A Grammar of Logba (Ikpana)
A Grammar of Logba (Ikpana)

Proefschrift

ter verkrijging van
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volgens besluit van het College voor Promoties

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Map 1: Distribution of Ghana Togo Mountain languages
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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.

¹ 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 Ikpana. 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: Ikpé means ‘truth’. Anné 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 ló ‘collect’ gbé ‘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 ogbé ‘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 ogbé! la ogbé! ‘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 SM.PLU-be people RP 3PLU-come from Egypt
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) 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 Makɔ̃ 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 Makɔ̃ 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 Makɔ̃ 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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2 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). 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, Ogmme, Akusame, Adive-me, Adzakoe, Alakpeti, 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. Xoglikɔfe is a small settlement north of Akusame. These new settlements are inhabited mostly by settler farmers who are from other ethnic groups. Agbobakɔdzi and Dzodzekɔdzi 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. Andokɔfe 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. 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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3 See the map of Ghana and that of Logba for the location.
4 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.
5 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, Adive-me and Ogmme 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.

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 Sumafá but generally called Akpanamo ‘Logba god’. The priest, Amowasa/Amowatíwo 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 Sumafá. 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, ‘a senior statesman’ Okyeame, ‘the spokesperson’ and Amowasa ‘local priest’ perform the Ogboglego,

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6 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.

7 The word Sumafá is made up of three morphemes: osu ‘thunder’ m 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.

8 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 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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* 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:\footnote{Logba was one of the communities on which Ring’s sociolinguistic survey touches.}

<table>
<thead>
<tr>
<th>Language</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ewe</td>
<td>92%</td>
</tr>
<tr>
<td>Akan</td>
<td>28%</td>
</tr>
<tr>
<td>English</td>
<td>56%</td>
</tr>
</tbody>
</table>

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\%.\footnote{This is based on the 2006 population survey I conducted.} 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...
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 (”). 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. **Azuzu fë ale blœm ibo**

   a-zuzu   fë   ale   blœ-mœ   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 i-mó ‘neck’
   i-nyó ‘two’
   i-be ‘season’

2. /e/ as in e-ći ‘sun’

3. /o/ as in e-dźé ‘women’
   u-żí ‘door’
   u-kú ‘bone’
   u-fńo ‘marshy area’

4. /u/ as in a-bě ‘oil palm’
   a-fńa ‘cloth’

5. /á/ as in o-nńká ‘king’
   ó-dró ‘elephant’

6. /ɔ/ as in o-yó ‘tree’
   o-wó ‘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. mɛ́.á ‘sew them’
    futɔ́.á ‘mix them’
    dji.é ‘suck it’
    bu.é ‘ask it’
    kpi.é ‘with it’
    fɛ́.á ‘at them’
    aklo.é ‘the goat’
    egbi.é ‘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 e-mó ‘They laughed.’
    e-zá ‘They cooked.’
    /e/ as in e-kpósfú ‘They barked.’
    /i/ as in i-yú ‘It is cold.’
    /ɔ/ as in o-zó ‘He/She went.’
    o-bá ‘He/She came.’
    /o/ as in o-ké ‘He/She jumped.’
    /a/ as in á-bá ‘You came.’
    á-gbá ‘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 nú.mblé ‘fifth’
    á-bú.rh.bá ‘wing’
    m-gbfí ‘okro’
    /n/ as in a-ka.fí.dó ‘milipede’
    a-kó.fí.tí ‘basket’
    n-djú ‘water’
    /ŋ/ as in ńg-gbó ‘rashes’
    a.ŋ-kpá ‘juju’

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

Some words appear to have a syllabic /ŋ/ in word final position. However, the /ŋ/ 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’ → *afáŋ* ‘home’
   *ubo* ‘farm’ *ubo-nu* ‘farm-in’ → *uboŋ* ‘farm’

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

   *bú-zúgbóŋ* ‘count-head-in’
   *e-kéléŋ* ‘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’
   *bísf* ‘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’
   *aváblówo* ‘native doctor’
   *iváflí* ‘(thing) white’
   *útúmè* ‘work’
   *tro* ‘refuse’
   *igla* ‘jaw’
   *wlí* ‘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 /u/ 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. gwókpo ‘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’
    gákwaдж ‘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

<table>
<thead>
<tr>
<th></th>
<th>bilabial</th>
<th>labial dental</th>
<th>alveolar</th>
<th>alveo-palatal</th>
<th>palatal</th>
<th>velar</th>
<th>labial-velar</th>
<th>glottal</th>
</tr>
</thead>
<tbody>
<tr>
<td>plosive</td>
<td>(p) b</td>
<td>t d</td>
<td>k</td>
<td>g</td>
<td>kp gb</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>fricative</td>
<td>f</td>
<td>v</td>
<td>s</td>
<td>z</td>
<td>f</td>
<td>x</td>
<td>fí</td>
<td></td>
</tr>
<tr>
<td>affricate</td>
<td>ts</td>
<td>dz</td>
<td>f</td>
<td>dž</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nasal</td>
<td>m</td>
<td>n</td>
<td>j</td>
<td>nj</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>lateral</td>
<td>l</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>approximant</td>
<td>r</td>
<td>y</td>
<td>w</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2.2.1 Plosives

All Plosives occur as onset in a CV and CCV syllable type with all vowels. All Plosives except /ɖ/ 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.

\[
\begin{array}{ll}
\text{pepepe} & \text{‘exactly’} \\
\text{pro} & \text{‘wet’} \\
\text{pépa} & \text{‘paper’} \\
\end{array}
\]

\[
\begin{array}{ll}
péte & \text{‘all’} \\
\text{peya} & \text{‘pear’} \\
\text{pépi} & \text{‘harmattan’} \\
\end{array}
\]

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:

\[
\begin{array}{ll}
\text{ba} & \text{‘come’} \\
bé & \text{‘season’} \\
bó & \text{‘make’} \\
\end{array}
\]

\[
\begin{array}{ll}
\text{bo} & \text{‘stay’} \\
bisí & \text{‘cola’} \\
blí & \text{‘break’} \\
\end{array}
\]

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 /l/ in a CCV syllable. The examples below illustrate this:

\[
\begin{array}{ll}
\text{tá} & \text{‘open’} \\
dré & \text{‘dirty’} \\
tslé & \text{‘push’} \\
\end{array}
\]

\[
\begin{array}{ll}
\text{do} & \text{‘follow’} \\
odró & \text{‘elephant’} \\
ta & \text{‘give’} \\
\end{array}
\]

\[
\begin{array}{ll}
\text{tro} & \text{‘refuse’ (v)} \\
\text{tró} & \text{‘carry’ (load)} \\
\end{array}
\]

Apical Alveo Palatal Plosive /ɖ/ 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:

\[
\begin{array}{ll}
\text{nó} & \text{‘water’} \\
\text{adabakutó} & \text{‘eyebrow’} \\
\text{déblektó} & \text{‘fog’} \\
\end{array}
\]

\[
\begin{array}{ll}
\text{idjwago} & \text{‘day’} \\
\text{đoka} & \text{‘reserve’ (v)} \\
\text{đetsifló} & \text{‘cotton’} \\
\end{array}
\]
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. kla  ‘hide’  aklo  ‘goat’  
      gla  ‘pour’  glé  ‘tie’

The Voiceless Velar Plosive exceptionally occurs with /r/ 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.

The /l/ 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. ukü  ‘bone’  ikü  ‘song’  
    akóntí  ‘basket’  akúklí  ‘fingernail’  
    kake  ‘part’  kélékélé  ‘first’  
    aga  ‘valley’  ugá  ‘husband’  
    ifúgo  ‘flowers’  ndúgo  ‘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. ikpe  ‘one’  gba  ‘sweep’  
    kpita  ‘stumble’  igbe  ‘arrow’  
    akpá  ‘leg’  agbé  ‘dog’  
    ukpóku  ‘knee’  ogbomí  ‘monkey’  
    kpe  ‘and’  agbiglómo  ‘spider’  
    kpo  ‘lie’  mbó  ‘rashes’

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

17. kplo  ‘fry’  gbóle  ‘many’  
    akpákpla  ‘toad’  gbía  ‘teach’  
    ékplé  ‘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. fo ‘wash’ flé ‘fly’
    he ‘pull’ sa ‘leave’
    zo ‘sell’ zu ‘descend’
    su ‘pierce’ xé Relative particle
    vu ‘castrate’

B. Stem of nouns and word medial
19. a-fó ‘egg’ a-fé ‘comb’
    a-vá ‘deer’ a-vú ‘porridge’
    a-só ‘pot’ u-su ‘urine’
    u-zí ‘door’ u-zúgbó ‘head’
    u-hé ‘knife’ o-há ‘pig’
    a-xixlánu ‘difficulty’

C. Medial position of polysyllabic words
These words are mainly verbs. They appear to involve reduplication of different sorts.
20. vuvó ‘spoil’ xoxu ‘gather’
    fifi ‘break’ susu ‘urinate’
    zuzó (asó) ‘roast (pot)’ húhú ‘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. xe Relative particle xoxu ‘gather’
    xoxoe ‘already’ xátsáxlá ‘rough’
    axixlánu ‘difficulty’ okutexoe ‘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:

<table>
<thead>
<tr>
<th>Underlying</th>
<th>Surface</th>
<th>GLOSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. /si/</td>
<td>/ʃ/</td>
<td>GLOSS</td>
</tr>
</tbody>
</table>
    isfkpe | ishfkpe | ‘ring’ |
    inasína | inashína | ‘everybody’ |
    okusokú | okushokú | ‘everywhere’ |
    ikpesikpe | ikpeshikpe | ‘everything’ |
The palato-alveola fricatives only occur as allophones of the alveolar fricatives before /i/.

2.2.3 Affricates

/ts/ [ʧ] and /dz/ [ʤ] 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  dzú ‘arrive’  ɔdzá ‘fire’
dze ‘look’  dzuanú ‘like’
adzi ‘bird’  ɔdzá ‘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.

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/ /ɔ/ /ɛ/ after /ny/ and no /e/ /ɔ/ /ɛ/ after /ŋ/ occur. With other vowels these nasals do occur.

<table>
<thead>
<tr>
<th>N</th>
<th>G</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>27.</td>
<td>nyá</td>
<td>‘live’ (v)</td>
</tr>
<tr>
<td></td>
<td>anye</td>
<td>‘louse’</td>
</tr>
<tr>
<td></td>
<td>inyul</td>
<td>‘juju’</td>
</tr>
<tr>
<td></td>
<td>üü</td>
<td>‘see’</td>
</tr>
<tr>
<td></td>
<td>ajáñá</td>
<td>‘rib’</td>
</tr>
<tr>
<td></td>
<td>tsái.ká</td>
<td>‘pepper’</td>
</tr>
<tr>
<td></td>
<td>nž</td>
<td>‘buy’</td>
</tr>
<tr>
<td></td>
<td>no</td>
<td>‘drink’</td>
</tr>
</tbody>
</table>

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. | o-bu.m.ba | ‘wing (of bird)’ | ñ-ñó | ‘chicken’ |
| | n-da | ‘liquor’ | n-tró | ‘breast’ |
| | ñ-gbo | ‘rashes’ | ñ.m-bwé | ‘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).

<table>
<thead>
<tr>
<th>N</th>
<th>PLURAL</th>
<th>GLOSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>29.</td>
<td>m-byá</td>
<td>‘chairs’</td>
</tr>
<tr>
<td></td>
<td>m-futa</td>
<td>‘clothes’</td>
</tr>
<tr>
<td></td>
<td>n-lága</td>
<td>‘speeches’</td>
</tr>
<tr>
<td></td>
<td>ñ-kpo</td>
<td>‘farm bags’</td>
</tr>
<tr>
<td></td>
<td>ñ-gúwo</td>
<td>‘antelopes’</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>N</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>30.</td>
<td>agblenú</td>
</tr>
<tr>
<td></td>
<td>agbléglomo</td>
</tr>
<tr>
<td></td>
<td>la</td>
</tr>
<tr>
<td></td>
<td>gli</td>
</tr>
<tr>
<td></td>
<td>le</td>
</tr>
<tr>
<td></td>
<td>kla</td>
</tr>
<tr>
<td></td>
<td>ló</td>
</tr>
<tr>
<td></td>
<td>mla</td>
</tr>
</tbody>
</table>
The 3rd Person Singular Object Pronoun is le or le 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:

31a. OTHER DIALECTS TOTA
    ma-zí = le ma-zí = é
    1SG-carry 3SGOBJ 1SG-carry = 3SGOBJ
    ‘I took it’ ‘I took it’

31b. ɔ́-blí = le ɔ́-blí = é
    3SGSUBJ-break = 3SGOBJ 3SGSUBJ-break = 3SGOBJ
    ‘He/She broke it’ ‘He/She broke it’

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 ñí ‘hold’. In the Tota dialect, the speakers say [rí] ‘to hold’ while the other dialects use [lf].

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

32. adró ‘mound’ adruva ‘Thursday’
dre ‘dirty’ atrú ‘hearth’
oadró ‘elephant’ ntétró ‘breast’
tro ‘refuse’ (v)

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

33. urfmé ‘handle’
    ntrrif ‘ladder’
    rfí ‘hold’

2.2.6 Approximants
The Palatal approximant /y/ occurs intervocally and in initial position of syllables. It occurs with all vowels.
Examples:
34. ayé ‘grandmother’  azayi ‘beans’
    oyó ‘tree’  oyubitsi ‘thief’
    ye ‘and’  yó ‘skin’
    ýayi ‘search’

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

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

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

36. wa ‘say’  -wó plural clitic
    wo (bi) ‘give birth’  wasa ‘owner’
    iwo ‘bee’  owó ‘mortar’
    awó ‘snake’  awu ‘garment’

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

37. [ywé] ‘pound’
    [bwé] ‘fold’
    [a-bwé] ‘animal’
    [ɔ-m-bwé] ‘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

<table>
<thead>
<tr>
<th></th>
<th>FRONT</th>
<th>CENTRAL</th>
<th>BACK</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>[+ ATR]</td>
<td>[- ATR]</td>
<td>[+ ATR]</td>
</tr>
<tr>
<td>Close</td>
<td>i</td>
<td></td>
<td>u</td>
</tr>
<tr>
<td>Mid</td>
<td>e</td>
<td>e</td>
<td>o</td>
</tr>
<tr>
<td>Open</td>
<td></td>
<td></td>
<td>a</td>
</tr>
</tbody>
</table>
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’  no  ‘drink’
b.  u / ɔ  du  ‘extinguish’  do  ‘follow’
c.  u / o  ukú  ‘drum’  okú  ‘place’
d.  e / a  tê  COMPL  tâ  ‘shoot’
e.  i / e  me  ‘here’  mij  ‘take’
f.  i / a  inyc  ‘two’  anyc  ‘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  
ubonû  ‘farm’  imõ  ‘neck’
inyõ  ‘two’  nõ  ‘see’
imõ  ‘swallow’  nyõ  ‘live’
mõŋ,gba  ‘bowl’  oðzûsumõ  ‘kitchen’
mo  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 /ɛfɔ/ ‘Fon language.’ This is similar to how this word is pronounced in Ewe. The stem of the word has a back vowel, /u/, and /ë/ 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. /u/ also occurs as a prefix in the nouns in (40):

40.  ekpe  ‘year’  edzê  ‘women’

There is free variation between [ɪ] and [i] and [u] 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.  ɪnõ  ‘worm’  ɪyõ  ‘grave’
mõ  ‘meat’

[u] 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.  u -fõ  ‘marshy area’  u-wlõ  ‘Sunday’
u -nỳí  ‘name’  u -menta  ‘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 /u/ has shifted to /u/.

It is for these reasons that I now claim that Logba has seven vowels. 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 e/. This is illustrated in the words below:

43. e-tsí 'down'  e-bí 'cocoa beans'  e-ke 'root'  e-ví 'sun'
44. e-dze 'women'  e-kpe 'year'
45. o-tsá 'forehead'  o-fú 'guest'  o-kú 'place'  o-vu 'market'
46. ɔ-kpe 'one'  ɔ-dzá 'fire'  ɔ-gbo 'town'  ɔ-da '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).

---

12 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/.

47a. [+ATR] 47b. [-ATR]
   a-débf ‘kidney’    a-n.do ‘cat’
   u-kpó ‘mountain’   u-fstó ‘marshy area’
   i-sóbó ‘call’      i-ló ‘word’

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

48a. [+ATR] 48b. [-ATR]
   o-tsoe ‘ear’        boté ‘resemble’
   tole ‘send’         tole ‘push’

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. Ebitsi é óbodze akpaiva nu.
   ebitsi=é ó-bo-dze akpa iva  nu
   ‘Child=DET SM-SG-come-look boot in’ [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 5zó…
   ee! ye zó
   ‘Yes! CONJ 3SG-go’ [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.

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

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’ o-dzá ‘fire’
a-fá ‘house’ o-ba ‘mud’
o-fá ‘fence’

53. o-mi ‘he takes’ o-kpí ‘he went’
e-tí ‘soil’ e-vi ‘sun’

54. o-kú ‘place’ o-bú ‘They asked’
o-tú ‘gun’

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

55. Olá má.
Ot-lá = má
3SG-beat = 3SG.OBJ
‘She/He beat me.’

56. Osá ndú é.
Ot-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. òrí agbi ɛ ka óyó
Ot-rí agbi = è ka ó-yó
3SG-hold dog = DET put CM-skin
‘he holds the dog close’ [15.1.03]

58. òní sble ka anyi.
Ot-ŋú o-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’
shifó ‘leave someone’

60. zúzo aso ‘roast pot’
fütò ‘mix’
These words \textit{futo} and \textit{shíđë} trigger [+ATR] vowel prefix as can be seen in (61) and (62) and they harmonize with the nearest root vowel.

61. Ófut\textsubscript{o} am\textsubscript{owe} mengba á nu.
\begin{verbatim}
ofut amowe mengba=á nu
3SG-mix dough bowl=DET in
‘He mixed dough in the bowl.’
\end{verbatim}

62. Óshíđë ebítsi é afa á nu.
\begin{verbatim}
shíđë ebítsi=é afa=á nu
3SG-leave CM-child=DET CM-house=DET in
‘He left the child in the house.’
\end{verbatim}

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

63. i-vafl\textsubscript{egō} ‘insect’ ɔ-dzogbenyi ‘northerner’
u-mokue ‘there’ a-g.blue ‘pipe for smoking’
u-trame ‘work’ f\textsubscript{otete} ‘green edible leaves’

2.3.2 Vowel sequencing in roots

Long vowels, \textit{ee} as in \textit{pête} ‘completely’, \textit{aa} as in \textit{dzāa} ‘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-f.]zye] ‘owl’
[a-byā] ‘chair’
[a-bwē] ‘animal’
[a-fyē] ‘comb’
[en.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’
There is a constraint in which two front mid vowels /e/ + /ɛ/ do not occur in a sequence in Logba even across word or syllable boundaries. When it occurs, it is phonetically realised as /ie/, /iɛ/. 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 /e/ and /ɛ/. These are allomorphs which are morphologically conditioned. /e/ has [e] and [ɛ] as allomorphs which are phonologically conditioned. The following phrases in (65) are examples.

66. okla  e → [okla.ɛ]  ‘the mat’
    uklo  e → [u.klo.ɛ]  ‘the lorry’
    dzosú  e → [dzosú.ɛ]  ‘the blood’
    igbedjì  e → [i.gbe.djì.ɛ]  ‘the cassava’
    aklo  e → [a.klo.ɛ]  ‘the goat’
    agbe  e → [a.gbi.ɛ]  ‘the dog’
    egbe  e → [e.gbi.ɛ]  ‘the stone’

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

67. fe  e → [fi.e]  ‘at it’
    kpe  e → [kpi.e]  ‘with it’
    fe  å → [fe.å]  ‘at them’
    kpe  å → [kpe.å]  ‘with them’

2.3.6 Verb and object
The 3SGOBJ is /e/. In the examples below, verbs ending in all the vowels possible are used.

68. la  å → [la.å]  ‘beat him/her’
    blo  å → [blo.å]  ‘make it’
    dze  å → [dzi.å]  ‘look 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 (""). 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  |
| zɔ  ‘sell’ | zó  ‘go’ |
| avi  ‘axe’ | aví  ‘groundnut’ |
| dzi  ‘tie firmly’ | dzí  ‘stand’ |
| ubi  ‘wound’ | ubí  ‘child’ |
| fó  ‘brother’ | fó  ‘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. ba  ‘kill’ | ña  ‘become fat’
| ka  ‘put’ | le  ‘buy’
| mi  ‘take’ | sa  ‘leave’
| fli  ‘cut in pieces’ | blo  ‘make’

High tone

71. bú  ‘ask’ | wô  ‘prick’
| nô  ‘see’ | rt  ‘hold’
| sô  ‘finish’ | tsô  ‘sit’
| yô  ‘stand’ | trô  ‘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. i-so  ‘faeces’ | i-va  ‘thing’
| o-ko  ‘custom’ | u-bi  ‘wound’
| a-bu  ‘valley’ | a-gli  ‘wall’
| a-dzi  ‘bird’ | u-dzi  ‘heart’
### Phonology

| a-gu  | ‘top’     | n-wu | ‘dresses’ |
| mva   | ‘medicines’ |

#### High tone

| u-kú  | ‘bone’     | o-dzá | ‘fire’ |
| a-bí  | ‘palm kernel’ | o-tú  | ‘gun’ |
| a-dí  | ‘frog’     | a-fé  | ‘comb’ |
| u-hé  | ‘knife’    | a fő  | ‘egg’ |
| a-drú | ‘mound’    | á-fá  | ‘house’ |
| n-djó | ‘water’    | n-tó  | ‘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

| ðase | ‘thank’ | klanu | ‘hide’ |
| fífi | ‘break’ | ðoka | ‘reserve’ |

#### 75. HH

| bálá  | ‘wind round’ | fufú | ‘smash’ |
| ðdí  | ‘love’       | húhú | ‘wave hand’ |

#### 76. LH

| tolé  | ‘send’       | ganú | ‘greet’ |
| mumú | ‘complete’ |

#### 77. HL

| dónu  | ‘shrink’    | dzúba | ‘return’ |
| núma | ‘fall down’ | húho  | ‘bathe lazily’ |

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

#### 78. LL

| a-druva | ‘Thursday’ | i-same | ‘happiness’ |
| a-buba  | ‘termite’   | e-bleta | ‘left hand’ |
| a-dzago | ‘millet’   |

#### 79. HH

| a-bůkpa | ‘shoulder’ | e-bítš | ‘child’ |
| a-děšf  | ‘kidney’   | i-sus  | ‘thatch’ |
| a-bő́tí | ‘corpse’   | o-túlf | ‘mosquito’ |
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

a-dzayí ‘firewood’
a-ɖɔɔ́ ‘love’
a-gutó ‘bat’
e-kele ‘grass’

81. HL

a-fása ‘landlord’
i-kádza ‘black berries’
i-kpóli ‘toe’
o-kúmi ‘garden egg’

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). fǒ ‘brother’ akpó ‘sack’ zenklá ‘pot stand’ are loans with the inland Ewe dialect tone and tǒ ‘to fell palm tree’ sounds like an ideophonic word referring to the sound made when a palm tree is felled.

82. fǒ ‘brother’ tǒ ‘to fell palm tree’

akpó ‘sack’  zenklá ‘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 ìkɔ aglié yó.
A-wu = é  a-gli=é  yó
CM-dress = DET  SM.SG-hang  CM-wall = DET  skin
‘The dress hangs on the wall.’
84. **kpe** ‘know’

Olkpé inashína.

3SG-know CM-everybody

‘He knows everybody.’

85. **ba** ‘kill’

Mabá agbi é.

1SG-kill dog = DET

‘I kill the dog.’

86. **la** ‘beat’

ɔgblawo é ɔbítṣi 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. **zɔ** ‘go’

Mazɔ ovu é nu.

1SG-go CM-market in

‘I went to the market.’

88. **blí** ‘break’

Ati blí asó 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
trends. 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:\(^\text{13}\)

89a. Statement: \(\text{Akpe \ i-va} \)
   \[\text{L H L L} \]
   2SG-eat thing
   ‘You have eaten’

89b. Interrogative: \(\text{Akpe \ i-va-a} \)
   \[\text{L H L H H+} \]
   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 \(\text{tù} \) and the Past Progressive aspect marker \(\text{tú} \). The former is said with a Low pitch and the latter with a High pitch. In (90) \(\text{tú} \) has a high tone and it is Past Progressive but in (91) \(\text{tù} \) has a low tone and it is Habitual.

\(^\text{13}\) Software for acoustic analysis by Paul Boersma and David Weenink, University of Amsterdam, Netherlands.
90. Matúkpí ubón adzísiaḍzí
\[
\text{ma-tú-\text{-}kpí} \quad \text{u-bón} \quad \text{adzísiaḍzí}
\]
1SG-PTPROG-go CM-farm everyday
‘I was going to farm everyday’

91. Matukpí ubón adzísiaḍzí.
\[
\text{ma-tu-kpí} \quad \text{u-bón} \quad \text{adzísiaḍzí}
\]
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. bugo ‘rotten one’
    tséŋo ‘old one’
    kanyigo ‘oversmoked one’
    tóŋgo ‘thick one’ (liquid)

However, when the determiner, [-ő], 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:

\[
\begin{array}{c}
\text{bugo} \quad [ \quad \_ \quad \_ \quad ] \\
\text{bugô} \quad [ \quad \_ \quad \_ \quad \_ \quad ]
\end{array}
\]

The following words in (93b) illustrate this.

93. bugô ‘the rotten one’
    tséŋô ‘the old one’
    kanyigô ‘the oversmoked one’
    tóŋgô ‘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 –m, 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. imə-nu iva /neck in thing/ → imn iva ‘necklace’
    utsa-nu /room in/ → utsan ‘in the room’
    ubo-nu /farm in/ → ubon ‘in the farm’

This also happens when má 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 má ‘teach me’
    tá-mú /give me/ → ta má ‘give me’
    dzé-mú /look me/ → dzé má ‘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/ /isikpɛ/ [ishikpɛ] ‘ring’
    /z/ /zɛ/ [zhi] ‘good’
    /n/ /ani/ [anyi] 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. | etsi    | etsi-wɔ   | etsi’ɔ    |
    | uklontsi | uklontsi-wɔ | uklontsi’ɔ |

‘parent’    ‘parents’    ‘books’
‘book’       ‘books’       ‘books’

A further reduction is the optional realisation of tɔwɔ as [tɔɔ] in the word etsi ‘parent.’ This also occurs in ebisf –wɔ [ebit’ɔ] ‘children’. This is illustrated in (97b) below.

14 This is found to be peculiar to the speech of Vuinta speakers.
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=e
   3SG.SUBJ-wash = 3SG.OBJ
   ‘He/She washed it.’

[–ATR]
99. aŋ kpáwasa á ϖ̃ falif ɛ́
   a-ŋ kpáwasa=á ϖ̃ falif=ɛ́
   CM-jujuman=DET 3SG.SUBJ-charm = 3SG.OBJ
   ‘The jujuman charmed him/her.’

100. ɔ́ srá ɛ́
    ɔ́ srá=ɛ́
    3SG.SUBJ-sieve = 3SG.OBJ
    ‘He/She sieved it.’

101. ɔ́ blɔ́ ɛ́
    ɔ́ blɔ́=ɛ́
    3SG.SUBJ-make = 3SG.OBJ
    ‘He/she made it.’

\[\text{\textsuperscript{15}}\] In the case of \textit{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 \( \text{lu} \). 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, \( \text{nlu} \), \( \text{alu} \). 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.\(^{16}\)

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 [o] to become /o, lo, l/. Similarly, the underlying vowel of the present progressive morpheme assimilates to the vowel of the 3PLU morpheme to be realised as /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 \( \text{Nnulé afúta} \) (Alakpeti) ‘I am buying cloth.’

1SG \( \text{Ndiré afúta} \) (Tota) ‘I am buying cloth.’

2SG \( \text{Añló afúta} \) ‘You are buying cloth.’

3SG \( \text{Oló afúta} \) ‘He /She is buying cloth.’

1PLU \( \text{Atiñló afúta} \) ‘We are buying cloth.’

2PLU \( \text{Aniñló afúta} \) ‘You (PLU) are buying cloth.’

3PLU \( \text{Éló afúta} \) ‘They are buying cloth.’

103. 1SG \( \text{Nnúdó utsaá} \) (Alakpeti) ‘I am building the house.’

1SG \( \text{Ndódó utsaá} \) (Tota) ‘I am building the house.’

2SG \( \text{Añló utsa á} \) ‘You are building the house.’

3SG \( \text{Oló utsa á} \) ‘He /She is building the house.’

1PLU \( \text{Atiñló utsa á} \) ‘We are building the house.’

2PLU \( \text{Aniñló utsa á} \) ‘You (PLU) are building the house.’

3PLU \( \text{Éló utsa á} \) ‘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 harmonise with the aspect marker. In (104), kpomi the main verb, has

\(^{16}\) It is for this reason that there are two forms for the 1SG present progressive in the paradigms below. Alakpeti: \( \text{Nnú za iva} \) ‘I am cooking’ but in the Tota dialect \( \text{Ndú za iva} \) ‘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. ólokpmi 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 šl5z5 ikú.
   adzi = é š-t5-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, tó. The Past Progressive uses the same segmental form but only the vowel carries a high tone.

106. Habitual
   1SG matuzó ‘I go’
   2SG atuzó ‘you go’
   3SG étuzó ‘she/he goes’
   1PLU atitizó ‘we go’
   2PLU anitizó ‘you go’
   3PLU étetizó ‘they go’

107. Past Progressive
   1SG matúyé ‘I was standing’
   2SG atúyé ‘you were standing’
   3SG otúyé ‘she/he was standing’
   1PLU atitúyé ‘we were standing’
   2PLU anitúyé ‘you were standing’
   3PLU ététúyé ‘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 mkpányi moóma ọlé fê otokpé afágba.’
   Antényi té mkpányi moóma o-łe fê
   earthworm say eye NEG have 3SG-be also
‘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. maházo ‘I will go’ 1. atibízó ‘We will go’
2. abázo ‘You will go’ 2. anibízó ‘You will go’
3. obózo ‘She/He will go’ 3. ebózó ‘They will go’

110. SINGULAR PLURAL
1. mahafó ‘I will wash’ 1. atibífó ‘We will wash’
2. abáfó ‘You will wash’ 2. anibáfó ‘You will wash’
3. obófó ‘She/He will wash’ 3. ébéfó ‘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.\(^\text{17}\) 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
\(\ell\ell\) òló ‘crocodile’

\(^\text{17}\) 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
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. *fofù* ‘gather’ in Ewe is realised as *xo슈a* in Logba. Labialised velar fricative replaces the Ewe bilabial fricative which is absent in Logba. Example is *ekutefo* ‘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 /œ/ 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.  

<table>
<thead>
<tr>
<th>Akan</th>
<th>Logba</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>tsyזז</td>
<td>xayα</td>
<td>‘for a long time’</td>
</tr>
<tr>
<td>fαα</td>
<td>fαα</td>
<td>‘freely’</td>
</tr>
</tbody>
</table>

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 *wọ* ‘give birth in (113):

113.  

<table>
<thead>
<tr>
<th>Akan</th>
<th>Logba</th>
<th>Gloss</th>
</tr>
</thead>
<tbody>
<tr>
<td>abε</td>
<td>abε</td>
<td>‘palm nut’</td>
</tr>
<tr>
<td>opετε</td>
<td>opετε</td>
<td>‘vulture’</td>
</tr>
<tr>
<td>wọ</td>
<td>wọ</td>
<td>‘give birth’</td>
</tr>
</tbody>
</table>

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.
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, 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 ‘ɖ’. 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. [bya] bia ‘boil’
   [a-fyɛ] afie ‘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. [f-dʃ] f-dʃ ‘atmosphere’
   [zi] zi ‘close’
   [bf] bf ‘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. [ywɛ] yue ‘pound’
   [bwá] buá ‘fold’
   [a-bwɛ] abuɛ ‘animal’
[fʊ-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.  [awɔ]  awó    ‘snake’
       [wasa]  wasa  ‘owner’
       [wa]  wa     ‘say’
       [wú]  wú     2SGOBJ
       [wil]  wíl    ‘many’
       [wla]  wíla   ‘waste something’

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

120. Adɔdɔ iɗu ikago kelekele.
       A-ɖɔ́́  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. amolóŋu ŋkpə
       a-mo-ló-nú  ɔ-ŋkpə
           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 C₃ 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

<table>
<thead>
<tr>
<th>PREFIX</th>
<th>NUMBER</th>
<th>PERCENTAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>258</td>
<td>32.3</td>
</tr>
<tr>
<td>i</td>
<td>153</td>
<td>19.2</td>
</tr>
<tr>
<td>u</td>
<td>138</td>
<td>17.2</td>
</tr>
<tr>
<td>ɔ</td>
<td>104</td>
<td>13.2</td>
</tr>
<tr>
<td>o</td>
<td>101</td>
<td>12.6</td>
</tr>
<tr>
<td>e</td>
<td>43</td>
<td>5.3</td>
</tr>
<tr>
<td>ɛ</td>
<td>2</td>
<td>0.2</td>
</tr>
<tr>
<td>TOTAL</td>
<td>799</td>
<td>100.0</td>
</tr>
</tbody>
</table>

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 [ива-] ‘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>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-</td>
<td>N-</td>
</tr>
<tr>
<td>u-</td>
<td>e-/ɛ-</td>
</tr>
<tr>
<td>e-/ɛ-</td>
<td>N-</td>
</tr>
<tr>
<td>o-/ɔ-</td>
<td>i-</td>
</tr>
</tbody>
</table>
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/ɛ-, and a-prefix nouns. 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/ɛ-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

<table>
<thead>
<tr>
<th>NOUN PREFIX</th>
<th>VERBAL CONCORD</th>
<th>EXAMPLE SENTENCE</th>
</tr>
</thead>
<tbody>
<tr>
<td>a-</td>
<td>ɔ-</td>
<td>A-gbi=ɛ  ɔ-gi=n-wo  u-tsa. CM-dog=DET SM.SG-see CM-bee CM-home The dog saw a bee hive.</td>
</tr>
<tr>
<td>ɔ-</td>
<td>ɔ-</td>
<td>A-nbo=ɛ  ɔ-zɔ  o-dzetsame. CM-cat=DET SM.SG-go CM-kitchen The cat went to the kitchen.</td>
</tr>
<tr>
<td>N-</td>
<td>N-</td>
<td>N-kɔ=ɛ  ñ-dó. CM-fowl=DET SM.PLU-go.out The fowls went out.</td>
</tr>
<tr>
<td>a-</td>
<td>ɔ-</td>
<td>A-flat  ô-kɔ  a-gli=ɛ  yō. CM-cloth SM.SG-hang CM-wall=DET skin The cloth hangs on the wall.</td>
</tr>
<tr>
<td>u-</td>
<td>ɔ-</td>
<td>U-dzi=ɛ  ô-glɛ  belet. CM-girl=DET SM.SG-tie belt The girl has a belt on her waist.</td>
</tr>
<tr>
<td>ɔ-</td>
<td>ɔ-</td>
<td>U-nam=ɛ  ɔ-zɔ  Tota CM-chief=DET SM.SG-go Tota The chief went to Tota.</td>
</tr>
</tbody>
</table>

18 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.
Chiefs came to Klikpo.
The sheep is in the room.
The child peels banana.
Grasses are in the house.
The teacher beat Kofi.
Mortars are in the house.
Water pours on the door.
Meat is in the soup.
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/-o- 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/-ë, o/-o- take the o/-o- 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/-o-. The c/-ë- plural nouns take the a- agreement marking on the number. The choice between e/-ë- and o/-o- depends on the [ATR] harmony in the word. The agreement systems are shown in Table 3.4.

