden egg agbitsa*

**okúnàfɔ**

Pl:okúnàfɔwɔ *n buttocks mefi Tota:*  
*kunafɔ*

**okúnkpè** *n one part (of it), some-*  
*where akpa ɖeka, afiaɖe*

**okúnù** *n anus mefime Tota: okuna*

**okúnyie** *n that place afima*

**okúshíokú** *n everywhere afisiafi*

**okùtèxoé** *n funeral grounds kutefe*

**òlò**

Pl:òlówɔ *n crocodile elo*

**olómí** *n testis voku*

**olùbù**

Pl:ilùbù *n* small pot for tapping palm wine *ahakpazi*

**ombué wutsítsí** *n* lemon *dəgutsi*

**onflí** *n* black ants *anyidi yibo*

**onflú** *n* red porridge *dzenkple*

**onjie**

Pl:nzie *n* owl *adzexe* Tota: ojinjie

**onkpá**

Pl:ankpá *n* rope *eka*

**ónúkpá**

Pl:anúkpá *n* king, chief *amega, fia*

**onúkpá nángò**

Pl:anúkpá nángò *n* paramount chief

*Logba fiaga*

**onukpánangò** *n* paramount chief

*fiaga*

**ónyuí** *n* juju *edzo*

**ónyùí** *n* outside *gota, xexe* Vuinta:

odzogbe mainly used in the Vuinta dialect

**onfú**

Pl:onfuwo *n* worm *enjo*

**onúyè** *n* small insects making nests

*in the house ahasusue*

**opépré** *n* spices *pepre*

**ópété** *n* vulture *akaga*

**otoénù** *n* public assembly ground

*ablame*

**otónù**

Pl:otonúwo *n* guinea fowl *atsaxe*

Tota: otónó

**otsá** *n* farm-bag *agble kotoku*

**otsíntsi**

Pl:otsíntsiwo *n* spectacle *gankui*

**otsíntsi** *n* spectacles *gankui*

**otswe** *Postp* side, fringes *eto*

**otswé**

Pl:ntsoe *n* ear *eto* Kofi otswe odá

Kofi Kofi's ear is big

**otsófi**

Pl:otsófiwo *n* python *evō*

**ótsú** *n* forehead *ngonu*

**òtsúntsó** *n* *Xylopia aethiopica* *etsyo*

**otsùrò**

Pl:atsùrò *n* brother-in-law *enyo*

**otsyweishíkpé**

Pl:otsyweishíkpé *n* ear ring *togé*

**otú**

Pl:otú *n* forehead *ngonu* Tota: otsú

**otú**

Pl:itú *n* gun *etu*

**otú kpágò** *n* baldness of the forehead

*etakpakpa de ngonu*

**ótúlí**

Pl:ótúlíwo *n* mosquito *emu*

**ovánáníé** *pron* something *nane*

**ovínvlè** *n* green mamba *egbedzrolo*

**ovyò** *n* black berries *atitoe*

**ovyò** *n* litter, refuse *gbeduqo*

**ovókpó** *n* insect that causes blindness *nudzodzoe si atenu ana ame fe nku agbā*

**ovù** *n* market *asi*

**òvù** *n* breath *gbògbò*

**ovuénù**

Pl:ovuéwɔnu *n market asime* Amu ma ɔmi ikpe zo ovuenu My mother took some to the market  
**ovuí** *n mother's brother, uncle nyruí*  
Ma kpi amu ovwí wa I went to my uncle's place  
**ovúmvlè** *n plant with leaves that causes the body to itch edza; egbe si fia guti na ame*  
**ovúnù** *n market asime* Igbedj é ilé ovunu The cassava is in market

**owò** *n bee anyí* Owo olé vuti é nu  
 Bee is in the hole  
**òwòsà**  
 Pl:nwòsàwɔ *n beehive anyitɔ*  
**oyúbítsí**  
 Pl:oyúbítsiwo *n thief fiafi*  
**oyúyúqógò** *n stealing fififi*  
**ozíáwàsà** *n poor man ehiafɔ*  
**ozònyì** *n Akan (person) Eblutɔ*  
**ozúmè** *adv tomorrow etsɔ*

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 Ɔ - ɔ
 

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**ɔ̀bà** *n mud ebà*  
**ɔ̀béndà** *n palmwine deha Tota: abenda*  
**ɔ̀béndù** *n palmnut-soup ede detsi*  
**Ɔ̀blɔ̀woe** *n Creator Mia wɔla*  
**ɔ̀bòmè** *n settlement, division kpɔnu*  
**ɔ̀dà** *n lowest part of valley abume, balime*  
**ɔ̀dɔ́** *n place in a cocoa farm tɛfè le koko gble me*  
**ɔ̀dɔ́ntí** *n waist ali ɔ̀dɔ́ntsi ɔ̀lɔ́ fie*  
 Waist is paining him Tota: ɔ̀dɔ́ntí  
**ɔ̀dzá** *n fire edzo*  
**ɔ̀dzátsumè**  
 Pl:ɔ̀dzátsumè *n kitchen dzodofi*  
Ivakpego iye ɔ̀dzatsume Food is in the kitchen  
**ɔ̀dzògbè** *n outside xexe, gota mainly used in the Tota dialect*  
**ɔ̀djabíblì** *n gun etu*  
**ɔ̀dɔ̀mè**  
 Pl:ɔ̀dɔ̀mè *n bud ati dɔ̀mi*

**ɔ̀fáfegò** *n fence kpɔtɔtɔ*  
**ɔ̀fánù** *n house, bathhouse tsilekpɔme*  
**ɔ̀fɔ́kétí** *n armpit axatome*  
**ɔ̀fɔ́tsí** *n door vɔtru*  
**ógà**  
 Pl:ágà *n wife, spouse srɔnyɔnu, srɔ*  
**ógàngò** *n last, the rest mɔ̀mlɔe*  
**ɔ̀gànyì** *n palm frond edevaya*  
**ɔ̀gàyò** *n plantain abladzo abladzo*  
**ɔ̀gbá**  
 Pl:igbá *n road mɔ*  
**ɔ̀gbá gblà itibí** *n forefinger nyagblasi*  
**ɔ̀gbádzèmódzè** *adv suddenly enu-make*  
**ɔ̀gbánàgò**  
 Pl:igbánàgòwɔ *n journey mɔ̀zɔzɔ*  
**Ɔ̀gblɔ́lɔ̀wò** *n Nigerian Nigeriatɔ*  
**ɔ̀gbò**  
 Pl:igbò *n town du*  
**ɔ̀gò** *n hunger dɔ̀wuame*

óǵó *n* grinding stone etc

ǵhà

Pl:ihà *n* pig eha

ǵhá

Pl:ihá *n* congregation, group hame, eha

ǵhlǵyí *n* lust dzodzro

ǵhlǵyí *n* throat veme

ǵkà *n* swelling in the groin zǵyeku

ǵkà *n* hen-comb koklo fè atǵ

ǵká *n* palm door mat afǵtutunu

ǵkànúǵbǵgbá *n* fowl koklo

ǵkébí *n* ataku

ǵklà

Pl:iklǵ *n* mat aba

ǵkǵ *n* custom ekǵ

ǵkǵánú *n* lap, around the chest

akǵnu, akǵme

ǵkǵátú *n* chest akǵtǵ Tota: ǵkǵátsu

ǵkpǵyǵ *n* God Mawu Atsi dzú ugbe  
ta ǵkpǵyǵ We prayed to God

ǵkpǵyǵábí *n* Jesus Yesu ǵkpǵyǵábí  
anyíntsé Jesus thank you

ǵkpǵyǵǵdzǵgo *n* prayer, calling God  
gbedododǵ

ǵkpǵyǵǵdzime *n* chapel, a place  
where prayer is performed tsǵtsixǵ,  
tefe si wo doa gbe dǵ le

ǵkpǵyǵáíló *n* word of God Mawunya

ǵkpǵyǵáílóklontsí *n* Bible Biblia

ǵkpǵyǵasùmùmè *n* Chapel; a place  
where God is worshipped Tsǵtsixǵ

ǵkpè *n* one dǵka

ǵkpeshiǵkpè *n* any, everyone dǵesiadǵ

ǵkpíé *n* indef. something not known  
adǵ

ǵkplè *conj* because, reason elabe

ǵkpǵ *n* fist ekǵ ukpǵ

ǵkpǵnyí

Pl:mkpǵnyí *n* eye ǵkú

ǵkúánú *n* space in front tefe si le ǵǵo

ǵmǵwúbí *n* Jesus, son of God

Mawuvi, Yesu

ǵmbué

Pl:ǵmbwé *n* orange atǵtǵǵuti ǵmbué

ole ǵyǵǵ nu Orange is in the tree

ǵndzí *adj* sweet vivi ǵmbué obǵ

ǵndzi The orange is sweet

ǵndǵ

Pl:andǵ (wǵ) *n* friend, companion  
nǵvi

ǵndǵ

Pl:andǵ (wǵ) *n* friend nǵvi, eveliǵ

ǵnfíé

Pl:infié *n* pomade, oil ami, amisisi

ǵngǵ

Pl:ingǵ *n* unripened fruit, uncooked  
food, raw numumu, numabimabi

ǵntǵ *pron* his own etǵ

ǵnyǵ *n* charm edzo si wowǵna dǵ  
ame dzi

ǵnyǵ *n* round and yellowish fruit  
when ripe akukǵ

ǵnzye

Pl:inzye *n* owl adzexe

ǵǵǵ *adj* not dry múmu

**ṣṣṣ** *adj green gbemu*

**ṣṣṣ** *n immature, unripe, premature, impure blood matsimatsi, evugbegble*

**ṣṣkpá**

Pl: ṣṣkpá *n rope eka* Ṣṣkpáa oko oyaa  
yo The rope is hanging on the tree

**ṣṣkpè** *n something nane*

**ṣṣkpèshíókpè** *n nothing naneke o*

**ṣṣánshíá** *n immature yam etematsitsi*

**ṣṣé** *n instrument for plucking cocoa kokogbegá*

**ṣṣá**

Pl: asa *n man ṣṣtsu*

**ṣṣá** *n sperm ṣṣtsunú*

**ṣṣálókpótó** *n smallish person amevíme*

**ṣṣámínángò**

Pl: asámínángò *n leopard ekpò*

**ṣṣánsà**

Pl: nsansà *n hawk avako*

**ṣṣó**

Pl: isó *n horse esò*

**ṣṣá** *n boundary pole (tree) lifotsi*

**ṣṣá** *n war avà*

**ṣṣagùgò** *n making war avawòwò*

**ṣṣó**

Pl: ntó *n cheek alago*

**ṣṣoeyoidá**

Pl: ntsoeyoidàwò *n ear ring toge*

Udzie ofé **ṣṣoeyoidá** The woman wears an ear ring

**ṣṣòdṣṣí** *n material added to gun-powder for firing kabisi*

**ṣṣwégo** *n sponge dish adzalēgui*

**ṣṣwensā** *n sponge akutsa* Ati mí

ṣṣwesā gu yó We use sponge to wash our body

**ṣṣyòdṣṣí** *support what is being said da asi* ṣṣe nane dzi

**ṣṣwé**

Pl: itswe *n soap adzalē*

**ṣṣà** *n behaviour (good) respect nənəme*

**ṣṣanùvò**

Pl: ṣṣanùvòwò *n hunter adelā* Tota: ivanùvò

**ṣṣávà** *n local soap ameyibòdzalē*

**ṣṣiábé** *adv how much? ho nenie?*

Tota: óhuíabé

**ṣṣówò**

Pl: ṣṣówòwò *n coward vovəməto*

**ṣṣó**

Pl: iwó *n mortar eto* Ma ywe iva ówò  
á nu I pound in the mortar

**ṣṣòbí**

Pl: iwòbí *n pestle tatsi*

**ṣṣà** *n trap exà, emò*

**ṣṣó**

Pl: ayó *n tree ati*

**ṣṣyò**

Pl: òyò *n grave yòdo*

**ṣṣó mkpàlé**

Pl: iyómkpàlé *n beam in a building xəgbati*

**ṣṣóafotí** *n bark of a tree ati* ṣṣe akpá

Tota: óyóafotsi

**oyóalá**Pl:oyónláwò *n* branch *atíló***oyódzínù**Pl:iyódzìnù *n* trunk *atí fè lobolobo me***oyòkló**Pl:iyòkló *n* hole in a tree *atito* *Ozin-zie* *otsi oyòklo é nu* The owl is in the hole in the tree**oyókpéwò** *n* carpenter *kabita, atik-pala* *Oyókpéwo é ólómí utrómé utsa zugbo* The carpenter is working on top of the house**oyólólì**Pl:iyòlòlì *n* cassava *agbeli* *Ma glui**oyòlòlì idze* I uproot cassava today**oyómǎntí**Pl:iyómǎntí *n* bark of a tree *atikpa***oyóti**Pl:iyóti *n* stick, cane *atí* *Ọla ebítsi é kpe oyóti* He/She caned the children with a stick**oyótsìgbó**Pl:iyótsìgbó *n* stump *atikpó***òziá** *n* poverty *ehia*

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**P - p**

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**pàmprò**Pl:pampro *n* bamboo *pamplo***pépi** *n* harmattan *pépi***péyà**Pl:peya *n* pear *peya***pépépé** *adv* exactly *pepepe***pété(é)** *Pro* completely, all *katã***pró** *v* wet *fotsi***p(i)rénté** *n* plate *agba*

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**R - r**

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**rí** *v* hold, catch *lé ɔ́e así, lé ame***rí ányíná** *v* watch closely *le ŋku ɔ́e nu* Tota: li anyina**rí imó** *v* be involved in a case or problem *kpo nya*

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**S - s**

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**sà** *v* leave, go *dzo***sá ndú** *v* fetch water *ku tsí***sà zie** *v* lock door *tu ɔ***sàgò** *n* migration *dzodzo***sáké** *n* hook for catching fish *efũ***sákúnábé** *n* insects that destroy co-coa *pod nu dzodzoe si gblěa koko***sándzé** *n* brownish growth on cassava that is peeled and kept overnight*nu yibo aɔ́e si wɔ́na ɔ́e agbeli ŋu ne woklee daɔ́i enuke ɔ́e edzi. dze asitsu***sànú**Pl:sànúwò *n* seive *sranu***sàṅkú** *n* organ *saṅku***sàprádá** *n* onion *sabala***satifini** *n* bird with bushy tail*adúblekese*



**sé** *v cease, stopped se, ewu nu*

**sefofo**

Pl:sefofowo *n flower sefofo*

**sègè** *n part akpa*

**shí** *v cover a container to be airtight  
tre nane nu*

**shíatò** *v be near te de egu*

**shíbí** *v cut tso, lá*

**shídé** *v leave someone at the time  
that one is needed de megbe le ame  
gu*

**sìmpoá** *n deadly boil in the neck,  
inside nose fofui si wua ame*

**skeli** *n scale nudanu*

**sókódú** *n chewing stick atiqudu*

**sòlèmètsá**

Pl:sòlèmètsáwo *n chapel tsotsixo*

**Solimenyì** *n Christian Kristoto*

**sótí** *v force into ge de eme*

**srà** *v sieve srà*

**sú** *v pierce gu*

**suá** *v bore hole in a palm tree de do  
de edeti me*

**sùkùgú** *n school fees sukufe*

**sùkùkpoétsú** *n school compound  
sukukpodzi*

**sùsú** *v urinate de adudu*

**súsú** *v think bù nane guti Masusu té  
mikisa kuraa atsibiblo iyé utròme I  
think that it will not be long we will  
work on it*

## T - t

**ta** *v give na*

**tá** *v shoot, throw da tú da (nane)*

**tá** *v draw ta nu de agbalē me*

**tá** *v let na*

**tá** *v sting (bee, ant, scorpion) te ame*

**tà áwá** *n Greetings (morning) gdi na  
wò*

**ta (i)va** *v swear ta nu*

**tàdzè kò** *adv immediately enumake*

**tányì** *v can atenu*

**tàpòlì**

Pl:tapoliwo *n wooden instrument for  
grinding in a bowl tapoli*

**tàsà** *n claw of a crab or scorpion  
adugbo*

**tású**

Pl:etású *n paternal aunt eté*

**tátá** *v inform kla (ame)*

**tàté** *adv as a result eyata*

**tèdzè** *v learn srò nu*

**tédzi**

Pl:tédziwo *n donkey tedzi*

**teè** *adv straight tee*

**téé** *adv may be dewohi*

**téfé** *v search dzí*

**télé** *v make effort wò gutete*

**téní** *v escape si dzo Tota: tenyi*

**téní inà** *v respect bu ame, si ame*

Tota: tenyi ina

**tenítré** *v lie flat dzege*

**Tete Kwashi** *n* Tetteh Quashie, the first variety of cocoa brought to Ghana. Tete Kashi, koko si xaa fe andre hafi tsena. The name of the man who brought cocoa to Ghana. The name is used to refer to this variety

**te** *v* say bé

**té** COMPL *that* bé

**tímátì** *n* tomato tomato

**tínítìní** *n* instrument for blowing air into fire ayitsi Tota: tsintsin

**tò** *adv* never megawo nane o

**tò ábé** *v* fell palm tree mù edeti

**tò wú ágù** *not to be worried* mega tsi dzi o

**tókpótókpó** *n* type of mushroom that is short ewlo si le kpuie

**tòlé** *v* send do ame

**tòngò** *n* thick (of liquid) kpěkěe

**tòtòkpà** *n* formerly etsã

**tò** *v* put a pot under a felled palm tree for wine to drip into it. da ahazi de edeti si womu te ne aha na tso de eme

**tó** *v* fix on le de nane nu

**tšlé** *v* push tutu tšé

**tònká gò ègbè** *n* grinding stone (pepper) atadi tukpe

**tòntá** *v* push tutu

**tònká** *n* pepper atadi

**trò** *v* refuse gbé

**tró** *v* carry (load) tso (agba)

**tsà** *v* be tired deqi fe amegutete

**tsà** *v* lodge with someone dze amedzro

**tsè** *v* be ready for harvest atikutsetse si tsi ne woagbe

**tsè** *v* be old tsi

**tséngò** *n* old tsitsito

**tsénkle** *adj* thin tsralee

**tsétsénklé** *adj* very thin tsralee

**tsí** *v* sit no anyi

**tsí** *v* stay in, sit no eme

**tsì ìvà** *v* divide, share out ma nu

**tsìbì** *v* small (quantity) sue

**tsìdzóndzó** *v* squat no klotsinu

**tsídí** *v* be in line le fli me

**tsié tí** *v* sit down no anyi

**tsímí** *v* crack (palm kernel) zi (nefi)

**tsítsì** *v* overturn tra gbo

**tsitsié** *n* how something is done alesì wo wo nanee

**tsíyí** *n* maize ebli

**tsó** *v* cut lã

**tsoé** *v* dry fú

**tsògá** *v* cross tsoga

**tsonyui** *v* start dze gome

**tsóéndú** *v* be good and dry esp. friut or vegetable futsi

**tsómí** *v* lick bowl in the course of eating duqo agbame ne nu dum

**tsòṅ** *adv* for a long time vuu

**tsú odzá** *v* set fire dó dzo

**tsuatsòlí** *v* spit de tá

**tsùdò** *v* sieve tsra

**tsúnó** *v tree that is no more yielding*

*atí sí tse vɔ*

**tsyé** *v select tsia*

**tsyoéyì** *v be dry fú*

**Tsyókpozíwò** *n Hausa man*

*Awusato*

**tsyǎǎ** *adv long legbee*

**-tu** *v PAST PROG.ASP. suffix nɔ -m*

**tú** *v untie tú*

**tú** *Pro 1st Pers. Plu. Obj. mi*

*Tota:tsu*

**tú** *v move to another place vù*

**tué** *v miss target da dadagbo Tota:*

*tsué*

**tuí**

*Pl:tuíwɔ n mosquito emu*

**tùmgèdžè** *n hunchback ekpó*

**tùmpá**

*Pl:tùmpáwɔ n bottle atukpa*

**tùmpánúživà**

*Pl:tùmpánúživàwɔ n bottle -top tuk-panutuvi*

**tútúmántú**

*Pl:tutumantuɔ n aligator evé*

**tútútú** *adv exactly tututu*

## U - u

**-u** *DET the (I)a*

**ubá** *n sth. you have not paid for*

*afúnú*

**ubì**

*Pl:ebì n wound abì*

**ùbí**

*Pl:ebitɔ n child dɛvi*

**ùbídzé**

*Pl:ebíédzé n daughter vinyɔnuvi*

**ubínyítágò**

*Pl:ebínyítágò n naming ceremony*

*ɲkɔnanaɖɛvi*

**ubíɔsá**

*Pl:ebíasá n son viɲutsuvi*

**ubìrívà** *n plaster abileɲu*

**ubò**

*Pl:ebò n farm agble*

**ubógbà** *n farm path agblemɔ*

**ubókágò** *n farming agbledede*

**úbólótsónyui**

*Pl:úbólótsonyuiwɔ n tractor, farm machine agbledemɔ*

**ùbón**

*Pl:èbòn n farm (in) agbleme*

**ubónùivà** *n farm produce agblemen-uku*

**ubónùkpiákpívà** *n sandals for farming agbledéfɔkpa*

**ubónùkpíwò**

*Pl:ebónùkpíwò n farmer agbledela*

**ubónùtsá**

*Pl:ebonùtsá n hut agblexɔ*

**ubotsù** *n dew ahu, dzadza*

**ubómè** *n town, hidden place for consultation dume, dahu*

**udáivà** *n opener nuvunu*

**udántsí** *n morning* *ɲdime* **Udántsí**

*mɛ ka ɔzɔ suku* It is this morning  
he/she went to school

**udzédíwà** *n dowry* *srɔɖɛnú*

**udzédruí** *n tomatoes* *tomatos*

**udzédruí** *n light skinned woman*

*nyɔnu si biã*

**udzémílókpotó** *n cocoyam* *mankani*

**udzémítébí**

Pl: edzémítébí *n young lady* *ɖɛtugbi*

**udzé**

Pl: edzé *n woman* *nyɔnu* SG: udzɛ

PLU: edze

**udzi**

Pl: edzi *n heart* *dzi*

**udzi** *n rag used for carrying load*  
*tsihé*

**údzi** *n broom* *exa, abaya*

**udzinyáwò** *n brave* *kalěto*

**udziṣú** *n chest* *akɔta*

**udziṣùimúnyí** *n chest-hair* *akɔtafu*

**udzúamá** *n toilet*, Tota dialect *afɔdzi*

**udzùbí**

Pl: udzubiwo *n pot for storing potable*  
*water* *tsinoze*

**udjime** *n inheritance* *domenyinu*

**udjòbè** *n afternoon* *yɛtrɔ*

**údjú** *n ten* *ewo*

**ufiàlì** *n sweat* *fifia*

**ufiɖàmè** *n meeting place* *Uɔnu, afisi*  
*wowɔa takpekpe le*

**ufiò** *n family* *fome*

**ufɔtò** *n marshy terrain* *tefè si wo tsi*  
*le finyafinya*

**ugà** *n hundred* *alafa* *ɖɛka*

**ùgbè** *n voice, language* *gbe*,  
*gbegbɔgblo*

**úgbè** *n father-in-law* *etó*

**úgbèdzè** *n mother-in-law* *lɔxo*

**Ugbédzúgo** *n libation prayer*  
*tsifoɖɛanyi*

**ùgbèdzúmè** *n church spiritual heal-*  
*ing centre* *doyɔfɛ*

**ùgbèwágò** *n language speakers*  
*gbegblɔlawo*

**ugo** *n difference* *vovototo*

**úgù** *n husband* *srɔɲutsu*

**úgú** *n debt (for something)* *fè (ga si*  
*le ame ɲu)*

**ugùfà**

Pl: ugufawo *n towel* *nutsitutunu*  
*(towel)*

**úgúgà** *n salary, wage* *fetu*

**ugùnè**

Pl: egùnè *n sister (either younger or*  
*older)* *nɔvinyɔɲu*

**ugùsà**

Pl: egusá *n brother* *nɔviwo*

**ùgúwàsà** *n married woman* *srɔtɔ*

**uhé**

Pl: uhéwo *n knife* *hé*

**ukíntà** *n elephant grass* *adagbe*

**ukintayì** *n small grinding stone for*  
*grinding medicine herbs* *atiketukpe*

**uklò**

Pl:uklówo *n lorry evu*

**uklòntsí**

Pl:uklontsíwo *n book agbalē*

**úkluí**

Pl:úkluíwo *n cooking stick akpleḡati*

**ukpálívd** *n small unburnt sticks in the farm ati wuwlui siwo mebi o le dzotɔtɔ gbě vɔ.*

**ukpló**

pl:ukplówo *n table ekplɔ*

**ùkpó**

Pl:èkpó *n mountain eto*

**ukpókù**

Pl:ekpókù *n knee eklò*

**ukpótsú** *n mountain top tó tame*

**ùkú**

Pl:èkú *n drum evu (sí wo fò na)*

**úkú**

Pl:ekú *n bone efu*

**ukúnángo**

Pl:ekúnángo *n talking drums agblɔvú*

**úkúnkú**

Pl:ékúnkú *n elbow abɔkugluinu*

**úlémé** *n position a person holds in a society ḡofè si ame aḡe le le habɔbɔ me.*

**úló** *n hernia; oversized testis evo*

**úloégbé** *n grinding stone nunyrekpe*

**ulólì**

Pl:elólì *n root ati fè eke*

**úmá**

Pl:émáwo *n mother dada*

**úmágùnè**

Pl:émágùnèwo *n maternal aunt daḡia*

**ùmè** *adv here afisia*

**uméntà** *n salt edze*

**ùmó** *adv there afima*

**umókoé** *adv there afima*

**úmúshí** *n smoke dzudzo*

**úmútí**

Pl:émútí *n barn avá* Tota: umutsi

**unámbì** *n grandchild mamayɔví*

**unámè** *n yesterday etsɔ* Unáme ka

**óbá** *It is yesterday he came*

**unánsà**

Pl:enansà *n chief tɔgbi, fia*

**unutsigò** *n half afã*

**unyl** *n fruit kutsetse*

**unyí**

Pl:enyi *n day nkeke*

**ùnyì** *n boundary lifó*

**únyí**

Pl:enyí *n name nkɔ*

**urímè**

Pl:urímè *n handle alɔ*

**ùsà**

Pl:èsà *n nest atɔ*

**ùsá**

Pl:usá *n group, clan sã*

**usòntà** *n pit latrine afɔdzi*

**úsú** *n urine aḡuḡɔ*

**usúásó**

Pl:usúásó *n chamber-pot aḡuḡɔzi*

**usùmùnyì**

Pl:usùmùwò *n worshipper subɔla*

**usúsò** *n old urine aḡuḡɔ tsitsi*

**usùsòfòlì** *n bladder* *adudogui*

**utí**

Pl:etíwò *n father* *fofo* Tota: utsi

**utísà**

Pl:etisà *n paternal uncle* *toqia* Tota:

utsísà

**ùtròmè** *n work* *do*

**utromèmìgò** *n work* *dòwówó*

**utsá**

Pl:atsá *n house* *xòme*

**utsa olo dǫ́** *the roof is leaking* *afi le*

*bedzame* an expression used to state that there is someone around who hears what is being said and will pass it on to someone who is not supposed to hear it.