<table>
<thead>
<tr>
<th>NUMBER</th>
<th>PREFIX</th>
<th>VERB AGREEMENT</th>
<th>DEMONSTRATIVE</th>
</tr>
</thead>
<tbody>
<tr>
<td>I</td>
<td>a-</td>
<td>o/-o-</td>
<td>o/-o-</td>
</tr>
<tr>
<td>II</td>
<td>N-</td>
<td>N-</td>
<td>N-</td>
</tr>
<tr>
<td>III</td>
<td>u-</td>
<td>o/-o-</td>
<td>o/-o-</td>
</tr>
<tr>
<td>IV</td>
<td>c/-ë-</td>
<td>e/-ë</td>
<td>a-</td>
</tr>
<tr>
<td>V</td>
<td>c/-ë-</td>
<td>o/-o-</td>
<td>o/-o-</td>
</tr>
<tr>
<td>VI</td>
<td>N-</td>
<td>a-</td>
<td>N-</td>
</tr>
<tr>
<td>VII</td>
<td>o/-o-</td>
<td>o/-o-</td>
<td>o/-o-</td>
</tr>
<tr>
<td>VIII</td>
<td>i-</td>
<td>i-</td>
<td>i-</td>
</tr>
<tr>
<td>IX</td>
<td>a-</td>
<td>a-</td>
<td>a-</td>
</tr>
</tbody>
</table>

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. a-gutó n-gutş-wɔ ‘bat’
   a-dzimi n-dzimi-wɔ ‘mudfish’
   e-féshí n-féshí-wɔ ‘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 [wó]. 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. a-kpóno a-kpóno-wɔ ‘biscuit’
   u-kpló u-kpló-wɔ ‘table’
   a-kó a-kó-wɔ ‘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. e-ví e-ví ‘sun’
   e-tsí e-tsí ‘land’
   e-gbe e-gbe ‘stone’
   e-ke e-ke ‘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-bladzo have prefixes in Ewe.

4. mango mango-wɔ ‘mango’
   bladzó bladzó-wɔ ‘plantain’
   fesre fesre-wɔ ‘window’
   sefófó sefófó-wɔ ‘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 -wo 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-\textit{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, -wo. In addition, I propose that the noun prefix is a language internal grammatical feature and the wo 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. \textit{a-}

\begin{itemize}
\item a-bobí 'moon /month'
\item a-bu 'valley'
\item a-\textit{dèbf} 'kidney'
\item A-drúva 'Thursday'
\item a-mú 'mouth'
\end{itemize}

5b. \textit{u-}

\begin{itemize}
\item ú-sú 'urine'
\item u-sús-\textit{òfolí} 'bladder'
\item u-mánta 'salt'
\item u-múshi 'smoke'
\end{itemize}

5c. \textit{e-}

\begin{itemize}
\item é-gbe 'stone'
\item e-tsí 'land'
\item e-ví 'sun'
\item e-ke 'root'
\end{itemize}

5d. \textit{o-/o-}

\begin{itemize}
\item o-\textit{dọmf} 'waist'
\item o-dzá 'fire'
\item o-kúnu 'anus'
\item o-lómf 'testis'
\end{itemize}

There are a few nouns that have suppletive and compound plurals. The stem of the plural \textit{a-ha} ‘persons’ is closely similar to the Ewe word for group \textit{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. i-na 'person' a-há 'persons'
   ɔ-sá 'man' i-ná-sá' men (literally: person men)'
   u-dzé 'woman' i-ná-dzé20 '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 ɔ- / ɔ- prefix is used to refer to them.

7a. Animals
   a-n.dó 'cat' a-gbé 'dog'
   a-n.kó 'chicken' a-klí 'goat'
   a-gú 'antelope' a-lá 'scorpion'
   a-kpakpla 'frog' a-gbíglɔm 'spider'

7b. Insects
   a-zuz 'housefly' a-nyo '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. a-tró 'breast' a-ŋa 'rib'
   a-fuí 'thigh' a-gbashi 'arm'
   a-kukɔli ‘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.

19 There are some speakers who have the plural as aswɔ.
20 There are some speakers who have the plural as edzewɔ.
9. a-lé ‘clay-bowl’  a-kplits ‘basket’  
a-kpó ‘farm-bag’  a-só ‘pot’  
a-biá ‘chair’  a-fúta ‘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 
  u-gusa ‘brother’  u-tí ‘father’  
  u-gu ‘husband’  u-má ‘mother’ 

10b. Social group terms 
  u-sá ‘clan’  
  u-nánsa ‘chief’ (status)  
  u-bome ‘town’ 

10c. Human category terms 
  u-dzé ‘woman’  
  u-bí ‘child’ 

Socio-culturally salient entities and their parts (or things that belong to them) be-
long 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. u-tsá ‘house’  u-loégbé ‘grinding stone’  
  u-bo ‘farm’  u-mútsí ‘barn’ 

e- class Class V 
This is a small class comprising natural elements and items relating to ritual and 
religious practices 

12. e-ví ‘sun’  e-gbe ‘stone’  
  e-kpé ‘year’  e-kelé ‘grass’  
  e-tsí ‘ground’  e-fíeyí ‘calabash’  
  e-feshi ‘sheep’  e-te ‘tooth’ 

While in the field I observed a ritual carried out for the expiation for an attempted 
suicide in one of the Logba villages21. For example, some of the items listed above

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21 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
   Ḟ-kpaya  ‘God’
   o-núkpá  ‘king’
   o-sá  ‘man’

13b. Big animals
   o-sámínángo  ‘leopard’
   o-dró  ‘elephant’
   o-gbómí  ‘monkey’
   o-sɔ́  ‘horse’
   o- ló  ‘crocodile’

13c. Soft and attached body parts
   o-lómí  ‘testis’
   o-tsóe  ‘ear’
   o-tó  ‘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: esɔ. In fact, in some Ewe dialects the word has o- prefix. For example in the Peki dialect, it is o-sọ

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

14. n-da  ‘liquor’
   n-ɖú  ‘water’
   n-fụ  ‘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. i-be  ‘time’  i-yɔ́yú  ‘peace’
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i-n-fieyi ‘sand’
i-yánu ‘air’
i-tsí ‘soil’
i-múnyí ‘hair’
i-kágo ‘rule’
i-hanágo ‘indiscipline’
i-m-bí ‘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. idžɔ́ iyɔ́ ‘yamstick’
iwó ndú ‘bee water’
akɔ́ afɔ́ ‘hen egg’
agbi afla ‘spider cloth’

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. ukplɔ́ tsú afla ‘table on cloth’
u dz i tsú imúnyí ‘heart on hair’

3.3.3 Compounding of noun + wasa

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

18. ankɔ́ wasa ‘juju owner’
adzɛ́ wasa ‘witch owner’

3.3.4 Compounding of noun + sex-determining word

A noun can be compounded with a root of ɔ-sá ‘man’ or u-dzɛ́ ‘woman’ The prefix of the sex determining word is elided, as exemplified in (19).
19. afá udzé ‘house woman’ afádz ‘landlady’
    afá osá ‘house man’ afása ‘landlord’
    akló osá ‘goat man’ aklísá ‘he-goat’
    abúós uzé ‘animal woman’ abúós uzé ‘female animal, goat’

In (19) the compound word, abúós uzé 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. iyó yú ‘skin cold’ iyóyú ‘peace’
    asó druí ‘pot red’ asóz druí ‘unmentionable’

asó druí 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 lô!
    a-bó-zí a-só druí lô!
    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:
Nouns and Noun Classes

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

These nominalised verbs can function as a subject in a sentence. The verb, yū ‘be cold’ is converted to a nominal, iyúgo ‘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 ibo etsienu izi
   i-yú-ŋ-go=é xe ı-bo e-tsí-ı 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 igle-go ‘tied one’ is the object of the verb ŋú ‘see’ in the sentence below in (24).

24 Ovanukpiwo é ōŋu igle-goè
   O-vanukpiwo=é ō-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 amúgunedżé ‘my sister’

25a. Avúdágo bugo móózí
   a-vúdágo bugo mó-ŋ-zí
   CM-leaf rotten one NEG-3SG be.good
   ‘Rotten leaf is not good’

25b. Nkpé bé amúgunedżé tséngo őlé?
   N-kpé bé amú-gunedżé tséngo ő-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. **ɔgbá** ‘road’ [**nago**]N ‘walking’ **ɔgbánago** ‘journey’

27. **asó** ‘pot’ [**blígo**]N ‘broken’ **asblígo** ‘broken pot’

28. **otá** ‘war’ [**gugo**]N ‘fighting’ **otágúgo** ‘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-/o- noun class prefix. (27) is an illustration of agentive nominalisation.

29. **bło** ‘make’ + **wo** błowo ‘creator; maker’

30. **gbła** ‘teach’ + **wo** gbłowo ‘teacher’

31. **kpe** ‘eat’ + **wo** kpiwo ‘eater’

32. **mé** ‘sew’ + **wo** mówó ‘seamstress’

33. **ɔb** ‘sell’ + **wo** ɔbłowo ‘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).

34. **iva** ‘thing’ ogblawo ivagblawo ‘teacher’

35. **ina** ‘person’ skpewo inakpewo ‘eater’

36. **utsaá** ‘house’ dówó utsadówo ‘mason’

37. **avá** ‘medicine’ błowo avábłowo ‘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
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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' ivagöegbe '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'
    iyo [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>
<thead>
<tr>
<th></th>
<th>INDEPENDENT</th>
<th>SUBJ. PREFIX</th>
<th>OBJ. SUFFIX</th>
</tr>
</thead>
<tbody>
<tr>
<td>SING. 1</td>
<td>amú</td>
<td>ma- (N)</td>
<td>-m(ú)</td>
</tr>
<tr>
<td>2</td>
<td>awú</td>
<td>a-</td>
<td>-wú</td>
</tr>
<tr>
<td>3</td>
<td>ó olé iyé</td>
<td>ó-/ó- a-</td>
<td>-(ó)é -(ó)é -ne</td>
</tr>
<tr>
<td>NON COUNT</td>
<td>N-</td>
<td>i-</td>
<td></td>
</tr>
<tr>
<td>PLU. 1</td>
<td>atú</td>
<td>ati-</td>
<td>-tú</td>
</tr>
<tr>
<td>2</td>
<td>anú</td>
<td>ani-</td>
<td>-nú</td>
</tr>
<tr>
<td>3</td>
<td>á alé</td>
<td>ó- ó- ó- á- N-</td>
<td>-á</td>
</tr>
</tbody>
</table>

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.

31. Ɔ́la ɛ́. 31a. Ɔ́lɛ́.
   Ɔ́la = ɛ́
   3SG-beat = 3SGOBJ
   ‘He/She beat him/her.’

   gbla = muh
teach = 1SGOBJ
   ‘teach me.’

   ma-ɖú u-bonukpiwo
   1SG-be CM-farmer
   ‘I am a farmer.’

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

34 amolóŋu ɲkpe gu abégoénu
   a-mo-lóŋu ɲ-ŋkpe 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)ɛ́] 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)ɛ́] will be selected. (35) and (36) are examples:

35. nyitamble adzi é abóyi é abészé gatetsi.
   nyi-tamble adzi = é  a-bó-yi = é
   day-third occasion = DET 2SG-FUT-remove = 3SGOBJ
   a-bó-zi gatetsi.
   2SG-FUT-go mill.under
   ‘The third day you will remove it’ and go to the mill’ [15.12.02]
36. Xé atɔ ɛ...
   'If you process it...'

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
   an-i-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. Máfo mémgbá á nu udántsi 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 udantsí me
   * amú-fo memgba = á nu u-dántsí me
   1SG.IND-wash plate = DET in CM-morning this
   ‘I washed the plate this morning’

41. Amú mafo memgba á nu udantsí me
   amú ma-fó memgba = á nu u-dántsí 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

23 It refers to idɛɔ ‘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 ati kpé ̣mbí
   amu, Gameli kpe Selorm ati-kpé ̣mbí
   1SG.IND Gameli CONJ Selorm 1PLU-eat CM-rice
   ‘I, Gameli and Selorm ate rice’

43. *Ma, Gameli kpe Selorm ati kpé ̣mbí
   *ma, Gameli kpe Selorm ati-kpé ̣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 5-me ‘this’ are used. It can also be pointed out that ebfis ‘child’ is a noun in apposition to the 2SG.IND pronoun.

45. Amú okpukpe ko máz 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 ebfis klóy 5me alé ayó nángó 5má tsú
   awú e-bfis klóy 5-me alé ayó nángó 5má tsú
   2SG.IND CM-child small AM-this 2SG-climb
   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. Máti adzi è
   má-tá   a-dzi = è
   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. Nqū ebitì
   n-dù    e-bitì
   1SG-be    CM-child
   ‘I am a child’

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

50. anjú agbè únàmè
   a-njú    a-gbè    ù-nàmè
   2SG-see    CM-dog    CM-yesterday
   ‘You saw a dog yesterday’

51. Mbá lá wú
   m-bá-lá = wú
   1SGSUBJ-FUT-beat = 2GOBJ
   ‘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 trò iù fè atilígbe atamà
   ati    trò    i-du    fè    ati-lígbe    a-tamà
   1PLU    carry    CM-gunpowder    also    1PLU-PRSPROG-smoke    CM-tobacco
   ‘We carry gunpowder yet we are smoking tobacco’ [15.4.25]

53. Önù nú sukukpo è tsù
   ṣ-ṣù = nù    sukukpo = è    tsù
   3SG-see = 2PLUOBJ    school.compound = DET    on
   ‘He saw you on the school compound’
54. Etonam òbú tú ìlò á nu

Etonam 5-bú=tú  i-lò=á  nu
Etonam SM.SG-ask=1PLUOBJ  CM-word=DET  in
‘Etonam 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, [6] is the form used mostly by native speakers from Tota. [alé] 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 [a-] for the 3PLU SUBJ. (55) below is for Tota dialect. In (56) ebítsíklękí akpékí ‘a small child’ agbékí ‘dog’ and akpákplá ‘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 [6-].

55. Ami mpáni wò fè péya nu

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

56. Ebítsíklękí akpékí, agbékí akpákplá ényá

e-bítsí-kloyá  a-kpe  a-gbékí  kpékí  a-kpákplá  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]

57. Iyé ámbá yè a-wó zúgbó kótí

iyé  ámbá  yè  a-wó  zúgbó  kótí
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 Ùge

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

24 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.
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59. Kofi lá á gba
   Kofi lá=á gba
   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. amú gusa ‘my brother’
   awú gusa ‘your brother’
   ó gusa ‘his/her brother’
   atú gusa ‘our brother’
   anú gusa ‘your brother’
   alé gusa ‘Their brother’

61. amú ntsurí ‘my ladder’
   awú ntsurf ‘your ladder’
   ó ntsurf ‘his/her ladder’
   atú ntsurf ‘our ladder’
   anú ntsurf ‘your ladder’
   alé ntsurf ‘Their ladder’

62. awú ídżó bìbì ‘your small yam slice’
   am efléyi koko ‘my old calabash’
   alé sgo nango ‘their big grinding stone’
   anú aghé bibli ‘your (PLU) black dog’
   atú ubo vuv ‘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-udżé-tséngo arfungunedzetséngo ‘my older sister’
    1SG.IND-sister-woman-old
3.5.2 Reflexive pronouns

In Logba, a reflexive pronoun is expressed when \( \text{y}6 \) ‘skin’ is suffixed by the independent pronoun. However, in the 1PLU and the 2PLU, \( \text{y}6 \) ‘skin’ occurs after the bound form of the pronoun. Another analysis that is plausible is that in the singular, \( \text{y}6 \) is suffixed to the independent pronoun but in the plural it is suffixed to the bound form. This is illustrated in (64)

\[ \begin{align*}
\text{64. SG1} & \quad \text{am(u} \text{)} \text{y}6 \quad \text{mal} \text{a} \text{y}6 \quad \text{‘I beat myself’} \\
\text{2} & \quad \text{awu} \text{y}6 \quad \text{al} \text{a} \text{awu} \text{y}6 \quad \text{‘You beat yourself’} \\
\text{3} & \quad \text{y}6 \quad \text{al} \text{a} \quad \text{y}6 \quad \text{‘He / she / it beat himself’}
\end{align*} \]

\[ \begin{align*}
\text{PLU 1} & \quad \text{ati} \text{y}6 \quad \text{atil} \text{a} \text{ati} \text{y}6 \quad \text{‘We beat ourselves’} \\
\text{2} & \quad \text{ani} \text{y}6 \quad \text{anil} \text{a} \text{ani} \text{y}6 \quad \text{‘You beat yourselves’} \\
\text{3} & \quad \text{y}6 \quad \text{al} \text{a} \quad \text{y}6 \quad \text{‘They beat themselves’}
\end{align*} \]

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 \( \text{y}6 \quad \text{‘3SGIND skin’} \) is selected. However, in (66) a coordinate NP, Setor kpe Akpene caused 3PLU.IND to be used.

\[ \begin{align*}
\text{65. Binka } & \quad \text{al} \text{a} \quad \text{o} \quad \text{y}6 \\
\text{Binka } & \quad \text{SM.SG-beat 3SG.IND skin} \\
\text{‘Binka beat himself’}
\end{align*} \]

\[ \begin{align*}
\text{66. Setor kpe Akpene } & \quad \text{al} \text{a} \quad \text{á} \quad \text{y}6 \\
\text{Setor CONJ Akpene } & \quad \text{SM.PLU-beat 3PLU.IND skin} \\
\text{‘Setor and Akpene beat themselves’}
\end{align*} \]

The emphatic form of the reflexive is a construction involving a juxtaposition of independent pronoun and \( \text{n} \text{ta} \quad \text{‘own’} \) which comes before \( \text{y}6 \). The independent form of the pronoun precedes \( \text{n} \text{ta} \). This is illustrated in (67) below:

\[ \begin{align*}
\text{67. amu } & \quad \text{n} \text{ta} \quad \text{am(u)} \quad \text{y}6 \\
\text{1SG own} & \quad \text{1SG skin} \quad \text{‘my own self’}
\end{align*} \]
awú nta awú yó
2SG own 2SG skin ‘your own self’

á nta o yó
3SG own 3SG skin ‘his / her own self’

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

68. Malá amú nta amú yó
    ma-lá amú ntá amú yó
1SG-beat 1SG.IND own 1SG.IND skin
‘I beat my own self’

69. dër fawú-gúne bóté awú nta awú yó
    dër fawú-gúne bóté awú nta awú yó
love 2SG-brother like 2SG.IND own 2SG.IND skin
‘love your brother as your own self’ [15.8.06]

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

70. Asiedu őńú őle nta
    Asiedu ő-ńú őle nta
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 Udzì é kpe ősá 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. Udzì é kpe ősá á áđã nđa.
    udzì = é kpe ősá = a á áđã nđa
Woman = DET CONJ man = DET SM.PLU-love 3PLU companion
‘The woman and the man loved one another.’

25 This line is taken from Adôfô ‘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 ndá.

\[
\begin{array}{llll}
\text{amú} & \text{kpe} & \text{Esi} & \text{ati-yáyí} \\
\text{1SG.IND} & \text{CONJ} & \text{SM.PLU} & \text{look for}
\end{array}
\]

\[
\begin{array}{l}
\text{ati ndá} \\
\text{1PLU companion}
\end{array}
\]

‘Esi and I looked for one another.’

73.*Binka ˈyayi á ndá

\[
\begin{array}{llll}
\text{Binka} & \text{ˈyayi} & \text{á} & \text{ndá}
\end{array}
\]

Binka SM.SG.search 3PLU companion

‘Binka searches one another’

The noun akpakplawo, and ndá 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 ndá ‘companion’. This shows the reciprocal is used for sequence relationship between entities.

74. akpakplawo etsidí ánndá yó umókóe

\[
\begin{array}{llllll}
\text{a-kpakplia-wo} & \text{ˈetsidí} & \text{á} \text{ndá} & \text{yó} & \text{umókóe}
\end{array}
\]

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-ndá ‘1PLU-companion’ ani-ndá ‘2PLU-companion’ a-ndá ‘3PLU-companion’ are identified with some native speakers who use the Alakpeti dialect. However, in the Tota dialect a-ndá ‘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’, amú ‘2PLU’, and á ‘3PLU’ with andjakame26 ‘companion.’ Both dialects replaced andjakame with andá 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-ndá 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), ɔ- 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 ñbo refers to the subject NP, the speaker who is being quoted.

26 In my fieldwork, I have recorded andá ‘one another’ and andjakame ‘friend’ This can be found in the texts in chapter 15.
75. Guadi swers koko eví ubó 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 swers koko eví ubó é 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. Ìwa ters lóázó ubó é nu

3SG-say COMPL LOG-PRSPROG-go CM-farm=DET in
‘He says he (the speaker) is going to farm’

78. Ako tér eviangba ye lótokpe a-bè

CM-parrot COMPL CM-noon CONJ LOG-HAB-eat CM-palmtree
‘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\(^{27}\). 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, \(u-\) \textit{klontsi}, has a vowel class prefix and \(-wɔ\). In (1b) \textit{adzayi} has only a class prefix.

1a. book \(u-\) \textit{klontsi} \(u-\) \textit{klontsi-wɔ}  
CM-book CM-book-PLU

1b. firewood \(a-\) \textit{dzayi} \(n-\textit{dzayi}\)  
CM-firewood 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 \textit{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. \( \text{Atele ʃtæ e} \text{b} \text{t}i s \text{ɪ} \text{ɛ} \)
\( \text{a-t} \text{e} \text{l} \text{e} \text{c} \text{m-a} \text{n} \text{t} \)  
\( \text{e-b} \text{t} \text{i} s = \text{ɛ} \)  
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 \textit{E-b} \textit{b} \text{t} \text{i} \text{s} \text{i} makes \(\text{a-}\) \textit{kpe}, the quantifier and \(\text{a-}\) \textit{me} the determiner to have the \(\text{a-}\) prefix, which is singular. On the other hand, in (4) because the head word \textit{E-b} \textit{b} \text{t} \text{i} \text{t} \text{-} \text{w} \text{o} is plural the quantifier \(\text{a-}\) \textit{nyo} and the determiner \(\text{a-}\) \textit{me} have the \(\text{a-}\) prefix which is also plural.

\(^{27}\) A detailed discussion of this is in chapter three under Noun classes.
3. Ebištì kloyì ọ́kpe ọmé
   e-bítsì  kloyì  ọ-kpe a-mé
   CM-child small AM-two AM-those
   ‘That (one) small child’

4. Ebiwò kloyì ọ́nyọ ọmé
   e-bít-wò kloyì a-nyọ 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 peté ‘all’ can be added to the NP in (4). This is shown in (5) below:

5. Ebiwò kloyì ọ́nyọ ọmé peté
   e-bít-wò kloyì a-nyọ a-mé peté
   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) Agbìglm÷ ‘spider’ and adzi ‘bird’ are linked with kpe ‘and’. In (7) three nouns are joined and the conjunction is between the second agbè ‘dog’ and akpakìlì ‘frog’ the third noun.

6. Agbìglm÷ kpe adzi
   a-gbìglm÷ kpe a-dizì
   CM-spider CONJ CM-bird
   ‘Spider and bird’

7. Ebištì kloyì ọ́kpe, agbè kpe akpakìlì ènyá
   e-bítsì  kloyì  ọ-kpe a-gbè
   CM-child small CM-one CM-dog
   kpe a-kpakìlì è-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 alo ‘or’ is used to link the NPs. In (8),
the nouns pampro ‘bamboo’ and iyɔ ‘stick’ are linked with alo forming an NP.

8. ákpo tso pampro alo iyɔ
   8-kpo tso pampro alo i-yɔ
   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 alo is used with the same meaning.
The linker for clauses is different from the NP conjunction in Ewe and many lan-
guages 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.

9a. Kɔdzo aklə a
    Kɔdzo a-klo=a
    Kɔdzo CM-goat = DET
    ‘Kɔdzo’s goat’

9b. Kofi ayo a
    Kofi a-yo=a
    Kofi CM-tree = DET
    ‘Kofi’s tree’

9c. Ubonukpíwo abueklonti é
    u-bonukpíwo a-bueklonti=é
    CM-farmer CM-animal.skin = DET
    ‘Farmer’s animal skin’

9d. Ivanuvo otu é
    i-vanuvo o-tu=é
    CM-hunter CM-gun = DET
    ‘hunter’s gun’

10a. Kofi ma a
    Kofi ma=a
    Kofi mother = DET
    ‘Kofi’s mother’

10b. Kofi tsi e
    Kofi tsi=e
    Kofi father = DET
    ‘Kofi’s father’
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 kɔŋklo ‘old’. In (11b) vuvo ‘new’ is the adjective and occurs after the
head noun *mfúta* ‘clothes’ (11c) *gbálí* ‘bad’ modifies *iva* ‘thing’ and *kloyi* ‘small’ in (11d) is the adjective and occurs after *ebitwo* ‘child’.

11a. Ebémi ifiam kọjọ xé mivenu ṭa ye ebémi fonjì koko cè.

*é-bé-mi ifiam kọjọ xé mi-ve-nu ṭa*
3PLU-FUT-take cutlass old RP NEG-pass-NEG big

*ye é-bé-mi fonjì 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 yuvo matá wú

*ekpe yuvo ma-tá=wú*
year new 1SG-give=2SGOBJ

‘I wish you new year.’

11c. Iva gbálí pétéé tá izó ime lo!

*iva gbálí pétéé tá 1-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 atsù ebitwo kloyi ko atsiqù

*ibote atsù-e e-bit-wó kloyi ko atsi-dù*
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  
- yi  
- druiyi  
\textit{drui} ‘become red’  
\textit{fli} ‘become white’  
\textit{drui}  
\textit{fli}  
\textit{drui}yi  
\textit{fli}yi  
\textit{druiyi} ‘red’  
\textit{fliyi} ‘white’

13b. DIMENSION  
- yi  
- kisayi  
\textit{kisa} ‘become long’  
\textit{klo} ‘become small’  
\textit{kisa}yi  
\textit{klo}yi  
\textit{kisayi} ‘long’  
\textit{kloyi} ‘small’

In (14a) druiyi ‘red’ qualifies memgba ‘bowl’ and in (14b) kisayi ‘long’ qualifies the noun ogbé ‘road’ These nouns are heads of the NP memgbá druiyi ombé ‘that red bowl’ and oghá a kisayi ‘the long road’ respectively. (14b) and (15b) show that the verbs drui ‘become red’ and kisa ‘become long’ unlike the adjectives have vowel prefix to show agreement with the respective head noun.

14a. Memgbá druiyi amé óblí.  
\textit{memgbá} druiyi  
\textit{drui}yi  
\textit{drui}  
\textit{fli}  
\textit{drui}yi  
\textit{fli}yi  
\textit{drui}yi  
\textit{fli}yi  
\textit{druiyi} ‘red’  
\textit{fliyi} ‘white’

Bowl red AM-that SM.SG-break
‘That red bowl broke.’

14b. Mango é odrui  
\textit{mango} =é  
\textit{odrui}  
\textit{mango} = DET  
\textit{odrui}  
\textit{mango} = DET  
\textit{SM.SG-become} .red  
\textit{SM.SG-become} .red  
\textit{SM.SG-become} .red
‘The mango is ripe’

15a. Ogbá á kisayi 5-2 Klikpo.  
\textit{ochá} =á  
\textit{kisayi} 5-2  
\textit{Klikpo}  
\textit{CM-road} = DET  
\textit{long}  
\textit{SM.SG-go}  
\textit{Klikpo}  
‘The long road goes to Klikpo.’

15b. Ogbá á skisa  
\textit{ochá} =a  
\textit{kisa}  
\textit{CM-road} = DET  
\textit{SM.SG-become} .long  
\textit{SM.SG-become} .long  
\textit{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’
Noun Phrases

16. kpí ‘go’ etsi ‘ground’ → kpíetsi ‘deep’
kpí ‘go’ etsi ‘down’ → kpíantsi ‘short’
kpí ‘go’ agu ‘top’ → kpíagu ‘tall’

In (17a) kpíantsi ‘short’ is used to qualify the head noun ina ‘person’, kpíagu ‘tall’ qualifies osá ‘man’ in (17b) and kpíetsi ‘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 šá ōdú ina kpíantsi.
    u-dzé xé šá ba ōdú i-na kpíantsi
    CM-woman RP SM.SG-come 3SG-be CM-person short
    ‘The woman who came is a short person.’

17b. Osá kpíagu šóba ŋúm.
    [o-sá kpíagu ba ŋú=ń
    CM-man tall 3SG-FUT-come see=1SGOBJ
    ‘A tall man will come to see me.’

17c. Vuti kpíetsi óle unansa ōbo é nu.
    [vuti kpíetsi ba ō-le u-nansá ō-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’  bli-bli ‘black’
    u-bí ‘small child’  bbí ‘small’

The forms in (19) are likely to be reduplicated but vó ‘become spoilt’ and vò ‘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’  vuvó ‘spoilt’
    *vò ‘become new’  vuvó ‘new’
In (20a) bíbli ‘black’ the derived adjective qualifies the head noun afúta ‘cloth’ and in (20b) bíbo ‘small’ qualifies idzó ‘yam’.

20a. Afúta bíbli a-fuí.

| a-fúta | bíbli | a-fuí |
| CM-cloth | black | AM-lost |

‘The black cloth is lost.’

20b. Idzó bíbí óbo umutsi nu.

| i-dzó | bíbí | ó-bo | u-mutsi | nu |
| 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. tó-ŋ-go ‘thick one’
   tsé-ŋ-go ‘old one’
   ná-ŋ-go ‘big one’
   bu-go ‘rotten one’

The qualifier tóŋgo ‘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 náŋgo. 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) tséŋgo ‘old one’ qualifies amugunédzó ‘my sister’.

22. Avúdago bugo móózí.

| a-vúdago | bugo | mó-ô-zi |
| CM-leaf | rotten-NOM | NEG-SM.SG be.good |

‘Rotten leaf is not good.’
23. Nkpɛ̀ bɛ̀ amúgunsɛ́dɛ̀ ɛ̀sɛ́ngọ́ ŏlé?
   n-kpɛ̀ bɛ̀ amú-gunɛ̀dɛ̀ ɛ̀sɛ́ngọ́ 6-lɛ̀
   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 ibugoe ‘rotten one’ itsɛngoe ‘old one’ are used as noun heads in sentences (24) and (25).

24. Ibúgoé ūlé akɔ́lí-kpo ɛ́tsú.
   i-bugo-é 1-lɛ̀ a-kɔ́lif-kpo = ɛ́ tsú
   CM-rotten = DET SM.SG-be CM-refuse-hill = DET upper.surface
   ‘The rotten thing is on the refuse dump.’

25. Itseŋgo é iɖú Setor ɔ̀blɛ́.
   i-tsɛngoe=ɛ́ 1-du Setor ɔ̀blɛ́
   CM-old.one=DET SM.SG-be Setor 3SG-own
   ‘The old one is Setor’s own.’

4.2.4.2 Compounding the stem wasa to a noun

Human property terms are derived from the compounding of a noun stem and wasa ‘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 kufiɔ́wasa ‘lazy owner’ which is without a class marker possibly because it is borrowed from Ewe28.

26. kufiɔ́ ‘lazy’ wasa ‘owner’ → kufiɔ́wasa ‘lazy’
   ajkpà ‘juju’ wasa ‘owner’ → aj kpáwasa ‘jujuman’
   adzɛ́ ‘witch’ wasa ‘owner’ → adzɛ́wasa ‘witch’

In (27a) aj kpáwas a ‘jujuman’ modifies ɔ́sà ‘man’ and in (27b) kufiɔ́wasa ‘lazy-owner’ and ebì ‘children’ form an N-N structure in which the former modifies the latter.

27a. ɔ́sà ajkpáwasa á ɔ̀bá.
   ɔ́sà a-nkpá-wasa = á 5-bá
   CM-man CM-juju-owner = DET SM.SG-come
   ‘The jujuman came.’

---

28 The southern Ewe speakers say kuvia. The form in Logba kufiɔ́ is the same as how the inland Ewe speakers pronounce it.
27b. Ebi twɔ kufi wasa inú ábo ubo é nu.

\[ \text{E-bi twɔ kufi wasa a-nú s-bo u-bo=é nu} \]

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) ɔsá 'man' and (27b) Ebi twɔ '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 aŋkpawasa ‘jujuman’ and in (28b) kuviawasa ‘lazy one’ is qualified by kpontsi ‘short’.

28a. Aŋkpawasa kpiagu é šbá.

\[ \text{a-ŋkpawasa kpiagu é š-bá} \]

CM-juju-owner tall = DET SM.SG-come

'The tall jujuman came.'

28b. Kufi wasa kpontsi é ɔsá.

\[ \text{kufi wasa kpontsi = ɛ-ɔsá} \]

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. gbọ́le 'many'

\[ \text{gbọ́le} \]

gbí 'many'

\[ \text{gbí} \]

kpákpátsá ‘flat’

\[ \text{kpákpátsá} \]

xatsaxla ‘rough’

\[ \text{xatsaxla} \]

gbáŋgbáŋ ‘strong’

\[ \text{gbáŋgbáŋ} \]

mimimimio ‘cold’

\[ \text{mimimimio} \]

Out of the five ideophonic words above, the last two are borrowed from Ewe. gbáŋgbáŋ ‘strong’ is an Ewe word but it is used as an intensifier to describe extreme hotness. mimimimio ‘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.
Noun Phrases

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

29b. *ina gblele ađaŋu izi fié ina okpe.*

[I-na gblele]_{NP} a-đaŋu i-zí
CM-person many CM-advice SM-good
fié i-na o-kpe
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:

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

30a. *M-ba nó ndú míčíčímo.*

M-ba nó [n-dú míčíčímo]_{NP}
1SG-come drink CM-water fresh.cold
‘I drank fresh and cold water.’

**míčíčímo** used as an adverb to modify the verb **ná** 'walk'

30b. *a-hointsa ná míčíčímo.*

a-hointsa [n-ná míčíčímo]_{NP}
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 **intsé** 'strength' and in (32) it is **iló** 'bitterness'. Both are marked with /i/, a class marker noted for abstract nouns.

31. *Kópu é obo intsé*

Kópu=é o-bo i-ntsé
cup=DET 3SG-stay CM-strength
‘The cup is strong’

32. *Ava á obo iló*

A-va=á o-bò i-ló
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) *ovuvó* ‘the new one’ is used as subject in (33b) *obìbì* is the object of the verb *ŋu* ‘see’. In (33c) *iffiyié* ‘the white one’ is subject in an intransitive construction.

33a. *Ovuvó ọ́bom.*

\[
\begin{align*}
o-\text{vuvó} &= \text{DET} \\
o-\text{vuvó} &= \text{SM.SG-stay-1SGOBJ}
\end{align*}
\]

‘I have the new one.’

33b. *Maŋ ŋú obìbì é Ugf.*

\[
\begin{align*}
\text{ma-ŋu} &= \text{CM-black} \\
\text{u-bíbí} &= \text{DET} \quad \text{CM-Accra}
\end{align*}
\]

‘I saw the black one in Accra.’

33c. *Iffiyi é ikú.*

\[
\begin{align*}
i-\text{flíyí} &= \text{DET} \\
i-\text{ikú} &= \text{SM-die}
\end{align*}
\]

‘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 mi ɖɔ́ká ta ekpe é xé alába nu.*

\[
\begin{align*}
a-bó &= \text{2SG-FUT} \\
\text{mi} &= \text{take=3SGOBJ} \\
\text{ɖɔ́} &= \text{give} \\
ta &= \text{CM-year=DET} \\
\text{e-kpe} &= \text{RP} \\
xé &= \text{2SG-PRSPROG-come in} \\
\text{alába} &= \text{nu}
\end{align*}
\]

‘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.  

- i-kpɛ ‘one’
- i-nyo ‘two’
- i-ta ‘three’
- i-na ‘four’
- i-nú ‘five’
- i-glo ‘six’
- glaŋkpe ‘seven’
- mlamina ‘eight’
- gɔkuaŋdu ‘nine’
- u-ɖu ‘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 a-sa ‘man’ a singular noun is used, the prefix for a-kpɛ ‘one’ is [ɔ-]. It agrees with the head noun. For plural, the prefix of a-nyo ‘two’ becomes a- to agree with a-sa ‘men’

36.  

Asá akpe ‘one man’
Asá anyo ‘two men’
Asá ata ‘three men’
Asa aná ‘four men’
Asá anú ‘five men’
Asá agló ‘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 ọmu ‘clothes’ belongs.

37.  

Afúta druyi akpe ‘one red cloth’
Mfúta druyi nyo ‘two red clothes’
Mfúta druyi ntà ‘three red clothes’
Mfúta druyi ná ‘four red clothes’
Mfúta druyi nú ‘five red clothes’
Mfúta druyi ŋló ‘six red clothes’

In (38), agbè ‘dog’ attracts [ɔ-] in the singular and [N-] in the plural.
38. **Agbè okpe** ‘one dog’
    *Ngbè myo* ‘two dogs’
    *Ngbè 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 okpe ọkpọ etsi
    *a-bó  ọ-kpe  ọ-kpọ  etsi*
    CM-ball AM-one SM.SG-lie ground
    ‘One ball lies on the ground’.  [PV 07]

39b. Ami afúta drui akpɛ na akɔntsi ẹ anú.
    *a-mi  a-fúta  drui  a-kpɛ  na  a-kɔntsi=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 **ŋ**-kpe and not **ọ**kpe. The nasal prefix is normally used for plurals. **Adzi ŋkpe** ‘one day’ is a popular expression used in the opening of stories.