**utsádòwò**

Pl:etsádowo *n mason* *xotula*

**utsíntsí** *n middle* *dome*

**utsíntsiénù** *n environment* *nutowome*

**útsònyuí**

Pl:útsònyuí *n machine* *emó*

**utú**

Pl:etú *n anthill* *babakò*

**utúdíme** *n government* *dziqudu*

**uvá** *n side* *axadzi*

**Úvà** *n Friday* *Fidà*

**uváfǫ** *n part* *akpa* *ade*

**uvátú** *n side* *axadzi* Tota: uvátsú

**uví**

Pl:eví *n tail* *asike*

**uvlómíébí** *n type of seed used as spice in cooking.* *ayiku*

**uvú** *n belly* *fodo*

**úwá**

Pl:ewá *n forest* *ave*

**uwádzó**

Pl:ewádzó *n centipede* *demehò*

iwádzò

**uwádzówádzó**

Pl:ewádzówádzó *n centipede* *ahlihá*

iwádzò

**Uwlátè** *n Monday* *Dzoqà*

**Uwló** *n Sunday* *Kwasidà*

**Uwó** *n Tuesday* *Blaqà*

**ùzì** *n noise* *ylidodo*

**úzì**

Pl:ezì *n door (way)* *vòtru monu*

**uzídáíqèbi** *n key* *safui*

**uzídáivà** *n key* *safui*

**uzó**

Pl:ezó *n big pot for storing water* *zò*

**uzùgbó** *n head* *ta*

**uzúgbófia** *n headache* *taqume*

**uzúgbófidàgo** *n meeting* *takpekpe*

**uzúgbófǫ**

Pl:ezúgbófǫ *n skull* *ametakoli*

**uzúgbógbàivà**

Pl:uzúgbógbàivàwò *n scissors* *sakisi, apasú*

**uzúgbógbàwò** *n barber* *takola*

**uzúgbóglivà** *n head* *scarf* *takú*

**uzugbóimúnyí** *n hair on the head*

*táqá*

**uzúgbókpágò** *n bald head* *etakpákpā*

**uzúgbómà** *n back of the head*

*vuqome*

**uzúgbóntsí** *n top of the head*

*dzodome*

**uzúgbónúmáǵò** *n disease condition  
which makes the person who suffers*

*from it to have a swollen head dǵelele*

*si nana ame fè ta tena*

**uzúngbá** *n life agbenǵnǵo*

## V - v

**và** *v borrow dǵo nu*

**váfǵ** *n side axadzi*

**vè** *v pass va yi*

**vèfè** *v enter ge dǵe eme*

**vévé** *adj important vevie*

**viá** *v nurse a seed viá*

**viálivà** *v play games fè fèfè, dǵi ako*

**viní** *v weave thread, knit lǵ, gbì ka*

**víví** *v showing off amedǵokui dodo dǵe  
dzi*

**vlá** *v bury dǵi*

**vlí** *v winnow, removing chaff from  
maize and beans gbò ebli alo ayi be-  
na atsa nado le eme.*

**vlǵ** *v peel cassava kpa agbeli ávǵ  
igbedǵ é He/She peels the cassava*

**vlǵvlǵvlǵ** *adv growing fast tsi ka-  
bakaba*

**vlù** *v uproot ho*

**vǵ** *v fear vǵ*

**vǵnyí** *v ugly vlǵ, nusi menya kpǵ o*

**vù** *v blow (with mouth) dǵo fufu dǵe nu  
me*

**vù** *v castrate tá*

**vù asǵ** *v mould (pot) me ze*

**vui** *adv never, stop mega wǵ nane o*

**vuí** *v stop doing something dzudzo  
nane wǵwǵ*

**vulí** *n tobacco atama*

**vúmá** *v swell te*

**vuǵkpá** *n red pad worn by women  
nyǵnuwo fè godui dziǵ*

**vuǵvù** *v breathe gbǵ vu ovu*

**vùshì** *n vagina kolo*

**vùshìtsúimúnyí** *n female pubic hair  
edǵotafú*

**vutí**

Pl: vutíwǵ *n hole edo* Tota: vutsi

**vùvǵ** *adj new yeye*

**vúvǵ** *adj spoil gbegblè*

## W - w

**wà** *v say, speak, tell someone some-  
thing gbǵ Atowá Ikpáná? Do you  
speak Logba language?*

**wá** *n place gbǵ*

**wá** *v break open vu nane*

**wàsà** *n owner ǵuto*

**wéseé** *adj coarse flatsa (can be re-  
duplicated)*

**wlà** *v to waste something gbǵ nane  
to mazámazá me*

**wlí** *v many, plenty sugbǵ*

**wlíwlí** *adv small parts* *suesue, wli-wli*

**wlué** *v deceive* *ble ame*

**-wò** *n belong to* *-to*

**wò(bí)** *v give birth to a child* *dzi vi*

**wò** *v be stuck* *le de egu*

**-wò** *Plural suffix* *wó*

**wó** *v prick* *tó (ame)*

**wò zúgbó** *v head to, take ones matter to* *tso ame fè nya yi tefè aḡe.*

**wófè** *v pierce* *ḡo*

**wòkpòkùetsì** *v kneel* *dze klo*

**wòkpò** *v knock somebody with fist* *fo ame kple kó*

**wòntétsí** *n menstruation* *asidḡoanyi*

**wù** *v remain* *tsí anyí*

**wú** *Pro 2nd Pers. Sg. Obj. wò*

**wutsítsí** *adj small* *sue*

**wútsíwútsí** *adj tiny, small grains of* *gari, rice wuziwuzi*

**wúwò** *v heat* *mè*

**wúwò ásó** *v heat, roast inside pot after use for some time* *iyi ze me*

## X - x

**xenyì** *conj but* *gake*

**xlèxé** *conj before* *hafi*

**xòxòe** *adv already* *xoxo*

**xòxú** *v gather* *fòfú*

## Y - y

**yà** *v erect a pole in the farm for yam* *tu ati de ete ḡu.*

**yáyá** *n nakedness* *amama*

**yáyí** *v look for something* *dí*

**yé** *v stand* *le tsitre*

**yéyé** *v wait* *to dzo ame*

**yé** *v remove* *de nane ḡa*

**yé** *conj and* *eye*

**yì** *v be weedy* *to gbe*

**yí** *v remove* *tsó do go*

**yì** *v be full* *yó*

**yíḡé** *v wait for a person* *to na ame*

**yó** *Postp side (skin)* *ḡuti*

**yóvúdzè**

**Pl:yóvuwòdèdè** *n white woman* *yevunyḡnu*

**yòvúne**

**Pl:yovunewò** *n coconut* *ene*

**yòvúnýì** *n whiteman* *yevu*

**yú** *v be cold* *fà Atsú wá iyú* Our place here is cool. There is peace here

**yùánú** *v taste* *ḡo nu kpo*

**yúḡó** *v steal* *fí*

**yuéḡí** *v weep, cry* *fà aví*

**yué** *v pound (in a mortar)* *tó nu le to me* *ḡyue fufui kpe igbedje* He/She pounded fufu with cassava

**yuíyó** *v dance* *ḡu ye Udze á oyo iyó* The woman danced



## Z - z

**zá** *v row, paddle, drive ku tɔdzivu*

**zá** *v cook* **ɔ́a nu** Mazíva ɔdzatsume I  
cooked in the kitchen

**zá ndá** *v distill* **ɔ́a aha**

**zàlá** *v dream ku dræ*

**zándzé** *n firefly kedzuikedzui*

**zénklă**

Pl:zenklăwɔ *n pot stand zelenu*

**zì** *v good nyui*

**zì** *v close tu*

**zí** *v carry tso*

**zí** *v uproot hò*

**zí iló** *v make a case against someone*  
**wɔ nya** **ɔ́e ame ŋu**

**zí (ìvà ásó nù)** *v cover (a pot) tu nu*  
*eze nu*

**ziá** *v be necessary hiá*

**zia** *v wash a sore klo abi*

**zìntimú** *n darkness viviti*

**zò** *v sell dzra nu*

**zó** *v go yi*

**zò (ikú)** *v sing dzi hà* Ebitsi ɔlɔzɔ

**iku** The child is singing

**zróní** *n ringworm* **zólíí** **zroni olé**

**ebitsi zugbo** ringworm is in the  
child's head

**zù** *v descend* **ɔ́i va anyi**

**zù** *v grow big (roots) ɔ́ó*

**zú** *v wake fɔ*

**zúgbózúgbóbí**

Pl:zúgbózúgbóbíwɔ *n tadpole kokovi*  
**zúgbózúgbóbí olé ndu é nu** tadpole is  
in the water

**zuikú** *v sing dzi ha* Adzi é ɔlɔzɔ iku  
The bird is singing

**zùtsí** *v sit no anyi*

**zúzò ásó** *v roast, heat new pot in*  
*oven after moulding. me ze*

## English-Logba index

## A - a

'abolo'	Pl:abolo, <i>see:</i> abólózágò.	ant	atéléwò, <i>see:</i> atélé.
abomination	bùsú.	antelope	Pl:ngúwò, <i>see:</i> agú.
advice	aḍaṇù.	anthill	Pl:etú, <i>see:</i> utú.
after that	ímóámá.	anthill in the form of an umbrella	nántróblíkpo.
afternoon	uḍóbè.	anus	okúnù.
again	ḍo; lí.	any, everyone	okpeshiḍkpè.
again, also	dó.	arm	Pl:ngbàshì, <i>see:</i> agbàshì.
ago	dzé.	armpit	ofókétsí.
ahead	dzà.	arrive, happen	dzú.
Akan (person)	ozònyì.	arrow	igbè.
aligator	Pl:tutumantuwo, <i>see:</i> tútumántú.	as a result	ányéménù; tàtè.
all	kpóyì.	ashes	ntó.
alone	okpùkpè.	ask	bú.
already	xòxòè.	ask (request)	bú.
also	fě; ga.	atmosphere	íḍí; iyánù; ofufònú.
always	ebíasíá.	Avatime and Nyagbo name for Logba	Benugba.
ancestors	ánánsá.	Avatime citizen	Ogódóményì.
ancestral stool	anasábiá.	avocado	Pl:nyínkléwò, <i>see:</i> nyínklé.
and	kpe; yé.	axe	Pl:nvì, <i>see:</i> àvì.
animal	Pl:mbówó, <i>see:</i> abué.		
annoy	mikú.		
annoyance	ḍzikú.		
another	mángò.		

## B - b

back	ámántí.	baldness of the forehead	otú kpágò.
back of body	amá.	ball	Pl:mkpáfló-ivàwò, <i>see:</i> akpáfló-ivà.
back of palm	ntámà.	ball, shoes	Pl:mkpá iva, <i>see:</i> akpá iva.
back of the head	uzúgbómà.	bamboo	pàmprò.
back of the neck	imómà.	banana	kòdiátsya.
backbone	amantsikú.	banana peel	Pl:kòdiátsya fòtsíwò, <i>see:</i> kòdiátsya fòtsí.
bad	gbálí.	barber	uzúgbógbàwò.
bag	Pl:ṅkpòyì, <i>see:</i> akpòyì.		
bald head	uzúgbókpágò.		

bare	kótsue.	be weedy	yì.
bark	kpófú.	be white	flí.
bark of a tree	oyóafótí; Pl:iyómántí, see: oyómántí.	bead	Pl:ìdzíàwò, see: ìndzìbà.
barn	Pl:émútí, see: úmútí.	beam in a building	Pl:iyómkpálé, see: oyó mkpálé.
basket	Pl:ṅkóntsí, see: akóntsí.	beans	àzàyi.
bat	Pl:ṅgùtówò, see: àgùtò.	beans of cocoa	ebí.
bath house	iyógù ofá.	bear fruit	nyí.
bathe lazily	húhò.	beard	ìdzì.
bathroom	Pl:iyógùmèwò, see: iyógùmè.	beat (drum)	là (úkú).
be black	blí.	beat (person)	là.
be certain	kàdù iyé tsú.	because	ibòtè.
be cold	yù.	because, reason	okplè.
be dark	mú.	become	dzú.
be dirty	drè.	become lean	kpíní.
be drunk	kùndà.	become sticky, liquid turning to solid as a result of boiling	glé.
be dry	tswéyi.	bee	owò.
be full	yì.	bee wax	iwò.
be good	dúkpa.	beehive	Pl:nwòsàwò, see: òwòsà.
be good and dry esp. fruit or vegeta- ble	tsuéndjì.	before	xlèxé.
be.. hang	kò.	begining	étsítómé.
be happy	isàmè-ìfé.	behaviour (good) respect	ovà.
be hard	lìà.	belch	dzé.
be heavy	bwidú; dù.	believe	nénù.
be hot (fire)	bo (ò)dzá.	belly	uvú.
be in line	tsíqí.	belong to	-wò.
be involved in a case or problem	rí imó.	belt, waist tying cord.	Pl:ivàtúglíivàwò, see: ivàtúglí ivà.
be (is)	djì.	bend	bí; búbò.
be located	le.	beside	ìtsé.
be long	kisa.	be...stain	ífé.
be near	shíatò.	Bible	Okpayafíókíontsí.
be necessary	ziá.	bicycle	gàsò; kinkéwò, see: kinké.
be old	tsè.	big	dà.
be ready for harvest	tsè.	big cutlass used for harvesting tree crops and cutting big trees	aflandzá.
(be) rotten	bù.	big, great, large	nàngò.
be straight	dzò.		
be stuck	wò.		
be that	nyì.		
be tired	tsà.		
be very difficult	bò íntsé.		

big pot for storing water	<b>Pl:ezó, see: uzó.</b>	boundary	<b>ùnyì.</b>
bird	<b>Pl:ndzì, see: adzì.</b>	boundary pole (tree)	<b>otá.</b>
bird possessed with evil spirit	<b>Pl:ndzexe, see: adzexe.</b>	bowl	<b>Pl:mèngbáwò, see: mèn gbá.</b>
bird with bushy tail	<b>satifini.</b>	bowl containing assorted clothes to show the wealth of a clan	<b>dzinkle.</b>
birds' nest	<b>Pl:ndzìsà, see: adzìsà.</b>	brain, idea	<b>asùsú.</b>
biscuits	<b>Pl:akpónówò, see: akpónó.</b>	branch	<b>Pl:oyónláwò, see: oyóalá.</b>
bite	<b>`kpé lé.</b>	brave	<b>udzinyáwò.</b>
bitter	<b>ló.</b>	bread	<b>gbégbánfó.</b>
bitterness, agony	<b>Pl:afiánjugo, see: afiánjugò.</b>	break	<b>blí; fífi.</b>
black	<b>bíblí.</b>	break open	<b>wá.</b>
black ants	<b>onflí.</b>	breaking cocoa pods to remove beans	<b>fónyí.</b>
black ants; live in coffee trees	<b>Pl:ηkpánkpàyiḍàḍà, see: akpánkpàyiḍàḍà.</b>	breast	<b>Pl:ntrówò, see: atró; Pl:ntró, see: átró.</b>
black berries	<b>ikádza; oviò.</b>	breastmilk	<b>ntrónḍí.</b>
black pepper	<b>Pl:afùtsái, see: afùtsái.</b>	breath	<b>òvù.</b>
bladder	<b>usùsòfólí.</b>	breathe	<b>vuónvù.</b>
blind	<b>Pl:ηkpónyíbligo, see: akpónyíbligo.</b>	bring	<b>mà.</b>
blindness	<b>ηkpónyíodú.</b>	broad, especially of leaves	<b>gbéngéé.</b>
blood	<b>dzòsú.</b>	broad green leaves used as wrapper	<b>axlàmakpá.</b>
blow (of wind)	<b>fufò òlólá.</b>	broken pot	<b>Pl:nsóbligò, see: ásóbligò.</b>
blow (with mouth)	<b>vù.</b>	broom	<b>Pl:fiofiowò, see: fiòfió; údzi.</b>
boat	<b>Pl:akrówò, see: akró; Pl:ódzútsúkílówò, see: ódzútsúkíló.</b>	brother	<b>gusà; Pl:egusá, see: ugùsà.</b>
body	<b>iyó.</b>	brother (elder)	<b>Pl:fówò, see: fów.</b>
boil	<b>ivàvùmàgo.</b>	brother younger	<b>Pl:àmguàsàklóiwo, see: àmgùsàklói.</b>
boil, of water	<b>biá.</b>	brother-in-law	<b>Pl:atsùrò, see: otsùrò.</b>
boiling water	<b>nḍúbiagò.</b>	brownish growth on cassava that is peeled and kept over-night	<b>sándzé.</b>
bone	<b>Pl:ekú, see: úkú.</b>	bucket	<b>Pl:bòkitiwo, see: bòkiti.</b>
book	<b>Pl:uklontsíwò, see: uklòntsí.</b>	bud	<b>Pl:ìḍòḿè, see: òḍòḿè.</b>
bore hole in a palm tree	<b>suá.</b>	build	<b>dò.</b>
borrow	<b>và.</b>	bury	<b>vlá.</b>
bottle	<b>Pl:abòḍjabó, see: abòḍjabó; Pl:tùmpáwò, see: tùmpá.</b>		
bottle -top	<b>Pl:tùmpánúziwàwò, see: tùmpánúziwà.</b>		

bush	<b>ivànu.</b>	buttocks	<b>Pl:okúnàfṣwṓ, see:</b>
bush, outside	<b>Pl:nkèlén, see: èkèlén.</b>		<b>okúnàfṣ.</b>
but	<b>dzué; xenyì.</b>	buy	<b>lè.</b>
butterfly	<b>Pl:odùdòwṓ, see:</b>	buyer	<b>aléwò.</b>
	<b>odùdò.</b>		