40. Adzi ŋkpe, ebìtsi ẹ ọfɛdzu,
    *a-dzi  ŋ-kpe  ẹ-bɔtσi=é  ọ-foɛdzu*
    CM-day AM-one CM-child=DET SM.SG-sleep
    ‘one day, the child slept’  [15.1.03]

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

41. Manjū udzɛ tσengo ọkpɛ
    *maŋjū  u-dzɛ  tσengo  ọ-kpɛ*
    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.
Noun Phrases

42. Abé aganyi fè la\[^{29}\] ina akpe ɛbétsezí é émi fè ɔdzá nu bote ndzayi

\[
\begin{array}{llll}
\text{abe} & \text{aganyi} & \text{fè} & \text{la}
\end{array}
\]

Palm front also DET CM-person AM-one

\[
\begin{array}{llll}
\text{é-bé-tse-} & \text{zí} & = & \text{é-mi}
\end{array}
\]

3PLU-FUT-HAB-take = 3SGOBJ 3PLU-take put fire in

\[
\begin{array}{llll}
\text{bote} & \text{n-dzayi}
\end{array}
\]

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 \text{tsa} and the prefix of \text{u-ɖu} ‘ten’ is elided.

43. \text{ɖu-tsa ikpe} ‘eleven’
\text{ɖu-tsa myo} ‘twelve’
\text{ɖu-tsa ita} ‘thirteen’
\text{ɖu-tsa ina} ‘fourteen’
\text{ɖu-tsa imu} ‘fifteen’
\text{ɖu-tsa iglo} ‘sixteen’
\text{ɖu-tsa glankpe} ‘seventeen’
\text{ɖu-tsa mlamina} ‘eighteen’
\text{ɖu-tsa gkuadu} ‘nineteen’

Numbers which are multiples of ten are formed by compounding the stem of the numbers: \text{ita} ‘three’, \text{ina} ‘four’, \text{imu} ‘five’, \text{iglo} ‘six’, \text{glankpe} ‘seven’, \text{mlamina} ‘eight’, \text{gkuadu} ‘nine’ to the stem of \text{u-ɖu}, the word for ten.

44. \text{ọɖọ} ‘twenty’
\text{udọta} ‘thirty’
\text{udọna} ‘forty’
\text{udọnu} ‘fifty’
\text{udọaglo} ‘sixty’
\text{udọglankpe} ‘seventy’
\text{udọmlamina} ‘eighty’
\text{udọgkuadu} ‘ninety’
\text{ugar} ‘hundred’

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

\[^{29}\] \text{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. ɔɖɔ tsa әkpe  ‘twenty one’
   ɔdɔta tsa әkpe  ‘thirty one’
   ɔdɔnà tsa әkpe  ‘forty one’
   ɔdɔnù tsa әkpe  ‘fifty one’
   әdəglo tsa әkpe  ‘sixty one’
   әdɔgləŋkpe tsa әkpe  ‘seventy one’
   әdɔŋmələmɪna tsa әkpe  ‘eighty one’
   әdɔŋgəkədə tsa әkpe  ‘ninety one’
   әdɔ tsa inyɔ  ‘twenty two’
   әdɔtə tsa inyɔ  ‘thirty two’
   әdɔnə tsa inyɔ  ‘forty two’
   әdɔnù tsa inyɔ  ‘fifty two’
   әdəglo tsa inyɔ  ‘sixty two’
   әdɔŋləŋkpe tsa inyɔ  ‘seventy two’
   әdɔŋmələmɪna tsa inyɔ  ‘eighty two’
   әdɔŋgəkədə tsa inyɔ  ‘ninety two’

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

46. akpi әkpe  thousand one  ‘one thousand’

igamọga is the word for million but the word miliənu әkpe, ‘million one’ which is a loan translation from English into Logba appears to be more frequently used. To 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. Obìnà ìbìnà ata
    o-bìná  ú-bìná  a-ta
    3SG-roll CM-roll CM-three
    ‘He rolled three times’

47b. Alé ìlá ɡlánkpe
    a-lé é  ú-lá  ɡlánkpe
    3PLU-beat = 3SGOBJ CM-beat seven
    ‘They beat him seven times’
47c. Abó kpe á ukpe anyɔ

\[ \text{a-bó-kpe} = \text{á} \quad \text{u-kpe} \quad \text{a-nyɔ} \]

2SG-FUT-tap = 3PLUOBJ CM-tap CM-two

‘You will tap them two times’ [15.10.10]

For half, the word used is \text{akpenutsigo} which is a compound of four words:

\text{akpe} ‘one’ \quad \text{nú} (Ewe) ‘thing’

\text{tsi} ‘share out’ \quad \text{go} \quad \text{NOM.}

Some speakers also use the Ewe word \text{afa} ‘half’. The following examples in (48a) and (48b) illustrate the use of \text{akpenutsigo} ‘half’ and \text{afa} ‘half’

48a. Atin \text{a-denklui as} \text{ti} \text{kpɛ̀nu} \text{tsigo}.

\[ \text{ati-n} \quad \text{a-denklui} \quad \text{a-s} \quad \text{ti} \quad \text{kpɛ̀nú} \quad \text{tsigo} \]

1PLU-drink CM-fresh palm.wine CM-pot.small CM-half

‘We drank half pot of fresh palm wine.’

48b. Peya ak\text{ontsi afa} o\text{le} u\text{kplɔ́} tsú.

\[ \text{peya} \quad \text{a-k\text{ontsi}} \quad \text{afa} \quad \text{o-le} \quad \text{u-kplɔ́} = \text{á} \quad \text{tsú} \]

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 \text{mkpa u}dú ‘ten feet’ as against \text{yovu mkpa u}dú ‘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 -\text{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. \text{kelekele / gbantsɔ / gbâ} \quad ‘first’

\text{nyɔmble} \quad ‘second’

\text{tamble} \quad ‘third’

\text{namble} \quad ‘forth’
numble ‘fifth’
glomble ‘sixth’
glamkpemble ‘seventh’
mlaminemble ‘eighth’
gokuadumble ‘ninth’
dumble ‘tenth’
gauggo ‘last’

Gbants ‘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 abobi ‘moon’ and the ordinal number gokuâdümblé ‘ninth’ is used as a quantifier.

50. yédzé abobi gokuâdümblé nué …
   yédzé a-bóbi gokuâdümblé nu-é
   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 ðu ‘be’. This is exemplified in (51).

51. Kofi ðu tamblé.
   Kofi ðu ta-mblé
   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. Avagbalif wo ódza nɔ.
   a-va-gbalif-ë-wo ó-dza nɔ
   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, nyomblé ‘the second’

53. tátá té áwú nyomblí ë
   tátá té áwú nyo-mblí = ë
   inform COMPL 2SG two-ORD = DET
   ‘inform your friend’  [15.7.13]
adzi and unyì 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 fê tsiyi ndú unyì nta
   a-bó fê tsiyi n-dû unyì nta  
   2SG-FUT put maize CM-water day-three  
   ‘You will put maize in water for three days’ [15.12.01]

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

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

57. ɔmi utrome unyi ita
   ɔ-mi u-trome 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 ŋ-kpe ‘one’ to introduce the setting in stories as in (58):

58. ye adzi ŋkpe iva me petee xé madzi unyi me
   ye a-dzi ŋ-kpe i-va-mé 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 /ɛ/ and /ä/. These are allomorphs which are morphologically conditioned. /ɛ/ has [e] and [ɛ] as allomorphs which are phonetically conditioned (see section 2.3.5).

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

59. akpakpla -ä akpakpla å ‘the frog’
    okla -å okla å ‘the mat’

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

60. Akpana-wo -e Akpana-wo é ‘The Logba people’
    Aůie-wo -e Aůie-wo é ‘The Ewe people’

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

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

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

62. akontsi -e akontsi é ‘the basket’
    igbedj -e igbedj é ‘the cassava’

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

63. aklo-ô aklo-ô/å ‘the goat’
    agbiglômo-ô agbiglômo-ô/å ‘the spider’

There is a constraint in which two front mid vowels /e/+/e/, /õ/+/õ/ 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 - ê aff ê ‘the comb’
    agane - ê agani ê ‘the scorpion’
    engbîe - ê engbîlê ‘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. asáŋblá ɔ́tsɔ́ná blewuu
   a-sangblá  s-taš-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, ò-kpi-ɛ ‘CM-one DET’ which functions as a specific indefinite marker is used to modify the noun. With nouns already modified by an adjective, ò-kpié ‘one’ comes after the adjective. In (66) the head of the NP, *Adzakoe* is modified by another noun kɛfɛ ‘village’ and then okpié ‘one’.

66. Kpaita, ápété ányá Adzakoe kɔ́Ď okpié nu
   kpaita,  s-peté  s-nyá  [ Adzakoe  kɛfɛ  ò-kpié ]  nu31
   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. Òsá tsengo okpié ó-tsi mò
   ò-sa  tsengo  ò-kpié  ó-tsi  mò
   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).

---

30 *Adzakoe* is one of the Logba towns; see chapter one and the Logba map for the location
31 *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.
There is however a dialectal variation in the use of demonstratives. The Tota dialect uses ṃ̄ for the distal demonstrative.

There is concord between the noun and the demonstrative. In the singular, o-/o- 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 o- 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 ilo ‘news’ and ibe ‘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 umọ ‘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 ome ozi

u-klontsi a-me o-zí

CM-book AM-DEM AM-be.good

‘This book is good’

70. Ahá (á)me pété xe ma-dzi-e

aha a-me pété-e xe ma-dzi-e

People AM-DEM all-EMPH RP 1SG-call-CFM

‘All these people I call,’ [15.2.11]

71. ilọ ime ikpé lé ámẹ
d-

i-lo i-me i-kp-

CM-news AM-DEM SM-eat 3SGOBJ CM-stomach

‘This news eats up his stomach’ (This idea disturbed him) [15.2.63]

72. ibe ime nu Akpana ovu é enyá Egemi uzúgbó umọ

i-bé i-mé

CM-time AM-DEM in Akpana CM-market=DET SM.SG-stay
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 ome dé tee ole amántsí

**aha, tee o-fonyi=é o-me dé téé**

AFF may be CM-gourd=DET AM-this COND maybe

**ole a-mántsí**

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-mé o-mí 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. .sá tsengo akpié ótsí mó

**ó-sá tsengo o-kpié ó-tsi mó**

CM-man old AM-INDEF SM.SG-sit there

An old man sat there [15.2.75]

---

32 *u- prefix is selected here instead of *i*-prefix because the preceding noun, *uzugbo* ‘head’ has back vowels.
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’
    péteé ‘all’
    ko ‘only’
    dzáa ‘no addition’

The object noun phrase in (78) has all the slots filled: mfuța vuvọ nnyọ mmẹ petee ‘all these two new clothes’ is an NP in which the head noun is mfuța ‘clothes’, vuvọ ‘new’ is the qualifier, nnyọ ‘two’ is the quantifier mmẹ ‘these’ is the determiner and péteé ‘all’ is the intensifier. In (79) the subject NP iva gbali péteé ‘all the bad things’ the noun head iva ‘thing’ is modified by a qualifier gbali ‘bad’ and an intensifier péteé ‘all’

78. Mane mfuța vuvọ nnyọ mmẹ petee Ugé
    Ma-ne m-fuța vuv-ọ n-nyọ m-mẹ pẹ̀tẹ̀e Ugé
    1SG-buy CM-cloth new AM-two AM-DEM all Accra
    ‘I bought all these two new clothes in Accra’

79. Iva gbali péteé ta izọ ime loo!
    Iva gbali pẹ̀tẹ̀e ta i-zọ i-mẹ loo!
    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. kpóyi ‘completely’
    péteé ‘all’
    ko ‘only’
    dzáa ‘no addition’

I will discuss the use of each intensifier in turn: kpóyi ‘all’ and péteé ‘completely’ are synonymous. They are used almost interchangeably with both count and non-count nouns. It is probable that péteé ‘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 oyó nango akpie ‘a certain big tree’

81. Ebítsi ẹ akla fẹ oyó nango akpie dzáa ko etsi.

‘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

<table>
<thead>
<tr>
<th>PREPOSITION</th>
<th>MEANING</th>
</tr>
</thead>
<tbody>
<tr>
<td>fɛ́</td>
<td>‘at’</td>
</tr>
<tr>
<td>na</td>
<td>‘on’</td>
</tr>
<tr>
<td>kpe</td>
<td>‘with, and’</td>
</tr>
<tr>
<td>gu</td>
<td>‘about’</td>
</tr>
<tr>
<td>dzigú</td>
<td>‘from’</td>
</tr>
</tbody>
</table>

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

1. Ina ɔ́ kla fɛ́́ abia á amá
   i-na ɔ́ kla fɛ́ a-bia=á a-má
   CM-person SMSG-hide at CM-chair=DET CM-back
   ‘The person hides behind the chair’ [TPRS.64]

2. 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 oglé uzugbo kpe afuta
   udzi=é oglé uzugbo kpe afuta
   CM-woman=DET SM.SG-tie CM-head with CM-cloth
   ‘The lady tied her head with a cloth’ [TRPS.46]

4. Nkpe nkpe gu avietsezágo yö
   n-kpe o-kpe gu a-vietsezágo yö
   1SG-know AM-one about CM-local.soap skin
   ‘I know something about how to make local soap’ [15.14.01]

5. Džigu nkpe nglo líz glankpe yedze edze nyí
   dži-gu n-kpe n-glo lí-žó 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.

fē, 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 ế fē aškpa.
   u-dzi=é fē aškpa
   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 fē has undergone a semantic restriction as a result of
its collocation with the adjacent finite verb.

In another context, fē 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 ế ṣlškpe akpọ ṣlšnye ọ ndzi ye ṣlš mo imo fē.
   u-dzi=é ṣlš-škpe a-akpọ
   CM-woman=DET SM.SG-PRS PROG-eat CM-biscuit
   ṣlš-šnye=le ọ ndzi
   3SG-PRS PROG-stay =3SGOBJ 3SG-sweet
The words fe ‘also’ fe ‘put’ and fe ‘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 dzigu ‘from’ are closely related. dzigu ‘from’ is a stronger form of gu ‘about’. dzigu ‘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,33 Gbe languages and other GTM languages. (8a) and (8b.) illustrate this:

8a. Ama 5kpa akukɔli kpe uhe
   Ama SM.SG-cut CM-fingernail with CM-knife
   ‘Ama cut fingernail with knife’

8b. Esi òblí uzi 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.

33 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

<table>
<thead>
<tr>
<th>POSTPOSITION</th>
<th>GLOSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>nu</td>
<td>'containing region'</td>
</tr>
<tr>
<td>etsi</td>
<td>'under'</td>
</tr>
<tr>
<td>tsú</td>
<td>'on'</td>
</tr>
<tr>
<td>ité</td>
<td>'front'</td>
</tr>
<tr>
<td>zughó</td>
<td>'head', 'on'</td>
</tr>
<tr>
<td>yó</td>
<td>'skin', 'surface contact'</td>
</tr>
<tr>
<td>amá</td>
<td>'mouth' 'tip' 'edge'</td>
</tr>
<tr>
<td>otsoe</td>
<td>'ear', 'side'</td>
</tr>
<tr>
<td>amá</td>
<td>'back' 'behind'</td>
</tr>
</tbody>
</table>

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 zughó ‘head’, ‘on’. When this is done, the native speaker will have a subtle semantic difference in the sentence. ukpu é zughó refers to ‘the peak of the mountain’ while ukpué tsú refers to ‘any position on the mountain top’

9. Afúta átsi bagi é nu

\[ \text{a-fúta á-tsi bagi = é nu} \]

CM-cloth SM.SG-be.in bag = DET containing.region

‘Cloth is in the bag’ [TRPS AV 14]

10. Idatá átsi afúta átsi

\[ \text{i-datá a-ítsi a-fúta-á etsi} \]

CM-spoon = DET SM.SG-be.in CM-cloth = DET under

‘The spoon is under the cloth’ [TRPS.24]

11. Odzutsuklo e óle ná-é tsú

\[ \text{o-dzutsuklo = e ó-le n-á-é tsú} \]

CM-river = DET SM.SG-be CM-river = DET on

‘The boat is on the water’ [TRPS.11]

12. Gwà ále ukpu é zughó

\[ \text{a-gwà ále u-íku = é zughó} \]

CM-tree SM.SG be CM-mountain = DET head

‘The tree is on top of the hill’ [TRPS.65]

13. Awu e ákà agli é yó

\[ \text{awu = e á-kà a-gli = é yó} \]

dress = DET SM.SG-be.hang CM-wall = DET skin

‘The dress hangs on the wall’ [TRPS.09]
14. Ōŋkpa ọle akọntsi é anú

\[
\text{CM-rope SM.SG-be CM- basket=DET mouth}
\]

‘A spun rope is on the tip of the basket’ [PV.19]

15. Odzúnúnọ́ ọle memgba otsóe

\[
\text{CM-river-in-animal SM.SG-be plate CM-ear}
\]

‘Fish is on the side of the plate’

16. Amúti ózutsi ọfáfọ́go é ítë

\[
\text{1SG-father SM.SG-sit CM-fence=DET front}
\]

‘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. Ọmu 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. Ańdó á ótsí ukpọ́ á etsí

\[
\text{CM-cat=DET SM.SG-sit CM-table=DET under}
\]

‘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), tsu ‘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. Tsu ‘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 ọfáfọ́go é ‘the fence’ This contrasts with amú ‘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 amú
‘mouth’ refers to the tip as in (14) akọntsí è anù ‘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, ọtsọc ‘ear’ anù ‘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 è énya Egemi
    ibi-me nu Akpána o-vu=é èé-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

<table>
<thead>
<tr>
<th>EXPRESSION</th>
<th>LITERAL MEANING</th>
<th>GLOSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>iyé tsú</td>
<td>it on</td>
<td>‘be certain’</td>
</tr>
<tr>
<td>ofu tsú</td>
<td>pain on</td>
<td>‘in distress’</td>
</tr>
<tr>
<td>imo amá</td>
<td>neck back</td>
<td>‘after that’</td>
</tr>
<tr>
<td>ọgbá amá</td>
<td>road back</td>
<td>‘late’</td>
</tr>
<tr>
<td>anyi nu</td>
<td>face in</td>
<td>‘texture’, ‘presence’</td>
</tr>
<tr>
<td>idje nụ</td>
<td>world the in</td>
<td>‘in the world, in life’</td>
</tr>
</tbody>
</table>

The postpositional expressions are used in sentences. (20) shows the use of idje nụ ‘in the world’ and (21) exemplifies anyi nụ ‘face’ or ‘presence’

20. Ekple i na ọ-kpe xé ọ-bo idje nụ=é
    Ekple i-na ọ-kpe xé ọ-bo i-dje nụ=é
    Now CM-person CM-one RP 3SG-stay CM-world=DET
to-to susu té ole 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.  Idzó wasa anyinu idzó iŋú bé
    I-dzó-wasa anyi-nu i-dzó i-ŋú 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 Ayotsú34 unansa etsi
    A-safaohene ó-tsi Ayotsú u-nansa e-tsi
    CM-asaf.chief SM.SG-sit Ayotsu CM-chief CM-under
    ‘The Asafo chief is under the Tota chief’

34 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

<table>
<thead>
<tr>
<th>SUBJECT</th>
<th>VERB</th>
<th>GOAL</th>
<th>THEME</th>
<th>ADJUNCT</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɔsá ɔ</td>
<td>5gbła</td>
<td>eɓítwɔ 5</td>
<td>akɛnta</td>
<td>a-fánu</td>
</tr>
<tr>
<td>ɔsá ɔ</td>
<td>5gbła</td>
<td>ɛ-ɓítwɔ-6</td>
<td>a-ɔnɛnta</td>
<td>a-fá-ntu</td>
</tr>
<tr>
<td>CM-man-DET</td>
<td>SM.SG-teach</td>
<td>CM-child-PLU-DET</td>
<td>CM-maths</td>
<td>CM-house-in</td>
</tr>
<tr>
<td>The man taught the children mathematics in the house'</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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 Kpū ‘the cup’ is the Theme and the postpositional phrase ukplô á tsu ‘on the table’ is the Location. In (1c) the postpositional phrase, ukplô 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 šlá Kofi.
   Gameli  š-šá Kofi
   ‘Gameli beat Kofi.’

1b. Kpū é šlé ukplô á tsú.
   kpú = é  š-šé  u-kplô = á  tsú
   Cup = DET SM.SG-be CM-table = DET on
   ‘The cup is on the table.’[TPRS.01]

1c. Ukplô á tsú ţdre
   u-kplô = á  tsú  ţ-dre
   CM-table = DET on SM-become dirty
   ‘The table is dirty’

1d. Selorm ţžó.
   Selorm-ţžó
   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 ɔ́bá awọ́ á.
   Senanu SM.SG–kill snake =DET
   ‘Senanu kills the snake.’

2b. Agbí é ólé agli é yó.
   Agbí=e 6-lé agli=e yó
   spider=DET SM.SG-be wall =DET skin
   ‘Spider is on the wall.’

2c. Òsá á 5gùm.
   Ò-sá =á 5-gù-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 ɔ́lá Ama
   Kofi 5-la Ama
   Kofi SM.SG-beat Ama
   ‘Kofi beat Ama’

3b. Ólá é
   5-lá =é
   3SG-beat=3SGOBJ
   ‘He beat her’

4a. Setor ókpe iğbedjí é.
   Setor 6-kpe i-ğbedjí =é
   Setor SM.SG-peel CM-cassava =DET
   ‘Setor peeled the cassava.’

4b. Ĭkpe é
   6-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(ə)-i-va
   1SGIND 1SG-cook-CM-thing
   ‘I cooked,(no one else)’

5b.*Amú z(ə)iva
   amú z(ə)-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. Ṣtá Yaku mango
   Ṣ-tá Yaku mango
   3SG-give Yaku mango
   ‘He gave Yaku mango’

7. Ṣtá é mango
   Ṣ-tá =é mango
   3SG-give =3SGOBJ mango
   ‘He gave him mango’

8. *Ṣtá Yaku é
   *ṣ-tá Yaku-é
   3SG-give Yaku=3SGOBJ
   ‘He gave Yaku it’

9. *Ṣtá é Yaku
   *ṣ-tá =é Yaku
   3SG-give=3SGOBJ Yaku
   ‘He gave it Yaku’

10. *Ṣtá é é
    *ṣ-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 V₁. 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)
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 Amozi ó-tá ∅ mango
   Yaku RP Amozi SM.SG-give GAP mango
   ‘Yaku who Amozi gave mango’

13. Mango xe Amozi ó-tá Yaku-e
   Mango RP Amozi SM.SG-give Yaku-MARKER
   ‘Mango which Amozi 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 ḏó ‘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

   (NP₁) — (SM-Cop) — (NP₂) + 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 ọдж ụ-bonukpíwo.
   Kofi ọ-đụ ụ-bonukpíwo
   Kofi SM.SG-be CM-farmer
   ‘Kofi is a farmer.’

14b. Ubonukpíwo ẹ ọдж Kofi.
   u-bonukpíwo = ẹ ọ-đụ Kofi
   CM-farmer = DET SM.SG-be Kofi
   ‘The farmer is Kofi.’

15a. Kọdzo ọдж a- vlw o.
   Kọdzo ọ-đụ a- vlw o
   Kọdzo SM.SG-be CM-herbalist
   ‘Kọdzo is a herbalist.’

15b. A vlw o ẹ ọдж Kọdzo.
   a-vlwo = ẹ ọ-đụ Kọdzo
   CM-herbalist = DET SM.SG-be Kọdzo
   ‘The herbalist is Kọdzo.’

‘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 exempli-
fied in (16).

   Kofi ọ-bọ-đụ ubonukpíwo
   Kofi SM.SG -FUT-be farmer
   ‘Kofi will be a farmer.’

ţụ ‘be’ cannot be used in the progressive. Sentence (17) is ungrammatical because lọ
‘PRSPROG’ is attached to ọ-đụ ‘be’.

17. *Kofi olọđụ ubonukpíwo.
    *Kofi o-lọ-đụ 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 dzé in clause final position:

18. Kofi ọđụ ubonukpíwo dzé.
   Kofi ọ-đụ ubonukpíwo 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 possesed 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.**
   
   ą-wu  á-bo-wú
   
   CM-dress  SM.SG -stay-2SGOBJ
   
   ‘You have a dress.’

19b. **Ukló óbo é.**
   
   u-klo  ó-bo=é
   
   CM-car  SM.SG -stay=3SGOBJ
   
   ‘He has a car.’

19c. **Ambué anyɔ́ ábo ō.**
   
   a-mbué  a-nyɔ́ á-bo=ɛ
   
   CM-orange  AM-two  SM.PLU-stay=1SGOBJ
   
   ‘I have two oranges.’

20a. **Asusú ɖúkpá a Esi.**
   
   a-susú  ɖúkpá á-bo  Esi
   
   CM-brain  good  SM.SG –stay  Esi
   
   ‘Esi has good ideas.’

20b. **Ugun ɛɔ́ kpɛ ɔ́ bo é.**
   
   u-gun  ɛɔ́ kpɛ  ɔ́ bo=é
   
   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 ɔnyá ō.**
   
   u-klo  ɔ-nyá=m
   
   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. ṅgó ọnyá m.
    ọ-go ọ-nyá=m
    CM-hunger SM.SG-stay.PAST = 1SGOBJ
    ‘I had hunger.’

23. Ndúgo ọnyá m.
    n-ọgo ọ-nyá=m
    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. ṅgó ṣìnyá m.
    ọ-go ọ-sì-nyá=m
    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, ṅgó ṣìnyá ‘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 ṣì nyá 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 ḏu ‘be’ as V₁ and nyá ‘stay’ as V₂ to mean the feeling of a current sensation. (25) attests to this fact.

25. Ndúgo ḏu ọnyá m.
    ndú-go n-ɗu ọ-nyá=m
    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 *fiɛ́* ‘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:


   Binka   ó-kpontsi fiɛ́ Howusu
   Binka SM.SG –be.short exceed Howusu
   ‘Binka is shorter than Howusu.’

In (27) below, the standard *abia* ‘chair’ is the object complement of *fiɛ́* which is the index. The parameter is *kpiagu* ‘be.high’

27. Úkplọ́ ókpiagu fiɛ́ abia.

   Ú-kplọ́ ó-kpiagu fiɛ́ a-bia
   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 *V₂* *fiɛ́* ‘exceed’ is the index on the scale of comparison and the *V₁* *kpontsi* ‘be.short’ and *kpiagu* ‘be.high’ are the parameters. The comparative verb, *V₂* *fiɛ́* ‘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) *fiɛ́* ‘exceed’ occurs in *V₂* as in (29) it is not cross referenced.


   amu peya á-fiɛ́ ŋ-kɔntsi nnyọ
   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 *V₁*

29. Awú awu ñbibi fiɛ́ Esinam.

   awú a-wu ñ-bibi fiɛ́ Esinam
   2SG IND CM-dress SM.SG –be.small exceed Esinam
   ‘Your dress is smaller than Esinam’s.’
In sentence (30) below, Comparee is the event man uklontsi ‘I bought books’ fié ‘exceed’ is the index. udze (ne uklontsi) ‘woman bought books’ is the standard.

30. Mané uklontsi fié udzi ɛ.

In sentence (31) below, Parameter is V1 - Object mi utrome ‘work’. inashina (šmi utrome). ‘everybody works’ is the standard.

31. Čsa á šmi utrome fié inashina.

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 ɖá fié Kwaku kpe 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 ɖú ‘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 ɖá ọtsengo e ānu.

34. Seto ọdú obibi é ebítwo nu.
    Seto ọ-dú obibi =é e-bít-wó-nú
    ‘Sets 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. katawọ péẹ ọdú ikpe
    katawọ péẹ 1-ọdú i-kpe
    ‘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 ọdu ‘to be’ as in (36). The comparee is in a form of the subject and the standard follows the verb.

36. anye ko ọdú bote tsitsi menu ami kerosene xé ami tsú ọdzá
    anye ko 1-ọdú bote tsitsi menu a-mi kerosene
    this only SM-be like overturn where 2SG-take kerosene
    xé a-mi tsú ọ-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 ńzdzi bote iwóndjí.
    avá ń-zdži bote i-wó-n-ọdú
    CM-medicine SM.SG –be.sweet like CM-bee CM-water
    ‘The medicine is sweet like honey.’

6.5 Verbless predication
Verbless predications involve two NPs juxtaposed without a verb linking them. The first NP function 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 ọkpe ‘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 ɔ-kpe.
   \begin{center}
   \text{inadzengo ko ɔ-kpe}
   \end{center}
   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.

   \begin{center}
   \text{afánu ko afánu}
   \end{center}
   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-
Basic Clause Structure

In the BLC, 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

<table>
<thead>
<tr>
<th>VERB</th>
<th>GLOSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>le</td>
<td>be.located</td>
</tr>
<tr>
<td>kpo</td>
<td>lie</td>
</tr>
<tr>
<td>ko</td>
<td>hang</td>
</tr>
<tr>
<td>to</td>
<td>fix</td>
</tr>
<tr>
<td>tsi</td>
<td>sit</td>
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<tr>
<td>ye</td>
<td>stand</td>
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<tr>
<td>ghe</td>
<td>lean</td>
</tr>
<tr>
<td>gbo</td>
<td>fall</td>
</tr>
<tr>
<td>tsoga</td>
<td>lie across</td>
</tr>
<tr>
<td>buá</td>
<td>turn upside down</td>
</tr>
<tr>
<td>gle</td>
<td>tie</td>
</tr>
<tr>
<td>dzi</td>
<td>tie firmly</td>
</tr>
</tbody>
</table>

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.

40b. FIGURE GROUND 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. $V_1$ $V_2$
   
   $\text{gbo} \text{ ‘fall’}$ $\text{gbe ‘lean’}$
   $\text{dzo ‘straight’}$ $\text{kpo ‘lie’}$

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  $K\text{ɔpu le kpl}\text{ɔ dz}\text{i}.$
   
   $\text{k}\text{ɔpu}-\text{a le kpl}-\text{a dz}\text{i}$
   cup-DET be.located table-DET upper surface
   ‘The cup is on the table.’

43. Logba  $K\text{ɔpu é ôle ukl}\text{ɔ á ts}\text{ú}.$
   
   $\text{k}\text{ɔpu}=\text{é ô}-\text{le u}-\text{kpl}=\text{á ts} \text{ú}$
   cup=DET SM.SG-be 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 ôle âsá á zugbó.
   
   $\text{kutó ô-le â-sâ}=\text{á zugbó}$
   hat SM.SG.be CM-man=DET head
   ‘The hat is on the man’s head.’ [TRPS 05]

45. Udzutsuklo é ôle ndú é tsú.
   
   $\text{udzutsuklo}=\text{é ôle ndú}=\text{é tsú}$
   boat=DET SM.SG-be water=DET on
   ‘The boat is on the water.’ [TRPS 11]
46. Ṣyọ ólẹ ukpu é zugbọ.

\[
\begin{align*}
\text{ọ-ụọ} & \quad \text{ọ-ụọ} \quad \text{ɛ-ụọ} \quad \text{u-ụọ} = \text{ę} \quad \text{zugbọ} \\
\text{CM-tree} & \quad \text{SM.SG} & \quad \text{be} \quad \text{CM-mountain} = \text{DET} & \quad \text{head}
\end{align*}
\]

‘The tree is on the top of the hill.’ [TRPS 65]

47. Agbí é ólẹ aglí é yó.

\[
\begin{align*}
\text{agbí} & = \text{ę} \quad \text{ọ-ụọ} \quad a-glí = \text{ę} \quad \text{yó} \\
\text{spider} & = \text{DET} \quad \text{SM.SG} & \quad \text{be} \quad \text{CM-wall} = \text{DET} & \quad \text{skin}
\end{align*}
\]

‘The spider is on the wall.’ [TRPS 07/2]

6.6.1.2 kpọ ‘lie’

kpọ is used to signal that an item is located somewhere in a horizontal position with its whole body touching the ground. kpọ 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 (e.g. pot) for sitting or standing are also described as lying in relation to the ground. kpọ ‘lie’ is also used in greetings expression. ite ikpọ? ‘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:


\[
\begin{align*}
\text{bol} & \quad \text{ọ-kpọ} \quad a-bia-ę \quad \text{etsi} \\
\text{ball} & \quad \text{SM.SG} & \quad \text{lie} \quad \text{CM-chair} & \quad \text{under}
\end{align*}
\]

‘The ball is under the chair.’ [TRPS.16/2]

49. Agbí ọ kpọ utsa ā yó.

\[
\begin{align*}
\text{a-gbí} & = \text{ę} \quad \text{ọ-kpọ} \quad u-tṣa = \text{ę} \quad \text{yó} \\
\text{CM-dog} & = \text{DET} \quad \text{SM.SG-lie} \quad \text{CM-house} = \text{DET} & \quad \text{skin}
\end{align*}
\]

‘The dog lies near the house.’ [TRPS.06/2]

50. Ọsá a kpọ ọkọá tsú.

\[
\begin{align*}
\text{a-sá} & = \text{a} \quad \text{ọ-kpọ} \quad a-ọkọá = \text{a} \quad tsú \\
\text{CM-man} & = \text{DET} \quad \text{SM.SG-lie} \quad \text{CM-mat} = \text{DET} & \quad \text{on}
\end{align*}
\]

‘The man lies on the mat.’

51. Ité ikpọ loo?

\[
\begin{align*}
\text{i-tè} & \quad \text{i-kpọ} \quad \text{loo} \\
\text{CM-front} & \quad \text{SM.SG-be.lie} & \quad \text{ADR}
\end{align*}
\]

‘You are in front?’ Lit: The front lies there.
6.6.1.3  kɔ ‘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 kɔ ‘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 ɛ ákɔ ivakuiva yó.
\[
\text{a-wu}=\acute{\epsilon} \quad \acute{\text{k}} \text{o} \quad \text{ivakuiva}=\acute{\epsilon} \quad \text{yó}
\]
\text{CM-dress=DET SM.SG-be-hang thing.hang.thing=DET skin}
‘The dress hangs on the hanger.’ [TRPS.09]

53. Ivatago ɛ íkɔ agli é yó.
\[
i-vatago=\acute{\epsilon} \quad \text{i-k} \text{o} \quad \text{agli}=\acute{\epsilon} \quad \text{yó}
\]
\text{CM-picture=DET SM.SG-hang CM-wall=DET skin}
‘The picture hangs on the wall.’ [TRPS.44/2]

54. Debleku ɔkɔ agu.
\[
debleku \quad \acute{\text{k}} \text{o} \quad \text{agu}
\]
\text{cloud SM.SG-hang CM-top}
‘Cloud is above.’ [TRPS 36]

55. Flagi ɛ ɔkɔ agu.
\[
\text{flagi}=\acute{\epsilon} \quad \acute{\text{k}} \text{o} \quad \text{agu}
\]
\text{Flag=DET SM.SG-hang CM-top}
‘The flag hangs up.’

56. Ákɔ flagi é.
\[
\text{á-k} \text{o} \quad \text{flagi}=\acute{\epsilon}
\]
\text{3PLU-hang flag=DET}
‘They hang the flag.’