### C - c

calabash	<b>Pl:nfiéyí, see: èfiéyí.</b>	charcoal	<b>ìká.</b>
calf	<b>isóbó.</b>	charm	<b>fálífe; onyá.</b>
call	<b>dzi.</b>	cheek	<b>itsè; Pl:ntṣ, see: ntṣ.</b>
call (summon)	<b>dílé.</b>	chest	<b>okṣátú; udzitsú.</b>
can	<b>tányì.</b>	chest-hair	<b>udzitsùimúnyí.</b>
candle	<b>bòsò ifú.</b>	chewing stick	<b>sókóqú.</b>
carpenter	<b>oyókpéwò.</b>	chicken (domestic fowl)	<b>Pl:nkṣ, see:</b>
carry	<b>zí.</b>		<b>ànkṣ.</b>
carry (load)	<b>trṣ.</b>	chief	<b>Pl:enansà, see:</b>
carve	<b>kpè óyó.</b>		<b>unánsà.</b>
cassava	<b>Pl:igbéqj, see: àgbèqj;</b>	chieftaincy	<b>ímoánú.</b>
	<b>Pl:iyòlòlì, see: oyólóli.</b>	child	<b>Pl:ebito, see: èbítí;</b>
castrate	<b>vù.</b>		<b>Pl:ebito, see: ùbí.</b>
cat	<b>Pl:ndq, see: àndq.</b>	chimney	<b>Pl:kaniófònyìwṓ, see:</b>
catch something thrown	<b>kúmá.</b>		<b>kániófònyì.</b>
cave	<b>égbè vùtí.</b>	choose	<b>mìkpè.</b>
cease, stopped	<b>sé.</b>	Christian	<b>Solimenyì.</b>
cemetery	<b>inàvlámè.</b>	church spiritual healing centre	<b>ùgbèdzúmè.</b>
centipede	<b>Pl:ewádzó, see:</b>		<b>afáoblé.</b>
	<b>uwádzó;</b>	citizen of a particular town	
	<b>Pl:ewádzówádzó, see:</b>	civilisation	<b>anyídágò.</b>
	<b>uwádzówádzó.</b>	clause final marker	<b>lá.</b>
chaff	<b>ádzáfṣ; átsá.</b>	claw of a crab or scorpion	<b>tásà.</b>
chair	<b>Pl:mbia, see: abíá.</b>	clay bowl for grinding pepper	<b>Pl:nléhàdzàhlà,</b>
chamber-pot	<b>Pl:usúásó, see: usúásó.</b>		<b>see: aléhàdzàhlà.</b>
chameleon	<b>Pl:nhoanitsà, see:</b>	claybowl	<b>Pl:nlé, see: alé.</b>
	<b>ahointsà.</b>	claybowl for storing drinks	<b>Pl:ndagualewṓ,</b>
changes, innovations	<b>itsfṣigo.</b>		<b>see: ndágùálé.</b>
chapel	<b>Pl:sòlèmètsáwṓ, see:</b>	clear forest	<b>bé ivà; bé úwá.</b>
	<b>sòlèmètsá.</b>	climb	<b>lè.</b>
Chapel; a place where God is wor-		clitoris	<b>Pl:akankabi, see:</b>
shipped	<b>Okpayasùmùmè.</b>		<b>akankabi.</b>
chaper, a place where prayer is per-		close	<b>zì.</b>
formed	<b>okpàyàdzime.</b>		

cloth (material)	Pl:mfútà, <i>see:</i> afútà.	congregation, group	Pl:ihá, <i>see:</i> ohá.
clothes	ìvafègò.	contact	dze.
cloud	Pl:qèblekúwò, <i>see:</i> qèblekú; nyàngbò ivù.	convulsion	ihègòdú.
clove	hàliwá.	cook	zá.
coarse	wéseé.	cooking pot	Pl:ivazásówò, <i>see:</i> ivazásó.
cock	Pl:nkósá, <i>see:</i> ànkósá.	cooking stick	Pl:úkluíwò, <i>see:</i> úkluí.
cock comb	ankó òkà.	corn mill	idá ógò.
cocoa buying centre	kòkòdàmè.	corpse	Pl:mbótiwò, <i>see:</i> abóti.
cocoa, coffee, cash crop	ayuebí.	cotton	qetsiflu.
cocoa sack	kòkò àkpò.	cough	kólí ókó.
coconut	Pl:yovunewò, <i>see:</i> yòvúne.	count	gà (ivà).
cocoyam	màkàni; udzémílókpótó.	cover a container to be airtight	shí.
cocoyam leaf	Pl:kotomble, <i>see:</i> kotomble.	cover (a pot)	zí (ivà ásò nù).
cocoyam leaves	mànkàniòdò.	cow	Pl:nentsuíwò, <i>see:</i> nentswí.
coil, fold	bwá.	coward	Pl:ónówòwò, <i>see:</i> ónówò.
cola nut	Pl:bìsíwò, <i>see:</i> bìsí.	cowry	ohoyébi.
cold	íwó; miómio.	crab	Pl:ngádza, <i>see:</i> agádza.
cold water	nqúyúgò.	crack (palm kernel)	tsímí.
collect	dzányi; kútsí.	crawl	gbígbè.
collect, cuttings on a farm	kpálí.	crazy person	óflù.
collect something eg yam	dzányi.	cricket	Pl:kpálígo.
collecting unburnt sticks in the farm	Pl:mfé, <i>see:</i> afé.	crocodile	Pl:òlówò, <i>see:</i> òlò.
comb	bà.	crop (cock)	okó.
come	ba anú.	cross	tsògà.
come to an end	ekpè ángò.	crowded especially in a farm	mlá.
coming year	mùmú.	cup, instrument for use in drinking water	Pl:ndunó
complete	pété(e).	ivawò, <i>see:</i> nqúnó ivà.	
completely, all	Pl:mfan, <i>see:</i> áfán.	custom	òkò.
compound	atahányí.	cut	dzáá; shíbí; tsó.
comrade	fidágò.	cut sth. in parts	flì.
confluence	atútó.	cutlass	ífiámì.

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**D - d**

dance	iyó.	date palm	Pl:nyíndéwò, <i>see:</i> nyíndé.
darkness	ídí imú; zintimú.		

daughter	Pl:ebiédzè, <i>see:</i> ùbídzè.	len head	uzúgbónúmágò.
daughter stone for grinding	ikintànyì.	disgrace	amó.
dawn	ídjsàbè.	dishonest person	inindzígawò.
day	ídj; ídjwágò; Pl:enyi, <i>see:</i> unyí.	distance	búyó.
day break	ídj íwá.	distill	zá ndá.
day, occasion	Pl:ndzì, <i>see:</i> adzì.	distillery	ndàzámè.
dead palm tree trunk	abego.	divide, share out	tsì ivà.
deadly boil in the neck, inside nose	sìmpoá.	dog	Pl:mgbé, <i>see:</i> agbé.
debt (for something)	úgú.	donkey	Pl:tédziwo, <i>see:</i> tédzi.
deceive	wlué.	door	ofótsì.
deer	Pl:mvá, <i>see:</i> àvá.	door (way)	Pl:ezì, <i>see:</i> úzì.
defecate	kpíwán.	dough	máwœ.
dehusk corn	fié; fiè.	dowry	udzédívà.
descend	zù.	draw	tá.
dew	obotsú; ubótsù.	dream	Pl:nlá, <i>see:</i> àlǎ; zálá.
die	kù.	dress	Pl:nwù, <i>see:</i> awù.
diferent	gògògò.	drink	nò.
difference	ugo.	drink soup	fiè.
different	nàgò.	drinking glass	Pl:kònkówo, <i>see:</i> kònkó.
different things	ivà.	drinking water	ndjúnógò.
different towns in the same tradi- tional area	igbòtá.	driver ant	Pl:ntsiablè, <i>see:</i> atsiablè.
difficulty	axìxlànù.	drum	Pl:èkú, <i>see:</i> ùkú.
dirt	ivì.	dry	kà eví.
disease condition which makes the person who suffers from it to have a swol-		dry season	ékpébè.
		drying of cocoa	kòkòdevíkágò.
		duck	Pl:kpákpáwo, <i>see:</i> kpákpá.
		dusk	ídjèidzènú.
		dwarf	iwánùwò.

## E - e

ear	Pl:ntsue, <i>see:</i> otsué.	earthen bowl for frying gari	galik- plòálé.
ear ring	Pl:otsueishíkpé, <i>see:</i> otsueishíkpé; Pl:ntsueyoidàwo, <i>see:</i> otsueyoidá.	earthworm	Pl:ntenyi, <i>see:</i> antènyì.
early	anyilé.	East	Evibúmè.
earth (soil)	Pl:étíwo, <i>see:</i> étí.	eat	kpè ivà.
		eat in bits	fúní.
		eat; suck	djì.

edible worms	Pl:ngblàmídó, <i>see:</i> agblàmídó.	everybody	inàshínà.
egg	Pl:mfǝ, <i>see:</i> afǝ; Pl:nkǝfǝ, <i>see:</i> ànkǝfǝ.	everyday	adzísíádzí.
eight	mlámínà.	everything	ikpèshìkpè.
elbow	kúnkúmà; Pl:ékúnkú, <i>see:</i> úkúnkú.	everywhere	okúshíokú.
elephant	Pl:ódrówó, <i>see:</i> ódró.	Ewe	aviewò, <i>see:</i> avíenyì.
elephant grass	ukíntà.	Ewe language	Ivì.
elephant trunk	ódró ɔdǝ.	exactly	ikpǝkpǝmǝ; pépépé; tútútú.
eleven	dǝtsa ɔkpe.	examination	ifédzolego.
empty cocoa pod	kòkòafǝtsí.	exceed	fíé.
end	anúbámǝ; ifíóní.	exchange	glà.
enemy	ofútó.	experience	iványìnù.
enter	vǝfǝ.	expose oneself	ayóntá ayó.
envelope	Pl:kufetùwó, <i>see:</i> kufetù.	expression of pain, grief	dzálélé.
environment	utsínsiényù.	expression used to tease a person	that what happens fits him gǝngǝ.
era	ɲǝtsìgǝ.	extinguish	dǝ.
erect a pole in the farm for yam	yà.	eye	Pl:mkpǝnyí, <i>see:</i> ɔkpǝnyí.
escape	húhúví; ité; mlànkpámá; téní.	eyebrow	Pl:aqàbàkùtò, <i>see:</i> aqàbàkùtò.
evaporate	gbè.		

## F - f

face	anyinù.	fast	gbángbáng.
faeces	íbí; ísǝ.	fat	dǝ; ifú.
fall	buétsí; gbó.	father	Pl:etíwó, <i>see:</i> utí.
fall down	númà.	father-in-law	úgbè.
fall from a tree	lèntá.	fear	bámá; ivǝgǝ; vǝ.
fall (rain)	nǝ.	feather	Pl:ódówó, <i>see:</i> ódó.
family	ufíó.	fell palm tree	tǝ ábǝ.
fangs	awǝete.	female pubic hair	vùshìtsúimúnyí.
farm	Pl:ebo, <i>see:</i> ubo.	fence	ofá; ɔfáfegǝ.
farm bag	Pl:ɲkpǝ, <i>see:</i> akpǝ.	ferment	bù (koko).
farm (in)	Pl:èboǝ, <i>see:</i> ùbóǝ.	fetch water	sá ndǝ.
farm path	ubógbà.	fetish shrine	amǝnù.
farm produce	ubónùivà.	fever	eví.
farm-bag	otsá.	fight	gù; gù ímà.
farmer	Pl:ebónùkpíwó, <i>see:</i> ubónùkpíwǝ.	fight, esp. fist	to fist, exchange of blows. guǝkpǝ.
farming	ubókágǝ.		
fart	ifíé.		



fine, in the form of a fowl.	<b>kpókúamátsí.</b>	for a long time	<b>tsòṅ.</b>
finger	<b>Pl:itibí, see: itibí.</b>	force into	<b>sótí.</b>
finger for wearing ring	<b>ishikpé fē itibí.</b>	forefinger	<b>ogbá gblà itibí.</b>
finger nails	<b>Pl:ṅkukóli, see: akukóli.</b>	forehead	<b>ótsú; Pl:otú, see: otú.</b>
finger tip	<b>itibiànúwò, see: itibiànú.</b>	forest	<b>Pl:ewá, see: úwá.</b>
fire	<b>odzá.</b>	forget	<b>dzótú.</b>
firefly	<b>zándzé.</b>	fork stick for roofing thatch house	<b>akpitagò.</b>
firewood	<b>Pl:ndzàyi, see: adzàyi.</b>	formerly	<b>tòtòkpà.</b>
first	<b>dà nò; gbā; gbàntó; kèlékèlé.</b>	four	<b>iná.</b>
fish	<b>agányi; Pl:mkpá, see: àkpá; Pl:ódzúnùinówò, see: ódzúnùinó.</b>	fowl	<b>okànúgbágbá.</b>
fist	<b>okpò.</b>	freely	<b>fāā.</b>
five	<b>ínú.</b>	fresh palm wine	<b>Adenkluí.</b>
fix on	<b>tó.</b>	Friday	<b>Úvā.</b>
flat	<b>gbàgblā; kpákpátsá.</b>	fried	<b>kplògò.</b>
flies that swarm after rainfall	<b>Pl:mbotiatá, see: abotiatá.</b>	friend	<b>Pl:andá (wò), see: óndá.</b>
flour	<b>mmuá.</b>	friend, companion	<b>andákamè; Pl:andà (wò), see: ondá.</b>
flow (of a river)	<b>kpálí.</b>	friendship	<b>indáblogò.</b>
flower	<b>fù; ifùgò; Pl:sefofowò, see: sefofo.</b>	frighten	<b>fěvù.</b>
fly	<b>flé.</b>	fringes	<b>ánú.</b>
foam	<b>ivó.</b>	frog	<b>adí.</b>
fog	<b>qeblekú.</b>	from	<b>gù.</b>
folded	<b>buágò.</b>	from, reference to time	<b>dzígù.</b>
follow	<b>dò (ógbámá).</b>	front	<b>ité.</b>
Fon language	<b>Ẹfǎ.</b>	front of palm	<b>ntúbó.</b>
food	<b>ivàkpegò.</b>	fruit	<b>Pl:ebinyigowò, see: ébinyígò; unyi.</b>
		fry	<b>kplò.</b>
		fufu	<b>fufuí.</b>
		funeral grounds	<b>okùtèxoé.</b>
		FUT	<b>á; bá; bí.</b>