6.6.1.4  tɔ ‘fix’

tɔ 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 tɔ is used. tɔ suggests that the figure is pasted on the entity by someone. For a fruit in a tree some speakers describe it with the verb, tɔ 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 tɔ:

57. Urime ɛ ſtɛ bagi ɛ yo.
   u-rime = ɛ ſ-tɛ bagi = ɛ  yɔ  
   CM-handle = DET SM.SG-fix bag = DET skin
   ‘The handle is on the bag.’  [TRPS.66]

58. Uzidaiva ſtɛ uzì ɛ yo.
   u-zì-da-iva ſ-tɛ u-zì = ɛ  yɔ  
   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. Andɔ ɛ o tsi ukpl ɔ a etsi.
   A-ndɔ = a  ſ-tsi u-kpl = ɔ a etsi
   CM-cat = DET SM.SG-sit CM-table = DET under
   ‘The cat sits under the table.’  [TRPS.31]

60. Andɔ ɛ o tsi utsa ɔ yo.
   A-ndɔ = a  ſ-tsi u-tsa = ɔ yɔ  
   CM-cat = DET SM.SG-sit CM-house = DET skin
   ‘The cat sits near the house.’  [TRPS.06]

6.6.1.6  yɛ ‘stand’
yɛ ‘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, yɛ ‘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. ðyɔ ɛ ñyɛ ukpɔ ɛ yo.
   ð-ŋyɔ = a  ſ-yɛ u-kpo = ɛ yɔ  
   CM-tree = DET SM.SG-stand CM-mountain = DET skin
   ‘The tree stands on the hill.’  [TRPS.17]
62. Utsá á óyé ñfegu é nu
   u-tsá = á  ó-yé  ñ-fegu = é  nu
   CM-house = DET  SM.SG -stand  CM-fence = DET  in
   ‘The house is inside the fence’  [TRPS.60]

63. Ósa á óyé ñtsá á zugbó.
   ñ-sá = á  ó-yé  ñ-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  gb ‘lean’

 gb ‘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 gb
‘lean’ is used. (64) and (65) attest to this:

64. Ntsɔɖi ɔɖi gbagli e yo.
   n-tsɔɖi ɔ-ɡbɛ a-gli = e  yo
   CM-ladder SM.SG –lean CM-wall = DET  skin
   ‘The ladder leans against the wall.’  [TRPS.58]

65. Òyɔ ɔ gbɛ fesri-e yo.
   ñ-yɔ = á  ñ-gbɛ  fɛsrí = ɛ  yo
   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 ɔgbó na egbi é tsú.
   tumpa ɔ-gbó  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, gbó ‘be placed’ describes the
manner of the location and the second verb *gbe* ‘lean’ concentrates on the position in (67), and (68) or *kpọ* ‘lie’ in (69).

67. Ọyọtsi ẹ ọgbọ gbe ọyọ ọ yọ.

\[
\begin{align*}
\text{a-ọyọtsi} &= \text{é} \\
\text{ọ-ọgbọ gbe} &= \text{a-ọyọ} = \text{á} \\
\text{yar} &= \text{u} \\
\end{align*}
\]

CM-Stick = DET SM.SG-be.placed lean CM-tree = DET skin

‘The stick leans against the tree.’ [PV.01]

68. Afúta druiyi ọgbọ gakontsí ẹ nu.

\[
\begin{align*}
\text{a-fúta} &= \text{druiyi ọ-ọgbọ gbe} \\
\text{a-kontsí} &= \text{é} \\
\end{align*}
\]

CM-Cloth red SM.SG-be.placed lean CM-basket = DET in

‘red cloth is leaning in the basket.’ [PV.02]

69. Tumpa ọkpe ọgbọ kpọ oyorṣigbo ẹ tsú.

\[
\begin{align*}
\text{tumpa} &= \text{ọkpe ọ-ọgbọ kpọ} \\
\text{o-yorṣigbo} &= \text{é} \\
\text{tsú} &= \text{u} \\
\end{align*}
\]

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 *dzọkpọ* ‘straight lie’ which comprises a word borrowed from Ewe *dzọ* ‘straight’ and the Logba word *kpọ* ‘lie’ is used to describe the position of the figure. *dzọ yé* ‘straight stand’ is used when the figure is standing straight. The vowel in *dzọ* 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. Ọyọtsibi ẹ oṣuyé i-tite oyọtsigboe tsú.

\[
\begin{align*}
\text{a-ọyọtsi-bi} &= \text{é} \\
\text{o-dzu-yé} &= \text{i-tite} \\
\text{a-oyọtsigbo-e} &= \text{tsú} \\
\end{align*}
\]

CM-stick-small = DET SM.SG-straight 3SG-stand

CM-stump = DET on

‘The small stick is standing straight on the stump.’ [PV.38]

The expression, *tsọga* ‘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. Idaọ a ọtsọga memgba nu.

\[
\begin{align*}
\text{i-dàọ} &= \text{a} \\
\text{ọ-tsọga} &= \text{memgba} \\
\text{nu} &= \text{u} \\
\end{align*}
\]

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 e *glé* belet.

u-dzi = e

*glé* belet

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 *fë* ishikpe.

i-na = a

*fë* ishikpe

CM-person = DET SM.SG-wear CM-ring

‘The person wears a ring.’

74. Òsá a óbua kuto.

ò-sá = a

*ó-bua* kuto

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 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 ɔ́tsú ɛfufui a-fa-nu.

   Binka SM.SG-PTPROG-eat fufu CM-house-in
   ‘Binka was eating fufu in the house.’

2b. Kofi kpɛ Ama ábáz ubonu.

   Kofi CONJ Ama SM.SG-FUT-go CM-farm-in
   ‘Kofi and Ama will go to the farm.’

3. Ebitsi ɛ́lóyuedi.

   e-bitsi = ɛ́ 6-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. *asá* ‘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. *Asá á áblí.*
   \[
   \begin{array}{l}
   \text{a-asá=a} \\
   \text{á-blí} \\
   \text{CM-pot=DET SM.SG-break} \\
   \text{‘The pot broke.’}
   \end{array}
   \]

5. *Asafo óblí asá á.*
   \[
   \begin{array}{l}
   \text{Asafo ó-blí} \\
   \text{a-sás=a} \\
   \text{Asafo SM.SG-break CM-pot=DET} \\
   \text{‘Asafo broke the pot.’}
   \end{array}
   \]

   \[
   \begin{array}{l}
   \text{a-fúta á-fáshí} \\
   \text{CM-cloth SM.SG-be.torn} \\
   \text{‘The cloth is torn.’}
   \end{array}
   \]

7. *ɔsá áfáshí afúta.*
   \[
   \begin{array}{l}
   \text{a-ɔsá á-fáshí a-fúta} \\
   \text{CM-man SM.SG-tear CM-cloth} \\
   \text{‘The man tore the cloth.’ (C&B)}
   \end{array}
   \]
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. ghígbe ‘crawl’  
   ké ‘jump’  
   léntá ‘fall’

In the following sentences, (9) ebìtsì e ‘the child’ (10) ìsì a ‘the man’ are agentive subjects:

   ẹ-bìtsì = ẹ  ó-ló-ghígbe  
   CM-child=DET SM.SG-PRSPROG crawl  
   ‘The child is crawling.’

10. Òsì a ọké.  
    ọ-sì = ọ  ọ-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’  
    yuédí ‘cry’  
    kpófú ‘bark, of a dog’

The sentence below is an illustration of verbs that describe emission of vocal sounds.

    Kweku ó-ló-yuédí  
    Kweku SM.SG-PRSPROG-cry  
    ‘Kweku is crying.’

13. Agbì é ókpófú.  
    Agbì = ọ  ọ-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. 
- **drúi** ‘be/become red’
- **bli** ‘be/become black’
- **kísa** ‘be/become long’
- **tsá** ‘be/become tired’
- **mú** ‘be/become dark’
- **yd** ‘be/become cold’
- **dre** ‘be/become dirty’
- **flí** ‘be/become white’
- **dzɔ** ‘be/become straight’
- **zi** ‘be/become good’
- **yi** ‘be/become full’

In the sentence (15) below, the verb **kísa** ‘be/become long’ is a property verb. Using it in the clause makes the preverbal argument **ɔgbá** ‘road’ the possessor of the quality that the verb denotes.

15. **ɔgbá á ókísá.**

- **ɔgbá = á**   ɔ-gbá = á   ɔ-ki-sá
  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. 
- **dá** ‘become big’
- **lià** ‘become hard’
- **yi** ‘beome weedy’
- **yi** ‘beome full’

17. **dá** ‘big’

- **Akpené uvu é ɔliá.**
- **Akpené u-vú = é**   ɔ-lí-ɔ-dá
  Akpené CM-stomach=DET SM.SG-PRSPROG-big
  ‘Akpené’s stomach is becoming big.’

This is said when a reference is made to the belly of a pregnant woman. Akpené is pregnant and her belly is developing.
18. yi ‘weedy’

\[ \text{ubo é nu ílìyí.} \]
\[ u-bo=é \ nu ì-fì-yì \]
\[ \text{CM-farm=DET in SM-PRSPROG.be.weedy} \]

‘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’

\[ \text{Igbe} \ è \ ɖì \ ɛ̀ \ li \ ́ \ lia. \]
\[ i-gbe \ ɖì= \ ɛ̀ \ -li \ ́ \ lia \]
\[ \text{CM-cassava=DET SM-PRSPROG.be.hard} \]

‘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. yi ‘full’

\[ \text{nøjú é nyì.} \]
\[ n-ọjú=é \ n-nu-\ ́ \ yì \]
\[ \text{CM-water=DET SM-PRSPROG-full} \]

‘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’ yi ‘become full’, dzɔ ‘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).


\[ \text{Kwaku} \ ó-dre \ u-tsánu \]
\[ Kwaku \ SM.SG-dirty \ CM-room.in \]

‘Kwaku dirties the room.’

22. Akpene òyi nọjú e.

\[ \text{Akpene} \ ó-yì \ n-ọjú=é \]
\[ Akpene \ SM.SG-full \ CM-water=DET \]

‘Akpene fills the water.’
23. Kahia ɔ́dzɔ 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 blɔ ‘make’ or tá ‘give’ plus the nominalised form of the verb. (24) blɔ ‘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 ɔ́blɔ asɔ́ á iblí.
Kofi SM.SG-makes CM-pot=DET CM-blackness
‘Kofi makes the pot black.’

25. Seto ótá utsánu iyú.
Seto 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’ prɔ́ ‘be wet’ bú ‘spoil’ fashi ‘torn’ dònú ‘shrink’

A-bɛ́go=é ó-kú
CM-palm-trunk=DET SM.SG-be.die
‘The palm trunk is dead.’

27. Avudago é ódónu.
A-vudago=é ó-ðónu
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 fí ilá nu.

ó-ku n-tsoe fí i-lá=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. nɔ ‘drink’ fáshí ‘tear’
ba ‘kill’ tso ‘cut’
dá ‘open’ yúé ‘pound’
lá ‘beat’

These verbs are used in sentences (31), (32) and (33).

31. Osei nɔŋ nju.

Osei ɔ-nɔ n-ŋ
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 ē ọdá uzí ē.

A-gbi = ē ó-dá u-zi = ē
CM-dog = DET SM.SG-open CM-door = 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. ŋɔ nyi ‘write’  mɛ ‘sew’
    do ‘build’  lo ‘weave’ ‘plait’
    glɛ ‘tie’ eg. thread,

The subjects in (35) and (36) Ama, Esi are Agents. afúta a ‘the cloth’ and ɔŋkpáá ‘the thread’ are the created entities and they occupy the object slot.

35. Ama ŋmɛ afúta a.
    Ama SM.SG-sew cloth=DET
    ‘Ama sewed the cloth.’

36. Esi ɔglɛ ɔŋkpá a.
    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 ɔŋkpá ‘thread’ which are in the object slot in (35) and (36) are in the subject slot in (37) and (38)

37. Afúta ámɛ nwu ata.
    a-fúta=a  á-mɛ n-wu a-ta
    CM-cloth=a SM.SG-sew PLU-dress AM-three
    ‘The cloth sewed three dresses.’

38. ɔŋkpá á ɔglɛ imunyi péteɛ.
    ɔŋkpá=a  ɔ-glɛ imunyi péteɛ
    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):
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39. he ‘pull’ to ‘push’
    zi ‘carry’

The agent which occupies the pre verb position moves the NP in object position from one location to the other. In (40) ukplō 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 șhe ukplō á.
    e-bítsi=é ő-he u-kplō=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. fɛ ‘plant’ ŋunya ‘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. akpɛ ŋunya koko é fɛ ubo é nu
    a-kpe e-ŋunya koko=é fɛ 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)’
    fɔnɔf ‘peel (banana, orange)’ kpe ‘peel (yam)’

gba ‘shave’ collocates with the following post-verbal NP, gba idzi ‘shave beard’, gba uzugbọ ‘shave hair on the head’, gba imunyí ‘shave hair on the body’. fɔnɔf 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, \( \text{fmyi, vlö and kpe} \) are used respectively. In (44) \( \text{fmyi} \) ‘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) \( \text{vlö} \) is used for cassava because cassava has a harder inner layer in addition to the outer one and in (46) \( \text{kpe} \) 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 \( \text{vlö} \) for one and \( \text{kpe} \) for the other.

44. Guadi \( \text{fßmyi koko} \).
\[
\text{Guadi} \quad \text{fßmyi} \quad \text{koko}=\text{é}
\]
Guadi SM.SG-break.open cocoa=DET
‘Guadi breaks the cocoa.

45. Seʃe \( \text{vlö igbe} \).
\[
\text{Seʃe} \quad \text{vlö} \quad \text{i-gbe}=\text{é}
\]
Seʃe SM.SG-peel CM-cassava=DET
‘Seʃe peels the cassava.’

46. Seʃe \( \text{kpe idzö} \).
\[
\text{Seʃe} \quad \text{kpe} \quad \text{i-dzö}=\text{é}
\]
Seʃe SM.SG-peel CM-yam=DET
‘Seʃe 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. \( \text{nu} \) ‘hear’ \( \text{dze} \) ‘look’
\( \text{ŋú} \) ‘see’ \( \text{kloa} \) ‘smell’

These verbs are illustrated in (48) and (49) below:

48. Kahia \( \text{ŋú m} \).
\[
\text{Kahia} \quad \text{ŋú}=\text{m}
\]
Kahia 3SG-see=1SGOBJ
‘Kahia saw me.’
49. Esi ólódze akpá a-sá á nu.
   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. klɔá ‘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 ɛ əkɔá ebítsi ɛ.
   U-dzi=ɛ SM.SG-insult CM-child =DET
   ‘The woman insulted the child.’

52. Abiasa ódzugbe Ayadzi.
   Abiasa SM.SG-sound-voice A-yadzi
   Logba priest 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 utrome ‘work’ means ‘to work’. la ‘beat’ plus alága ‘speech’ means ‘to speak’. These verbs are referred to as light verbs (Lefèbre and Brousseau 2002) or inherent complement verbs (Essegbey 1999). Examples of some of the verbs are in (53):
3. a. mi ‘take’ utrome ‘work’ ‘to work’
   b. zo ‘move’ iku ‘song’ ‘to sing’
   c. la ‘beat’ alaga ‘speech’ ‘speak’
   d. la ‘beat’ ilo ‘word’ ‘explain’
   e. gu ‘make’ otá ‘war’ ‘fight (battle)’
   f. gu ‘make’ ima ‘fist’ ‘fight (fist)’
   g. do ‘say’ dase ‘thank’ ‘to express thanks’
   h. gá ‘give out’ anú ‘mouth’ ‘to greet’
   i. dí ‘enjoy’ oníkpá ‘chief’ ‘reign’
   j. tso ‘cut’ ilo ‘word’ ‘end ones speech’
   k. to ‘fix’ etí ‘ground’ ‘start speaking or work’

In the example sentence in (54) a light verb la ilo ‘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 ilo ime wá tsú.
   anyintse té a-lá i-lo i-me wá tsú.
   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)
   ta-iva [tiva] swear thing ‘swear’
   kpe-iva [kpiva] eat thing ‘eat’
   za-iva [ziva] cook thing ‘cook’
   dju-iva [djava] 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 dju ‘plant’ can be used with complements which refer to items that can be planted like idzo ‘yam’ and ighedji ‘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 idzó bugar 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 ódu iva.

57. Kofi ódu idzó bugar é

58. *Kofi ódu

59. Ntsu zá iva.

60. Esi imbí bibi é.

61. *Esi zá

For the expression of certain verbal ideas, the verbs take specific complements. For example, the verb bu ‘count’ takes the postposition complement zubógó nu ‘head in’ The verb word bu-zubógó-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) \textit{imọ, iyọ} and \textit{okugbali} are semantically dependent on the action expressed by \textit{mọ, yọ} and \textit{ku}. In addition, the objects share the morphology of the verb.

62 i. \textit{mọ} ‘laugh’ \textit{imọ} ‘laugh’
   ii. \textit{yọ} ‘dance’ \textit{iyọ} ‘dance’
   iii. \textit{ku} ‘die’ \textit{okugbali}\textsuperscript{35} ‘bad death’

(63), (64) and (65) are example sentences in which \textit{yọ iyọ} and \textit{ku okugbali} are used. (65) is ungrammatical because \textit{gbali} is not attached to \textit{oku} ‘death’

63. Udzi é óyọ iyọ.
   \textit{u-dzi=é    o-yo} –yọ
   CM-woman = DET SM.SG-dance CM-dance
   ‘The woman danced.’

64. Ebitsi klọyi ókú okugbali.
   \textit{e-bitsi  klọyi    ó-kú   o-ku.gbali}
   CM-child small SM.SG-die CM-death.bad
   ‘The small child died a bad death.’

   \textit{e-bitsi   klọyi    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 \textit{gbla} ‘show’, \textit{bụ} ‘ask’, \textit{tụ} ‘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 ọgbọ Setọ Akọnta.
   \textit{Kofi ọ-gbọla   Setọ   Akọnta}
   Kofi SM.SG-show Setọ Akọnta
   ‘Kofi taught Setọ Mathematics.’

\textsuperscript{35} 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.
   Kofi ɔgbła Akonta Seto
   Kofi SM.SG-teach Akonta Seto

68. Howusu ọtá Asafo efeshi.
   Howusu ọtá Asafo e-feshi
   Howusu SM.SG-give Asafo CM-sheep
   ‘Howusu gave Asafo sheep.’

69. *Howusu ọtá efeshi Asafo.
   Howusu ọtá 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 tení ‘escape’ and buetsí ‘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 ọténí.
   Sowu ọténí
   Sowu SM.SG-escape
   ‘Sowu escaped.’

71. Sowu ọténí a-fá á nu.
   Sowu ọténí a-fá á nu
   Sowu SM.SG-escape CM-house DET in
   ‘Sowu escaped from the house.’

72. Sowu ọbuetsí.
   Sowu ọbuetsí
   Sowu SM.SG-fall
   ‘Sowu fell.’
73. Sowu óbuetsi zyá nu.

\[
\begin{align*}
\text{Sowu} & \quad \text{ó-buetsi} & \quad \text{ó-} & \quad \text{á} & \quad \text{nu} \\
\text{SM.SG} & \quad \text{fall} & \quad \text{CM} & \quad \text{tree} = \text{DET} & \quad \text{in}
\end{align*}
\]

‘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. \textbf{bu} ‘be spoil’ \quad \textbf{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.

\[
\begin{align*}
\text{koko} & \quad = \quad \text{ó} & \quad \text{bu} \\
\text{cocoa} = \text{DET} & \quad \text{SM.SG} & \quad \text{be.spoil}
\end{align*}
\]

‘The cocoa is spoiled.’

76. Amuzu otsoe ókú.

\[
\begin{align*}
\text{Amuzu} & \quad \text{otsoe} & \quad \text{ó-kú} \\
\text{Amuzu} & \quad \text{ear} & \quad \text{SM.SG} & \quad \text{die}
\end{align*}
\]

‘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 \textit{okugbali} is a cognate object.

77. Ubonukpíwo é obu koko é.

\[
\begin{align*}
\text{ubonukpíwo} & \quad = \quad \text{ó} & \quad \text{bu} & \quad \text{koko} & \quad = \quad \text{ó} \\
\text{farmer} = \text{DET} & \quad \text{SM.SG} & \quad \text{be.spoil} & \quad \text{cocoa} = \text{DET}
\end{align*}
\]

‘The farmer spoiled the cocoa.’

78. Amuzu ókú okugbali.

\[
\begin{align*}
\text{Amuzu} & \quad \text{ó-kú} & \quad \text{o-kugbali} \\
\text{Amuzu} & \quad \text{SM.SG} & \quad \text{die} & \quad \text{CM} & \quad \text{death.bad}
\end{align*}
\]

‘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 *gbla* amú bì intá.

\[
\text{masta } \text{gbla} \quad \text{amú} \quad \text{bì} \quad \text{intá} \]

Masta SM.SG-show 1SGIND child well

‘Master punished my child severely.’

80. Masta *gbla* amú bì akáinta intá.

\[
\text{masta } \text{gbla} \quad \text{amú} \quad \text{bì} \quad \text{akáinta} \quad \text{intá} \]

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 contructions O₁ and O₂ can either be NP or a postpositional phrase. This is demonstrated in (81), (82) and (83)

81. Mabú.

\[
\text{ma-bú} \quad \text{1SG-ask} \]

‘I asked.’

82. Mabú ilá á nu.

\[
\text{ma-bú} \quad \text{i-lá=} \quad \text{á} \quad \text{nu} \]

1SG-ask CM-word = DET in

‘I asked about the matter.’

83. Mabú Kofi ilá á nu.

\[
\text{ma-bú} \quad \text{Kofi} \quad \text{i-lá=} \quad \text{á} \quad \text{nu} \]

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 dómu ‘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\textsuperscript{36}. 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 e ágbá avudago na koko é tsú
   e-bonukpiwo=DET á-gbá    a-vudago na koko=DET 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. Adó ógbé.
   Adó ó-ghé
   Adó SM.SG-dry
   ‘River Adó is dry.’

86. Adó ógbé ekpebe vé nu.
   Adó ó-ghé ekpebe vé nu
   Adó SM.SG-dry year.time pass in
   ‘River Adó 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 [hu] with a high tone. It is also

\textsuperscript{36} See appendix for an extract of the text collected from Mr. Guady.
realised as [lɔ́, lí, lé] 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, no ‘drink’ and a complement ndjú ‘water’ and fó ‘wash’ and the complement memgba a ‘the plate’

87. 1SG Nnú no ndjú. (Alakpeti) ‘I am drinking water.’
   1SG Ndú no ndjú. (Tota) ‘I am drinking water.’
   2SG Alú no ndjú. ‘You are drinking water.’
   3SG Ĭló no ndjú. ‘He /She is drinking water.’
   1PLU Atílí no ndjú. ‘We are drinking water’
   2PLU Anílí no ndjú. ‘You (PLU) are drinking water.’
   3PLU Ėlé no ndjú. ‘They are drinking water.’

88. 1SG Nnú fó memgbá á. (Alakpeti) ‘I am washing the plate.’
   1SG Ndú fó memgbá á. (Tota) ‘I am washing the plate.’
   2SG Alú fó memgbá á. ‘You are washing the plate.’
   3SG Ĭló fó memgbá á. ‘He /She is washing the plate.’
   1PLU Atílí fó memgbá á. ‘We are washing the plate.’
   2PLU Anílí fó memgbá á. ‘You (PLU) are washing the plate.’
   3PLU Ėlé fó memgbá á. ‘They are washing the plate.’

(89), (90) and (91) are examples in which the present progressive is used in sentences.

89. Ọkple, záa ko ivanukpiwo ọlọba.
   ọ-kple, záa ko i-vanu-kpí-wo
   CM-reason for.a.while only CM-bush-go-NOM
   ọlọ-ba
   SM.SG-PRSPROG-come
   ‘Because only after a while, the hunter is coming.’ [15.3.27]

90. Ankó tó ọlọkpo atsa nu fó ale uvi ē ọkpó ónyúi.
   a-nkó tó ọlọ-kpó a-tsa nu fó
   CM-hen COMPL SM.SG-PRSPROG-lie CM-coop in also
   ọlọ u-vi=é ọ kpó ónyúi
   SM.SG-lie outside
   ‘The hen says it is lying in the coop but its tail lies outside.’ [15.4..28]

91. Atíló iʤú fó atílí na atama.
   atí-tó i-iʤú fó
   1PLU-carry CM-gunpowder also
   atí-lí-ọ 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 šíləẓí Have.

   o-bo  u-tsá  nu  gake  ši-lə-ẓí  Have
3SG-stay  CM-room  in  CONJ  SM.SG-PSROG-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 nd̡ú ‘water’:

93. 1SG Ntú no nd̡ú. ‘I was drinking water.’
2SG Atú no nd̡ú. ‘You were drinking water.’
3SG Otó no nd̡ú. ‘He /She was drinking water.’
1PLU Atití no nd̡ú. ‘We were drinking water.’
2PLU Anití no nd̡ú. ‘You (PLU) were drinking water.’
3PLU Eté no nd̡ú. ‘They were drinking water.’

94. 1SG Ntú fó memgbá nu. ‘I was washing the plate.’
2SG Atú fó memgbá nu. ‘You were washing the plate.’
3SG Otó fó memgbá nu. ‘He /She was washing the plate.’
1PLU Atití fó memgbá nu. ‘We were washingthe plate.’
2PLU Anití fó memgbá nu. ‘You (PLU) were washing the plate.’
3PLU Eté fó memgbá nu. ‘They were washing the plate.’

Below are other examples:

95. Oyubitsi ótólé agli é uná́me.

   O-yubitsi  ó-tó-lé  a-gli=é  u-náme
CM-thief  SM.SG-PTPROG-climb  CM-wall=DET  CM-yesterday
‘The thief was climbing the wall yesterday.’
96. Atítífiní atsá 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.’

N-tú-d ɔ a m-f ɔ ɔ-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 e 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 imbi ‘eat rice’:

98. 1SG Ntu kpe imbi. ‘I eat rice.’
2SG Atu kpe imbi. ‘You eat rice.’
3SG Otò kpe imbi. ‘He /She eat rice.’
1PLU Atiti kpe imbi. ‘We eat rice.’
2PLU Aniti kpe imbi. ‘You eat rice.’
3PLU Ètu kpe imbi. ‘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. Utròme mè etéblò?
U-tròme m(e) e-te-blo
CM-work Q 3PLU-HAB-make
‘Which work do they do?’

100. Ètskpi ubectlò.
È-te-kpi u-bo-nu
3PLU-HAB-go CM-farm-in
‘They go to farm.’
101. Me atublo udántsí xé adží etsi?

\[
\begin{array}{ll}
\text{me} & \text{a-tu-bl} \\
u-dántsí & \text{xé a-dží} \\
\text{e-tsí} & \\
\end{array}
\]

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.

\[
\begin{array}{ll}
n-tu-fo & \text{a-nyi-nu} \\
\end{array}
\]

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 tě mkponyi momá òle fe ótokpe afágba.

\[
\begin{array}{ll}
a-ntenyi & \text{tě m-kponyi mo-ma òle fe} \\
\text{ó-to-kpe} & \text{a-fá-gba} \\
\end{array}
\]

CM-earthworm COMPL CM-eye NEG-have 3SGIND also 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 \(\text{bá bá bá} \) 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 /o/. In (46a) because the verb stem of \(zó\) ‘go’ is [ATR], /o/ 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 [e], 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 \(mážó móbážó\) ‘I will go’

2SG \(ážó abážó\) ‘you will go’

3SG \(óζó óbóζó\) ‘he/she will go’

1PLU \(atíbížó\) ‘we will go’

2PLU \(aníbížó\) ‘you will go’

3PLU \(ébížó\) ‘they will go’
145. 1SG  máfó  mbáfó  ‘I will wash’
    2SG  aáfó  abáfó  ‘you will wash’
    3SG  óófó  óbófó  ‘he /she will wash’
    1PLU  atibífó  ‘we will wash’
    2PLU  anibífó  ‘you will wash’
    3PLU  éb é f ó  ‘they will wash’

(106) is in the future. The speaker is issuing a warning of what he thinks will happen. The future marker bɔ́ is used and it comes before the main verb, kpe ‘eat’

106. Agbè  ʒbákpe  wù.
    A-gbè  ʒ-bó-kpe  wù
    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  džá  xé  abe  ébéc  abó  gla  fè  akontsi  nu.
    A-bó-na  a-be  o-džá  xé  a-be
    2SG-FUT-put  CM-palm.fruit  CM-fire  COND  CM-palm.fruit
    é-be-é  a-bó  gla  fè  a-kontsi  nu
    SM.SG-cooked-CFM  2SG-FUT pour  into  CM-basket
    ‘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  ʒbólózó  Agbò.
    Esi  ʒ-bó-ló-zó  Agbò
    Esi  SM.SG-FUT-PRSPROG-go  Tafi
    ‘Esi will be going to Tafi.’

109. Asafo  kpe  əga  ébélézó  afán.
    Asafo  kpe  ə-ga  é-bé-le-zó  a-fán
    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 adzisidzi ‘everyday’, ibesibenu ‘always’. Adzi-sia-zidzi ‘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-shi-be-mu ‘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 ɔ́bɔ́zá iva adzisidzí.
   Yawo SM.SG-FUT-cook thing CM-everyday
   ‘Yawo will cook everyday.’

111. Setorwu óbófó memgbá ibesibenu.
   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 bbowo é moókpé nu é.
   iyé 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 maanjumú akpakla á
   a-dze 3PLU-search everywhere  CONJ

   okushieku  gake
It is evident from the examples that there is a bipartite negative marker mV…nu. 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 -ô- referring back to the NP, iyé blowoc '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  NEUTRAL
SG:1 ma kpi ‘I went’ ma kpi nu ‘I did not go’
2 a kpi ‘You went’ a mo kpi nu ‘you did not go’
3 ó kpi ‘He/She went’ mo ó kpi nu ‘he/she did not go’

PLU:1 ati kpi ‘we went’ ati mi kpi nu ‘we did not go’
2 aní kpi ‘you went’ aní mi kpi nu ‘you did not go’
3 ékpi ‘they went’ me kpi nu ‘they did not go’
3 á kpi ‘They went’ me kpi nu ‘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 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…nu is used in the 1SG.

116. Maminú fiofio.
ma-mi-nú fiofio
1SG-take-NEG broom
‘I did not take broom.’

117. Maznú ovu é nu.
ma-zò-nú o-vu=é nu
1SG-go-NEG-CM-market = DET in
‘I did not go to the market.’
118. *Mamoznú ovu e nu

\[
\text{ma-mo-zó-nú o-vu = e nu}
\]

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 ebítsí e.

\[
\text{Seto mo-ó-lá-nú e-bítsí = é}
\]

Seto NEG-SM.SG-beat-NEG CM-child = DET

‘Seto did not beat the child.’

120. Ida mìinyánú Asiedu.

\[
\text{i-ða mi-i-nyá-nú Asiedu}
\]

CM-money NEG-SM.SG-stay-NEG Asiedu

‘Asiedu has no money.’

121. *Ida mìinya Asiedu

\[
\text{i-ða mi-f-nya Asiedu}
\]

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. Awuútí óbo afa nù.

\[
\text{awu-tí ó-bo a-fá-nú}
\]

2SG-father SM.SG-stay CM-house-in

‘Your father is in the house.’

123. Awuútí moóma afa nù.

\[
\text{awu-tí mo-ó-ma a-fá-nú}
\]

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:
Verbs and Verbal Modifiers

124. Meëgë mmua dovu etsí.
\[\text{me-ë-gë m-mua dovu e-tsí}\]
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 iyóguas ɔ́.
\[\text{i-ló mi-i-kla i-yó-gu a-so}\]
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 moo kpali lé ukpó.
\[\text{o-dzú mo-ë-kpali lé u-kpó}\]
CM-river NEG-SM-flow climb CM-mountain
‘A river cannot flow climbing a mountain.’ [15.4.33]

Since the first part \((\text{mo})\) 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. Maññi utrome.
\[\text{ma-ë-mí u-trôme}\]
1SG-FUT-NEG-take CM-work
‘I will not do the work.’

128. Maññ-klá.
\[\text{ma-ë-ñ-kla}\]
1SG-FUT-NEG-hide
‘I will not hide.’

129. Maññuí uzié.
\[\text{ma-ë-n-zí u-zíë}\]
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 \(\text{vui} \) ‘cease.’ These are prefixed to the verb. (130) and (131) illustrate this:
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’, kàdu 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 a-bá-ZÁ n-fú, gbã ibote tá (té á) yayi asó.
xe a-bó-zá n-fú, ghá 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 zía ‘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. Izía té nzó.
i-zía 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 indú. This is illustrated below:

134. Indú, m-bá-zó
indú m-bá-zó
may.be 1SG-FUT-go
‘May be, I will go.’
135. Ḥbêbê, indú

\[ Ḥbêbê \text{-} \text{indú} \]
\[ 3\text{SG-FUT-come may.be} \]

‘He will come, may be.’

One of the ways to express a strong belief in something or an event is to use the verb, Ḥaču ‘believe’ with the complement iyê tsû ‘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 Ḥaču iyê tsû ‘believe on it.’ Since Ḥaču iyê tsu is a complement taking predicate it is followed by the actual information which normally starts with a complement te. (136) illustrates this.

136. Maka Ḥaču iyê tsû tê Ḥbêbê

\[ Maka \text{-} Ḥaču \text{ iyê tsû tê } Ḥbêbê \]
\[ 1\text{SG-believe 3SG on COMPL 3SG-FUT-come} \]

‘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’ dzâa ‘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

\[ kpata 'at once, immediately' \]
\[ kpâne 'now' \]
\[ unanyi 'before yesterday' \]
\[ ozume 'tomorrow' \]
Deictic adverbial  
mekoe  ‘here’
mɔ́  ‘there’

In (138) kpane is used as a clause initial adverb and (139) mekoe is used clause finally.

138. Kpane, Binka ɓbọ́zó.
kpane  Binka  ɓbọ́zó
now  Binka  SM.SM-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:  
adzisiala  ‘always’
ebiasia  ‘all the time’
li  ‘again’
anyile  ‘early’
xoxoe  ‘already’

141. Frequency  
zi iyé tsó  ‘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 ɓzó suku anyile.
Kofi  ɓzó  suku  anyile
Kofi  SM.SM-go  school  early
‘Kofi went to school early.’
7.4.3 Clause initial only adverbs

Some adverbs only occur clause initially. These include modal adverbials. They are exemplified in (146):

146. Modals

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ndzó duplex <code>perhaps</code></td>
<td></td>
</tr>
<tr>
<td>ikpá <code>truly</code></td>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>kpoo <code>quietly</code></td>
<td></td>
</tr>
<tr>
<td>kpe uzí <code>loudly, violently</code></td>
<td></td>
</tr>
<tr>
<td>kpatakpata <code>quickly</code></td>
<td></td>
</tr>
<tr>
<td>iklángo nu <code>secretly</code></td>
<td></td>
</tr>
</tbody>
</table>

148. (Ideophones)

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dzaa <code>stealthily</code> / <code>only</code></td>
<td></td>
</tr>
<tr>
<td>blewuu <code>slowly</code></td>
<td></td>
</tr>
<tr>
<td>intá <code>very</code></td>
<td></td>
</tr>
<tr>
<td>boboboi <code>loudly</code></td>
<td></td>
</tr>
<tr>
<td>tsibitsibitsi <code>a little, a little</code></td>
<td></td>
</tr>
<tr>
<td>gbọgọgbọ <code>fast</code></td>
<td></td>
</tr>
</tbody>
</table>

Ideophones function as adverbials. They normally follow the verb and its arguments as exemplified in (149), (150) and (151).

149. Inashina okpé aŋkpe tsibitsibitsi.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>i-na shi-na ọ-kpe ọ-ŋkpe</td>
<td></td>
</tr>
<tr>
<td>CM-person-every-person SM.SG-know CM-something</td>
<td></td>
</tr>
<tr>
<td>tsibitsibitsi</td>
<td></td>
</tr>
<tr>
<td>small.small.small</td>
<td></td>
</tr>
</tbody>
</table>

`Everybody knows a very small bit of something.' [15.2.80]
154. ofufo tá ʃliʃ tsibi
   o-fufo tá ʃliʃ-ɛ tsibi
   CM-air give 3SG-blow=3SGOBJ small
   'air blows over it a little' [15.9.66]

151. Asangbla mooá gbangban.
   a-sangbla mo-ó-ná gbágbáŋ
   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
   uwló   ‘Sunday’
   uwlá té   ‘Monday’
   uwó   ‘Tuesday’
   mambilwó   ‘Wednesday’
   adruva   ‘Thursday’
   uva   ‘Friday’
   ayádzi   ‘Saturday’

153. Kwasiɖa imé ąmgbá iyé péete fẹ le ayádzi ẹ.
   Kwasiɖa imé á-mo-gba iyé péete fẹ
   Sunday that 2SG-NEG-collect 3SG all put
   le ayádzi = ẹ
   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, ayádzi ‘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 f ndzú é nu.
   a-kpakpla=á ó-ké f n-dzú=e nu
   CM-frog=DET SM.SG-jump into CM-river=DET in
   ‘The frog jumped into the river.’

2. Ebitsi é ótsu atsɔli ka e-tsi.
   e-bitsi=é ó-tsu a-tsɔli ka e-tsi
   CM-child=DET SM.SG-spit CM-spittle put CM-ground
   ‘The child spit on the ground.’

3. Amu nɖu ivagblawo ɔgbɔ á nu.
   amu n-ɖu i-vagblawo ɔ-gbɔ=a nu
   1SGIND 1SG-be CM-teacher CM-town=DET in
   ‘I am a teacher in the town.’

4. Ɔsa a ɓá abue a’.
   ɔ-sa=a ɓá a-bue=a
   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 slá ebitsi é xé globals.
   i-vagblawo ɔ́lá e-bitsi=é xé globals
   CM-teacher SM.SG-beat CM-child=DET RP SM.SG-be late
   ‘The teacher beat the child who was late.’

6. Selorm ósusú té ɔbái ŋú Kofi.
   Selorm ó-susu té ɔ-bái ŋú 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. ðekanyo ódzi é, “anŋusa miɖ u anye ételɔ ɛ.”
   ðekanyo ó-dzi=ɛ, “anŋ-usa
   ðekanyo SM.SG-call=3SGOBJ 1SGIND-brother
   mi-tə anye ɛ-te-blo=ɛ”
   NEG-be this.way 3PLU-HAB-make=3SGOBJ
   ‘Dékanyo called him, “my brother this is not the way they do it.’”[15.2. 55-56]

8. Gameli dá wá Kofi, “tex bibi ōbo m.”
   Gameli dá wá Kofi, “te-x ō-bib ō-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’

37 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 ṛ́ ‘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.

9a. Sá mokoe!  
    sá mokoe  
    leave there

9b. Zá i-mbi!  
    zá i-mbi  
    ‘Cook rice!’

10a. ṛ́ meŋgba gbangbanŋ gbangbanŋ  
    ṛ́ mengba gbangban gbangban  
    hold plate firmly

10b. *rió gbangbanŋ mengba  
    *rió gbangbanŋ mengba  
    hold firmly plate

‘Hold plate firmly!’  
‘Hold firmly plate!’

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.

11a. Anu sá mokoe!  
    anu sá mokoe 2PLU.IND leave there

11b. *Anu anisá mokoe  
    *anu anisá mokoe 2PLU-leave there

‘Leave there! (You plural)  
*‘Leave there! (You plural)

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 blɔ ‘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.

12a. Vui blɔ!  
    vui blɔ  
    stop make

12b. anu vui blɔ  
    anu vui blɔ 2PLU.IND stop make

‘stop’ (to one person)  
‘you (plural) stop’ [15.3.74]

To sound more polite, imperatives are prefaced with certain formula or even address terms. These are:

13. Ańi gusa lá alága  
    ańi 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 to. This is illustrated with the following sentences.

17. To dó!
  to=dó
  never=go.out
  ‘Do not go out!’

18. Tɔ bà afánu!
  to =bá   a-fá-nu
  never=come  CM-house-in
  ‘Do not come to the house!’

19. Tɔ lɔ zɔ́ iku!
  to=lɔ   zɔ́   iku
  never=PRSPROG  sing  song
  ‘Do not be singing song!’
20. Tɔ zɔ ubo e nu!
\[ tɔ=zɔ \quad u-bɔ=e \quad n-u \]
never=go \quad CM-farm=DET \quad 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. Tɔ ‘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:

\[ tɔ \quad a-ti-zɔ \quad u-bɔ-nu \]
let \quad 1PLU-go \quad CM-farm-in
‘Let us go to farm!’

22. Tá atikpe fufui.
\[ tɔ \quad a-ti-kpe \quad fufui \]
let \quad 1PLU-eat fufui
‘Let us eat fufu!’

In some instances, the 2SG or 2PLU pronoun after tɔ ‘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 enzi.
\[ tɔ \quad a-nə \quad enzi \]
let \quad 2SG-walk \quad well
‘Let the journey be good.’ (safe journey)

24. Omawu taá óvé awú yó.
\[ ò-Mawu \quad tã-á \quad ó-vé \quad awú \quad yó \]
CM-God \quad let-PART \quad SM.SG-guard \quad 2PLU \quad 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. mɔ̀
   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 ivàá? ‘Did you eat?’ A ‘yes’ or ‘no’ answer was what she expected. However, one of the children answered Aññì moɔtám iða ‘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 ɔ́sáá?
    Kofi ɔ́-sá-á
    Kofi SM.SG-leave-Q
    ‘Did Kofi leave?’

27. Kofi moșanú ?
    Kofi mo-șa-nú-á
    Kofi NEG-SM.SG-leave-NEG-Q
    ‘Did Kofi not leave?’

28. Afózì Haveé ?
    a-li-zó  Have-é
    2SG-PRSPROG-go Have-Q
    ‘Are you going to Have?’

When the questioner wants to make the question emphatic, the particle anàa is added to it. This suggests an angry mood of the questioner, most often. anàa is said with a rising pitch. Each of the sentences (21-23) can be said with anàa 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 pro-
position 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

In Logba, the question word has two forms me ‘what’ and mò ‘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 statement38. 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 mò. 5-mò is prefixed with -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 ques-
tioned. The questioned phrase comes to initial position and is marked for focus.

29. Maŋú udzé 5mò?
maŋú u-dzé 5-mò
1SG-see CM-woman SM.SG-Q
‘I see which woman?’

30. Maŋú udzi ë utsa 5mò nu?
maŋú u-dzi=ë u-tsá 5-mò nu
1SG-see CM-woman=DET CM-room SM.SG-Q containing.region
‘I see the woman in which room?’

31. Maŋú udzi ë utsa á nu.
maŋú u-dzi=ë u-tsá=á nu
1SG-see CM-woman=DET CM-room=DET containing.region
‘I saw the woman in the room.’

32. Utsa 5mò ká nu anú udzi ë?
utsá 5-mò ká nu aŋú u-dzi=ë
CM-room AM-Q FOC containing.region 2SG-see CM-woman=DET
‘In which room did you see the woman?’

38 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. Maŋ ñ u udzi ë uwlate.  
\[\text{maŋ ŋ u-dzi=ë u-wlate} \]  
1SG-see CM-woman=DET CM-monday  
‘I saw the woman on Monday.’

34. Adzi ñmó ká anũ udzi ë?  
\[\text{a-dzi 5-mó ká a-ŋ ŋ u-dzi=ë} \]  
CM-day AM-Q FOC 2SG-see CM-woman=DET  
‘On which day did you see the woman?’

35. Uwlate ñmó ká anũ udzi ë?  
\[\text{u-wlate 5-mó ká a-ŋ ŋ u-dzi=ë} \]  
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 mó 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>
<thead>
<tr>
<th>EXPRESSION</th>
<th>STRUCTURE</th>
<th>MEANING</th>
<th>GLOSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>mó</td>
<td>AM-mó</td>
<td>which</td>
<td>Q</td>
</tr>
<tr>
<td>mé-nu</td>
<td>Q-in</td>
<td>where</td>
<td>where</td>
</tr>
<tr>
<td>m(e) 5-kple [makple]</td>
<td>what-CM-reason</td>
<td>why</td>
<td>what reason</td>
</tr>
<tr>
<td>ibe mósa</td>
<td>CM-time-Q-FOC</td>
<td>when</td>
<td>which time</td>
</tr>
<tr>
<td>bé</td>
<td>quantity</td>
<td>how many</td>
<td>Q</td>
</tr>
</tbody>
</table>

The following are examples of the use of these expressions (The question expression is in bold face).

8.3.2.1 mó ‘what’ /‘how’
mó 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. mó 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 Mɛ Kɔfi ɛmɛ?
mɛ Kɔfi ɛmɛ?
what Kɔfi SM.SG-buy
‘What did Kɔfi buy?’

37 Mɛ ɛ+mɛm? imbi?
mɛ ɛ+mɛm? imbi
what 3SG-cook CM-rice
‘How does one cook rice?’

38 Mɛ ɛ+mɛm? idzɔ?
mɛ ɛ+mɛm? idzɔ
what 3PLU-cook CM-yam
‘How do they cook yam?’

39 Mɛ udzi e ɛ+mɛm? idzɔ?
mɛ udzi e ɛ+mɛm? idzɔ
what CM-woman=DET SM.SG-cook CM-yam
‘How did the woman cook yam?’

8.3.2.2 ɔmɔ ‘who’/ ‘which’

ɔmɔ is used in asking questions about animate and inanimate entities. The /ɔ-/ is an agreement marker prefixed to mɔ 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: ɔmɔ ami e tɛ?
ɛ-mɔ ɛ-mi-tɛ tɛ
3SG-Q 2SG-take = 3SGOBJ give
‘Who did you give it to?’

41 A: Ivagblawo ɛ.
i-vagblawo = ɛ.
CM-teacher = DET
‘The teacher’
42. Q: Ebítsi ŋmọ ami è tá?
   e-bítsi  ř-mọ  e-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: Ebítwọ amọ ami è tá?
   e-bít-wọ  a-mọ  a-mi-é  tá
   CM-child-PLU  AM-Q  2SG-take=3SGOBJ  give
   ‘Which children did you give it to?’

43a. A: Esinu kpẹ Gameli
   ‘Esinu and Gameli’

44. Q: Anda ŋmọ ayáyí?
   a-ndọ  ř-mọ  a-yáyí
   CM-cat  AM-Q  2SG-search
   ‘Which cat did you search for?’

44a. A: Amú anda á
   amú  a-ndọ = 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 differ-
ence 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 ńńzì?
   ménu  ř-ńń-zì?
   where  3SG-PRSProg-go
   ‘Where is he going?’

46. ńńzì ménu?
   ř-ńń-zì  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  **mśkple** ‘why’

*mśkple* 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). *mśkple* may be used without any other word. The morpheme *śkple* literally translates as reason. Sometimes a statement may be made and after a pause *mśkple* may be added as a tag as in (49) below:

48.  **Mśkple** Kofi ślšté a-dzi é gbe?

   mś-kple  Kofi  5-15-té  a-dzi =é  é-gbe  ?  
   Q_reason  Kofi  SM.SG-PRSProg-throw  CM-bird=DET  CM-stone  
   ‘Why is Kofi throwing stone at the bird?’

49.  Kofi ślšté gbe a-gbé,  **mśkple**?

   Kofi  5-15-té  a-gbé,  é-gbe  mś-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 imś** ‘when’

This question expression is made up of two words: *i-be* ‘time’ *i-mś* 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 *a-* in singular and *a-* for plural (see section 8.3.2.2). Examples in (50) and (51) illustrate this:

50.  **Ibe imśa** Kofi ẓzó suku?

   i-be  i-mś-a  Kofi  5-zó  suku  
   CM-time  AM-Q-FOC  Kofi  SM.SG-go  school  
   ‘When did Kofi go to school?’
51. \textit{i-blem\textipa{m\textipa{s}}} atú vla aboti?
\begin{itemize}
\item \textit{i-be} \quad \textit{i-m\textipa{s}-a} \quad \textit{atú-vla} \quad \textit{a-boti}
\end{itemize}
\begin{itemize}
\item CM-time AM-Q-FOC 1PLU-bury CM-corpse
\end{itemize}
\begin{itemize}
\item ‘When do we bury the corpse?’
\end{itemize}

When the question expression is used with -\textit{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 \textit{bè} ‘how much’/ ‘how many’

\textit{bè} 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 \textit{bè} 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. \textit{mbè} is used when \textit{N-} class nouns are used in the sentence. The \textit{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 \textit{N-} class noun \textit{ŋkpè} ‘years’ is used and (53) where a plural noun \textit{ahà} ‘people’ is used. The other examples in (54) and (55) show the \textit{a-} agreement marker.

52. Nkpè \textit{mbè} anè?
\begin{itemize}
\item \textit{ŋ-kpè} \quad \textit{m-bè} \quad \textit{a-nè}
\end{itemize}
\begin{itemize}
\item CM-year AM-Q 2SG-get
\end{itemize}
\begin{itemize}
\item ‘How old are you?’ (Lit: How many years have you got?)
\end{itemize}

53. Ahà \textit{ahè} abo utsá nu?
\begin{itemize}
\item \textit{a-há} \quad \textit{a-bè} \quad \textit{a-bo} \quad \textit{u-tsá} \quad \textit{nu}
\end{itemize}
\begin{itemize}
\item CM-people AM-Q SM.PLU-stay CM-house in
\end{itemize}
\begin{itemize}
\item ‘How many persons stay in the house?’
\end{itemize}

54. Ovi \textit{abè}?
\begin{itemize}
\item \textit{o-vi} \quad \textit{a-bè}
\end{itemize}
\begin{itemize}
\item CM-amount AM-Q
\end{itemize}
\begin{itemize}
\item ‘How much?’
\end{itemize}

55. Utsá \textit{abè}?
\begin{itemize}
\item \textit{u-tsá} \quad \textit{a-bè}
\end{itemize}
\begin{itemize}
\item CM-house AM-Q
\end{itemize}
\begin{itemize}
\item ‘How many houses?’
\end{itemize}
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. Abźó ubonu aló abófó mengba nu?

*a-bó-zó* u-bo-mu 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: kpé ‘eat’ The verb therefore occurs once only in the first clause.

57. Abkpe idzó 5 aló imbi é?

*a-bó-kpé* i-dzó=5 aló i-mbi=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 ω-za* 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 imža Kofi ɔzá ye iyó amža Ami oyó?

i-ku i-mš-a Kofi ɔzá ye i-yo

CM-song SM.SG-Q-FOC Kofi SM.SG-sing CONJ CM-dance

‘Which song did Kofi sing and which dance did Ami dance?’
8.3.5 ‘Tag’ questions

These are questions containing the negative tag miɖu 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 be-
hind 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. Alɔ ba, miɖu anyé
   a-loba   mi-ɖu anyé
   2SG-PRSPROG-come NEG-be  so
   ‘You are coming, is it not so?’

61. A-li े, miɖu anyé
   a-li=े   mi-ɖu 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. ꙕkpe izdọ ọ pẹtẹe
   ꙕkpe   izdọ=ọ   pẹtẹe
   3SG-eat  CM-yam=DET all
   ‘He ate all the yam’

63. Izì?
   i-zì
   3SG-good
   ‘Is it good?’

64. Owusu ọlẹ fẹsẹ zọ u-tsá nu
   Owusu   ọ-lẹ   fẹsẹ   zọ   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  ámblo anyé

   i-zí té i-nadzengo ámblo anyé
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 mbázo Ugé ozume

   amú m-bá-zó U-gé o-zume
1SG:IND SG-FUT-go CM-Accra CM-tomorrow
‘I will go to Accra tomorrow’

67. Ménu ayayi tánya kpane

   ménu a-yayi té a-nya kpane
where 2SG-want COMPL 2SG-live now
‘Where do you want to live now?’

68. Amú maánzó suku idze

   amú ma-á-n-zó suku i-dze
1SG:IND 1SG-FUT-NEG-go school CM-today
‘I will not go to school today’

69. Mé ayayi té ámblo tá wú

   mé a-yayi té ámblo tá wú
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 ọtọfụ u-zí na amú zugbó.

    amú má ọtọfụ u-zí na amú zugbó
    1SG:IND mother SM:SG-PTPROG-put.in CM-noise put 1SG:IND head

    ‘My mother was shouting on me.’

71. Mafɛ u-zí na uzugbó?

    ma-fɛ u-zí na uzugbó
    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 maŋ kpɛɔkpesiɔkpe.

    amú maŋ kpɛɔkpesiɔkpe
    1SG:IND 1SG-NEG-eat nothing

    ‘I did not eat anything.’

73. Amú maŋpe iva afã nú?

    amú maŋpe iva afã nú
    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 greet-
ings recorded in Alakpeti. Each of (74) and (75) is a polar question.

74. Adzí?

    a-dzí
    2SG-wake

    ‘Are you awake?’

75. Afãn aha ádzí?

    a-fã-n a-ha á-dzí
    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. Mɛ afɛn aha ádzì tá?
   mé a-fà-n a-ha á-dzì tá
   Q  CM-house-in CM-people SM.PLU-wake PART
   ‘How are the people of the house?’

77. Mɛ iɖu awú iyó nu?
   mé i-ɖu 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.  Mʊ  ‘Who?’
   Mşkplé  ‘What reason (why)?’
   Mɛnu  ‘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.

79A  uklontsi druyi
   u-klonstsi druyi
   CM-book red
   ‘red book’

79B  uklontsi druyi ñmšə?
   u-klonstsi druyi a-mšə
   CM-book red AM-Q-FOC
   ‘which red book?’

80A:  idʒə nango a-mé
   i-ɖə nango a-mé
   CM-yam big AM-Q
   ‘those big yams’

80B:  idʒə nango amšə?
   i-ɖə nango a-mšə
   CM-yam big AM-Q-FOC
   ‘which big yams?’
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 koŋklo ‘old’ to the NP as in (82A) below

82A: uklontsi koŋklo druyi
    u-klontsi koŋklo 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’ 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, ësë à ‘the man’, and introduces the relative clause. The same can be said of (2) where the head is iyóyú à, a mass noun. However in (3), the head ebitwö ‘children’ is followed by the modifier: imé ‘this’ (demonstrative) and péte ‘all’, an intensifier, all these precede the relativizer xé.

39 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 nɛ imbi é ɔgá ɡů.  
   ɔ-sa =a xé [ɔ-ne i-mbi =e ] ɔ-gá ɡů  
   CM-man = DET RP SM.SG-buy CM-rice = DET 3SG-pay price  
   ‘The man who bought the rice paid.’

2. Iyoyu é xé i nasty ɔbiṣè.  
   i-yoyu =e 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 iɗu ifiami  
   iva =a xé [e-te-mí be u-wá] i-ɗu i-фиами  
   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 ma-lá suku iɗu akpana-wo.  
   e-bit-wɔ a-me pétée xé ma-lá suku i-dze  
   CM-child-PLU AM-this all RP 1SG-beat school CM-today  
   e-ɗu 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 imi amé ɛba ‘Those five big men came’ in which the subject (head noun) asa ‘men’ is relativized below:

5. Asá nango ata amé xé efezi ɛba.  
   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 5baa oçu amu bí
   \[e\text{-biti}=\dot{e} \quad [x\text{é} \quad \dot{a}\text{-ba-a }] \quad o\text{-qù} \quad amu \quad bf\]
   CM-child=DET RP SM.SG-come-CFM 3SG-be 1SGPOSS child
   ‘The child who came was my child.’

7. Ekple ina skpe xe obo idjenu é toto susu té ̊le kpe iva fír é
   \[ek\text{ple} \quad i-na \quad \circ\text{-kpe} \quad [x\text{e} \quad o\text{-bo} \quad i\text{-djenu}=\dot{e}]\]
   now CM-person CM-one RP 3SG-stay CM-world=DET
   to-to susu té \quad \circ\text{-kpe} \quad iva \quad fí-s-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 \(x\text{é ma-ne} \) ‘which I buy x’. The item that is bought, the object, is \(im\text{bi} \) ‘rice’. It is
however not expressed in the relative clause.

8. Imbi é xé mane ikanyi.
   \[i\text{-mbi}=\dot{e} \quad [x\text{é} \quad ma\text{-ne} \quad \emptyset] \quad i\text{-kanyi}\]
   CM-rice=DET RP 1SG-buy \emptyset 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, \(i\text{va ime petee}\)
with the head as \(i\text{va} \) ‘thing’ as illustrated in (9)

9. Iva ime péteé xé madzi unyi me epétée inya uwa nango nango skpe nu.
   \[i\text{va} \quad i\text{me} \quad \text{petée} \quad [x\text{é} \quad ma\text{-dzi} \quad u\text{-nyi} \quad \emptyset \quad u\text{me}]\]
   thing this all RP 1SG-call CM-name here 3PLU-all
   i\text{-nya} \quad u\text{-wa} \quad nango \quad nango \quad \circ\text{-kpe} \quad 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 italized
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 ɛbiti ɛ xé ɔgbamá.
ivagblawo ɔ-lá e-bitsi = ɛ xé ɔ-gbamá.
teacher AM-beat CM-child = DET RP SM.SG-be_late
‘Teacher beat the child who was late.’

11. Akpana ɛdú aha xé edo gu Egypte kpe Sudan ivanutsienu.
Akpana e-dú 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 ɛmú má ɔlɛ.
ma-lá a-kló xé amú má ɔ-lɛ
1SG-beat CM-goat RP 1SG mother SM.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. Òsa xé òlìsò ɛdú ɔdú ovanawo.
ò-sa xé ò-lìsò o-dú o-ɔva
CM-man RP SM.SG-PRSPROG-carry CM-gunpowder
‘The man who is carrying the gunpowder is a hunter.’

Past progressive
14. Ubí xé otólé aglí ɛ ɔdú oyùbitsi
u-bí xé o-tó-lé a-glí = ɛ
CM-child RP SM.SG-PTPROG-climb CM-wall = DET
o-ɔdú o-yùbitsi
AM-be CM-thief
‘The child who was climbing the wall is a thief.’

Future
15. Òsa xé ɔbóba ɔdú amú o-vui.
ò-sa xé ɔ-bó-bà o-dú amú o-vui
CM-man RP SM.SG-FUT-come SM.SG-be 1SGPOSS CM-uncle
‘The man who will come is my maternal uncle.’
Dependent Clauses

Future progressive
16. Inashina xé obó ló Agbo udantsi mě áng ógbómiwɔ.
   inashina  xé  o-bó-ló-á Agbo
   Everyone  RP  SM.SG-FUT-PRSPROG-go  Tafi
   u-dantsi  mě  á-ng  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 rela-
tive clauses:

17. Ebitwo xé maablɔ nu utr ɔm ɛá asá zɔ afá
   e-bit-wɔ  xé  ma-a-blɔ-mu  u-tr=á
   CM-child-PLU  RP  NEG-SM.PLU-make-NEG  CM-work=DET
   a-sá  zɔ  a-fá
   SM. PLU-leave  go  CM-home
   ‘The child who did not do the work went home.’

18. Ivagblawo ɔlá udz ɗxé moófó nú memgba nu.
   i-vagblawo  ɔ-lá  u-dzx
   CM-teacher  AM-beat  CM-girl
   xé mo-ó-fɔ  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 ɔ tá 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 ɔ-tá ∅ mango  
   Howusu REL Kofi 3SG-give GAP mango  
   ‘Howusu whom Kofi gave the mango’

9.2.2 Theme
20. Mango xé Kofi ɔ-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 idz ɔ́ ta 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. idz á xé omi ∅ ta udzi é  
   i-dz=á xé o-mí ∅ tá u-dzi=é  
   CM-yam=DET REL SM.SG-take GAP give CM-woman=DET  
   ‘The yam which he gave the woman’
Dependent Clauses

9.2.3.2 Object of second verb in an SVC

22. Udži é xé ubonukpiwo é omi idzé á táá
   
   u-dzí = é  xé  u-bonukpiwo = é  o-mí  
   CM-woman = DET  RP  CM-farmer = DET  SM.SG-take  
   i-dzé = 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 kòpu é na ukpl á tsú.
   
   Kofi  o-mí  kòpu = é  na  u-kpl = á  tsú  
   Kofi  AM-take  cup = DET  on  CM-table = DET  upper.surface  
   ‘Kofi put the cup on the table.’

24. ukpl tsú xé Kofi omi kòpu é naá
   
   u-kpl  tsú  xé  Kofi  o-mí  kòpu = 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 fè utsá-á nu.
   
   a-bá  o-yubitsi = é  fè  u-utsá = 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 fè:
   
   u-utsá  nu  xé  á-bá  o-yubitsi = é  fè-e [fie]  
   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 ó-glé uzugbo kpe a-futa.
   Ama ó-glé u-zugbo kpe a-futa
   ‘Ama tied the head with cloth.’

28. afúta xé Ama ó-glé ozugbo kpé
   a-fúta xé Ama ó-glé o-zugbo kpe-é [kpí]
   ‘the cloth which Ama tied the head with’

29. * afúta kpe xé Ama ó-glé ozugbo ofúi
   *a-fúta kpe xé Ama ó-glé o-zugbo o-fúi
   ‘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 ovuvó ɔbá.
   i-vanuvo o-tu=é xé o-vuvó-á ɔ-bá
   ‘The hunter whose gun is spoilt came.’

31. ubonukpiwo abueklonti é xé maŋú ɔsá.
   u-bonukpiwo a-bueklonti=é xé maŋú-ë ɔ-sá
   ‘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. Mangowɔ xé Kɔfi ɔtá Howusu é apréx.
   mango-wɔ xé Kɔfi ɔ-tá Howusu é a-pré
   ‘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 ó-glé ozugbo kpe-é n-fui*

   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 *Udóbe omóa* ‘that afternoon’ follows the position of the relativised constituent that is taken by the marker –é.

34. *Nfúta xé Ama ó-glé ozugbo kpe-ó Udóbe omóa n-fui.*

   N-fúta  xé  Ama  ó-glé  o-zugbo
   CM-cloth RP  Ama  SM.SG-tie  CM-head
   kpe-ó  [kpie]  u-dóbe  ó-móa  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>
<thead>
<tr>
<th>POSITION</th>
<th>SUBJ</th>
<th>OBJ</th>
<th>GOAL</th>
<th>THEME</th>
<th>OBJ V₁</th>
<th>OBJ V₂</th>
<th>LOC</th>
<th>PREP</th>
<th>POSS</th>
</tr>
</thead>
<tbody>
<tr>
<td>STRATEGY</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>M</td>
<td>-</td>
<td>M</td>
<td>M</td>
<td>M</td>
<td>M</td>
</tr>
</tbody>
</table>

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, \((R)\)\(^40\) 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 \(\text{té}\). 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)

\[
\begin{align*}
\text{wa} & \quad \text{‘tell’} \\
\text{ŋú} & \quad \text{‘see’} \\
\text{ta} & \quad \text{‘say’} \\
\text{dzi} & \quad \text{‘call’} \\
\text{gba} & \quad \text{‘show’} \\
\text{dze} & \quad \text{‘look’} \\
\text{kpe} & \quad \text{‘know’} \\
\text{vó} & \quad \text{‘fear’} \\
\text{kanyi} & \quad \text{‘realise’}
\end{align*}
\]

The complement clause contains one of the unrestricted set of verbs \((U)\) and it is an argument of the matrix sentence. In (36), \(\text{té ñfúɓá}\) ‘that he/she will come’ and in (37) \(\text{té nfu ndzi bá agu}\) ‘that the oil will come to the top’ are complement clauses and are objects of the verb \(\text{wa}\) ‘tell’ and \(\text{ŋú}\) ‘see’ respectively.

36. Kofi awá té ñfúɓá

\[
\begin{align*}
\text{Kofi} & \quad \text{wa} \quad \text{t} \quad \text{ñfúɓá} \\
\text{Kofi SM.SG-tell} & \quad \text{COMPL} \quad \text{SM.SG-FUT-come}
\end{align*}
\]

‘Kofi said that he will come’

37. Abóŋú te nfu é ndzi bá agu.

\[
\begin{align*}
\text{abóŋú} & \quad \text{te} \quad \text{nfu} = \text{é} \quad \text{ndzi} \quad \text{bá} \quad \text{agu} \\
2SG-FUT-see & \quad \text{COMPL} \quad \text{CM-oil=DET} \quad \text{AM-stand} \quad \text{come} \quad \text{top}
\end{align*}
\]

‘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 \(\text{té}\). This object may be a noun phrase or a pronoun. In sentence (38), the first object is a full noun phrase, \(\text{agbé ‘dog’}\) 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. Òbwá agbé té ñgakrana.

\[
\begin{align*}
\text{óbwá} & \quad \text{a-gbé} \quad \text{t} \quad \text{ñgakrana} \\
3SG-PRSPROG & \quad \text{tell} \quad \text{CM-dog} \quad \text{COMPL} \quad \text{SM.SG-keep.quiet}
\end{align*}
\]

‘He is telling the dog that it should keep quiet.’

\(^{40}\) These are also known as Complement taking predicates.
39. ɔwám té xé mabá suku me…
   ɔ-wá-m    té    xé    ma-bá    suku    me
   3SG-tell-1SGOBJ  COMPL  1SG-combined  school  this
   ‘he told me that if I come to this school…’

One of the verbs from the set R, tǎ 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, tǎ 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 tǎ must however be present when the speaker wants to be emphatic.

In (40) and (41), the complement taking verb tǎ can be omitted.

40. Antenyi (tǎ) té mkpɔnyi moma olé fɛ otokpe afágbá.
   a-ntenyi   (tǎ)   té    m-kpɔnyi    mo-ma    olé    fɛ
   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 (tǎ) té šlékpɔ atsa nu fɛ alevie o-kpɔ nyui
   ankɔ   (tǎ)   té    s-lé-kpɔ    a-tsa    nu    fɛ
   hen  say  COMPL  SM.SG-PRSPROG-lie  CM-coop  in  also
   alevie    o-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. Agbɛ òŋú nwó utsa ye odze té òŋú a-kpakpla = á anáa?
   a-gbɛ   ò-ŋú   n-wó    u-tsá    ye    o-dze
   CM-dog  SM.SG-see  CM-bee  CM-house  CONJ  3SG-look
   té   ò-ŋú    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) \textit{inta} ‘very’ shows the intensity of fear using \textit{võ} ‘fear’. In (44) \textit{kanyi} ‘realise’ is used as a complement taking verb but in (45) it is used to modify \textit{ngu} ‘see’ and is an expression of a stronger form of realisation and holding on to a belief.

43. \textit{võ inta te o-lenta}.
\begin{verbatim}
3SG-fear very COMPL 3SG-fall
\end{verbatim}
‘It was so afraid that it fell.’

44. Kwesi \textit{ɔ kanyi tɛ́ Hesse o-bo Klikpo}.
\begin{verbatim}
Kwesi SM.SG-realise COMPL Hesse SM.SG-stay Klikpo
\end{verbatim}
‘Kwesi realised that Hesse lives in Klikpo.’

45. \textit{aŋu kanyi tɛ́ abɛ́ miɖu iva vuvəgo kuraa}.
\begin{verbatim}
2SG-see realise COMPL CM-palm.oil NEG-be
iva vuvəgo kuraa
\end{verbatim}
‘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 \textit{tɛ́ mbu} ‘that I ask’ is followed immediately by another complement clause. The second complement clause contains an embedded conditional clause \textit{xé unansanango afiça okunkpe} ‘if paramount chief (you) meet somewhere’ and a main clause which is a content question \textit{ogbota omɔá əble utроме ablɔ} ‘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. \textit{ma-yayi tɛ́ m-bu tɛ́ xé unansa-nango}.
\begin{verbatim}
1SG-want COMPL 1SG-ask COMPL COND chief.big
\end{verbatim}
\textit{a-fiça o-kunkpe ə-gbota ə-mɔá ə-ble utроме ablɔ?} ‘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 \textit{xé Hesse obus} ‘which Hesse asked’ and the second one is. \textit{xé unansanango otsɔ 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 i lọ á xé Hesse obú obúé na dzangbe yo. Dzu mayayi té mbita katawé xé unansanango òtsọ naa òngan gu anukpa ògagoe ible yo?

u-nansa ma-nenu té i-bá=á xé Hesse
CM-chief 1SG-believe COMPL CM-word=DET RP Hesse
ót-bú-é o-bú-é na dzangbe yó
SM.SG-ask-CFM SM.SG-ask = 3SGOBJ for linguist.staff skin
dzu ma-nansa té m-bú katawé xé
but 1SG-search COMPL 1SG-ask parasol RP
unansanango é-ta-naa 5-nango gu
paramount.chief SM.SG-HAB-take-CFM 3SG-differ from
a-nukpa ògagoe 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 –e/-e, o/-o suffixed to the final word. This vowel agrees in [±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 cond do 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 iny ékéé, ina iny édzeé.

\[
\begin{align*}
\text{xé} & \quad \text{i-na} & \quad \text{i-nyo} & \quad \text{é-ke-é} \\
\text{COND} & \quad \text{CM-person} & \quad \text{AM-two} & \quad \text{SM.PLU-set.trap-CFM} \\
\text{i-na} & \quad \text{i-nyo} & \quad \text{é-dze=} & \quad \text{é} \\
\text{CM-person} & \quad \text{AM-two} & \quad \text{SM.PLU-see} & \quad \text{3SGOBJ}
\end{align*}
\]

‘If two people set trap, two people watch it.’ [15.4.44]

49. Xé mazéé, màáñúé.

\[
\begin{align*}
xé & \quad \text{ma-zé-5} & \quad \text{má-á-} & \quad \text{ŋu-é} \\
\text{COND} & \quad \text{1SG-go-CFM} & \quad \text{1SG-FUT-see} & \quad \text{3SGOBJ}
\end{align*}
\]

‘If I go, I will see him/her.’

50. Xé aŋú awú ċankame zubó ozdogbee tá dzú awoble fë uwa.

\[
\begin{align*}
xé & \quad \text{a-ŋú} & \quad \text{awú} & \quad \text{ćankame} & \quad \text{zugbo} & \quad \text{o-dzogbe-e} \\
\text{COND} & \quad \text{2SG-see} & \quad \text{2SG friend} & \quad \text{head} & \quad \text{CM-grassland-CFM} \\
tá & \quad \text{dzú} & \quad \text{awoble} & \quad \text{fë} & \quad \text{u-wa} & \quad \text{give} & \quad \text{return} & \quad \text{your.own put} & \quad \text{CM-forest}
\end{align*}
\]

‘If you see your friend’s skull in the grassland, take yours into the forest.’[15.4.23]

51. Xé até aŋú ina kpewé métdzi iva.

\[
\begin{align*}
xé & \quad \text{a-té} & \quad \text{á-ŋú} & \quad \text{i-na-kpe-wo-e} \\
\text{COND} & \quad \text{3PLU-COMPL} & \quad \text{2SG-be} & \quad \text{CM-person-eat-owner-CFM} \\
\text{me-te-dzi} & \quad \text{i-va} & \quad \text{NEG-HAB-call} & \quad \text{CM-thing}
\end{align*}
\]

‘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 ifezolego ifó iy ɛ̇tsu.

\[
\begin{align*}
\text{Esi} & \quad \text{o-tedze} & \quad \text{i-va} & \quad \text{xé} & \quad \text{i-fedzolego} \\
\text{Esi} & \quad \text{SM.SG-learn} & \quad \text{CM-thing} & \quad \text{COND} & \quad \text{CM-examination} \\
i-fó & \quad \text{iyé} & \quad \text{tsú} & \quad \text{SM-reach} & \quad \text{3SG on}
\end{align*}
\]

‘Esi learns when examination is close.’

53. Kofi šbšž avablome xé odze oŋu.

\[
\begin{align*}
\text{Kofi} & \quad \text{š-bš-žó} & \quad \text{a-avablome} & \quad \text{xé} & \quad \text{o-dze} & \quad \text{o-ŋu} \\
\text{Kofi} & \quad \text{SM.SG-FUT-go} & \quad \text{CM-hospital} & \quad \text{COND} & \quad \text{SM.SG-see} & \quad \text{CM-sickness}
\end{align*}
\]

‘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 míwa.
   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 onu té idzɔ ɔ izue ‘when he sees that the yam is matured’ but also there is another embedded subordinate clause which is a complement clause: té idzɔ ɔ izue ‘that the yam is mature’

56. ibenu mazɔ malé uklontsi inyɔ
   ibe-nu ma-zɔ-ɔ ma-lé u-klontsi inyɔ
time-in 1SG-go-CFM 1SG-buy CM-book two
   ‘When I went, I bought two books’

57. Malé uklontsi inyɔ ibe-nu mazɔ.
   ma-lé u-klontsi inyɔ ibe-nu ma-zɔ
   1SG-buy CM-book two time-in 1SG-go
   ‘I bought two books when I went.’

58. ibenu xé onu té idzɔ ɔ izue, oglui ɛ.
   ibe-nu xé o-gu té i-dzɔ=ɔ
   time-in RP 3SG-see COMPL CM-yam=DET
   i-zu-e, o-glui=ɛ
   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 ófo afánue, utsi é okú xóxó.*

Where

- **xexé** 3SG-reach
- **ó** 3SG
- **fo** CM-house-in
- **afánue** CM-father=DET
- **utsi** SM.SG-die
- **é** already
- **okú** SM.SG
- **xóxó**

‘Before he reached the house, the father had died already.’