## G - g

galic	<b>ayó sápradá.</b>	get, buy	<b>né.</b>
garden egg	<b>Pl:okúmiwò, see: okúmí.</b>	get lost	<b>fuí.</b>
gari	<b>ayóébígà; gàli.</b>	gift	<b>Pl:ivàtàgòwò, see: ivàtàgò.</b>
gather	<b>xòxú.</b>	ginger	<b>nkràwòsá.</b>
germinate	<b>lè.</b>	give	<b>ta.</b>

give an account	bù.	green edible leaf	isàngò; kpehelé.
give birth to a child	wò(bí).	green edible leaves	f̂tètè; gbómá.
give discount	dò.	green mamba	ovínvlè.
glove	Pl:agbashawù, see: agbashawù.	greet	fě ánú.
go	kpi; zó.	greet (salute) in the morning	gànú.
go (completive)	kpi.	Greetings (morning)	tà áwá.
go round	kúkò.	grey hair	imúnyífùgò.
goat	Pl:nkló, see: ákló.	grind	gò.
God	Okpàyà.	grinding stone	ivàgòdegbe; ógò; úloégbé.
goitre	gbókòkò.	grinding stone (pepper)	tònká gò
good	djúkpátsi; zì.		ègbè.
gourd	Pl:mfónyì, see: ófónyì.	ground	etíkótsoé.
government	utúqímè.	groundnut	àví.
grandchild	unámbì.	group, clan	Pl:usá, see: ùsá.
grass	Pl:ekèléwò, see: èkèlé.	grow big (roots)	zù.
grasscutter	Pl:mgbíwò, see: agbí.	growing fast	vlòvvlòvvlò.
grasshopper	Pl:mkpàlì, see: akpàlì.	guest	Pl:ófúwò, see: ófú.
grate	lìlì.	guinea fowl	Pl:otonúwò, see: otónù.
grater	ililíwá.		ótónù.
grave	Pl:ìyò, see: òyò.	gum	ètèkùshì.
greatly	intá.	gun	ídákpa; Pl:itú, see: otú; òdábìbì.
greedy person	Pl:nnyinkléwò, see: anyikléwò.	gunpowder	iqù.
green	ongó.		

## H - h

hair	imúnyí.	head	uzùgbó.
hair in the nostril	ofúnúmúnyí.	head scarf	uzùgbóglíwà.
hair on the head	uzugbóimúnyí.	head to, take ones matter to	wò
hairstresser	imúnyíblòwò.		zùgbó.
half	afá; okpenutsigò; unutsigò.	headache	uzùgbófia.
hand	Pl:ntá, see: átá; ntá.	hear	nù.
handkerchief	djúkùbì.	heart	Pl:edzi, see: udzi.
handle; the role a person plays in a group.	Pl:urímè.	hearth	Pl:ntruí, see: átruí.
happiness	isàmè.	heat	wúwò.
harmattan	ékpé; pépí.	heat pot after use for some time	wúwò ásó.
hat (cap)	Pl:kùtówò, see: kùtó.	heel	Pl:mkpadzidzi, see: akpadzidzi;
Hausa man	Tsyókpóziwò.		Pl:mkpakpò, see: akpákpò;
hawk	Pl:nsansá, see: osánsà.		

	<b>Pl:mkpámandzò, see:</b>	hospital	<b>Pl:nváblòmè, see:</b>
	<b>akpámandzò.</b>		<b>áváblòmè; kótsú.</b>
help	<b>iyódògò.</b>	hostility, behaving badly	<b>ifútó.</b>
help someone	<b>dò óyó.</b>	hot water	<b>nqúdzá.</b>
hen-comb	<b>òkà.</b>	house	<b>Pl:mfá, see: áfá;</b>
here	<b>hè; mè; ùmè.</b>		<b>Pl:atsá, see: utsá.</b>
hernia; oversized testis	<b>úló.</b>	house, bathhouse	<b>ofánù.</b>
hide	<b>klà.</b>	housefly	<b>Pl:nzùzò, see: àzùzò.</b>
hide, skin of animal	<b>Pl:mbowòklontsi,</b>	how much?	<b>óviábé.</b>
	<b>see: abuéklontí.</b>	how much, how many	<b>ibé.</b>
hide, stay secretly	<b>klànù.</b>	how something is done	<b>tsitsié.</b>
his own	<b>óntá.</b>	hunchback	<b>tùmgèdzè.</b>
hoe	<b>Pl:ngblènú, see:</b>	hundred	<b>ugà.</b>
	<b>agblènú.</b>	hunger	<b>ogó.</b>
hold	<b>lí.</b>	hunter	<b>Pl:ivànùvo, see:</b>
hold, catch	<b>rí.</b>		<b>ivànùvò;</b>
hole	<b>Pl:vutíwò, see: vutí.</b>		<b>Pl:ovanùvòwò, see:</b>
hole in a tree	<b>Pl:iyòkló, see: oyòkló.</b>	hurt	<b>ovanùvò.</b>
honey	<b>iwondu.</b>	husband	<b>fia.</b>
hook for catching fish	<b>sáké.</b>	hut	<b>úgù.</b>
hook, for dress	<b>Pl:nwuriva, see:</b>		<b>Pl:ebonùtsá, see:</b>
	<b>awùrívà.</b>	hybrid especially of Tetteh Quashie	<b>ubónùtsá.</b>
horn	<b>Pl:ntsá, see: àtsá.</b>	and Amazonia	<b>hai-</b>
horse	<b>Pl:isó, see: ósó.</b>		<b>brid.</b>

## I - i

identify	<b>kà ányí.</b>	inform	<b>tátá.</b>
idol	<b>Pl:mmó, see: amò;</b>	inheritance	<b>uqíme.</b>
	<b>légbá.</b>	insect	<b>ivàflégo.</b>
ill-treat a child	<b>gbòmògbòmò.</b>	insect that causes blindness	<b>ovókpó.</b>
immature, unripe, premature, impure		insects that destroy cocoa pod	
blood	<b>ongó.</b>		<b>sákúnábé.</b>
immature yam	<b>opánshíá.</b>	instal	<b>kà.</b>
immediately	<b>tàdzè kò.</b>	instrument for blowing air into fire	
important	<b>vévé.</b>		<b>tínítìni.</b>
important thing	<b>ivàvévé.</b>	instrument for grating cassava	<b>ag-</b>
in addition to that	<b>dò.</b>		<b>belìlì idá.</b>
incomplete	<b>endengle.</b>	instrument for plucking cocoa	
indef. something not known	<b>okpié.</b>		<b>Pl:nsósó, see:</b>
indegene	<b>dzòlèafé.</b>		<b>asósó; kokobíqá; opé.</b>
indiscipline	<b>ihánágò.</b>		

instrument for supporting pot on fire	intestines	ívu.
Pl:nsórívà, <i>see:</i>	Ist. Pers.Subj.	ma.
asórívà.		
insult	klóá.	

## J - j

jaw	ìglà.	juju	inyuí, ónyuí.
Jesus	òkpàyàbí.	jujuman	Pl:an̄kpa wasawo, <i>see:</i>
Jesus, son of God	Omáwúbí.		an̄kpá wàsà.
joints (in the human body)	ékúanú.	jump	ké.
journey	Pl:igbá nàgòwò, <i>see:</i>	justice	ikpádágó.
	ogbànàgò.		

## K - k

kabakaba	mlámlámlá.	kite	Pl:ndzífí, <i>see:</i> adzífí.
keep quiet	gákráná.	knee	Pl:ekpókù, <i>see:</i>
kenkey	akpò.		ukpókù.
key	uzídáidébi; uzídáivà.	knee cap	oglbíyí.
kidney	Pl:adébí, <i>see:</i> adébí.	kneel	wòkpokuetsì.
kill, slaughter	bà.	knife	Pl:uhéwò, <i>see:</i> uhé.
kind of green leaves	ivó.	knock somebody with fist	wòkpò.
king, chief	Pl:anúkpá, <i>see:</i>	know	kpè.
	ónúkpá.	knowledge	ivàkpè.
kinsman	iyókúinà.	Krobo citizen	Akrobonyi.
kitchen	kúkúdzáǵí;		
	Pl:idzátsume, <i>see:</i>		
	òdzátsume.		

## L - l

ladder	Pl:ngbógbóló, <i>see:</i>	landlord, man	Pl:afàsàwò, <i>see:</i>
	agbógbóló; ntsùrí.		afàsà.
ladder, instrument for getting access to high buildings		language speakers	ùgbèwágò.
	Pl:ngbogloblo, <i>see:</i>	lap, around the chest	òkòánú.
	agbógbóló.	last	igàngò.
laddle	Pl:atówò, <i>see:</i> àtò;	last, the rest	ógàngò.
	Pl:fútsúsàtówò, <i>see:</i>	laugh	mó.
	fútsúsàtò.	laughter	imó.
land of the dead	okú áfá.	lead	gbà.
		leaf	Pl:mvúdàgò, <i>see:</i>
			àvúdàgò.

leak	dú.	live	nyà.
lean	gbe.	lizard	Pl:ndà, see: ádà.
learn	tèdzè.	lobster	Pl:bòlúwò, see: bòlú.
leave, go	sà.	local soap	ovávà.
leave someone at the time that one is needed	shídé.	local thatch house	Pl:nsotsawò, see: insótsá.
left	èblètà.	local war dance	akpì.
leg	Pl:mkpá, see: ákpá.	lock door	sà zie.
lemon	ombuè wutsítsí.	lodge with someone	tsà.
leopard	Pl:asámínángò, see: asámínángò.	Logba fetish priest	abiasà.
let	tá.	Logba language	Ikpána.
libation prayer	Ugbédzúgo.	Logba name for Avatime	Ogódómé.
lick	míní.	Logba name for Tafi	Pl:Agbò, see: Agbò.
lick bowl in the course of eating	tsómí.	long	tsyǎǎ.
lie	ínìndzì; kpò.	long (of stick)	kísáyì.
lie down	kpòetí.	look	dze.
lie flat	teńtré.	look for	yáyí.
life	uzúngbá.	look like, resemble	bote.
light	flófló; kànyí; klé.	lorry	Pl:uklówò, see: ukló.
light skinned woman	udzédrúí.	lose way, direction	fuí.
like	bàtè; dzùanú.	louse	Pl:nnyò, see: ànyò.
line	gbòkà.	love	aqòdǎ; dǎdǎ.
line, forming a line	gbòkà.	lowest part of valley	òdà.
lion	Pl:dzatawò, see: dzata.	lust	ohlbyí.
liquor	ndà.		
litter, refuse	oviò.		

## M - m

machine	Pl:útsònyuí.	make; used also to congratulate	
madam	Pl:afadzewò, see: afádze.	someone for doing a great thing	blò.
madness	idáwá.	make war, wage war	gù otá.
maize	tsíyí.	making war	otagùgò.
major season	ibènángò.	man	Pl:asa, see: asá.
make a case against someone	zí	man (Generic)	inàsá, see: inòsá.
	iló.	mango	Pl:mangòwò, see: mangò.
make effort	tèlé.	many	gbi; gblele; gedee.
make noise, bleating of a goat	fálí.	many, plenty	wlí.
make, prepare sth.	lá.	market	ovù; Pl:ovuewònu, see: ovuenù; ovúnù.

marriage	idágò.	millet	Pl:adzago, <i>see:</i> adzàgò.
married woman	ùgúwàsà.	million	igàmoga.
marry	dá.	minor season	ibèbibie.
marshy terrain	ufòtò.	miss target	tué.
mason	Pl:etsádowo, <i>see:</i> utsádòwò.	mix	fútó.
mat	Pl:iklà, <i>see:</i> òklà.	Monday	Uwlatè.
material added to gunpowder for firing	otsòdibó.	money, metal	iqá.
maternal aunt	Pl:émágùnèwo, <i>see:</i> úmágùnè.	monkey	Pl:ogbómíwo, <i>see:</i> ogbómí.
mattock hoe	Pl:ihàfi, <i>see:</i> ohàfi.	moon	Pl:àbobí, <i>see:</i> àbobí.
may be	indzóqú; ínqú; téé.	morning	udántsí.
measure	dzídzé.	mortar	Pl:iwó, <i>see:</i> ówó.
meat	ínó.	mortar for pounding palm fruit	abéyuewó.
medical officer, native doctor	Pl:mvaablòwò, <i>see:</i> àvablòwò.	mosquito	Pl:ótúfíwo, <i>see:</i> ótúfí; Pl:tulíwo, <i>see:</i> tulí.
medicine	Pl:mva, <i>see:</i> àvà.	moss	dòṅklui.
medicine, juju	anṣkpá.	mother	Pl:ayèwo, <i>see:</i> ayè; Pl:émáwo, <i>see:</i> úmá.
meet, assist carry a load	fídà.	mother-in-law	úgbèdzè.
meeting	uzúgbófiqàgo.	mother's brother, uncle	ovuí.
meeting place	ufidàmè.	mould (pot)	vù asó.
menstruation	wontétsí.	mound	Pl:ndrú, <i>see:</i> adrú.
metal for supporting a pot on fire	Pl:iqásórfávàwò, <i>see:</i> iqásórfívà.	mountain	Pl:èkpó, <i>see:</i> ùkpó.
metal for supporting metal pot on fire	Pl:gàzérívàwo, <i>see:</i> gàzérívà.	mountain top	ukpótsú.
metal pot	Pl:gazewo, <i>see:</i> gázé; iqàsó.	mouse	Pl:ògluíwo, <i>see:</i> ògluí.
metal spoon	Pl:iqàtò, <i>see:</i> iqàtò.	moustache	anuánkà.
middle	utsíntsí.	mouth	ànú.
middle, environment	étsíntsié.	move through	bíná.
midnight	atsintsinyó.	move to another place	tú.
migration	sàgò.	mud	òbà.
milipede	Pl:nkando, <i>see:</i> akandó.	mudfish	Pl:ndzímíwo, <i>see:</i> adzímí.
mill	gàté.	mushroom	Pl:blankówo, <i>see:</i> blankó.
		my own	amóblé.
		my own(self)	amu ntá.
		myself	amu yo.