60. *Du ité tá afănue fogoe, utsi é okú xóxó.*

Where

- **ɖu ité tá** Be front give CM-house-in reach-NOM-CFM
- **afănue** reach-NOM-CFM
- **fogoe** CM-father=DET
- **utsi** SM.SG-die
- **é** already
- **okú** SM.SG
- **xóxó**

‘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-ɛ-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. *Abl ɔ.utr ɔ.mé bisú ɛ-nu xé a-fiali.*

Where

- **a-bl** 3PLU-make
- **u-tr** CM-work
- **ɔ.mé** till
- **bisú** 3PLU-sweat
- **ɛ-nu** time=DET
- **xé** in RP
- **a-fiali** 3PLU

‘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, *ibotɛ* ‘because’ or *akple* ‘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. *Ebi tsì é moloŋŋu akpakla á akple ókebu etsi.*

Where

- **ebitsì** 3PLU-child
- **=ɛ** DET
- **moloŋŋu** NEG-PRSPROG
- **akpakla** 3PLU-frog
- **=á** 3PLU

‘A child did not see a frog.’
Dependent Clauses

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 *ibotö ‘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.


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\(_i\).
   d. The VP’s share the same TAM expressed with V\(_i\).
   e. Negation is expressed with V\(_i\) 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. 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 è ‘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 [ɔ] is prefixed on $V_1$ as well.

1. adzi è ómi ka,
   a-dzi = è 6-mi ka,
   CM-bird = DET 3SG-take put.down
   ‘the bird puts it down,’ [15.3.42]

2. me ɛ₁lɔ ðɛ da wá adzi è …
   mè 3SG-PSPROG-need wá a-dzi = è
   Q CM-bird = DET
   ‘why does he need to tell bird…?’ [15.3.36]

3. ibote to óbo (ba) mi (l)è kɔ agu ɔyɔ nu
   ibote to 6-ba mi = è kɔ
   because should 3SG-come take = 3SGOBJ hang
   a-gu ɔ-yɔ 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 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).

---

41 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* = ́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 $V_1$ as *huit* ‘run’ and $V_2$ as *bá* ‘come’; the two verbs denote one action.

5. Selorm ôhuité bá a-fán.

   Selormô-huite bá a-fân
   Selorm SM.SG-run come CM-house
   ‘Selorm run home.’

In the sentence (6) below, a conjunction is used to join $V_1$ *huit* ‘run’ and $V_2$ *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. Selorn ôhuité ye ə-bá a-fán

   Selormo-huite ye o-bá a-fân
   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. Ebitsi ́é ohu bi vé lé utu nango ə-kpi étú.

   e-bitsi = ́é o-hu bi vé lé u-tu
   CM-Child = DET SM.SG-run come pass CM-anthill
   nango ə-kpi étú
   big AM-INDEF on
   ‘The child run climb onto a big anthill.’

The actions *huit* ‘run’ shows movement, *bá* ‘come’ indicates the direction *vé* ‘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 *bá* ‘come’ *vé* ‘pass’ *zó* ‘go’. The speaker implies the man has gone to the master’s house.

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8. Antɔ ṣbi vé zɔ master afän.
    Antɔ SM.SG-come pass go master CM-house-in
    ‘Antɔ has passed to master’s house.’

10.2.2 Subject marking

SVC is a simple clause. The subject NP is cross referenced on V₁. If the subject is a pronoun, then it is expressed on V₁. 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 kpɔ ‘hide’ in (9) and teni ‘escape’ in (10). (12) is ungrammatical because the anaphoric pronoun is marked on both V₁ and V₂. In (13) the anaphoric pronoun is marked on only V₂ which is also unacceptable.

    e-bitsi=é ṣ-kpɔ kla fe ṣ-yɔ
    CM-Child=DET SM.SG-move hide into CM-tree
    nango o-kiplɛ etsi
    big AM-INDEF under
    ‘The child went and hid under the one big tree.’ [15.1.22]

10. Kofi ōteni zɔ ṣghá yó.
    Kofi SM.SG-escape go CM-road skin
    ‘Kofi run to the road side.’

11. Ogridi óbo dze asangbla tsú.
    o-gridi ó-bo dze a-sangbla tsú
    CM-story SM.SG-come land CM-tortoise on
    ‘The story falls on tortoise.’ [15.3.09]

12 *Ebitsi ṣkpɔ (ɔ)kla fe ṣyɔ nango okpiɛ etsi.
    *Ebitsi=é ṣ-kpɔ (ɔ)kla fe ṣ-yɔ
    Child=DET SM.SG-move SM.SG-hide into CM-tree
    nango o-kiplɛ 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 ofiam o klé lísí
   u-fi o-fiamó o-klé lí-sí
   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 kójatsya nu
   ó-mi kampe tso kójatsya nu
   3SG-take scissors cut banana in
   ‘He took scissors and cut banana’ [CBP]

16. Òsá á ómi uhe ri pepa…
   ò-sá = á ó-mi u-be ri pepa
   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), kóp ‘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. Afadzè ózà iva kpe
   a-fadze o-zá iva kpe
   CM-woman SM.SG-cook thing eat
   ‘The woman cooked food and ate.’

18. Ósá á ómi kóp ri ye óló no nqú
   ò-sá = á ó-mi kóp ri ye
   CM-man = DET SM.SG-take cup hold CONJ
   ó-ló-nó n-dú
   SM.SG-PRSPROG-drink CM-water
   ‘The man holds a cup and is drinking water’ CBP
19. Ómi iva ri nta (Omi iva ri iva nta).

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 ukpl-ɔ ‘the table’ is the object of zi ‘cover’ In sentence (21), ɔyɔti ‘stick’ and awo ‘snake’ are objects of the initial verb, mi ‘take’, and the second verb ba ‘kill’ respectively

20. Ami ukplotsuziva zi ukpl áo tsú.

a-mi u-kplotsuziva zi u-kpl=á tsú
3PLU-take CM-table cloth cover CM-table=DET on
They cover the table with table cloth. TRPS.29


Kwaku ó-mi ɔ-yɔti ba a-wɔ
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 mf ‘take’ and in (24) lɔ ‘PRSPROG’ precedes nɛ ‘buy’.

22 Abobi é ótoklé f ɪɛ atáwalibi.

a-bobi=é ó-to-klé fi a-táwalibi-wɔ
CM-moon=DET SM.SG-HAB-shine exceed CM-star-PLU
‘The moon shines brighter than stars.’

23. abómi ya idz ɔ péteɛ

a-bó-mí ya i-dz=ọ péteɛ
2SG-FUT-take stake CM-yam=DET all
‘you will stake all the yams’ [15.9.25]

24. Owusu ślnɛ afuța tá o-ga.

Owusu ọ-lné 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. Oduzu mọọkpali nu lé ukpo.

\[
\begin{align*}
o-dzu & \quad mo-ọ-kpali & \quad nu & \quad lé & \quad u-kpo \\
\text{CM-river} & \quad \text{NEG-SM.SG-flow} & \quad \text{NEG} & \quad \text{climb} & \quad \text{CM-mountain}
\end{align*}
\]

‘A river does not flow up a hill.’ [15.4.33]

26. Mọọtanyi nu fufu é me.

\[
\begin{align*}
Mọ-ọ-tanyi & \quad nu & \quad fufu=é & \quad me \\
\text{NEG-3SG-can} & \quad \text{NEG} & \quad \text{fufu=DET} & \quad \text{swallow}
\end{align*}
\]

‘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 metsọ gafloa ná fofoa o

\[
\begin{align*}
\text{Esi} & \quad \text{me-tsọ} & \quad \text{gáflo-a} & \quad \text{ná} & \quad \text{fofo-a} & \quad \text{o} \\
\text{Esi} & \quad \text{NEG} & \quad \text{take} & \quad \text{fork-DEF} & \quad \text{give} & \quad \text{father-DEF} & \quad \text{NEG}
\end{align*}
\]

‘Esi did not give the fork to the father’

**AKAN**

28. Araba àn’rípítsea ànnám àbòfrá nó

\[
\begin{align*}
\text{Araba} & \quad \text{à-n’rípítsea} & \quad \text{à-nnám} & \quad \text{àbòfrá} & \quad \text{nó} \\
\text{Araba} & \quad \text{COMPL-NEG-buy} & \quad \text{ring} & \quad \text{COMPL-NEG-give} & \quad \text{child} & \quad \text{DEF}
\end{align*}
\]

‘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.
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29. Asafo omi kòdjiatsya zó ovu ẹ nu
   Asafo SM.SG-take banana go CM-market=DET in
   ‘Asafo took banana to the market’

30. Asafo ká omi kòdjiatsya zó ovu ẹ nu
   Asafo FOC SM.SG-take banana go CM-market=DET in
   ‘ASAFO took banana to the market’

31. Kòdjiatsya ká omi zó ovu ẹ nu
   Banana FOC SM.SG-take banana go CM-market=DET in
   ‘BANANA he took to the market’

32. Ovu ẹ nu ká omi kòdjiatsya 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 V₂ that is placed before VP position. Equally, both V₁ and V₂ cannot be fronted as in (36)

33. Ama ọtenu zó ọgbá yó.
   Ama SM.SG-escape go CM-road skin
   ‘Ama rushed to the road side.’

34. Ama teni ọtenu zó ọgbá yó.
   Ama escape SM.SG-escape go CM-road skin
   ‘It is rushing to the road side that Ama did.’

35. *Ama zó ọtenu zó ọgbá 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 ò-teni zó ò ɔgba 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 Lefebre 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 we, a focus marker. (37) is focused in (38).

FON
37. Kòkù sò àsnn ṣ yi àxì mè.

Kòkù take crab DEF go market in
‘Koku brought the crab to the market.’

38. Sò wè Kòkù sò àsnn ṣ yi àxì mè.

sò wè Kòkù sò àsnn ṣ yi àxì mè
take its.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 mi ‘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 mi ‘take’ occurs in initial position expressing a manipulation of the object of V1 with different verbs in V2 position. In such constructions V2 can be placement verb such as na ‘put’ as in (39) positional verb ko ‘hang’ in (40) and benefactive ta ‘give’ in (41).

39. Omì afuta na uklp á tsú

ò-mì s-futa na u-klp=á tsú
3SG-take CM-cloth put CM-table=DET on
‘He put the cloth on the table.’
10.3.2 Directional SVCs
The initial verb in directional SVCs shows movement while $V_1$ are verbs of direction indicating where the object is going. In (42), as a result of the action of $V_1$, the NP object $\text{uma} \ ‘mother’$ is carried to the hospital. In (43), $\text{udze} \ ‘woman’$ moves to the house.

42. Ozi umá zó avablame.
   $\text{ó-zí u-má zó a-vablame}$
   3SG-carry CM-mother go CM-hospital
   ‘He carried the mother to hospital.’

43. Čhe udzé bá afánu.
   $\text{ó-he u-dzé bá a-fánu}$
   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) $\text{blo} \ ‘make’$ is the initial verb followed by the object $\text{utrome} \ ‘work’$ and in (45) $\text{kpe} \ ‘eat’$ is the initial verb and the object $\text{idzó} \ ‘yam’$ follows. $V_1$ $sé \ ‘end’$ 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. Čheblo utrome sé.
   $\text{ó-blo u-trome sé}$
   3SG-make CM-work end
   ‘He finished the work.’
45. Ṯkpé i-dzó sè.

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) V₂ is fié ‘exceed’. The objects are amó ‘that’ in both examples.

46. Amú uklontsi ɔ́ zi fié amó a.

1SG CM-book SM-SG-be.good exceed AM-that

‘My book is better than that.’

47. Abia amé akpiagu fié amó a.

CM-chair AM-this SM-high exceed AM-that

‘This chair is higher than that.’

10.3.5 Resultative SVCs

The action expressed in V₁ leads to the situation expressed in V₂. V₁ 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. Ṯlá ukú bli.

3SGG-beat CM-drum break

‘He beats the drum and it breaks.’

49. Ṯlá agbé bá.

3SGG-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, that is the object of V₁. In (50), the singing is done for the benefit of
the child; the benefactive is ebítsi ́ė ‘the child’ and in (51), it is -ḿ 1SGOBJ, indicating that the speaker is the intended recipient.

50. Udze ózuiku tá ebítsi ́ė.
   u-dze ó-zu.iiku tá e-bítsi =é
   CM-woman 3SG-sing.song give CM-child =DET
   ‘The woman sang for the child.’

51. Yayra ɔ́n ɛ̌uklontsi tá ḿ.
   Yayra ɔ̑n ɛ̌u-klontsi tá= ḿ
   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 V₁ 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 ́5 ‘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. Omi uhé kpe idzó ́5.
   ó-mí u-hé kpe i-dzó =́5
   3SG-take CM-knife peel CM-yam =DET
   ‘He takes knife peel the yam.’

53.*Ókpe idzó ́5 mi uhé.
   *ó-kpe i-dzó =́5 mi u-hé
   3SG-peel CM-yam =DET take CM-knife
   ‘He peels the yam takes knife.’

54. Okpe idzó ́5 yé ómí uhé.
   o-kpe i-dzó =́5 yé ó-mí u-hé
   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 fê amédia nu.
    ó-ri i-dzɔ m-ba=á glé fê a-média nu
3SG-hold CM-yam CM-tendril=DET tie into CM-friend in
‘He holds the yam tendrils into one another.’

56*Oglé idzɔ mba á ri fê amédia nu.
    *ò-glé i-dzɔ m-ba=á ri fê a-média nu
3SG-tie CM-yam CM-tendril=DET hold into CM-friend in
‘He ties the yam tendrils hold into one another.’

57. Óglé idzɔ mba á yé órí fê amédia nu.
    ó-glé i-dzɔ m-ba-á yé ó-ri
3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
fê a-média nu
into CM-friend in
‘He ties the yam tendrils and holds them into one another.’

In completive SVCs the V₂ which indicates completion of an action cannot come to the position of V₁ 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 V₁ results in V₂. 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 V₂ denotes a natural endpoint of the larger event or a result, then the V₂ cannot be brought to V₁ position.

58. Òblɔ utrome sé.
    ò-glé i-dzɔ m-ba-a yé ó-ri
3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
fê a-média nu
into CM-friend in
‘He ties the yam tendrils and holds them into one another.’

59*Ósé utrome (yé) (ò)blɔ.
    ò-glé i-dzɔ m-ba-a yé ó-ri
3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
fê a-média nu
into CM-friend in
‘He ties the yam tendrils and holds them into one another.’

58. Òblɔ utrome sé.
    ò-glé i-dzɔ m-ba-a yé ó-ri
3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
fê a-média nu
into CM-friend in
‘He ties the yam tendrils and holds them into one another.’

59*Ósé utrome (yé) (ò)blɔ.
    ò-glé i-dzɔ m-ba-a yé ó-ri
3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
fê a-média nu
into CM-friend in
‘He ties the yam tendrils and holds them into one another.’

58. Òblɔ utrome sé.
    ò-glé i-dzɔ m-ba-a yé ó-ri
3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
fê a-média nu
into CM-friend in
‘He ties the yam tendrils and holds them into one another.’

59*Ósé utrome (yé) (ò)blɔ.
    ò-glé i-dzɔ m-ba-a yé ó-ri
3SG-tie CM-yam CM-tendril=DET CONJ 3SG-hold
fê a-média nu
into CM-friend in
‘He ties the yam tendrils and holds them into one another.’
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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 V₁ and ri ‘hold’ is V₂ 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 V₁ and mi ‘take is V₂ 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.

60. Olá agbė bá.
   ó-lá agbė bá
   3SG-beat dog kill
   ‘He beat the dog to death.’

61.*Obá agbė (ye) (ɔ)lá.
   *ó-bá agbė (ye) (ɔ)lá
   3SG-kill dog (CONJ) beat
   ‘He beat the dog to death.’

62. Ọsá á ómi kop.
    ọsá = á ó-mi kop
    CM-man = DET SM.SG-take cup
    ‘The man takes the cup.’

63. Ọsá ómi kop ri.
    ọsá-á ó-mi kop ri
    CM-man = DET SM.SG-take cup hold
    ‘The man holds the cup firmly.’

64. Ọsá á óri kop mi.
    ọsá = á ó-ri kop 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 V₁. If the verbs share an object, it is expressed only once with V₁. 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 ɛ. 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 ɔ́wá ɛ́ ‘Maŋu ubi (u)me suku i dze.’
   master SM.SG-say COMPL 1SG-see CM-child this
   school CM-today
   “Master said ‘I saw this child in school today.’”

1b. Yesu ɔ́wá ɛ́ ‘tā e-bitwɔ te ba amú wá.’
   Jesus SM.SG-say COMPL give CM-child-PLU let come
   1SGIND side
   “Jesus said ‘Let the children come to me.’”

---

42 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: tɛ́ and xé. tɛ́ 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 ɔmɛ́ ‘that’, and idze ‘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 ɔwá tɛ́ ɔŋ u-bí ɔmɛ́ suku uname.

Howusu SM.SG-say COMPL 3SG-see CM-child AM-that
suku uname
school yesterday
‘Howusu said that he saw that child in school yesterday.’

2b. Esi ɔwá tɛ́ bɔlá alaga wa ɛ́ idze.

Esi SM.SG-say COMPL 3SG-FUT-beat CM-speech say=3SGOBJ
idze
CM-today
‘Esi said that she will talk to him today.’

In example sentence (3a) umɛ́ ‘here’ undergoes a deictic shift to become umɔ́ ‘there’ in (3b) when it has been reported.
3a. ‘Kofi ṣba umɛ.’

Kofi ṣ₁-ba  u-mɛ
Kofi SM.SG-come AM-here
‘Kofi came here.’

3b. Enyo ṣwá té Kofi ṣba umɔ́.

Enyo ṣ-wá té  Kofi ṣ₁-ba  u-mɔ́
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 ṣ₁- is used but in (5), the NP, umá ‘mother’ is used. This is illustrated below:

4. Ṣwá té tsi etsi.

ṣ-wá té  tsi  e-tsi
3SG-say COMPL stand CM-ground
‘He said you should stand up.’

5. Umá ṣwá té dú ɔdzá.

u-má ṣ-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 tɛ 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. Ēwá tē atsiba suku ayadzi
   3SG-say COMPL 1PLU-come school CM-saturday
   ‘He said that we should come to school on Saturday’

7. Egbla tē ṣka koko é evi unyi tamble adzi.
   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. Awá tē ómi idzú á fê texɔ á nu.
   2SG-say-3OBJ COMPL 3SG-take CM-yam = DET
   fê texɔ =á nu
   PREP barn = DET in
   ‘You told him that he should put the yam in the barn.’

9. Ēnú tē ìbọba.
   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 tē Yesu ódụ onukpa ikpá.
    3SG-believe COMPL Jesus SM.SG-be CM-king CM-truth
    ‘He believes that Jesus is truly a king.’

11. Masusu tē mikisa kuraa atsibiblo iyé utrame.
    1SG-think COMPL NEG-3SG-be.long at.all
    atsibiblo iyé u-trame
    1PLU-FUT-make3SG CM-work
    ‘I think that it will not be long we will work on it.’
12. Unansa, manenu té anitiří tsiami ɔyọ ọkpe xe safi óle oyo.

*CM-chief 1SG-believe COMPL 2PLU-HAB-hold linguist CM-stick
ɔ-kpe xe safi ó-le o-yọ
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. Átè aafù a-wá?

*a-té a-fa-nu a-wá?
3PLU-say CM-house-in SM.SG-break.open
‘They asked how your home is?’

14. Átè Kofi obó-fó?

*a-té Kofi o-bó-fó?
3PLU-say Kofi SM.SG-come-reach
‘They said that Kofi arrived home?’

With questions involving location měnu ‘where’ and animacy (ɔ)mọ ‘who’/‘which’, the question that is to be reported is complement of the reporting frame até. This is a contracted form of  ámbù té ‘they asked that’ in which the verb ámbù ‘ask’ is omitted. This is illustrated below:

15. Átè měnu ńbẹ̀zọ?

*a-té měnu ń-bá-zọ
3PLU-COMPL where 3SG-PRSPROG-go
‘They asked where were you going?’

16. Átè ọmọ ńle ebitsi é?

*a-té ọ-mọ ń-le e-bitsi = ē
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 ṃú ‘ask’ and it is introduced by tɛ́ ‘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 tɛ́ iva ọ́kple koko ẹ́ ma-tsoe nű?
   u-bonukpiwo ọ́-bú tɛ́ iva ọ́-kple
   CM-farmer SM.SG-ask COMPL thing reason
   koko = ẹ́ ma-tsoe nű
cocoa = DET NEG-dry NEG
   ‘The farmer asked the reason the cocoa is not dry?’

18. Ebú tɛ́ iva ọ́kple ọ́satsibi ẹ́ gbamá?
   ọ́-bú tɛ́ iva ọ́-kple ọ́-satsibi = ẹ́
   3PLU-ask COMPL CM-thing CM-reason CM-boy = DET
   ẹ́ gbamá
   SM.SG-be.road-back
   ‘They asked the reason the boy was late?’

19. Obú tɛ́ ebitwo ẹ́bẹ́ akpi okutexoe?
   ọ́-bú tɛ́ e-bit-wọ ẹ́bẹ́ a-kpi
   3SG-ask COMPL CM-child-PLU AM-Q AM-go
   o-ku-te-xoe?
   CM-funeral
   ‘He asked how many children went to the funeral?’

tɛ́ can be the only predicating element in the quoting frame. It is possible for the complement taking verb tɛ́ 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 tɛ́ since the subject NP ankọ́ ‘hen’ and abudže ‘nanny goat’ precede the verb (see section 3.1.4).

20. Ankọ́ tɛ́ ọ́škpo atsa nu fé a-lé ọ́kpo nyui.
    a-nkọ́ tɛ́ ọ́-sḳpọ a-tsa nu fé
    CM-hen say COMPL 3SG-PRSPROG-lie CM-coop in also
    a-lé ọ́kpo nyui
    CM-tail MSG-lie outside
    ‘The hen says it lies in its coop but its tail is outside.’[15.4.28]

21. Ankọ́ tɛ́ ọ́škpo atsa nu fé a-lé ọ́kpo nyui.
    a-nkọ́ tɛ́ ọ́-sḳpọ a-tsa nu fé
    CM-hen COMPL 3SG-PRSPROG-lie CM-coop in also
22. Abudze tá té okunyie izitawoe ómi ifli é na.

ale vie ɔ́-kpɔ́ nyui
3SG tail SMSG-lie outside
‘The hen says it lies in its coop but its tail is outside.’ [15.4.28]

23. Abudze té okunyie izitawoe ómi ifli é na.

a-budzɛ́-tɛ́ o-kunyie i-zitawo-e
CM-nanny.goat say COMPL CM-place SM-be.suitable-CFM
ō-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 ɖɛ́ to tɛ 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 ɖɛ́ in the reporting frame of some Ewe dialects surrounding Logba that is creeping into the Logba language. In Ewe, ɖɛ́ 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, ɔ́ that is prefixed to ká is the 3SG pronoun that refers to another person who is not the speaker. In (25) (26), and (27) ɔ́lɔ́ refers to the subject NP, the speaker who is being quoted.

24. Guadi ɔ́wá té ská koko eví ubonu.

Guadi ɔ́wá té ɔ́-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.’


Guadi ɔ́wá té ɔ́lɔ́-ká koko e-ví 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. Ẹ́wá té sọlọsọ́ ubonu.

ọ́náṣé ọló-ọ̀ṣọ́ u-bo-nu
3SG-say COMPL LOG-PRSPROG-go CM-farm-in
‘He says he (the speaker) is going to farm.’

27. Ako té eviáŋgba ye sọlọṣọ́kpe abe.

a-ko té e-viáŋgba ye ọlọ-ọ́ṣọ́kpe 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 ọ́ṣọ́ with a high tone. There are two other words which have similar forms but pronounced with a low tone. They are ọ́ṣọ́ ‘again’ and ọ́lọ́ 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. Ẹ́wá té sọlọṣọ́kpe iva.

ọ́náṣé ọ́lọ́ṣọ́kpe-()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 ọ́wá té ọ́lọ́ká ká koko evi.

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 ɔ́ lá óyó.
   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.
   má-shíbí   amú-yó
   1SG-cut 1SG-skin
   ‘I cut myself.’

32. Seli óshibi óyó kpe ñfami.
   Seli   ó-shibi   ó-yó kpe ñfami
   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. ŋuyókanyi   ‘self realisation’
    iyóbá   ‘self killing’
    ayóntáyá   ‘exposing oneself’
    ntáóyóm  ‘laugh at oneself’

The following in (34) and (35) illustrate the use of these nominal compounds in sentences.

34. Ndánango ndá iyóbá.
   ndánango n-dá   i-yóbá
   being.drunk SM-be  CM-self.killing
   ‘The act of being drunk is self killing.’
35. Ṣuyókanyi izi.

ṣuyókanyi  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 ndà ‘they companion’ occurs after the verb. ndà 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 3 ‘PLU’ 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):

   a 1PLU-eat 3PLU-companion
   ‘We bit each other.’

40. Anidʒįį ända.
   ani-2PLU love 3PLU-companion
   ‘You love each other.’

41. Alá ända.
   Á-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) osá kpé údzé are the participants and it is a requited love relationship.

42. Bansa kpé Yabani álá ända.
   Bansa kpé Yabani álá-ánda
   Bansa CONJ Yabani SM.PLU-beat 3PLU-companion
   ‘Bansa and Yabani beat one another’

43. Xe mábá Logba máŋú té osá á kpé údzé é edʒįį ända íntá.
   Xe má-bá Logba máŋú té osá=á kpé
   When 1SG-come Logba 1SG-see COMP CM-man=DET CONJ
   u-dzi=é edʒįį-3PLU-companion 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 ndá.
   á-lá   á  ndá
   3PLU-beat 3PLU companion
   ‘They beat each other.’

45. Ani ñɔñi ana ndá.
   ani-ðɔñi  ana  ndá
   2PLU-love 2PLU companion
   ‘You love each other.’

46. Atikpe atsá ndá.
   ati-kpe  atsá  ndá
   1PLU eat 1PLU companion
   ‘We bit each other.’

The reciprocal can be used with the possessive as in (47).

47. Edžé ñë ándá afúta ñdzá.
   e-dze  fe  á-nññá  a-fúta  ñ-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. blø ñũñyï ‘make quarrel’ always involve more than one person. It is therefore redundant to use the reciprocal nominal ndá ‘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’
    blø ñũñyï  ‘quarrel’
    na edí  ‘work for each other\(^{43}\)

\(^{43}\) 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 *blɔ aŋúnyi* are used in a one place construction with preverbal plural pronominal argument. The reciprocal noun *ndɔ* ‘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-fíami i-gla*
   
   1PLU CM-cutlass SM-exchange
   ‘Our cutlasses exchange.’ (i.e. they are exchanged)

50. Atu ifiami igla kpɛ Setor sblɛ.
   
   *atu i-fiami i-gla kpɛ Setor ɔ-blɛ*
   
   1PLU CM-cutlass SM-exchange CONJ Setor 3SG-own
   ‘Our cutlass exchange with Setor’s.’

51. Ablɔ aŋúnyi.
   
   *a-blɔ a-ŋúnyi*
   
   3PLU-make CM-quarrell
   ‘They engaged in a quarrel.’

52. Sena ablɔ aŋúnyi kpɛ Kafui.
   
   *Sena ɔ-blɔ a-ŋúnyi kpɛ 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: *nɛ edj* ‘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. Ebitwɔ á ená edj unam.
   
   *ebit-wɔ =a e-ná edj unam*
   
   Child-PLU=DET 3PLU-walk work.in.turns yesterday
   ‘The children worked in turns for each other yesterday.’

Reciprocal action is expressed using *fɛ 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. mfù kpe adj pétɛ ibi tsaka fɛ anda nu.
   
   *mfù kpe adj pétɛ ibi-tsaka fɛ anda nu*
   
   oil CONJ soda all SM.PLU-FUT-mix into companion in
   ‘oil an the soda mix into each other’
There are some nominal compounds that connote reciprocity. These are:

56. andáywágó ‘mutual help’
andátsfnago ‘mutual defamation’
andáwélégo ‘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 mi-zi.

<table>
<thead>
<tr>
<th>andátsfnago</th>
<th>mì-i-zì</th>
</tr>
</thead>
<tbody>
<tr>
<td>mutual.defamation</td>
<td>NEG-SM-be.good</td>
</tr>
<tr>
<td>‘Mutual defamation is not good.’</td>
<td></td>
</tr>
</tbody>
</table>

58. Edínago i-bo veve tá átsú Akpanawo.

<table>
<thead>
<tr>
<th>edínago</th>
<th>i-bo veve tá átsú Akpanawo.</th>
</tr>
</thead>
<tbody>
<tr>
<td>working.in.turns</td>
<td>SM-stay important give 1PLU Logba.people</td>
</tr>
<tr>
<td>‘Working in turns for each other is important for us, Logba people.’</td>
<td></td>
</tr>
</tbody>
</table>

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. Òlám ye amú fè malèè.

<table>
<thead>
<tr>
<th>ñ-ñá-m</th>
<th>ye amú fè ma-lè-è</th>
</tr>
</thead>
<tbody>
<tr>
<td>3SG-beat-1SGOBJ</td>
<td>CONJ 1SG also 1SG-beat = 3SGOBJ</td>
</tr>
<tr>
<td>‘He beat me and I also beat him.’</td>
<td></td>
</tr>
</tbody>
</table>

60. Ntsi afása nu ye afása fè otsí amú nu.

<table>
<thead>
<tr>
<th>n-tsì</th>
<th>a-fása nu ye a-fása fè o-tsì amú nu</th>
</tr>
</thead>
<tbody>
<tr>
<td>1SG-stay</td>
<td>CM-father in CONJ CM-father also 3SG-stay 1SG in</td>
</tr>
<tr>
<td>‘I am in the father and the father is in me.’</td>
<td>John 14 verse 11</td>
</tr>
</tbody>
</table>
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. Man e afúta á

   ma-neá a-fúta á

   1SG-buy CM-cloth = DET

   ‘I bought the cloth’
2. Afúta á mani ê
   a-fúta=á ma-ni=ê
   CM-cloth=DET 1SG-buy =3SGOBJ
   ‘The cloth, I bought it’

3. Mfúta á mane á
   m-fúta=á ma-ne=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, Udóbe omó ‘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. Udóbe omó, ŋó Amówasá
   u-dóbe o-mó ñ-gó Amówasá
   CM-afternoon AM-that SM.SG-see Logba priest
   ‘That afternoon, he saw Logba priest’

5 Blewuu, asangbla ñsọná
   Blewuu a-sangbla ñ-tso-na
   slowly CM-tortoise SM.SG-HAB-walk
   ‘Slowly, a tortoise walks’

6. Ukpu é zugbó, ivanuvo ŋó ogbómiwọ
   u-kpu=é zugbó i-vanuvo ñ-tso-ọ ogbómi-wọ
   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  Avúdago é iyé 5nó  
\[ a-vúdago=é iyé 5-nó \]
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 n5 ndá ‘drink liquor’ is new information. Yet only the object NP is marked for focus. However, Arku’s response Avúdago é iyé 5nó ‘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 5bá)  
\[ adzo  tá 5-bá \]
riddle let SM.SG-come ‘Let riddle come’

12. Akom  Mádzí 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’

44 The Logba people euphemistically refer to marijuana as avudago ‘leaf’ Some other people call it ekélé ‘grass’ In Ewe also it is referred to as gbe ‘grass’
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, *vovoli* ‘shadow’ which he focused using the same strategy. 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* in (17).

15. *Seto ọ́ọ́ lá ebitsi ɛ́

\[\text{Seto SM.SG-beat child=DET} \]

‘*Seto* beat the child’

16. *Seto ká ọ́ọ́ lá ebitsi ɛ́

\[\text{Seto FOC SM.SG-beat child=DET} \]

‘*SETO* beat the child’

---

45 The participants in the riddle are from Tota, hence their use of this focusing strategy.
12.3.2 Direct object

17. Ebitsi ɛ́ ká Seť ɔ́-lá
   e-bitsi = ɛ́  ka   Seto  ɔ́-lá
   CM-child = DET FOC  Sets  SM.SG-beat
   ‘Seto beat THE CHILD’

A complex NP in which a demonstrative omá ‘that’ is marked for agreement and modifies the head noun. This NP is focused and is shown in (18) below:

18. Osá omá ɔ́-bá æga.
   ø-sá   ø-mał  ká  ɔ́-bá   ø-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 øsá ‘man’ is the Recipient and efeshi ‘sheep’ is the Theme. The Recipient is focused in (20) and the Theme in (21) below:

19. Ama ɔ́-tá ø-sá á efeshi.
    Ama  ɔ́-tá ø-sá= ø-efeshi
    Ama SM.SG-give CM-man = DET CM-sheep
    ‘Ama gave the man sheep.’

12.3.3 Recipient

20. Osá á ká Ama øtá efeshi.
    ø-sá= ø-efeshi
    CM-man = DET FOC Ama SM.SG-give CM-sheep
    ‘THE MAN Ama gave sheep.’

12.3.4 Theme

21. Efeshi ǿ ká Ama øtá osáá
    e-feshi = ǿ  ká   Ama  ø-tá   ø-sá-á
    CM-sheep = DETFOC 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 štá
   ɔ-sá = á       ká       e-feshi      ká       Ama      ʃ-tá
   CM-man = DET   FOC     CM-sheep   FOC     Ama     SM.SG-give
   ‘Ama gave THE MAN SHEEP’

23. *Osá á efeshi ká Ama štá
   ɔ-sá = á          e-feshi      ká       Ama      ʃ-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 mɛ ‘this morning’ in (24) is focused in (25)

24. ɔzɔ suku udántsí mɛ.
    ɔzɔ suku u-dantsi     mɛ
    3SG-go school CM-morning this
    ‘He/She went to school this morning.’

25. Udántsí mɛ ká ɔzɔ suku.
    u-dantsi     mɛ       ká       ɔzɔ     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 Awu ‘2SGIND’ and in (29) using ɔlɛ ‘3SGIND’

26. Maz(a)iva.
    ma-z(a)-iva
    1SG cook thing
    ‘I cook.’

27. Amu ká ma z(á)iva.
    amú ká ma z(a)iva
    1SG.IND FOC 1SG-cook-thing
    ‘I cooked, nobody else did.’
28. Awú ká az(á)ịa.
   awú ká a-z(a)-i
   2SG(IND) FOC 2SG-cook-thing
   ‘YOU cooked.’

29. Ole ka oz(á)iva.
   ole ka o-z(a)ivá
   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.
   amú ká i-vagblawo=é ɔ-lá
   1SG.IND FOC CM-teacher=DET SM.SG-beat
   ‘I the teacher beat.’

2SGOBJ (-wu)
In (32) 2SGOBJ pronoun is focused in (33) using awú ‘2SGIND’

32. Ivagblawoe ɛlá w̩ú.
   i-vagblawo=é ɔ-lá=w̩ú
   CM-teacher=DET SM.SG-beat=2SGOBJ
   ‘The teacher beat you.’

33. Awú ká ivagblawo é ɛlá
   awú ká i-vagblawo=é ɔ-lá
   2SG.IND FOC CM-teacher=DET SM.SG-beat
   ‘You the teacher beat.’

3SGOBJ (-ɛ)
The independent form of the 3SG has these forms: ole for + human nouns and iyé for mass nouns especially those in the i-class.
34. Ivagblawo é šláé. (ɔ-li-ẹ)
   i-vagblawo = ē  5-lá-e (ɔ-le-e)
   CM-teacher = DET  SM.SG-beat-3SG
   ‘The teacher beat him/her.’

35. Ole ká ivagblawo é šlá
   ole ká i-vagblawo = ē  5-lá
   3SG.IND FOC  CM-teacher = DET  SM.SG-beat
   ‘HE/SHE the teacher beat’

3SGIND iyé is used for mass nouns. Examples are: iche ‘money’  igbe ‘spear’ iká
‘charcoal’  ihánago ‘indiscipline’ etc

36. Iyé ká ivagblawo é ụnụ.
   iyé ká i-vagblawo = ē  5-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 ọbá.
   u-name  ka  ọ-bá
   CM-yesterday  FOC  3SG-come
   ‘YESTERDAY he came.’

38. Udzikú ká mamí ọnyi uklontsi ẹ.
   u-dzikú   ka  ma-mí ọnyi u-klontsi ẹ
   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).

   Aku  o-dú i-vagblawo.
   Aku  SM.SG-be  CM-teacher
   ‘Aku 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 *ka. 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 mè Esi afúta á.
   ma  mè  Esi  a-fúta=á
   1SG sew Esi CM-cloth=DET
   ‘I sewed Esi’s cloth.’
46. Esi a-fúta á ká ma mɛ.
   Esi  a-fúta = á    ká ma mɛ
   Esi  CM-cloth = DET FOC  1SG sew
   ‘ESI’s CLOTH (no other cloth) I sewed.’