## N - n

nail	Pl: <b>dankidawo</b> , <i>see:</i> <b>dankidá</b> ; Pl: <b>idáebiwo</b> , <i>see:</i> <b>idáebi</b> .	never, stop	<b>vui</b> .
naked	<b>enderíglé</b> .	new	<b>vùvò</b> .
nakedness	<b>yáyá</b> .	Nigerian	<b>Ọgbólólòwò</b> .
name	Pl: <b>enyí</b> , <i>see:</i> <b>únyí</b> .	night	<b>átsí</b> .
name for Tota used by the Avatime people	Pl: <b>Aganxoé</b> , <i>see:</i> <b>Aganxoé</b> .	nine	<b>gòkuádu</b> .
naming ceremony	Pl: <b>ebínyítágò</b> , <i>see:</i> <b>ubínyítágò</b> .	nipple	Pl: <b>ntróanu</b> , <i>see:</i> <b>átróanu</b> .
native child	<b>nyibi</b> .	No	<b>O</b> .
native, house	<b>axoe</b> .	noise	<b>ùzì</b> .
native of Logba	Pl: <b>Akpanawo</b> Fem: <b>Akpanadze</b> , <i>see:</i> <b>Akpananyi</b> .	nominalising suffix	<b>-go</b> .
navel	<b>ofunú</b> .	noon	<b>èviángbá</b> .
neck	<b>ímó</b> .	North	<b>Etsiagù</b> .
necklace	Pl: <b>imónivawo</b> , <i>see:</i> <b>imónivà</b> ; Pl: <b>kowláwo</b> , <i>see:</i> <b>kowlá</b> .	Northerner	<b>Odzògbènyi</b> .
needle	Pl: <b>ivaméivawo</b> , <i>see:</i> <b>ivaméivà</b> .	nose	<b>ófú</b> .
nest	Pl: <b>èsà</b> , <i>see:</i> <b>ùsà</b> .	not	<b>m(o) -n(u)</b> .
never	<b>tò</b> .	not dry	<b>on̄gò</b> .
		not to be worried	<b>tò wú ágù</b> .
		nothing	<b>on̄kpèshíòkpè</b> .
		now	<b>ékpé</b> ; <b>kpáne</b> ; <b>kpánintá</b> .
		number	<b>igàgò</b> .
		nurse a seed	<b>gùdù</b> ; <b>viá</b> .
		nurse seeds eg. tomatoes, pepper, garden egg	<b>gùdzù</b> .
		nursery	<b>ivàviágò</b> .

## O - o

oil	Pl: <b>offfiéwo</b> , <i>see:</i> <b>offfié</b> .	old, something used for a long time	<b>kòṅklò</b> .
okra	<b>ṅgbíní</b> .	old urine	<b>usúsò</b> .
okro	<b>mgbíní</b> .	on	<b>ná</b> .
old	<b>tséngò</b> .	one	<b>ikpè</b> ; <b>ṅkpè</b> ; <b>òkpè</b> .
old farm	<b>fùtsù</b> .	one another	<b>andà</b> .
old lady	Pl: <b>énéndzè</b> , <i>see:</i> <b>ánándzè</b> .	one part (of it), somewhere	<b>okúṅkpè</b> .
old man	Pl: <b>enànsà</b> , <i>see:</i> <b>anànsà</b> .	one thousand	<b>akpí òkpè</b> .
		onion	<b>sàpradá</b> .

onlooker	Pl:ivàdzèwòwò, <i>see</i> : ivàdzèwò.	our own	atsú oblé; atu ntá.
only	dzaa; ko.	outdooring	labídonyui.
open	bú; dá; kè.	outside	ónywi; òdzògbè.
opener	udáivà.	oversmoked	kányi.
or	alo.	overturn	tsítsi.
orange	Pl:àmbuè, <i>see</i> : àmbuè.	owl	Pl:nzye, <i>see</i> : onjie;
ordinal suffix to number	-blé.	own	Pl:inzie, <i>see</i> : onzie.
organ	sànkú.	owner	blé; nta; nyá.
origin, source	gùmè.	owner of restaurant	wàsà.
other things	iyókú ivà.		bató.

### P - p

pain	afiá.	part	sègè; uváfó.
pain, suffering	ofù.	pass	vè.
pair of spectacles	gànkú.	PAST PROG.ASP. suffix	-tu.
palm branch	Pl:ngànyì, <i>see</i> : agànyì; invlá.	past time	ebiábè.
palm door mat	óká.	paste	klá.
palm frond	ogànyì.	paternal aunt	Pl:etású, <i>see</i> : tású.
palm kernel	Pl:abí, <i>see</i> : á; Pl:abí, <i>see</i> : abí.	paternal uncle	Pl:etisà, <i>see</i> : utisà.
palm kernel oil	Pl:abíofie, <i>see</i> : abíofie.	pawpaw	Pl:bàfúnúbáwò, <i>see</i> : bàfúnúbá.
palm kernel shell	Pl:abífo, <i>see</i> : abífo.	pay	gà (ugú).
palm mat on which cocoa is dried	blekété.	peace	iyóyú.
palm (of hand)	ntátsí.	peace, tranquility	kùsekùsekùsè.
palm oil	ífú.	pear	Pl:peya, <i>see</i> : péyà.
palm-chaff	ibísà.	pebble	egbètàtsì.
palm-husk	ibíkpa.	peel cassava	vlò.
palmnut-soup	obéndù.	peel, remove cocoa pod for the beans	fónyí.
palmwine	abéndà; obéndà.	peel yam, remove outer cover	kpè.
pant	Pl:mgbòtè, <i>see</i> : agbòtè.	pen; thing for writing	Pl:ivanonyi oyotsiwo, <i>see</i> : ivànyònyì oyòtsì.
paramount chief	Pl:anúkpá nángò, <i>see</i> : onúkpá nángò; onukpánangò.	penis	ísá.
parasol	Pl:nkàtàmá, <i>see</i> : akàtàmá.	pepper	tònká.
parents	awówòe.	performers of puberty rites	abàbléfewò.
parrot	Pl:akówò, <i>see</i> : akó.	person	Pl:ahá, <i>see</i> : ìnà.
		Person from Yoruba land	Pl:Alatawò, <i>see</i> : Alata.
		person, human being	inàdzengò.



person who has insatiable desire for sweets	<b>mbówàsà.</b>	porridge	<b>Pl:mvù, see: avù.</b>
person who works in the company that buys cocoa and coffee	<b>báyá.</b>	porridge made for babies	<b>entsì.</b>
pestle	<b>Pl:iwòbí, see: owòbí.</b>	porridge made from local rice	<b>amúávú.</b>
picture	<b>Pl:ivatagòwò, see: ivatagò.</b>	position a person holds in a society	<b>úlémé.</b>
piece of cracked calabash	<b>efyetsifò.</b>	possession	<b>Pl:ivànyágòwò, see: ivànyágò.</b>
pierce	<b>sú, wófě.</b>	pot	<b>Pl:nsó, see: ásó.</b>
pig	<b>Pl:ihà, see: ohà.</b>	pot buried in the bath-house for bathing	<b>iyógùàsó.</b>
pineapple	<b>Pl:atandrewò, see: atándré.</b>	pot for storing drinks	<b>Pl:ndágùàsó, see: ndágùàsó.</b>
pipe for smoking tobacco	<b>Pl:angbluewò, see: angblue.</b>	pot for storing potable water	<b>Pl:udzubiwò, see: udzùbí.</b>
pit latrine	<b>usòntà.</b>	pot stand	<b>Pl:zenklawò, see: zénklá.</b>
place	<b>okú, wá.</b>	poultry house	<b>ankósálimé.</b>
place in a cocoa farm	<b>odó.</b>	pound (in a mortar)	<b>yué.</b>
place where cases are settled	<b>ilówáme.</b>	pour	<b>dódù, glà, gù.</b>
place where cocoa is weighed	<b>gadamè.</b>	pour, liquid. drop on	<b>ntó.</b>
place where dirges are sung	<b>edítàfà.</b>	pour out	<b>dóvù.</b>
place where something is placed	<b>kámè; kpómé.</b>	poverty	<b>ðzyá.</b>
plait (hair)	<b>glé (imunyi).</b>	pray	<b>dzùgbè; kóm.</b>
plan, law	<b>ikágò.</b>	prayer, calling God	<b>okpàyàdzìgo.</b>
plant that causes the body to itch	<b>igbìsò.</b>	praying mantis	<b>gbénngbé.</b>
plant (tubers)	<b>du (ivà).</b>	pregnant woman	<b>améwasà.</b>
plant with leaves that causes the body to itch	<b>ovúmvìè.</b>	preparation of a local porridge	<b>kókólágò.</b>
plantain	<b>ogàyò.</b>	PRES. PROG. ASP suffix	<b>-lo.</b>
plaster	<b>ubìrívà.</b>	present time	<b>blànyé.</b>
plate	<b>p(i)rènté.</b>	press	<b>bó.</b>
play ball	<b>fló.</b>	pressing iron	<b>Pl:ivàtúnáivà, see: ivàtúnáivà.</b>
play games	<b>viálivà.</b>	prick	<b>wó.</b>
pluck	<b>bí.</b>	pubic hair	<b>Pl:afúnùimúnyí, see: afúnùimúnyí.</b>
Plural suffix	<b>-wò.</b>	public assembly ground	<b>otwénù.</b>
poison	<b>adí.</b>	puff adder	<b>Pl:bewò, see: bé.</b>
pomade, oil	<b>Pl:infié, see: onfié.</b>	pull	<b>hè.</b>
poor man	<b>ozíawàsà.</b>	push	<b>tólé; tontá.</b>
		put	<b>kà.</b>

put a pot under a felled palm tree for wine to drip into it.	tò.	putting cocoa beans in a sack	kòkòakpòfègò.
put cloth on	númá.	python	Pl:otsófiwo, see: otsófi.
put in	fe.		
put on (cloth)	gbá (afútà).		

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**Q - q**


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quantity	ashiánú.	quiet	kráná.
quarrel	arùnyì.	quietly	kpóó.
question word	naá.		

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**R - r**


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rag, duster	Pl:mfútàtsi, see: afútàtsi.	remove something, harvest eg. pepper	kpítsí.
rag used for carrying load	udzí.	reply	iyónágo.
rainbow	odzúlégò.	reserve something	dòkà.
rainfall	nyàngbò; nyàngbònògò.	residence	Pl:ókuewo, see: ókue.
rainy season	nyàngboibè.	respect	'bù; téní inà.
rashes, lumps on the skin	ngbò.	return	dzú; dzúzó.
rat	Pl:nléléwo, see: àlélé.	return (away from the speaker)	dzúsà.
reach	fò.	return to speaker	dzúbà.
reach the required number	fló.	rib	añàñà.
real	koñ.	rib (bone)	Pl:añàñàkúwò, see: añàñàkú.
realise	kanyi.	rice	adzòkloyì; ímbí.
really	kpintá.	rich man	idáwàsà.
red	druí; druyi.	riches	idzòwà.
red ant found in the ground	ofúntsù.	ridge	Pl:ndrũ kisai, see: adrú kisai.
red ants; live in fruit trees.	gbèdzègbèdzè.	right	atúkpá.
red clay for renovating the hearth	atrufietsí.	right (side)	átúkpàtà.
red pad worn by women	vunèkpá.	ring	Pl:isíkpé, see: isíkpé.
red porridge	ofúflú; onflú.	ringworm	zróní.
reduce canopy of a tree	kplà.	rise	búgù.
refuse	trò.	river	Pl:odzúwo, see: ódzú.
remain	wù.	River in Logba	Adò; Òdzùfi.
remember	nányí.	river in Logba Tota through Klikpo and enters the Havor river	Ányò.
remove	là; yé; yí.	river, stream	ndúkpálígo.
remove leaves from a tree	kpómí.		

road	Pl:igbá, <i>see: ogbá.</i>	round and yellowish fruit when ripe	ónyá.
roast, heat new pot in oven after moulding	zúzò ásó.	row, paddle, drive	zá.
root	èkè; Pl:elólì, <i>see: ulólì.</i>	rubber	ìmà.
roots	iyólólì.	rubbish heap	Pl:klàntsìwò, <i>see: klàntsì.</i>
rope	Pl:anjkpá, <i>see: onkpá; Pl:injkpá, see: onkpá.</i>	run	hùíté.
rough	hàdzàhlà.	run for safety	hù ténýí.

## S - s

sack	Pl:kòtòkúwò, <i>see: kòtòkú.</i>	seive	Pl:nsóé, <i>see: asóé; Pl:sànúwò, see: sànú;</i>
sadness	iyógbè.		tsùrò.
salary, wage	úgúgà.	select	tsyé.
saliva	àtsòlì.	self realisation	kàwúyoányí.
salt	uméntà.	self realization	nyùókányí.
sand	Pl:mfìyèyì, <i>see: infìyèyì.</i>	sell	zò.
sandals for farming	ubónùkpíákpívà.	send	tòlé.
sandpit	infìyèyìgbàmè.	set fire	tsú odzá.
Saturday	Áyádzí.	set trap	kà.
say	té.	settlement, division	òbòmè.
say, speak, tell someone something	wà.	seven	glànnkpe.
scale	ivàdaivà, skeli.	sew	mé.
scent of something	ilàlì.	shed	àkpàntà.
school compound	sùkùkpoétsú.	sheen	kpányígbè.
school fees	sùkùgú.	sheep	Pl:nfèshiwò, <i>see: èfèshì.</i>
scissors	kàmpé; Pl:uzúgbógbàivàwò, <i>see: uzúgbógbàivà.</i>	she-goat	Pl:mbúdze, <i>see: abúdze.</i>
scorpion	Pl:agánéwò, <i>see: agáné; Pl:nlá, see: alá.</i>	shine	klé.
scythe	Pl:ntsìnì, <i>see: átsìnì.</i>	shoe	Pl:mfòkpá, <i>see: afòkpá; Pl:ngkpívà, see: ákpívà.</i>
seamstress	ivàmèwò.	shoot	tá.
search	téfé.	short (of stick)	kpóntì.
season	ibè.	shoulder	Pl:abúkpa, <i>see: abúkpa.</i>
see	nyú.	shoulder bone	Pl:abukpákú, <i>see: abukpákú.</i>
seed	Pl:ivebiwò, <i>see: ivèbí.</i>	shout	fézi.
seed yam	idzózúgbó.	showing off	víví.
		shrink	dónù.