However, neither Esi, the possessor nor a-fúta, ‘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, a-fúta ‘cloth’ is extracted and focused. These are ungrammatical.

47. *Esi ká ma mɛ a-fúta
   *Esi  ká ma-me a-fúta
   Esi  FOC  1SG-sew CM-cloth
   ‘Esi’s I sew cloth’

48. *Afúta ká ma mɛ Esi
    *a-fúta  ká ma-mɛ 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 ɔ́zɔ́ ti ɛ́ wá.
    Adzo  ɔ́zɔ́ u-ti=ɛ́ wá
    Adzo SM.SG-go CM-father=DET side
    ‘Adzo has gone to the father’s place.’

50. Uti ɛ́ wá ká Adzo ɔ́zɔ́.
    u-ti=ɛ́ wá ka Adzo  ɔ́zɔ́
    CM-father = DET side FOC Adzo SM.SG-go
    ‘Adzo has gone to THE FATHER’S PLACE.’

51. Obú iɛ́ɛ́ ɛtsí.
    ɛ́bú  i-ɛ́ɛ́=ɑ́ ɛtsí
    3SG-ask CM-word = DET under
    ‘He asked about the information.’
52. iló á etsi ká óbú.

\[
i-\text{li}=\acute{a} \hspace{1cm} \text{etsi} \hspace{1cm} \text{ká} \hspace{1cm} \acute{\text{o}}-\text{bú}
\]

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 in 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 bli ‘break’ in (53) is focused in (54) and kú ‘die’ in (55) is focused in (56).

53. Tumpa á óblí utsá á nu.

\[
tumpa=\acute{a} \hspace{1cm} \acute{\text{bli}} \hspace{1cm} \text{u-tsá}=\acute{a} \hspace{1cm} \text{nu}
\]

bottle = DET SM.SG-break CM-room = DET in

‘The bottle breaks in the room.’

54. Tumpa á bli óblí utsá á nu.

\[
tumpa=\acute{a} \hspace{1cm} \text{bli} \hspace{1cm} \acute{\text{bli}} \hspace{1cm} \text{u-tsá}=\acute{a} \hspace{1cm} \text{nu}
\]

bottle = DET break SM.SG-break CM-room = DET in

‘The bottle BREAK in the room.’

55. Akpakpla á ókú.

\[
a-\text{kpakpla}=\acute{a} \hspace{1cm} \acute{\text{kú}}
\]

CM-frog = DET SM.SG-die

‘The frog died.’

56. Akpakpla á kú ókú.

\[
A-\text{kpakpla}=\acute{a} \hspace{1cm} \text{kú} \hspace{1cm} \acute{\text{kú}}
\]

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 žó ògbá á yó.
   ó-tení   zó ò-gbá=á   yó
   3SG-escape go CM-road=DET skin
   ‘He rushed to the road side.’

58.  Tení ötení žó ògbá á yó.
   tení ó-tení   zó ò-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.  Setó ọle ọlá ẹbítsi ẹ.
   Setó ọle   ọlá   e-bítsi = ẹ
   Setó 3SG.IND SM.SG-beat CM-child = DET
   ‘SETÓ beat the child.’

60.  Ẹbítsi ẹ olé Setó ọlá.
   e-bítsi-ẹ   olé   Setó   ọlá
   CM-child = DET 3SG.IND Setó SM.SG-beat
   ‘Setó 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. Ebitwɔá alɛ Setɔ ɔlɛ.  
\[ \text{e-bit-wɔ} = \text{á alɛ Setɔ ɔlɛ} \]
\[ \text{CM-child-PLU} = \text{DET 3PLU.IND Setɔ SM.SG-beat} \]
‘Setɔ beat THE CHILDREN.’

62. Imbi é iyé 5kpé.  
\[ \text{i-mbi} = \text{é iyé 5kpé} \]
\[ \text{CM-rice} = \text{DET 3SGIND 3SG-eat} \]
‘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 ɔzó utí é wá.  
\[ \text{Adzo ɔzó} \quad \text{u-tí} = \text{é wá} \]
\[ \text{Adzo SM.SG-go CM-father=DET side} \]
‘Adzo has gone to the father’s place.’

64. Uti é sle wá Adzo ɔzó.  
\[ \text{u-tí} = \text{é sle wá Adzo ɔzó} \]
\[ \text{CM-father=DET 3SG.IND side Adzo SM.SG-go} \]
‘THE FATHER HIS PLACE Adzo has gone to.

65. Obú ilɔ á etsí.  
\[ \text{o-bú ilɔ = á etsí} \]
\[ \text{3SG-ask CM-word=DET under} \]
‘He asked about the information.’

66 ilɔ á iye etsí óbú.  
\[ \text{i-lɔ = á iye etsí óbú} \]
\[ \text{CM-word=DET 3SG.IND under 3SG-ask} \]
‘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) ᅱعطاء ‘water’ is in the unmarked topic position and it is focused.

67 ᅱعطاء ká ntsi tumpá á nu.

\[
\text{CM-water FOC SM-be.in bottle=DET in}
\]

‘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 ᅱعطاء Kofi ubo é nu.

\[
\text{father beat(FOC) SM.SG-beat Kofi CM-farm=DET in}
\]

‘Father, BEAT Kofi in the farm.’

69. Oyubitsi e rí sá é ᅱعطاء gbangbanj.

\[
\text{CM-thief=DET hold (FOC) 3SG-hold=3SGOBJ fast}
\]

‘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 C2CV syllable type where C2 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  | pro  | wet, marshy area; spoilt vegetable
  | gr  | gr   | 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**
--- | ---
trrr | gushing of blood
vrrr | moving of vehicle
gbrr | sound of thunder

Some ideophones have CVC structure where the final C is normally a nasal. The following are examples:

3. **WORD** | **GLOSS**
--- | ---
giŋ | the ring of a bell
gloŋ | description of lumps on the skin
ʋim | suddenly

Sentence (4) below is culled from the introduction of a story illustrating the use of ʋim ‘suddenly’ in a sentence as an adverbial.

4. Odze ótsú ʋim!
   o-dze ó-tsú ʋim!
   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**
--- | ---
shoo | ‘noise of flowing river’
faa | ‘freely’
mio | ‘without zeal’
mii | ‘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 tsyɔɔ…
   o-gridi ó-dżi tsyɔɔ…
   CM-story SM.SG-take.off IDEO.for long
   ‘Story takes off moving for a long time’ [15.2.03]

7. Éte gakrana kpoo!
   6-te gakrana kpoo!
   3PLU-HAB keep quiet IDEO.quietly
   ‘They keep quiet!’ [15.3.06]
8. Érí ŋkpa vlɔ ɔyɔ tsiyiä ye ózi asangbla.

ě-ri ŋkpa vlɔ a-ŋkpa vlɔ ɔ-ŋkpa vlɔ
3PLU-hold CM-rope IDEO.suddenly CM-tree skin IDEO.remove
ye ó-zi 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 vlɔ ‘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 ɔtsu wa ‘it falls suddenly’ odze ɔtsu 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 a-ɡla fɛ akɔntsi ɛ nu sée abo sã nqü mimio

xe a-ɡla fɛ a-ɔntsi=ɛ nu sé-e
COND2SG-pour into CM-basket=DET in finish-CFM
a-bɔ-sã n-qü mimio
2SG-FUT-fetch CM-water IDEO.cold
If you finish pouring it into the basket, you fetch cold water [15.11.06]

10. Inashina ɔkpe ŋkpe tsibitsibitsibi

i-na-ahi-na ɔ-kpe a-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 ɔdá wa munimumuni

Binka ɔ-dá wa munimumuni
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. Ebìtsì ónuma gbágblá
   e-bìtsì ó-numa gbágblá
   CM-child SM.SG-fall IDEO.light.small
   ‘The child fell.’ (light, small person)

13. Ebìtsì ónuma gbagbla
   e-bìtsì ó-numa gbagbla
   CM-child SM.SG-fall IDEO. light.small
   ‘The child fell’ (heavy, big person)

14. Udzi e ężó hlóyíhlóyí
   u-dzi e ężó hlóyíhlóyí
   CM-woman = DET SM.SG-walk IDEO.light.smart.brisk
   ‘The woman walks…’ (light, smart, brisk)

15. Udz e ężó hloyihloyi
   u-dze ężó hloyihloyi
   CM-woman SM.SG-walk IDEO.heavy.slow.dragging movement
   ‘The woman walks…’ (heavy, slow, dragging movement)

Other words like pọtọpọtọ ‘small.marshy’ and tọtọtọtọ ‘extreme quietness’ can have their tones changed to a Low tone pọtọpọtọ ‘large marshy’ and tọtọtọtọ ‘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,CV; reduplicative structure. Some examples are:

16. NOUN  GLOSS
   nẹng(ẹbi)  baby – refers to the noise of a baby when crying (also in Ewe).
   ẹdị ẹdị  broom – the sound made when sweeping with a broom.
   kusẹkuse  peace – tranquility solemnity and orderliness (also in Ewe).
The morpheme **bi** which is suffixed to some of the nouns such as ɲɛŋɛ(\textit{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 -\textit{bi} ‘root for child’ are found across the languages in the area. Examples are Ewe\textsuperscript{46}, 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. ɔmbu ɛɔ́ ɔ́ pr ɔ́ ɔ́-mbu ɛɔ́ ɔ́-pr ɔ́
   CM-orange SM.SG-go.bad.IDEO
   ‘The orange had gone bad’

18. avi awlui
   a-vi a-whui\textsuperscript{47}
   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. Yɛ asangbla yɛ kpɔ etsi dɔɔ ...  
    Ye a-sangbla ye 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 à ndó hoo.
    n-kɔ=á n-dó hoo  
    CM-hen=DET SM-come.out many.sudden.IDEO  
    ‘The hens came out in large numbers.’

---

\textsuperscript{46} 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)

\textsuperscript{47} There is a non verb ideophone in Ewe with the inherent iterative structure \textit{wluiwluiwlui} ‘multitude of small particles’
\[ n-ɖṹ yú miśmiśi̱ni̱o \]  
CM-water SM-be.cold cold.cool.IDEO  
‘The water is extremely cold.’

22. Futsu è óto kpetekpetekpete.  
\[ futsu = è 6-ta kpetekpetekpete \]  
soup = DET SM.SG-be.thick thick.IDEO  
‘The soup is very thick.’

23. Oló tso iva á fúnúfúnúfúnú.  
\[ ò-ło-tso iva = á fúnúfúnúfúnú \]  
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 n倒霉 miśmiśi.  
\[ m-ba n-ɖṹ miśmiśi \]  
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) miśmiśi ‘slowly’ functions as adverb. The same ideophone is used in (24) as adjective to modify ndṹ ‘water’ The difference in context of use brings about the shift in meaning.

miś 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, miś ‘weak’ is an adverbial modifying blò ‘make’ to express how weak the speaker feels.

25. Amù iyónu iblò miś.  
\[ amù iyó-nu i-blò miś \]  
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). In Logba, however, ideophones can be used in a variety of sentence types. This is shown below:

**Imperative**
26. gákranā kpoo!
   gákranā kpoo
   keep quiet  serene.IDEO
   ‘Keep quiet!’

**Negative**
27. Asa gblele maábá ookuétexóé.
   a-sá  gblele  ma-á-bé  o-kuétexóé
   CM-man  many.IDEO  NEG-FUT-come  CM-funeral
   ‘Many men will not come to the funeral.’

**Prohibitive**
28. Vui bló basabasa.
   vui  bló  basabasa
   never  make  unruly.behaviour.IDEO
   ‘Do not put up unruly behaviour.’

**Question**
29. Nkpakpla-wa  abé  ele  yotsigbo  é  ite  dąa
   n-kpakpla-wo  a-bé  o-le  o-yotsigbo=é
   CM-frog-PLU  AM-Q  SM-PLU-be  CM-stump=DET
   i-te  dąa
   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) gbu 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. Ifie ifie gbu
   ő-fię  i-fię  gbu
   3SG-release  CM-fart  sound.IDEO
   ‘He farts with a big sound’

---

31. Ìmè fufúi glu.
   ì-mè   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 vım ye o-lenta osé
   to-nu   kpoi
   let-hear noise of a certain friction.IDEO.
   E-tsi vım ye 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. Yè ofonyi è eblì kpoi
   ye 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  \(<\text{surprise}>

b. o ó  \(<\text{Negative response; that is not the case}>

c. oh oh oh  \(<\text{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  \(<\text{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 in ò yì m ë ɔ́ z ɔ́ ko ã i-n ò yì m ë ɔ́ z ɔ́ 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.

dzialélé  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.

bóboi  grief

áo  pain

adzeí  a pain at a particular spot.

tsiá  contempt for a person

obóó  expression used to ridicule a thief; it is also used to point out to a person that he is lying.

eheé  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)

ah  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.

- **káí** 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:

- **ye ye ye** expression to welcome a person
- **ebé** 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: **anye idũ** ‘so it is’, **anye 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.

- **ikpa tu tu tu** ‘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>
- **íkpé 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, tó** ‘politeness particle’
- **ló, 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.  *Mɛɔ́́ldze da wa adzi = tɛ gakrana ná?*

    *Q 3SG-PRSPROG-need tell say CM-bird=DET*  
    *tɛ gakrana 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 *náa* at the uttermost boundary directed to him:
36. Omó òdó útsá á naá?
   ɔ-mó  6-dó  u-tsá=á  naá?
   3SG-Q   AM-build   CM-house =DET    INTP
   ‘Who build the house? (I demand to know from you!)’

naá 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 ẹ ọjú nwó útsá ye ọdze tẹ ọjú akpakpla á nwówọ útsá nu naá.
   a-gbi=é  ọ-ŋú  nwó  útsá  ye  ọ-dze  tẹ
   CM-dog =DET    SM.SG-see  house  CONJ 3SG-look COMPL
   ọ-ŋú  a- kpakpla =á  nwó-wọ  u-tsá  nu  naá
   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]

naá 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 naá. 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 mè élédzi lé tá?
   u-nansa,  Asafohene  gbawo =é  xé  o-bo  Adzakoe
   CM-chief  Asafohene  leader =DET RP 3SG-stay  Adzakoe
   mè  ọ-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 ᵥkpayadzigo minya mé eleblé tá?

\[\text{totokpa} \quad xé \quad o-kpayadzigo \quad mi-nya\]

Formerly CONJ 3SG-church.going NEG-stay

\[\text{mé} \quad é-ló-blo=ɛ \quad tá\]

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. Me akpô tá

\[\text{me} \quad a-kpó \quad tá?\]

Q 2SG-lie PM

‘Do you feel well?’

41. Me adzi tá?

\[\text{me} \quad a-dzi \quad tá?\]

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. Ėnta lô (olu) ivakpe nu ló!

\[\text{ɛnta} \quad lô \quad (olu) \quad \text{ivakpe} \quad nu \quad lô!\]

3SG-self 3SG CM-knowledge in ADR

‘According to what he himself thought (I inform you).’ [15.2.31]

43. Tobá lô!

\[\text{to-bá} \quad lô!\]

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):  

\[\text{Ebi-} \text{to, Ebi-} \text{to}\]  

\[
\begin{array}{ll}
\text{CM-Child-PLU} & \text{CM-child-PLU} \\
\end{array}
\]

‘Children, Children’ [15.3.01]

45. Children:  

\[
\text{Papa!}
\]

\[
\begin{array}{ll}
\text{papa} & \\
\end{array}
\]

Father, (response to an elderly male) [15.3.02]

46. Children:  

\[
\text{Anu ani na loo}
\]

\[
\begin{array}{ll}
\text{2PLUPOSS} & \text{2PLUSUBJ-walk} \\
\end{array}
\]

‘You are welcome’ [15.3.02]

47. Story teller:  

\[
\text{Nu nu ogridi loo!}
\]

\[
\begin{array}{ll}
\text{hear-IMP} & \text{CM-story} \\
\end{array}
\]

‘Hear story!’ [15.2.01]

48  

\[
\text{tá a-wá loo}
\]

\[
\begin{array}{ll}
\text{give} & \text{2SG-greeting} \\
\end{array}
\]

‘Greetings to you’

49.  

\[
\text{Amú ugbí é ozu etsí loo}
\]

\[
\begin{array}{ll}
\text{1SG} & \text{CM-voice = DET} \\
\text{SM.SG-descend} & \\
\end{array}
\]

\[
\text{down ADR}
\]

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 integrated 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
   tá a-wá loo
   say 2SG-greeting ADR ‘Greetings to you’

2. B: awá zii, afán(u) awá
   a-wá zii a-fán awá
   2SG-greeting be good CM-house greeting ‘Greetings to the home, I greet the house’

3. A: awá, ani dzíi?
   a-wá ani-dzí
   2SG-greeting 2PLU-wake.up ‘greetings, are you fine?’

4. B: yoo, ani bo enzi?
   yoo ani-bo enzí
   yes, 2PLU-stay well ‘Yes OK?’

This could be prefaced with the appropriate address term. For example, unansá, ‘chief,’ am(u)gusa ‘my brother’

14.1.2 Midday to evening greetings

Below is the greeting and response pair:

5. A: ngaanu loo
   n-gaanu loo
   1SG-salute ADR ‘I salute you’

6. B: Yawœn, afan (ahá) etsí
   yawœn a-fán a-há e-tsí
   yes CM-house CM-people AM-stay ‘Yes, the people in the house are in good health’
14.1.3 The greeting response: **Yawen**

**Yawen** 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 **Yawen** 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.⁴⁹

Tafi

7. A₁: Ayen5 o  
   B: **Yawen**, wɔkɔnyɛ  
   A₂: No le m5 o.

Nyagbo

8. A₁: Ayighɔ o (SG). Ayim5 o (PLU)  
   B: **Yawen** wɔkɔ o / Wɔpamɛ o.  
   A₂: Kpasi o.

Avatime

9. A₁: Ayɛ  
   B: **Yawen** ɔlɔkpasi  
   A₂: ɔkɔpasi

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 tsi loo* ‘you sit’. Normally, a shorter version of the greeting is used in situations like this. This is shown (7) and (8) below:

10. A₁: Aniyé loo  
    A₂: Anitsí loo

|   |   |
|---|---|---|---|
| A₁: | *ani-yé* loo | A₂: | *ani-tsi* loo |
| 2PLU-stand ADR | ‘You stand’ | 2PLU-sit ADR | ‘You sit’ |

⁴⁹ In Ewe, what is heard is *awen*. This word is used by old people and it is dying out.
11. B: Eé awú fê anaa
   cê awú fê 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: kpó 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 ama ‘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 /\ 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 ikpọ loo?
      i-té     i-kpọ     loo
   CM-front SM-lie  ADR
    ‘You are in front?’ Lit: The front lives there.

    B: ikpọ; ama ikpọ?
      i-kpọ     a-ma     i-kpọ
   AM-be.lie  CM-back SM-lie
    ‘It lives; the back lives?’

    A: ikpọ
      i-kpọ
   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 5kpọ?
       awu   u-wa  5-kpọ-o
    2SG CM-forest SM.SG-lie-Q
    ‘Your forest is fine?’
Chapter 14

Farmer: Yoo, ŋ kpó

\[ \begin{align*}
\text{yoo} & \quad \text{ŋ kpó} \\
\text{OK} & \quad \text{3SG-lie} \\
& \quad \text{’OK, it is fine’}
\end{align*} \]

The person from the farm will then take his turn and greet the people in the house as in (17):

17. Farmer: Amá ŋ kpó

\[ \begin{align*}
\text{a-má} & \quad \text{ŋ kpó} \\
\text{CM-back} & \quad \text{SM-lie} \\
& \quad \text{’Is the back fine’}
\end{align*} \]

People in the house: ŋ kpó

\[ \begin{align*}
\text{i-ŋ kpó} \\
\text{3SG-lie} \\
& \quad \text{’It lies’}
\end{align*} \]

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

\[ \begin{align*}
\text{dze} & \quad \text{n-tá} & \quad \text{loo} \\
\text{look} & \quad \text{CM-hand} & \quad \text{ADR} \\
& \quad \text{’look hand!’}
\end{align*} \]

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).


\[ \begin{align*}
\text{yoo} & \quad \text{na} & \quad \text{ba} & \quad \text{u-me} \\
\text{yes} & \quad \text{walk} & \quad \text{come} & \quad \text{CM-here} \\
& \quad \text{’Yes come here.’}
\end{align*} \]

Bj: Yoo ba atú wá. (PLU)

\[ \begin{align*}
\text{yoo} & \quad \text{ba} & \quad \text{atú} & \quad \text{wá} \\
\text{Yes} & \quad \text{come} & \quad \text{1PLU place} \\
& \quad \text{’Yes, come to us.’}
\end{align*} \]
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.
   amú  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:  \textit{Awú ɔgbá dzí ahá etsí}
\begin{align*}
\text{awú} & \quad \text{ɔ-gbá} \\
\text{dzí} & \quad \text{a-há} \\
\text{etsí} & \quad \text{e-tsí}
\end{align*}
2SG CM-road top CM-people 3PLU-stay
‘Are your people on your journey well?’

Visitor:  \textit{Etsí}
\begin{align*}
\text{e-tsí}
\end{align*}
3PLU-stay
‘They are fine’

People in the house:  \textit{Awú (u)gusa otsí}
\begin{align*}
\text{awú} & \quad \text{u-gusa} \\
\text{otsí} & \quad \text{o-tsí}
\end{align*}
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, \textit{Awu egusa atsi} is used in the Tota dialect while \textit{Awu egusa etsi} is the form in the Alakpeti dialect.

22. Visitor:  \textit{otsí} (SG) \textit{etsí} / \textit{atsi} (PLU)
\begin{align*}
\text{e-tsí}
\end{align*}
3PLU-stay
‘They are fine’

People in the house:  \textit{Awa na loo (Awú ana loo)}
\begin{align*}
\text{awú} & \quad \text{a-na} \\
\text{loo} & \quad \text{lo}-\text{oo}
\end{align*}
2SG.IND 2SG-walk ADR
‘Welcome’

Visitor:  \textit{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 iyú ‘cold’ or the ɔdzá ‘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’

   ḅkpaya, anyíntsé.
   ḅkpaya 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 akpọ tá?
   me a-kpọ tá
   Q 2SG-lie PM
   ‘Do you feel well?’

   Me idú awú iyó nu?
   me i-дж̣ āwú 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. \[\text{Ibikò wù.} \]
   \[\text{i-bí-kò} \quad \text{wù} \]
   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. \[\text{Awù a-fìda é.} \]
   \[\text{awù} \quad \text{a-fìda}=\text{é} \]
   2SG.IND 2SG-meet=3SGOBJ
   ‘YOU have met it.’

32. \[\text{Awù a-nú é} \]
   \[\text{awù} \quad \text{a-nú}=\text{é} \]
   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: \[\text{Awù alofìda é} \]
‘You are meeting it’ \[\text{Awù alo̩}\text{nú é} \] ‘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. \[\text{Anù ani vé ina yó} \]
   \[\text{anù} \quad \text{ani} \quad \text{vé} \quad \text{i-na} \quad \text{yó} \]
   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 \textit{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.

*Mata 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.*

\[
\text{kafra} \quad \text{e-ble} \quad \text{ló}
\]

Excuse CM-left ADR

‘Excuse, it is left.’

\[
\text{ma-ta} \quad \text{wú} \quad \text{zugbo} \quad \text{e-ble} \quad \text{ló}
\]

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.*

\[
\text{OK} \quad \text{a-gbashì}
\]

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.*

\[
\text{ta} \quad \text{ba} \quad \text{kaba}
\]

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.’

SG
37.  
Ωkpaya ta ɔgbáwú.

  Ωkpaya ta ɔgbá wú
  God let road 2SGOBJ
  ‘Let God be on your path.’

PLU
Ωkpaya ta ɔgbá nú.

  Ωkpaya ta ɔgbá 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 12th 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 ant hill and the boy climbed it. When the boy was on the ant hill, he saw an antelope at the back of the ant hill 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-bitsi-klyi o-kpe a-gbi kpe a-kpakla é-nya
   ‘There lived a small child, a dog and a frog’

02. A-kpakla=a a-ri-é fè tumpa nu ye o-đu
   ‘They took a frog which is a pet and put it in a bottle; they play in a house’

03. Adzi-ŋkpe e-bitsi=é s-fēdzu, ó-ri a-gbi=é
   ‘One day, the child slept with the dog close to him; the frog which was in the bottle escaped’
04. Iday 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-bítsi=é 6-bo-dzé akpaiva nu gake
   CM-Child = DET SM.SG-come look boot in CONJ
   mo-nú-nú akpakla = a NEG-see-NEG frog = DET
   ‘The child came to look into the boot but he did not see the frog’

07. Agbé fè 6-dzé tumpa=a nu xé a-ri akpakla
   dog also SM.SG-look bottle = DET in RP 3PLU-hold frog
   akpakla = a fi-é gake mo-nú-nú-é.
   frog 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 e-bítsi=é fè
   dog SM.SG-lift bottle to CM-nose CONJ child = DET also
   o-ńu dë fësë otsoè ye a-la-yayi
   SM.SG-stand to window fringes CONJ 3PLU-PRSPROG-search
   akpakla 6dzëgbè.
   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-dzé okusioku gake ma-nú-nú akpakla = á
   3PLU-look everywhere CONJ NEG-see-NEG frog = DET
   ‘They searched everywhere but they did not see the frog’

10. agbë o-kebu etsi, tumpa=a 6-ło-łe
    dog SM.SG-jump down bottle = DET 3SG-PRSPROG-be.at
    o-fu=é anú ye e-bítsi=é fè
    CM-nose = DET mouth CONJ CM-child = DET also
    6-ło-dzé fè 6-ło-nú akpakla = á nàà
    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. E-bítsi=é mo-6-ło-łu akpakla = á skple 6-kebu
    child = DET NEG SM.SG-PRSPROG-see frog = DET therefore 3SG-jump
    etsi ye o-zi agbi=é tè o-fe
    down CONJ 3SG-lift dog = DET COMPL 3SG-also
mo-6-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-duu ye u-tsa ama fere 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 kuku tsóye a-ba dzu-ye o-yó
3PLU-walk round long CONJ 3PLU-come return-stand tree
o-kpié etsi té a-nú akpakpla=a 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’

3PLU-search=all  NEG-see-NEG=3SGOBJ
‘They searched all places but they did not see it’

15. Á-lá-na kuku tsó bi fo uwá nango nango
3PLU-PRSPROG-walk round long come to forest big big
o-kpié nu ye á-bá fo o-yó o-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-nú nwó utsá ye ó-dze té ó-nú
dog=DET SM.SG-see bee house CONJ 3SG-think COMPL 3SG-see
akpakpla=ánwó-wo utsá nu náa.
frog=DET bee-PLU house in QP
‘The dog sees the beehive and looks whether is sees the frog in the bee-
hive’

17. Ebi-tsì=é ò-ló-dze vutsì o-kpié nu
child=DET also SG-PRSPROG-look hole AM-INDEF in
té ó-bo-nú akpakpla=á vutsì=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-tó-dze té ó-nú akpakpla
dog=DET SM.SG-PRSPROG-look COMPL 3SG-see frog
nwó-wo utsá=á nu ye ebi-tsì=é ò-fé
bee-PLU house=DET in CONJ child=DET also
ó-tó-dze vutsì=é nu ye ogi=ó 6-ké
3SG-PRSPROG-look hole=DET in CONJ mouse SM.SG-jump
‘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. ə-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. Ágbi=ę ðì-e etsi 5-ìṣ-yáì akpakpla=á
dog=DET also SM.SG-sit down 3SG-PRSProg-look frog=DET

nwó-wɔ=á nu-ę ye nwó-wɔ ò-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’

Dog=DET CONJ CM-child=DET 3PLU-run escape
The dog and the child run for safety.

22. Ebitsi=ę ø-kpo kla ðì-e ø-yó nango .
child=DET SM.SG-move hide into tree big
ø-kpié etsi
AM-INDEF under
‘The childwent and hid under a big tree’

23. Òyo=á nu xé ebitsi=ę 5-kla ñí ë ye ønzi=é
tree=DET in RP child=DET SM.SG-hide into CONJ owl=DET
ø-kpié ø-dó.
AM-INDEF 3SG-come out
‘The tree into which the child hid was a certain owl which came out’

24. Ònzi=é ø-ðú ãdži nango ø-kpié ye .
owl=DET SM.SG-be bird big AM-INDEF CONJ
5-ìso-flí atsi
3SG-HAB-fly night
‘The owl is one big bird which can fly at night’

25. Ye ebitsi=ę ø-ŋú ë la, 5-vo ìnta
when child=DET 3SG-see = 3SGOBJCM 3SG-fear greatly
té ø-Ìenta ø-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 =̆ ɛ f ɛ nwó-wó =á a-do agba-ma tɛ
dog = DET also bee-PLU = DET SM.PLU-follow road-back COMPL
a-ba ti =̆ ɛ
3PLU-come sting = 3SGOBJ
‘The dog also, bees followed it to sting it’

27. Ebítsi =̆ ő-huite bi f ɛ uwá nango o-kpiɛ nụ
child = DET SM.SG-escape come into forest big AM-INDEF in
‘The child ran into a certain big forest’

28. Agbi =̆ ɛ f ɛ nwó-wó =á ő-dó o-gba-má.
dog = DET also bee-PLU = DET 3PLU-follow CM-road-back
‘The dog also the bees followed it’

29. Ebítsi =̆ ő-hu bi ve lɛ u-tu
child = DET 3SG-run climb CM-anthill
nango o-kpiɛ tsụ
big AM-INDEF on
‘The child run climb onto a big anthill’

30. Utu =̆ ɛ tsụ xe o-yi-ɛ ye ő-ŋụ a-gụ
anthill = DET on RP 3SG-stand-3SG CONJ 3SG-see CM-antelope
u-tu =̆ ɛ 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 =̆ ā dzaa ko ye n-dó ye ő-ŋụ
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 =̆ mő-kpe-nụ ye ő-rí agun-tsa f ɛ nta
child = DET NEG know-NEG CONJ 3SG-hold antelope-horn with hand
ye agu =̆ ő-zí =̆ ɛ ntsa tsụ
CONJ antelope = DET SM.SG-carry = 3SGOBJ horn on
ye ő-he zọ
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 ő-bo ŋụ Agbi =̆ ɛ f ɛ ukunkpe ye
CONJ 3SG-come see dog = DET also somewhere CONJ
ő-zí o-řɛ na ntsa tsụ
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 fे n-dú nango n-kpié.
   ‘It took them to fall in a very big river’

35. Agbi=ɭ kpe ebïtsi=ɭ a-nya n-wa=á nu
dog=DET CONJ child=DET SM.PLU-stay PLU-forest=DET in
n-dú=ɭ nu dze n-dú=ɭ lá dze n-dú=ɭ nu
water=DET in CM-water=DET swim start CM-water=DET in

   kuko té a-ŋu 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=ɭ fे ó-le u-kpo σ-kpié uzugbo ye
antelope=DET also SM.5S-be CM-hill AM-INDEF top CONJ
ó-ló-dze buyó n-dú=ɭ nu.
3SG-PRSPROG-look afar CM-river=DET in

   ‘The animal also was on a certain mountain top looking in the river’

37. Agbi=ɭ u-wasa ó-zi
Agbi=ɭ fे i-mo-nu
dog=DET CM-owner SM.SG-lift dog=DET into CM-neck-in

   ye ɭ-lá-yayi tè ɭ-lá-do
CONJ 3PLU-PRSPROG-search COMPL 3PLU-PRSPROG-come.out
n-dú=ɭ nu
CM-water=DET in

   ‘The dog owner carried the dog on his neck searching if it is coming out
of the water’

38. Ibɛ imɔ-a tsú tutu(e) ebïtsi-ɭ ɔ-ŋu nyŏtsigbo
   time that=DET on exactly child=DET SM.5S-see stump

   ɔ-kpié ye ɔ-łá-wa agbi-ɭ ogakrana tè
AM-INDEF CONJ 3SG-PRSPROG-say dog=DET keep.quiet COMPL

   ɭ-lá-ŋu akpakpla-ɭ 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. Ebïtsi=ɭ kpe agbi=ɭ pétɛe a-dzu zò
child=DET CONJ dog=DET all SM.PLU-returngo

   ɔ-ŋu ɔ-yŏtsigbo=ɭ amá tadze tè ɔ-łá-ŋu
CM-stump=DET back immediately COMPL 3PLU-PRSPROG-see

   akpakpla=åná
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-kpakplawo n-nyo n-tsi immediely only CM-frog-PLU AM-two SM-PLU-stay
a-yôtsi=á 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-wó gblelele n-dó gbi
3SGIND back CM-frog-PLU many SM-come many
ye ebtsi=é kpe Agbi=é å-dzuye
CONJ child=DET CONJ dog=DET 3PLU-stand
a-yôtsi=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 fë buyó .
CONJ 3PLU-PRSPROG-look from distance
‘and were looking at them over there’

44. Ebtsi=é ó-na zò bi zì ó-ble 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-hûhû
3PLU-CONJ dog=DET SM-PLU-leave CONJ 3PLU-wave
n-gbashi=é yika n-kpakla n-gangó=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 26th 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 Gbamuzu. 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 tsiyó ye ó-ba dze
   CM-story SML.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-gbi 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 uim!
   3SG-land 3SG-on IDEO
   ‘it falls on it uiim!’

09. ye ó-ba dze u-gusa Dékanyo tsú
   CONJ 3SG-come land brother Dékanyo on
   ‘Then it falls on brother Dékanyo’

10. ó-dze ó-tsú uim
    3SG-land 3SG-on IDEO
    ‘It falls on it uiim!’
11. Aha a-me peté-e xé ma-dzi-ɛ
people AM-DEM all-EMPH RP 1SG-call-CFM
‘All these people I call.’

12. Kpaita, á-pete á-nyá Adzakoe kye o-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 ó-tse-dzi té Gbámuzo nu
RP 3PLU-HAB-call COMPL Gbámuzo in
‘Which they used to call Gbamuzo (Lit: put me on go)’

14. I-taté A-gbi=ɛ xé ó-ŋu iva ma-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 o-kple ye ó-nya u-mokoe pétéé lá
CONJ CM-REAS CONJ 3PLU stay CM-there all UFP
a-ble o-va i-ti-kpe (l)ɛ a-me
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 o-kple o-blo a-susu té
CONJ CM-REAS AM-make CM-mind COMPL
5-l-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=ɛ
CM-person-every-person CM-head-in count-NOM=DET
‘everyone’s thinking. (wisdom)’

18. xé ó ri-ɛ ó-nta
RP 3SG-hold=3SGOBJ AM-own
‘Which everyone possesses to himself’

19. i-vakpe xé ó-ló-fushi-ɛ
CM-knowledge RP 3SG-PRSPROG-take from-CFM
‘Knowledge which he is taking’

20. ó-ló-kpomi kla ko
3SG-PRSPROG-collect hide only
‘he is collecting it and hide it only’

21. i-nashina mo-ó-ló-kpe o-ŋkpe
CM-everyone NEG-SM.SG-PRSPROG-know CM-anything
‘everyone so that no one knows anything’

22. Ko o-le a-gbiglo mo o-le wa ko
only 3SG-be CM-spider SM.SG-be side only
‘It is he, spider alone whose bosom that knowledge would stay’

23. Ikpá yé ọ-kpó lé 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. Ìbí-mé nu Akpana o-vu=é o-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 ọ-lë-dzi
   Q 2PLU know that.place 3PLU-PRSPROG-call
   Egemi-EMPH Q(Ewe)
   ‘You know that place they are calling Gemi?’