sickness	ođú.	small pot for tapping palm wine	
side	uvá; uvátú; váfɔ.		Pl:ilùbù, <i>see:</i>
side, fringes	otsue.		olùbù.
side (skin)	yó.	small pots	Pl:nsótí, <i>see:</i> asótí.
sideburns	loglo.	small pots for palm wine tapping	ilùbù.
sieve	agbádžé; srà; tsùdɔ.		
sin, bad deeds	ivàgbálí.	small (quantity)	tsìbì.
sing	zò (ikú); zuikú.	small unburnt sticks in the farm	ukpálíwò.
sister	gunè.		
sister (either younger or older)		smallish person	asálókpotó.
	Pl:egunè, <i>see:</i>	smash	fúfú.
	ugunè.	smear	dzúdzú.
sister elder	Pl:àmgunédzetséngowò,	smear pomade on body	fié.
	<i>see:</i>	smell	ilíkloà.
	àmgunédzetséngo.	smoke	nò (umùshí); umùshí.
sister (elder)	Pl:dádáwò, <i>see:</i> dàdà.	snail	Pl:èngbléwò, <i>see:</i>
sister (younger)	Pl:àmgunédzékloiwo,		èngblé.
	<i>see:</i> àmgunédzékloi.	snake	Pl:nwówò, <i>see:</i> àwó;
sit	tsí; zùtsí.		Pl:etsieonkpawò, <i>see:</i>
sit down	tsié tí.		étsieonkpá;
sit down (IMP)	dzútsí.		Pl:etsievíníwò,
six	igló.		<i>see:</i> etsivíní.
skin	iyókuínó.	snake that has two heads	etsíffíní.
skin rashes	ìkpà.	snake's tongue	Pl:awóindrubi,
skull	Pl:ezúgbófɔ, <i>see:</i>		<i>see:</i> awóindrubi.
	uzúgbófɔ.	sneeze	dzóshí.
sleep	fédù; kpò ínyuí.	snoring	igbònyì.
slice (yam, cassava, potato)	iváfɔ.	so	ányé.
slowly	blewu.	so, particular	anyénù.
small	bíbí; wutsítsí.	soap	Pl:itsœ, <i>see:</i> otsœ.
small cutlass used for weeding		soap, locally made	iváfúivà.
	akóngrotsí.	socks	Pl:mfówui, <i>see:</i>
small gourd into which grounded			afówui.
tobacco is kept		soda	adí.
	atamakpékpé.	soil	ití.
small grinding stone for grinding		sole	Pl:ɲkpétsí, <i>see:</i>
medicine herbs			akpétsí;
	ukintayì.		Pl:ɲkpétsíklontsi, <i>see:</i>
small insects making nests in the			akpétsíklontsi.
house	onjúyé.	some	akpe.
small kitchen stool	màngòvì.	somebody	ìnà òkpè.
small measuring tin	idábí.	something	ivíná; ovánáníé;
small parts	wlíwlí.		onkpè.
small (person)	klòyì.	son	Pl:ebíasá, <i>see:</i> ubíósá.
		song	Pl:ikú, <i>see:</i> ikú.

sore, wound in the toenail	Pl:itutolìwò, <i>see</i> : itutolì.	sth. fall and lying down	gbógbè.
sound	dzù.	sth. you have not paid for	ubá.
soup	fútsú.	stick, cane	Pl:iyòti, <i>see</i> : oyòti.
South	Etsíetsí.	stick for playing talking drum	Pl:ɲkpítágò, <i>see</i> : akpítágò.
sow (seeds in a hole) d̀ù ivà.		sticky	goníí.
space in front	okúanú.	sting (bee, ant, scorpion)	tá.
speakers of other dialects	Pl:afiáwo, <i>see</i> : afiáwo.	sting of bees	íwòtsò.
spear	ígbè.	stink	kluá.
spectacle	Pl:otsíntsíwò, <i>see</i> : otsíntsí.	stir	blù.
spectacles	otsíntsí.	stir (palm oil)	hòdò.
speech	Pl:alágà, <i>see</i> : alágà.	stomach	àmènù.
sperm	ósá.	stomach-ache	amenfiá.
spices	opépré.	stone	égbè.
spider	Pl:ɲgbíglómò, <i>see</i> : agbíglómò.	stop doing something	vuí.
spider's web	Pl:ɲgbífútà, <i>see</i> : agbíafútà; Pl:ɲgbímà, <i>see</i> : agbímà.	store	ivàzòtsá.
spit	tsuatsòlí.	story	Pl:ogrídíwò, <i>see</i> : ogrídí.
split	klé.	straight	teè.
spoil	vúvó.	strainer	Pl:mfié, <i>see</i> : afié.
sponge	otsòensá.	stream	odzúvlèntsí.
sponge dish	otsòego.	strength	ìntsé.
spread	kèkè.	strong local gin	kpètèshì.
sprinkle, broadcast a seed	ɲ̀nyá.	stumble	kpítá.
squat	tsìdzòndzò.	stump	Pl:iyòtsìgbò, <i>see</i> : oyòtsìgbò.
squirrel	Pl:kàsàníwò, <i>see</i> : kàsàní.	suck	d̀i.
stand	dzí; dzuídé; yé.	suck breast	númá.
stand erect	itítè.	suddenly	kpàtà; ɔgbádzèmodzè.
star	Pl:àtawòlibíwò, <i>see</i> : àtawòlibí.	sun	èví.
start	dze; tsonyui.	Sunday	Uwló.
stay, be in	bò.	support what is being said	otsyòd̀jibó.
stay (completive)	nyá.	swallow	mé.
stay in, sit	tsí.	swear	d̀zi ivà; ta (i)va.
steal	yúq̀.	sweat	ufiàlì.
stealing	oyúyúq̀gò.	sweep	gbà.
step over sth.	fámvè.	sweet	òndzí.
		swell	vúmá.
		swell (intr.) of boil	ivúmá.
		swelling in the groin	okà.
		swim	là (ndu).

# T - t

table	pl:ukplówɔ, <i>see:</i> ukpló.	the	-a; -e; -u.
tablecloth	Pl:kplɔ́túmfutá, <i>see:</i> kplɔ́túafutà.	the act of leaving	dògò.
tadpole	Pl:zúgbózágbóbíwɔ, <i>see:</i> zúgbózágbóbí.	the act of making something	blògò.
Tafi citizen	Agbònyì.	the act of walking	inánágo.
Tafi name for Logba	Benuegba.	the belly of a pregnant woman	amé.
tail	Pl:eví, <i>see:</i> uví.	the experience of happiness	isàmènjúgò.
take and lean	dzúgbè.	the fruit on the palm-tree	Pl:abézúgbó, <i>see:</i> abézúgbó.
take lion share	ṣónyí.	the roof is leaking	utsa olo dǔ.
take off (clothes)	là (afuta).	the sediments after the kernel oil	making ikpètè.
take part from	káké.	themselves	áyó.
talking drums	Pl:ekúnánágo, <i>see:</i> ukúnánágo.	there	mmo; mókoé; ùmó; umókoé.
talking undertone	múnímúní.	these places, areas	ivàntsienu.
tall	kpiagù.	thick (of liquid)	tòngò.
tap (palm tree)	kpè.	thief	Pl:oyúbítsiwo, <i>see:</i> oyúbítsí.
taste	yùánú.	thigh	Pl:afuí, <i>see:</i> ofuí.
teach	gblà.	thigh bone	ofuienùkú.
teacher	Pl:ivàgblàwòwɔ, <i>see:</i> ivàgblàwò.	thin	tsénkle.
tear	fáshí.	thing	Pl:ivàwɔ, <i>see:</i> ivà.
tears	ìndù.	thing for fun; pet	Pl:ivàviàlivàwɔ, <i>see:</i> ivàviàlívà.
tell someone sth.	dá.	think	bùzúgbòh; súsú.
ten	úǵú.	thirst	ndúgò; undúgò.
termite	Pl:mbùbà, <i>see:</i> abùbà.	this	mè.
testis	olómí.	this place	mèkoè.
Tetteh Quashie, the first variety of cocoa brought to Ghana.	Tete Kwashi.	thorn	Pl:iyúwɔ, <i>see:</i> iyú.
thank	dàsè.	thousand	akpí.
thanks, used to say one is grateful	anyĩntsé.	three	ità.
that	mó; té.	throat	ohlòyí.
that, COMPL	alebe.	throw	tá.
that day, previously	adziá.	throw away	bófi.
that is	iyókpè.	throw up and down	kpetse.
that place	okúnyíé.	thumb	dèglètsú.
thatch	isúsó.	Thursday	-, <i>see:</i> Àdrùvà.
		tie firmly	dzi.

tie (rope)	glé.	tortoise	Pl:nsangbla, <i>see:</i> àsàngblà.
tie rope	múní ɔŋkpá.	touch (with hand)	gbǒntá.
time	ibè.	towel	Pl:ugufáwɔ, <i>see:</i> ugùfà.
time, period	ibètsú.	town	Pl:igbò, <i>see:</i> ɔgbò.
tin	pl:gànú(bí)wɔ, <i>see:</i> gànú(bí); ofòntsi.	town, hidden place for consultation	ubómè.
tiny red ants	hàntàhìni.	tractor, farm machine	Pl:úbòlòtsonyuiwɔ, <i>see:</i> úbòlòtsónyui.
tiny, small grains of gari, rice	wútsíwútsí.	trader	ivàzòwò.
tiredness	átsá.	traditional broom	Pl:nnyúnyuí, <i>see:</i> anyúnyuí.
to be ripe	druí.	train	kétéké.
to have hicups	fèkè.	trap	ɔxà.
to show intensity of sth.	mé mé.	tray	Pl:mèngbàkpákpátsáwɔ, <i>see:</i> mèngbàkpákpátsá.
to waste something	wlà.	tree	Pl:ayó, <i>see:</i> ɔyó.
toad (frog)	Pl:mkpàkplà, <i>see:</i> àkpàkplà.	tree that is no more yielding	tsúnó.
tobacco	Pl:atamá, <i>see:</i> atámá; vulí.	trouble someone	gàmágbá.
today, till today	idzè.	trunk	Pl:iyódzínù, <i>see:</i> ɔyódzínù.
toe	Pl:ikpòliwɔ, <i>see:</i> ikpòli.	truth	ikpá.
toilet	iwàn.	Tuesday	Uwó.
toilet, in the Tota dialect of Logba.	udzúamá.	two	ìnyò.
tomato	tímátì.	type of fibre (local)	okpá.
tomatoes	udzédruí.	type of mushroom that is broad	anàngbà.
tomorrow	ozúmè.	type of mushroom that is short	tókpótókpó.
tongue	ìndùbí.	type of seed used as spice	uvlómíébí.
tooth	étèwɔ, <i>see:</i> étè.		
top	Pl:agù, <i>see:</i> agù.		
top of foot	Pl:ɲkpázúgbó, <i>see:</i> akpázúgbó.		
top of the head	uzúgbóntsi.		
torn	kpágò.		

## U - u

ugly	vónyí.	unshelled rice	ámú.
under, down	étsí.	untie	tú.
under of a thing	etsíbàn.	up to	bító.
unripe fruit	Pl:igbótó, <i>see:</i> ogbótó.	uproot	vlù; zí.
unripened fruit, uncooked food, raw	Pl:ingó, <i>see:</i> ɔngó.	uproot, dig	glui.
unruly behaviour	basabasa.	urinate	sùsù.
		urine	úsú.

use, take      **mì.**

### V - v

vagina	<b>vùshì.</b>	very thin	<b>tsétsénklé.</b>
valley	<b>Pl:àgà, see: àgà;</b> <b>Pl:agaànu, see:</b> <b>agaànu.</b>	village	<b>Pl:kófěwɔ, see: kófě.</b>
		visitor	<b>ofúntsù.</b>
valley, precipice	<b>abù.</b>	voice, language	<b>ùgbè.</b>
variety of cocoa	<b>Amazon.</b>	vomit	<b>dzɔɛ.</b>
vegetable	<b>itsibà.</b>	vulture	<b>ópété.</b>
very hot water	<b>ndjúdzáɔdzá.</b>		

### W - w

waist	<b>ɔdóntí.</b>	wet	<b>pró.</b>
wait	<b>yéyé.</b>	what	<b>mé.</b>
wait for a person	<b>yídé.</b>	where	<b>mènù.</b>
wake	<b>zú.</b>	whistle	<b>fíní fífindù.</b>
walk	<b>íná; nà.</b>	white	<b>flíyì.</b>
wall (of a house)	<b>Pl:àglì, see: àglì.</b>	whiteman	<b>yòvúnyì.</b>
war	<b>ótá.</b>	whitewoman	<b>Pl:yóvuwòedze, see:</b> <b>yóvúdzè.</b>
wash a sore	<b>zia.</b>	whitlow	<b>ivàgbálí.</b>
wash (body)	<b>gù (iyó).</b>	why	<b>mókplè.</b>
wash (thing), clean	<b>fò (ivà).</b>	wife, spouse	<b>Pl:ágà, see: ógà.</b>
wasp	<b>isíníbá.</b>	wind	<b>ofufò.</b>
watch closely	<b>rí ányíná.</b>	wind, tie sth round	<b>bálá.</b>
water	<b>ndjì.</b>	window	<b>Pl:fésréwɔ, see: fésré.</b>
water yam	<b>avàdzé.</b>	wing	<b>Pl:obúbàwɔ, see:</b> <b>obúbà.</b>
watery stool	<b>ikpètèivá.</b>	winnow, removing chaff from maize and beans	<b>vlí.</b>
wave (hands)	<b>húhú ágbàsì.</b>	wire used as a trap for animals	<b>kpántráitsì.</b>
way, process	<b>étsíné.</b>	witch	<b>Pl:ndzewasa, see:</b> <b>adzewàsà.</b>
wear eg. dress	<b>fě.</b>	woman	<b>Pl:edzé, see: ìnàdzé;</b> <b>Pl: edzé, see: udzé.</b>
wear eg. hat	<b>bua.</b>	wooden instrument for grinding in a bowl	<b>Pl:tapoliwɔ,</b> <b>see: tàpòlì.</b>
weave (cloth)	<b>lò (afuta).</b>	wooden laddle	<b>Pl:ivàzàtɔ, see:</b> <b>ivàzàtɔ.</b>
weave, plait hair	<b>lò imunyi.</b>		
weave thread, knit	<b>víní.</b>		
Wednesday	<b>Màmbliwó.</b>		
weed, clear farm	<b>lò.</b>		
week	<b>kosidá.</b>		
weep, cry	<b>yuédjì.</b>		
well	<b>énzì.</b>		
well-cooked	<b>bè.</b>		
West	<b>Eviègbefēmè.</b>		



word	iló.	worshipper	Pl:usùmùwò, <i>see:</i> usùmùnyì.
word of God	ókpayàiló.	wound	Pl:ebi, <i>see:</i> ubì.
work	ùtròmè; utròmèmiḡò.	woven palm front for drying cocoa	blékété.
working in the farm in turns in groups of three or four.	edí.	wring (clothes)	kò.
world, weather	ídjenù.	wrist	Pl:ngbashianú, <i>see:</i> agbashianú.
worm	Pl:infíwò, <i>see:</i> indae; Pl:ongfúwò, <i>see:</i> onfú.	write	ḡònyì.
		writing	aḡònyìbì.

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### X - x

Xylopia aethiopica òtsúntsó.

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### Y - y

yam	Pl:idzó, <i>see:</i> ídzó.	yawn	ḡámá.
yam barn	Pl:agbà, <i>see:</i> agbà.	year	Pl:ḡkpé, <i>see:</i> ékpé.
yam plant which fruits on the top of the plant	ágù.	yesterday	unámè.
yam slice	idzófó.	Yoruba	Yoruba, <i>see:</i> Alàtàwò.
yam tendril	Pl:idzónkpa, <i>see:</i> idzónkpá.	young lady	Pl:edzémítébí, <i>see:</i> udzémítébí.
yam-pole	Pl:idzóyò, <i>see:</i> idzóyò.	your PLU own	an(u) òble.

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## Summary

*A grammar of Logba (Ikpana)* provides a description of Logba, one of the fourteen Ghana-Togo-Mountain (GTM) languages spoken by approximately 7,500 speakers on the South-Eastern frontiers of the Ghana-Togo border. This book is made up of fourteen chapters and it is the outcome of a research based on two periods of a total of fifteen months of fieldwork in the Logba speaking communities.

Chapter one introduces the people, geographical location, the classification of the language and some of its characteristic features. Chapter two describes the phonological system of the language showing clearly that Logba has three syllable types which are all open syllables. These are: peak only, which can be a vowel or a nasal, simple onset and peak, and an onset made up of two consonants plus peak. Logba is a tone language with two basic tones: These are High and Low with falling and rising tones generated phonetically. Tone is realized on vowels and syllabic nasals. Logba has twenty-two consonants and seven vowel phonemes. There are no phonemically nasalized vowels in the language. An Advanced Tongue Root (ATR) vowel harmony system where the stem determines the [ATR] value of the affixes is found in Logba.

In chapter three the noun class system is presented showing Logba to have three interconnected systems: prefix classes, singular plural pairings and agreement systems. This reveals a combination of external verb agreement and noun phrase internal agreement resulting in nine different agreement classes: five singular and four plural classes. Two of the 'plural' agreement classes also contain nouns that have no number distinction. There are mass nouns with a noun prefix *i-* in class VIII and liquid nouns with a nasal prefix in class II. The types and the structure of NP are discussed in chapter four. One striking feature displayed in the NP is that it is only the numerals one to six that function in the Quantifier slot and the Determiners that are marked for agreement with the noun head. There is no agreement relation, however, between the adjective and the noun head. Logba has an adjective class comprising a non derived term *gbali* 'bad' and several terms derived from other categories and they are only used attributively. The discussion in chapter five is centred on the two adposition classes in the language: Logba has five prepositions and nine postpositions out of which five have grammaticalised from body part terms.

Chapter six is about basic clause structure and some specific verbal and non verbal constructions. Logba is an SVO language. The subject is cross referenced on the verb with a form which agrees with the subject in class. The subject marker is followed by tense aspect and mood (TAM) markers and then the verb stem. In three place constructions with a single verbal element, the Recipient precedes the Theme.

The five chapters that follow are centered on verbal constructions with different degrees of complexity. Chapter seven discusses verbs and verbal modifiers. The structure of the verb, and the inherent semantic features used to classify the verbs are also

discussed. The verbs are classified according to the number of core arguments they require. One place verbs require one core argument. Two place verbs require two arguments and the largest number of verbs belongs to this group. There are however few three place verbs. Some verbs can belong to more than one of the three groups depending on a change of semantic function of the subject. The next chapter provides a brief background on the notion of sentence functions and goes on to discuss declarative, imperative and interrogative sentences. Prosodic pitch raising of final syllable is used to signal polar questions while special tags and question words are employed in the formation of other types of questions. **mó** 'which' **mé** 'what/how' and **bé** 'how much/how many' are the three question words identified in Logba.

Clauses that are embedded in other structures or are adjoined to other clauses in complex sentences are discussed in chapter nine. The first part is centered on relative clauses and it is followed by a section on complement clauses and various types of adverbial clauses. The position of a non-core constituent that is relativised is filled by an invariant marker in the relative clause. This marker displays the same assimilatory phonological pattern as the definiteness morpheme. Chapter ten discusses Serial Verb Constructions (SVCs). In an SVC in Logba the subject is marked on the initial verb and the subsequent verbs are not marked. The VPs share the same TAM expressed with the initial verb and negation is expressed with the initial verb using a bipartite morpheme. Reported speech, reflexive construction and reciprocal constructions are discussed in chapter eleven.

Chapter twelve presents topic and focus in Logba. First, topic constructions are discussed indicating that there is no special marker to signal the topicality of a constituent but rather a topicalised constituent occurs at the starting point of the sentence. This is followed with a description of focus constructions. Two strategies are described which vary according to dialects for term focus. In one, the term-focus marker **ka** is used and is placed immediately after the constituent that is focused. The other strategy is used mainly in the Tota dialect. The prominent NP is fronted and is recapitulated by the independent pronoun followed by the rest of the clause (without any dedicated focus marker). The verb is focused by placing the bare form of the copy of the verb immediately before the verb.

The last two chapters relate to constructions that are sometimes considered marginal to grammar but which are crucial for communication. Chapter thirteen is a discussion of three kinds of words: Ideophones, interjections and particles. The final chapter presents routine expressions used for social interaction. This includes greetings, expressions used to show appreciation to someone at work, invitations to someone for dinner and expressions of welcome, disclaimers and expressions of farewell. These expressions are cultural codes and are given a particular interpretation depending on how and where it is performed. An attempt is made to explain the circumstances in which these expressions are used and their underlying meanings.

The book ends with representative texts collected from native speakers resident in the Logba towns. These include stories, proverbs, riddles, procedural and socio-cultural organizational texts. In addition, there is a Logba-English-Ewe wordlist and English-Logba index.



## Samenvatting

*A grammar of Logba (Ikpana)* geeft een beschrijving van het Logba. Het Logba wordt gesproken door zo'n 7,500 bewoners van het gebied in het Zuidoosten palend aan de grens tussen Ghana en Togo en is één van de veertien Ghana-Togo-Mountain (GTM) talen. Dit proefschrift, bestaande uit veertien hoofdstukken, is het resultaat van vijftien maanden veldonderzoek in Logba sprekende gemeenschappen.

In hoofdstuk één introduceert de auteur de Logba gemeenschappen, hun geografische locatie, de classificatie van de Logba taal en enkele kenmerken ervan. In het tweede hoofdstuk wordt het fonologische systeem van de taal besproken. Dit systeem toont duidelijk aan dat het Logba onderscheid maakt tussen de volgende drie typen open lettergrepen: (1) lettergreep met alleen een piek, dit kan een klinker of een nasaal zijn, (2) lettergreep met enkelvoudige *onset* en een piek, en (3) lettergreep met complexe *onset* en een piek. Logba is een toontaal. De basistonen zijn hoog en laag met dalende en stijgende tonen als fonetische allotonen. Toon is gerealiseerd op lettergrepen en syllabische nasalen. Logba heeft tweeëntwintig medeklinkers en zeven klinkers. De taal kent geen fonemisch onderscheiden nasalen. Wel kent het Logba een Advanced Tongue Root (ATR) klinker harmonie systeem waarbij de stam de ATR waarde van de voor- en achtervoegsels bepaalt.

In hoofdstuk drie wordt ingegaan op het Logba naamwoordklassensysteem. Dit bestaat uit drie samenhangende systemen: één op basis van naamwoord voorvoegsels, één op basis van enkelvoud-meervoud paren en één op basis van concordantie. De externe concordantie met het subject in werkwoorden en de concord binnen de nominale constituent resulteren in negen verschillende klassen: vijf enkelvoud- en vier meervoudklassen. Twee van de meervoudklassen bevatten ook zelfstandig naamwoorden die geen getalonderscheid kennen (*mass nouns*): Klasse VIII die bestaat uit zelfstandig naamwoorden met voorvoegsel *i-* en klasse II die bestaat uit zelfstandig naamwoorden voor vloeistoffen met een nasaal voorvoegsel. In hoofdstuk vier behandelt de auteur de verschillende soorten nominale constituenten en de structuur van de NP. Een opvallend kenmerk van de NP is dat enkel de telwoorden één tot en met zes concordantie vertonen. De *determiners* ook vertonen concordantie met het hoofd van de nominale constituent. Er is echter geen concordantie tussen het bijvoeglijk naamwoord en het hoofd van de nominale constituent. Logba kent een klasse van bijvoeglijk naamwoorden bestaande uit de niet-afgeleide term **gbali** 'slecht' en verschillende termen die zijn afgeleid van andere categorieën; bijvoeglijk naamwoorden worden louter attributief gebruikt. In hoofdstuk vijf staan de voorzetsels centraal. Het Logba kent vijf voorzetsels en negen *postposities*, waarvan er vijf gegrammaticaliseerd zijn van woorden die verwijzen naar lichaamsdelen.

In hoofdstuk zes wordt ingegaan op de basis zinsstructuur en enkele specifieke verbale en niet-verbale constructies. Logba is een SVO taal. Het onderwerp wordt

gecodeerd op het werkwoord door middel van concordantie met de klasse van het onderwerp. Het subjectvoorvoegsel wordt gevolgd door *tense-aspect-mood* (TAM) morfemen en de stam van het werkwoord. In zinnen met drie argumenten gaat de recipiënt vooraf aan het thema.

In de vijf volgende hoofdstukken ligt de nadruk op verbale constructies met verschillende graden van complexiteit. In hoofdstuk zeven worden werkwoorden en hun modificeerders besproken. Ook wordt ingegaan op de structuur van het werkwoord en de inherente semantische kenmerken die gebruikt worden voor de classificatie van werkwoorden. De werkwoorden worden geassocieerd volgens het aantal kernargumenten dat deze werkwoorden vereisen. De intransitieve werkwoorden hebben slechts één kernargument. Het grootste aantal werkwoorden bestaat echter uit werkwoorden met twee argumenten. Daarnaast zijn er een aantal werkwoorden met drie argumenten. Sommige werkwoorden kunnen tot verschillende van deze drie groepen behoren als gevolg van een verandering van de semantische functie van het subject.

In hoofdstuk acht wordt kort ingegaan op de functies van zinnen en worden beweerende, imperatieve en vraag zinnen behandeld. Een stijgende toon op de zinsfinale lettergreep maakt de zin tot een ja/nee vraag; andere vraagzinnen vereisen vraagwoorden. In het Logba zijn de volgende drie vraagwoorden vastgesteld: **mó** 'welke', **mé** 'wat/hoe' en **bé** 'hoeveel'.

In hoofdstuk negen bespreekt de auteur zinnen die zijn ingebed in andere zinnen of underszins met andere zinnen complexe zinnen vormen. Het eerste deel gaat over bijzinnen en wordt gevolgd door een sectie over complementzinnen en verschillende typen bijwoordelijke zinnen. In de bijzin is er een onveranderlijk element op de plaats van het hoofd bijzin mits het geen kernargument is. Dit element vertoont dezelfde fonologische patronen van assimilatie als het definitieidsmorfem.

Hoofdstuk tien behandelt seriële werkwoord constructies (SVCs). In een seriële werkwoord constructie in Logba wordt het subject alleen op het eerste werkwoord aangeduid en niet op de daarop volgende werkwoorden. De VPs delen dezelfde TAM die worden uitgedrukt op het eerste werkwoord en ook de negatie wordt uitgedrukt op het eerste werkwoord met gebruik van een tweeledig morfem. In hoofdstuk elf behandelt de auteur de indirecte rede, en de wederkerige en wederkerende constructies.

In hoofdstuk twaalf worden *topic* en *focus* in het Logba gepresenteerd. Eerst behandelen we topic constructies. Topics staan aan het begin van de zin en hebben geen specifieke topic-aanduiders. Daarna volgen de focusconstructies. Twee strategieën worden beschreven voor constituentfocus die variëren per dialect. In één van de twee strategieën, wordt de constituentfocusaanduiders **ka** direct na de constituent geplaatst waarop de nadruk ligt. De andere strategie is hoofdzakelijk gebruikt in het Tota dialect. De prominente NP wordt aan het begin van de zin geplaatst gevolgd door het ernaar verwijzende onafhankelijke voornaamwoord en weer gevolgd door de rest van de zin

(zonder enige specifiek aanduiding focus markeerder). Het werkwoord wordt benadrukt door de kopie van het (naakte) werkwoord onmiddellijk voor het werkwoord te plaatsen.

De laatste twee hoofdstukken gaan over constructies, die in een grammatica soms als marginaal worden beschouwd, maar die cruciaal zijn voor de communicatie. In hoofdstuk dertien worden drie typen woorden besproken: ideofonen, tussenwerpsels en partikels. In het laatste hoofdstuk presenteren we standaarduitdrukkingen gebruikt worden voor sociale interactie. Deze omvatten groeten, uitdrukkingen die gebruikt worden om waardering te tonen voor iemand op het werk, uitnodigingen voor een maaltijd, uitdrukkingen die dienen om iemand welkom te heten, en uitdrukkingen voor het nemen van afscheid. Deze uitdrukkingen kunnen worden opgevat als culturele codes. De interpretatie is afhankelijk van hoe en waar zij worden uitgesproken. De juiste omstandigheden voor correct gebruik van deze uitdrukking worden behandeld.

Het proefschrift eindigt met een representatieve verzameling van teksten van moedertaalsprekers die woonachtig zijn in Logba gebied. Deze omvatten verhalen, spreekwoorden, raadsels, procedurele en sociaal-culturele teksten. Tenslotte zijn in dit proefschrift ook een Logba-Engels-Ewe woordenlijst en een Engels-Logba index opgenomen.





## Curriculum vitae

Kofi Dorvlo was born in Keta in the Volta Region of Ghana on 10<sup>th</sup> April 1953. From 1974 to 1976, he trained as a teacher after secondary school and taught briefly in basic schools in the Volta Region. He continued his education at the then Advanced Teacher Training College, Winneba from 1981 to 1984 where he obtained a Diploma in English and Education. After teaching in Bishop Herman Secondary School, Kpando, and Ho Polytechnic from 1984 to 1992, he entered the University of Ghana where he studied for and was awarded a Bachelor of Arts degree in English and Linguistics in 1996. After teaching for two years at OLA Girls' Secondary School, Ho, he embarked on a Masters in Linguistics course in 1998. In 2000, he received a Master of Philosophy degree in Linguistics (University of Ghana, Legon) and was subsequently appointed Research Fellow at the Language Centre of the same university. From May 2003 to October 2007 he was a PhD scholar in the Department of African Languages and Cultures and the Leiden University Centre for Linguistics (LUCL) researching and documenting the language and culture of Logba funded under the Endangered Languages Programme of the Netherlands Organisation for Scientific Research (NWO).