26. I-bo u-kpo=é tsú. yé ọ-kpó lé o-fonyi
   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 ọ-kpié yé ó-mí mla
   big big big AM-INDEF CONJ 3SG-take bring
   very big and brought it’

28. Yé ó-bo fo-c, CONJ 3SG-come reach-CFM
   ‘When he came back,’

29. yé ó-ri a-ha pêté-pêté ivakpi-e
   CONJ 3SG-hold CM-people all-all knowledge-EMPH
   ‘then he collected all the people’s knowledge’

30. Ye ó-mí fì o-fonyi=é nu
   CONJ 3SG-take put CM-gourd=DET in
   ‘And put it in a gourd’

31. Ì-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-fushi-é aha nta**
   3SG-collect 3SGOBJ people hand
   ‘he collected it from the people’s hand (from them)’
34. **Ye o-mi fè o-fonyi=é nu**
   CONJ 3SG-take put CM-gourd=DET in
   ‘And put it in a gourd’
35. **Ekple xe 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 cyó 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 xe 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-é iboté ó-lé o-yó=á**
   then-EMPH because 3SG-climb CM-tree=DET
   ‘Then it means, he climbs the tree’

Interlude with song in Ewe
39. **Agbi=é xe o-ri ivakpi=é pété**
   spider=DET RP SM.SG-hold CM-knowledge=DET all
   ‘The spider who collected all the knowledge’
40. **xe ó-bó-mí lé o-yó**
   RP 3SG-FUT-take climb CM-tree
   ‘that he will take climb the tree’
41. **Menu anu ani kpe té ó-mí ()e na**
   Q 2PLU 2PLU know COMPL 3SG-take 3SGOBJ put
   ‘Where do you think he will put it’
42. **xe ó-lé o-yó=á-e**
   RP 3SG-climb CM-tree=DET-Q
   ‘as he climbs the tree?’
43. Ó-mi (l)ɛ na a-mátsi
   3SG-take 3SGOBJ put CM-back
   ‘He puts it at the back’

44. Aha, tee o-fonyi=é emo dë téé
   AFF may.be CM-gourd=DET AM-this COND maybe
   6-le a-mántsí
   3SG-be.located CM-back(of body)
   ‘Yes, may be if this gourd were at his back’

45. i-boté të 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 o-yó
   RP 3SG-take climb CM-tree
   ‘which he takes to climb the tree’

47. i-boté xé 6-lé-lé o-yó=ó
   CM-REAS if 3PLU-PRSPROG-climb CM-tree=DET
   mi-du o-kstu
   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 5-zó xé 6-bo dze o-yó=ó lé
   yes! CONJ 3SG-go as 3SG-come start CM-tree=DET climb
   ‘Yes as he starts to climb the tree’

50. ýé ó-mi o-fónyi=é
    CONJ 3SG-take CM-gourd=DET
    ‘And takes the gourd’

51. Xé ó-mí na a-men ýé ó-dze o-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 tsí-i
    2PLU.think COMPL 3SG-possible climb stay-Q
    ‘Do you think that it is possible to climb?’

53. Ao! Yé o-dze o-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-lénta O-lé-zó ó-lénta
3SG-PRSPROG-go 3SG-fall 3SG-PRSPROG-go3SG-fall
‘He is going, he falls. He is going, he falls’

55. Yé u-gusa xé é-lé-dzi Dékanyo-ɛ
CONJ CM-brother RP 3PLU-PRSPROG call Dékanyo-EMPH
‘And his brother who they call Dékanyo’

56. Ó-dzi-ɛ ‘am-gusa, mi-i-ɖu
anyé é-te-blo-ɛ’
so 3PLU-HAB-make = 3SGOBJ
He called him and said, ‘my brother it is not this way it is done’

57. ‘Dzú o-fonyi=ɛ ta mf 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=ɛ 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=á 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 o-tsi tsyɔɔ
CONJ CM-spider SM.SG-turn look CM-ground IDEO
yé ɔ-wá té /GPL
CONJ 3SG-say COMPL MIME
‘And spider turns and looks down and said that ‘/GPL’ (Miming)

61. “Nanekpa” i-vakpi=ɛ xé ó-ló-fushi-ɛ
then CM-knowledge = DET RP SM-PRSPROG-collect-EMPH
‘Then the knowledge he is collecting,’

62. i-na kpɛ i-ble i-ga
CM-person one SM-own SM-remain
‘that of one person has remained (uncollected)’

63. I-ló i-me i-kpé (l)e a-me
CM-wordSM-this SM-eat 3SGOBJ CM-stomach
‘This news disturbed him’

64. e ita té A-gbi ɔ-sá nta o-fonyi=ɛ
3SG result COMPL CM-spider SM.SG-leave hand CM-gourd=DET
The gourd leaves to fall on the ground.

And the gourd breaks 'kpoi'.

The result is that the knowledge of everybody.

Has returned to everybody’s brain.

‘All our knowledge would be with spider.’

‘If you, a person, want knowledge.’

‘Because you go to the spider’.

‘you give him your head (plead with him)’

‘That he gives you knowledge’

‘As I was coming and I got to the mouth of River Adx’

‘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-ŋu iva té anu ta a-nđa**
   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 ɔ-bo i-djemu =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 flé =é**
   3SG-know thing exceed = 3PLUOBJ
   ‘he is wiser than all’

80. **I-na-shi-na ɔ-kpe**
   CM-person-every-person SM.SG-know
   ɔ-ŋkpe tsibitsibitsibi
   CM-something small small small
   ‘Everybody knows small bits about something.’

81. **Iyokplé xé awu ɔ-nđa ɔ-wá wú ɔ-ŋkpi-esimal**
   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
   ɔ-ŋkpe tsibitsibitsibi
   SM.SG-PRSPROG-teach thing
   ‘Listen to him! If your teacher is teaching’

83. **Xé ɔ-wá té bò 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 omé ɔ-ŋnýndzi-esimal**
   CM-person RP CM-story this 3SG-live.sweet-EMPH
   ‘The person who enjoys this story’

86. **té ɔ-ri =é fè n-ta loo**
   COMPL 3SG-hold = 3GOBJ 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 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-t ɔ  E-bí-t ɔ
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-tsf-wɔ   e-boo!
2PLUCM-parent-PLU  SM.SG-stay
“Your parents fine?”

04. i-dze ati-bí-ta ogridi wá anďa
CM-today 1PLU-FUT-give story say friend
“Today, we shall tell a story to one another”

05. Xé  ɛ-lé-ta     o-gridi  m  ɛ-te-bl ɔ?
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 tsyọ yé ó-bo-dze o-ŋkpa 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 o-yọ 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 n-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 i-nya ú-wá nango nango o-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 o-ju o-gusa yé ó-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-fiďa yé é-te-la
   CONJ always only 3PLU-HAB-meet CONJ 3PLU-HAB make
   a-laga wé anda
   CM-speech say friend
   ‘always only these three friends meet and talk to one another’

22. Yé a-dzi n̄-kpé e-be-le-fiďa.
   CONJ CM-day CM-one 3PLU-come-again-meet
   ‘Then one day, they came and met again.’

23. Xé é-be-le-fiďa,
   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
   ọ-zó a-gu
   3SG-go CM-top
   ‘The bird who is the leader and the bird went to the top’

25. Yé o-jkpa yé o-fé ọ-lé ọ-yó yó
   CONJ CM-rope CONJ SM.SG-also 3SG-climb CM-tree skin
   tsọ ọ a-gu
   IDEOgo CM-top
   ‘Then rope also climbed the tree for long and got to the top’

26. yé a-sangbla yé o-kpó o-tsi dọọ
   CONJ CM-tortoise CONJ SM.SG-lie CM-down IDEO
   mọ-tanyi ọ-yo lé.
   NEG-can CM-tree climb
   ‘And tortoise then lay under the tree motionless; it can not climb the tree’

27. ọ-kple, záa ko i-vanu-kpi-wo
   CM-reason for.a.while only CM-bush-go-NOM
   ọ-lọ-bá
   SM.SG-PRSPROG-come
   ‘Because only after a while, the hunter is coming’

28. Yédze i-be-nu xé ọ-lọ-ba-a
   then CM-time-in RP 3SG-PRSPROG-come-EMPH
   ‘Then the time that he is coming’

29. yédze a-dzi=é ọ-lọ-zó i-ku
   then CM-bird=DET SM.SG-PRSPROG-sing CM-song
   ‘then the bird is singing’
30. A-dzi-ɛ 5-lɛɔ-zɔ i-ku
CM-bird-DET SM.SG-PRS PROG-sing CM-song
‘The bird is singing’

31. Yɛ a-dzi=ɛ 5-lɛɔ-zɔ i-ku
CONJ CM-bird=DET SM.SG-PRS PROG-sing CM-song
5-lɛɔ-zɔ i-ku,
SM.SG-PRS PROG-sing CM-song
‘And the bird is singing, it is singing’

32. ɛ- lɛɔ-zɔ i-ku, A-sangbla o-dzi oŋ kpá
SM.SG-PRS PROG-sing CM-song CM-tortoise AM-call CM-rope,
ɔŋ kpá
CM-rope(IMP)
‘It is singing. Tortoise called rope: “Rope!”

33. Dá wá a-dzi o-mɛ tɛ o-ŋkra
tell(IMP) say CM-bird AM-that COMPL 3SG-keep quiet
‘Tell that bird to keep quiet’

34. oŋ kpá tɛ mi-zi a-nú ɔle
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 5-lɛɔ-zɔ i-ku=ɔ-
RP CM-bird SM.SG-PRS PROG-sing CM-song = DET-CFP
‘if the bird was singing the song’

36. Me 5-lɛɔ-dze dá wá a-dzi=ɛ tɛ
Q 3SG-PRSPROG-need tell say CM-bird=DET COMPL
ŋkra nà?
keep.quiet QP
‘Why does he need to be telling bird to keep quiet?’

37. ɛ- ls-mo-dá w=ɛ i-ku ko
3SG-PSPROG-NEG-tell say = 3SGOBJ CM-song only
5-lɛɔ-zɔ
3SG-PRS PROG-sing
‘He is not telling him. Meanwhile, the singing continues’

38. ɛ-ntsú, i-ku ko 1-li-ɔz
3SGOBJ-on CM-song only 3SG-PRSPROG-sing
iyɛ-ntsú, tsyɔ
3SG-on for long
‘It continues, only the song continues unceasingly’
39. Ko i-vamukpiwo=é ónu i-ku=é
   only CM-bush-go=NOM=DET SM.SG-hear CM-song=DET
   ‘Suddenly, the hunter heard the song’

40. Ko ā i-no yayi me 5-zé
   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 pétépé té
   OK CONJ 3SG-take CM-song=DET stop all all
   ko fini dòdu
   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 6-mi ka, Ó-ri i-me
   3SG-hold AM-this 3SG-take put.down 3SG-hold AM-this
   6-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 ā i-vamukpiwo=é
   3SG-take put.down INTJ CM-hunter=DET
   ‘Puts it down Ah! As for the hunter’

44. 6-is-ô i-no 5-lé-yayi
   3SG-as for him-EMPH CM-meat 3SG-PRSPROG search
   ‘it is meat that he is searching for’

45. Ṣi-yé kple 5-zé 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 tsí
   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 6-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 5-lé-zó i-ku ñukpatsi i-me, o-vananie
   CONJ AM-PRSPROG-sing CM-song fine CM-this CM-something
Then singing a fine song; this thing on the tree.

Hear the noise; the ground it fell at once. That is the end.

‘He fell! and the hunter went’

‘As he took the bird he noticed that there was tortoise’

‘Oh! Oh! What do you believe that he would do?

He lift it up immediately.

‘They would tie it with rope. What I am telling you’

‘They held rope ‘vlo’ from the tree at once and took tortoise’
59. Ó-le amá yé ó-mi a-ngpa é-mi ñt,
3SG-be back CONJ 3SG-take CM-rope 3PLU-take put
a-dzi=é ñt
CM-bird=DET also
‘After this he took rope and tortoise also’

60. a-ngpa ñt a-pétée i-vam-kpi-wo=é
CM-rope also 3PLU-all CM-bush-go-NOM=DET
alé a-fám yrom
3SGIND CM-house IDEO
‘Rope also; all ended up in the hunter’s home “yrom!”’

61. Xé i-fo u-dób a-dzi=é ñt,
CONJ 3SG-reach CM-afternoon CM-bird=DET also
a-sangbla=a ñt
CM-tortoise=DET also
‘In the afternoon, the bird also, tortoise also’

62. Yé é-mi ñt futsú a-so nu
CONJ 3PLU-take put soup CM-pot in
‘They put them in a soup pot’

63. Xé n-qq-ba-a u-dže tsengo a-kpe
as 1SG-PRSPROG-come-CFM CM-woman old CM-one
‘As I am coming, an old woman’

64. xé ó-bo anú sukú o-kpo=é tsú me
RP SM.SG-stay 2PLU school CM-compund=DET on this
‘Who stays on this your school compound’

65. Xé 5-wá-m yé 5-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 o-bí-to xé aní-bó 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-wá 6-lé-wá nu
RP 2SGIND CM-parent-PLU SM.PLU-PSROG-say 2PLUOBJ
‘Which your parents are telling you’
68. té tô-ló-bló-nu anyé xé ani mi 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 ko ani-tsi xé ani-ti-bló
   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 képan 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-bló o-ŋkpe yé awu tsi o-wa
   if 2SG-make CM-one CONJ 2PLU father 3SG-say
   ‘If you do something and your father says’

72. té o-tó-ló-bló ko-e
   COMPL 3SG-never-PRSPROG-make only-EMPH
   ‘You should stop that’

73. Me i-boté ani-bló 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 anjakame xé a-ló-bló o-ŋkpe
   2PLU-neighbour if 2SG-PRSPROG-make CM-one
   yé o-wa wú
   CONJ 3SG-say 2SGOBJ
   ‘Each one of you, if you are doing something and you are told’

76. té tó-ló-bló 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 o-wá-m té xé
   CONJ CM-old lady CONJ 3SG-say-1SGOBJ COMPL when

50 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 n-té fë 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 kízi ò-ló-la nta anú ale yó
CM-child small SM.SG-PRSPROG-beat hand mouth 3PLU skin
‘A child shouts according to the size of his mouth’

03. U-bí o-tso a-vu kpó mo-ò-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-ó̃ druí lo!
2SG-FUT-lift CM-pot red ADR
‘You should be careful not to say the unmentionable’

05. U-bí mo-ò-zí a-dzi o-do
CM-child NEG-3SG-pluck CM-bird AM-feather
mi-ŋgbła   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-zi-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-ngú bé
CM-yam-owner  face-in  CM-yam  SM-sec  well-cooked
‘Yam gets well-cooked in the presence of the owner’

08.  ɔ-babie    ó-le  o-vodzo
CM-small  ɔba.tree  3SG-be  CM-ovodzo
‘The small tree resembles the ɔba tree’
(The person being talked about is coming)

09.  Koku-te-ní
Koku- close-1SGOBJ
‘Koku is closing in on us’
(The person being talked about is coming)

10.  A-ha   ɛ-bele   mo-6-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  xe  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  fê  e-tsú  a-tsóli
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   6-dzu   i-na-má  ye
CM-dog  only  SM.SG-return  CM-person-back  CONJ
é-ngú-kanyi
3PLU-see-light
‘It is only a dog that abandons a person and it shows clearly’

14.  Bá  mo-ó-nya   ɔ-ŋkpa  yó
gift  NEG-3SG-stay  CM-rope  skin
‘There is no condition attached to anything that is given for free’
15. Gblaga\textsuperscript{1} té a-wó mo-ó-fé i-ndžiba
gblaga say CM-snake NEG-3SG-wear CM-bead
‘Gblaga says that a snake does not wear beads’

16. Me-zi-wú ye awu fé á-lo-zí
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-fé n-dze-me
look-here COMPL 1SG-also 1SG-look-here
i-ti-ghra o-gbá
SM-HAB-teach CM-path
‘We find the path if you look here and I also look here’

18. N-to mo-ó-dzú i-nfeyi a-dzisidzi
CM-Ash NEG-3SG-become CM-sand CM-everyday
‘Ash can never become sand’

19. M-mua mo-ó-sé o-gó tsú
CM-Flour NEG-3SG-finish CM-grinding stone on
‘Flour never gets finished on the grinding stone’

20. I-n(a)-ssa mo-o-vó u-botsú
CM-person.male NEG-3SG-fea CM-dew
‘A man does not fear dew’

21. Agbé té 6-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-ngú awú o-djankame zugbo
COND 2SG-see 2SGIND CM-neighbour head
o-dzogbe-e ta dzú awú-ble fe (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’

\textsuperscript{1} Gblaga is the name of a person to whom the saying is attributed.
24. Antényi té mkponyi mo-ó-ma ole fę
   earthworm COMPL eye NEG-3SG-have 3SGIND also
   6-to-kpe a-fik-gbá
   SM.SG-HAB-know CM-house-path
   ‘Earthworm says that even without eyes it knows the way home’

25. Ati-tró i-ɖu fę ati-li-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-kpónyif té 5-yótsí
   never see CM-crab CM-eye say CM-stick
   ‘Never see crab’s eyes like a stick’

28. A-nkó té a-15-kpó a-tsa na fę
   CM-hen COMPL SM.SG-PRSPROG-lie CM-coop in also
   ole u-vi=é 5-kpé onyui
   3SG CM-tail=DET SMMSG-lie outside
   ‘The hen says it is lying in the coop but its tail lies outside’

29. A-gadza té a-nóda a-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 bò-wo=é mo-ó-kpé nu-é
   3SG make-owner=DET NEG-3SG-eat NEG=3GOBJ
   ‘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 mś-ika 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 ọ-kpi-e
   person RP CM-snake SM.SG-eat-CFM
   ọ-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-kunyie 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 3GIND hole
   nu-e o-kpaya fe ọ-ló-dze a-wá o-kunu
   in-CFM CM-God also 3SG-PRSPROG-look 2GIND 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 1SGPRS-PRSPROG-row CM-right CONJ
   o-dzutsíklo o-to-mi zó í té
   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-ýo e-tsíe in(a)-kpé
   COND 2SG-PRSPROG-dig CM-tree CM-under person-one
   ọ-ló-kpitsi=é a-gú
   3SG-PRSPROG-pluck=3SGOBJ CM-top
   ‘When you are digging under a tree someone is plucking above’

40. I-mo-nu iva kpé ọ-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 fe i-ná a-má
   CM-chameleon 3PLU-say CM-front also CM-walk CM-back
   fe i-ná
   also CM-walk
   ‘Chameleon says movement is both forward and backwards’
42. ɔ-dza yó ṭsi-wo=é ɓlɛ i-da ɓe
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-khua mo-ɓ-le ɲ-ɡbó
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 ɓ-ké-ɓ ina-nyo
COND person-two 3PLU-set.trap=3SGOBJ person-two e-ɗzé=ɓ
3PLU-see=3SGOBJ
‘If two people set trap for a thing, the two go to see the trap’

45. To-ɗze o-kunyie a-kpò boŋ dze o-kunyie 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 awu nta-má inyo-wú ɔndzi tsɛ̃ ɓɛ
COND 2SGIND palm-back sweet-2SG sweet long also
mi-i-ɗu ɓaté awu ntuɓ 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 ɓ-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-zuza té meko ɓe o-duzamá mko ɓe
CM-housefly say here also CM-waterback there
fɛ o-duzamá
also CM-water.back
‘Housefly says, here is also waterback, there is also waterback’

49. E-ngble té ɓ-ɗ-ɗu-nu a-bue xé
CM-snail say 3SG-PRSPROG-NEG-be-NEG CM-animal RP
o-ri iva dzue ɓ-ɗ-ɗu atsá
3SG-holdthing but 3SG-PRSPROG-be horn
‘Snail says it is not a wild animal but it has a horn’

50. A-ko té o-viambɛ yé ɓlo-ɗ-kpe a-ɓe
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-inya 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-obl 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**
ever take 2SGIND fall-LOC become 2SGIND home
‘Never take the place that you fall to be your home’

54. **C-kponyi 6-bli ſe i-nyu 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-f-bu-nu-e mi-f-klu-a**
NEG-3SG-rotten-NEG-CFM NEG-3SG-smell-PART
‘If it does not get rotten, it does not smell’

56. **Xé i-fic a-gbashí-e a-kpa e-te-zi=če**
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-kunkp é-susu ka i-dzi vo**
CM-place.one SM.PLU-urina 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 ſe**
CM-strength SM-stay CM-h home AM-stay CM-forest also
‘Strength is at home and abroad also’

59. **M(a)-á-bl mo-obl**
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-fiqa**
CM-dance-dance-LOC CM-elbow SM-HAB-meet
‘It is at the dancing place that elbow meets elbow’

61. **I-dzo 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-ťe n-ta i-na máŋó 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-zuzɔ fɛ ale blo-mɛ i-bo
   CM-housefly also 3PLU make-LOC SM-stay
   ‘Houseflies also have their importance’

64. Mé-é-nyá u-ha-ɛmu 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-sùsɔ nu
   CM-mouse SM.SG-stay in CM-thatch in
   ‘There is mouse in the thatch roofing’

66. U-dzi-gbo ma-á-fifɪ
   CM-broom-bunch NEG-FUT-break
   ‘A bunch of broom never breaks’

67. Xɛ i-kisa tsɔɔ fɛ o-zùmɛ
   COND 3SG-become long for long also CM-tomorrow
   ko ɛ-dzi
   only 3PLU-call
   ‘However distant the time is, we say it is tomorrow’

68. A-sanga blɛ-mɛ e-djɛ alɛ dze-mɛ
   CM-tortoise see-LOC 3PLU-be 3PLUIND look-LOC
   ‘The place tortoise is seen is where it is found’

69. A-va gbali fɛ wo o-da no
   CM-medicine bad put in owner SM.SG-lead drink
   ‘The owner of bad medicine should drink first’

70. Xɛ i-djɛ mi-fu-mu-e
   COND CM-atmosphere NEG-SM-be dark NEG-CFM
   i-djɛ mi-f-wa
   CM-atmosphere NEG-SM-open up
   ‘If night does not fall, day will not break’

71. E-tʃi a-fɔ zɔ o-kpɛ ati-mi-kpo inyui lɔ
   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. Xɛ ɛ-tɛ a-djɛ ika kpe-wo = Ḟ2
   COND 3PLU-say 2SG-be person eat-owner = DET
   me-te-dzi iva
   NEG-HAB-call thing
   ‘If they say that you are a witch, you do not swear’

52 A person who eats human flesh
73. Òdzú-nu-kpiwó o-to-blí a-șó
   river-in-go-owner 3SG 3SG-HAB-break CM-pot
   ‘It is the person that goes to river for water who breaks pot’

74. Odô-yô n-djí=é ë-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 ë-djá me me fë mo-ô-fië 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-ô-shibi ë-dzá dze ina=á xé a-kpe
   NEG-3SG-light CM-fire look person=DET RP 2SG-know
   e-viamburga a-nyi-nu a-tsí
   CM-noon CM-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-zugbó mo-ô-tró (mo-ô-zì) i-mo
   CM-head NEG-3SG-carry (NEG-3SG-lift.up) CM-neck
   ‘The head does not carry the neck’

78. U-zugbó o-kpe mo-ô-blo a-djâgu
   CM-head AM-one NEG-SMSG-make CM-advice
   ‘One head is not used in taking a decision’

79. A-bobi o-to-klé fië a-tâwalibi
   CM-moon 3SG-HAB-shines exceed CM-stars
   ‘The moon shines brighter than the stars’

80. I-na gbile a-djâgu i-zi
   CM-person many CM-advice SM-good
   fië i-na o-kpe
   exceed CM-person AM-one
   ‘The advice of many people is better than the advice of one person’

81. Ñ-kponyi n-nye mi-i-âke a-bojâbó nu
   CM-eye AM-two NEG-SMSG-look CM-bottle in
   ‘You cannot use two eyes to see in one bottle’
15.5 Riddles

The recording was done on 3rd 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:

A: Adzo loo
B: Adzo tá ș-ba
   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:

A  I-lóg  mi-dzu  nu-e  o-sá  o-me  mo-hua?
   CM-word  NEG-arrive  NEG-CFM CM-man AM-this NEG-move Q
   ‘Trouble does not come, doesn’t this man move?’

C  U-kú   nango   A  iyé  o-nyi
   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:
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A  
Iva  i-kpe  i-bò  tè  mi-i-du  iyi-e  
thing  3SG-one  3SG-stay COMPL NEG-3SG-be  3SGIND-CFM  
tè  i-na  mo-o-kpe  tè  
COMPL CM-person NEG-3SG-know COMPL  
i-djì  i-wá  
CM-day  3SG-break  
'There is something if it were not there no one will know the time day breaks'  

B:  Soleme  idá  A:  Oo  
'church bell'  No  

C:  Eví  A:  Ao  
'sun'  'No'  

D:  Anko  A:  Anko  omoá  
'fowl'  'Which fowl'  

E.  Anko  A:  lyé  nyí  
'cock'  'That’s it'  

The riddles collected in Logba and their correct responses are below.

01a.  U-dze  o-me  o-gu  i-yó  sé  o-vé  
CM-woman  3SG-this  3SG-wash CM-skin finish 3SG-pass  
fe  o-bá-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  o-me  tâ-ma-a  
1SG-father  3SG-build CM-house 3SG-this give-1SGOBJ-CFM  
fesre  kpe  u-zi  sọọ  sọọ  
window CONJ CM-door many(IDEO)  
'My father has built this house for me, it’s only windows and doors'  

02b.  Asle  
'sieve'  

03a  Am-tsi  o-ne  a-fúta  a-me  tâ-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-ɗɛ 3SG-NEG go CM-woman CM-river-in but CM-water
n-tsi 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 1SG-PRSPROG go-CFM 1SG-stay red CONJ
n-dú-bá-a 1SG-PRSPROG come-CFM 1SG-stay white
‘When going I am red, when coming I am white’

05b. Indubi kpé etc ‘tongue and teeth’

06a. N-dú-zó 3PLU-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-i-ɖu CM-overseas
If it were not this building, I should have travelled overseas’

07b. Uvu
‘stomach’

08a. Am-tsi 3SG-father 3SG-buy CM-animal 3SG-this give-1SGOBJ
a-té 3PLU-ask CM-car-in but 3PLU-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 o-me o-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. O-salokpoto o-me o-sa a-fúta
CM-smallish.man AM-this 3SG-cover CM-cloth
fě tso o-dzú
on cross CM-river

‘This smallish man put on cloth to cross the river’

10b. Asangbla
tortoise

11a. O-salokpoto o-me o-glé i-čá 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-nya á-ye o-gba yó nyangbo
people AM-two 3PLU-stand CM-road skin rain
š-iš-lá o-kpe mš-iš-lá o-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. Yě n-dú-zó-a ma-blo fli
COND 1SG-PRSPROG-go-CFM 1SG-make white

yě 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-flé-go i-kpě i-bo a-đé
CM-thing-fly-NOM AM-one SM.SG-stay 3PLU-say
š-iš-tso-blo myémyé iva dzue ole futsú =é
3SG-PRSPROG-make filthy thing but 3SG soup=DET
o-bòndži
3SG-tasty

‘There is a fly which they say it makes things filthy but it makes soup tasty’
14b. Ankó
‘fowl’

15a  U-dze  o-me  o-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  o-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  o-me  o-bo  u-tsá-n  dzue
CM-old.man  AM-this  SM.SG-stay  CM-toom-in  but
i-dzi =é  i-bo  o-dzgbe
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  o-gbo=a
thing  AM-this  SM-stay  SM-can  CM-town=DET
pétée  iva-kpe-go  tá
all  thing-food-NOM  give
‘There is a thing that can give food to the whole town’

18b. Abofé
‘moon’

19a. O-gbo=a  péttée  ó-ku  ó-vla-a  ñanka
CM-town=DET  all  SM.SG-die  3PLU-bury-3PLU  coffin
o-kpe  nu
AM-one  in
‘The whole town is dead, they bury them in one coffin’

19b. Matsesi
‘matches’

20a. Iva  i-kpè  i-bo  i-kisa  i-tanyi
Thing  AM-INDEF  SM-stay  SM-long  SM--can
aha  péttée  zi
people  all  carry
‘There is something that is long; it can carry all people’
20b. Iyanuklo
aeroplane

21a. U-dze o-me o-gu i-yó ó-dó
CM-woman AM-this SM.SG-wash CM-body 3SG-come.out
ó-fa-n kpe i-ŋqu
CM-house-in with CM-tear
‘This woman has bathed and came out with tears’

21b. Otswensas
‘sponge’

22a. U-kun-kpe i-bo xe a-ve fē u-moa
CM-place.one SM-stay COND 3PLU-pass into LOC-there
a-dze i-djawa dzue xe a-do-e
3PLU-contract CM-madness but COND 3PLU-come.out-CFM
i-djawa 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. Ofāmu
‘bath room’

23a. Iva i-kpe i-bo xe n-dá-zó
thing AM-one SM-stay COND 1SG-PRSPROG-go
u-kun-kpi-e xe ma-dzi-ni-e fē
CM-place-one-CFM COND 1SG-call-NEG=3SGOBJ also
i-do-mí a-gba-má
CM-follow-1SGOBJ CM-road-back
‘There is something, if I am going somewhere and I do not call
it too it follows me’

23b. Vovoli
‘shadow’

24a. Ma-dzi ma-dzi-wú
1SG-stand 1SG-call-2SGOBJ-Q
‘I stand, have I called you?’

24b. Vovoli
‘shadow’

25a. Ma-ŋó o-gbo o-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 o-me tá-ńi dzue  
   3PLU-build CM-house AM-this give-1SGOBJ but

` u-zí mo-ó-ma o-yó  
   CM-door NEG-3SG-stay 3SG-skin

‘They build this house for me but it has no door’

26b. Ankofò  
   ‘egg’

27a. I-va-nu drui drui drui  
   CM-thing-in red red red

‘The inside of a thing is red throughout’

27b. Tëńka  
   ‘pepper’

28a. A-dzo o-ńe amú n-tá  
   CM-riddle SM.SG-finish 1SG CM-hand

‘riddle has finished in my hand’

28b. Ohoyiebi  
   ‘cowry’

15.6 Origin of the Logba people

This text was recorded on 6th 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 ẹ-đu aha xe ẹ-do gu
   Akpana SM.PLU-be people RP 3PLU-come from

Egypt kpe Sudan i-vantsien
   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 ɔ-kpunyie**
   3PLU CM-route journey from Sudan come-arrive CM-present.place
   xé ɔ-tsi i-dze ɔ-fọ ŋkpe uga inyo.
   RP 3PLU-in CM-today SM-about year hundred two
   ‘Their journey from Sudan to their present settlement took about 200 years’

03. **Akpana á ɔ-gbá nago o-me ɔ-gba bina**
   Akpana 3PLU CM-route journey AM-this CM-route come.through
   Kamalo kpe ọ-γọ aha xé ẹ-nyamọ .
   kamalo CONJ 3PLU-skin people RP 3PLU-stay-there
   ib(ọ)-ime m̀
   time-this in
   ‘This journey took the Logba people through Cameroon and people resi-
   dent in the environs at the time’

04. **A-kpe ńanyenu aha ọmọ ẹ-nyα ŋkpe geọọ (gblele)**
   3PLU-CONJ particular people these 3PLU-live year many
   ‘They (Logba people) with these people lived together for many years’

05. **Akpana ẹ-sa mọkẹ fẹ a-yisagoe mọ**
   Akpana SM-PLU-leave there also 3PLU-migration that
   i-bi-gu o-ta kpe i-yoyu nya-mọ-ẹ-nyα.
   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 tẹ a-kpe**
   3PLU-migration third this SM-give COMPL 3PLU-CONJ
   alatawoe fẹ ẹ-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 yọ i-ọtọ tẹ**
   thing=DET that SM-live Akpana=DET skin SM-be COMPL
   me-ẹ-đзуn tẹ ẹ-ọ-ọ-nya ina etsi.
   NEG-3PLU-like COMPL 3PLU-PRS-stay person under
   ‘The Logba people did not like to be subordinate to other ethnic groups’

08. **Iy(e)-okpẹ a-kpe alatawo=é fẹ me-tanyi-mu 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 ẹ-ọtọ 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 1-bi-vé fê 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. Efôn kpe Ugbọ-wa-go ikpé menu xé i-nya
   Efôn CONJ Language-speak-NOM INDEF where RP SM-stay
   n-tsì=ê mo fê i-bi vé fê 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
   gawo to kpe i-ðu té Akpana-wo=é,
   reader let know 3SG-be COMPL Akpana-PLU=DET
   me-ðu-mu ahá yugo
   NEG-3PLU-be-NEG people peace
   ‘What I want the reader to note is that the Logba people are not peaceful’

   3PLU-be CM-war make-PLU 3PLU-that.day-in
   ‘They were belligerent in those days’

15. Akpana=á me-ðu-nya-nu Notsie kpe Avwowo
   Akpana=DET NEG-3PLU-stay-NEG Notsie CONJ Ewe.people
   aro loi-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 aui=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-fê e-ðu
   Logba CONJ PLU-neighbour RP 3PLU-also SM.PLU-be
   afla=ê, 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-li-dzi idze té eviegbefeme Togo
what 1PLU-PRSPROG-call today COMPL west Togo
ba o-kunyie xé 6-lé-dzi Volta Region idze.
come CM-that.place RP 3PLU-PRSPROG-call Volta Region today
‘what we are calling today the Western part of Togoland to where
is presently called Volta Region.’

19. Aũic e-do-go a-gli=é nu ime i-bi
Ewe 3PLU-leave-NOM CM-wall=DET in this SM-come
vúvo iva Akpama kpe anda-wo yó
spoil thing Akpama CONJ friend-PLU skin
‘The Exodus of the Ewes affected the Logbas and their allies’

20. Iyóyu=é xé i-nya 1-bi-ṣé o-tá gu-go
CM-peace=DET RP SM-stay 3PLU-come-end CM-war make-NOM
kpe i-futó blo-go i-bi tsoneyi
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 ihe tsú aũic
wall=DET-in leave-NOM time on Ewe
é-ta Akpama nyi té Logba.
SM.PLU-give Akpama 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 6-té-wa
CONJ NEG-PSTPROG-understand Ipama COMPL 3PLU-PTPROG-say
mu té 6-la o-ghá=á aũic i-ló xé
in COMPL 3PLU-cut CM-path=DET Ewe CM-word RP
6-té-nu-e 6-du 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. Akpama ẹgẹ ina ikpe ihe kpóyi nu bifọ ihe tsú
Akpama SM.PLU-be person one time all in up till time on
ọ-be-fó o-kunyin=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-dzz-tsi fó u-bome anu.

‘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 20th 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
ókpe xé safi o-le o-ýó
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 ókple xé safi o-me o-le oyó
CM-reason AM-Q reason RP key AM-this SM.SG-be stick
ó-me oyó 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. í-bo xé an(u)-oble Klikpo safi o-le o-ýó ?
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-ɗu o-nukpa nango o-gbonu
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 o-kpe mo-ó-ma
because CM-chief big =DET back person AM-one NEG-3SG-stay
xé o-dá uzi ta ina o-kpe té o-vé
RP 3SG-open door give person AM-one COMPL 3SG-pass
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fe okusioku
into everywhere
‘Because apart from the paramount chief no one can open the door
for anyone to go anywhere’.

06. Xe oŋpesioŋpe ọ-ba u-tudimi = ọ-fe
COND anything 3SG-come CM-government = DET side also
u-nansa nango o-bó-djú 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 ọ-me ọ-le
COND 3PLU-can everywhere reach key AM-this SM.SG-be.at
ọ-djú nyọ xé ọ-to-mi-gba Akpana. Safi ọ-me ọ-le
3SG-be stick RP 3SG-HAB-lead Logba key AM-this AM-be
ọ-yọ ọ-me yọ iboté Akpana tsiami
CM-stick AM-this skin because Akpana linguist
ọ-yọ ọ-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-ŋú (l)ẹ ko ọ-kpe té.
COND 3PLU-see3SGOBJ only 3PLU-know COMPL
ọ-le ọ-djú 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 ọ-djú té xe ani-fiđa okunkpe
Q 3SG-be COMPL when 2PLU-meet somewhere
ani-ti-mi-lẹ tá tsami mango té
2PLU-HAB-take = 3SGOBJ give linguist another COMPL
ọ-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 bi-zó okunkpe loo ani-du-e
or 2PLU-stand PRSPROG-go somewhere or 2PLU-stand-CFM
ani-ti-mi ta in(a)-okpe té ọ-ri ta anú?
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 vafo dj-go okple
2PLU linguist side rule-NOM reason
n-du-bu=ɛ
1SGPRSPROG-be ask=3SGOBJ ADR
‘As you are our elder, that is why I am asking’

12. A: Akpana o-koo ọ-lọ-ọ ụbụ
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
okpesiolke xè o-bo Akpana o-tsì onukpànango 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. Iyè-okple xè a-bo dzi-e iboté täta tä swù
3SG-reason COND 2SG-stay stand-CFM reason inform COMPL 2PLU
nyombi=ɛ o-kpe tä abia täta 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 o-kpe ọ-dzi tä 5-bó-fê-ntà
COND linguist AM-one 3SG-stay COMPL 3SG-FUT put.in-hand
iboté o-mi=ɛ ta-e tsami mango iboté
reason 3SG-take=3SGOBJ give3SGOBJ linguist another reason
Tsami okpesiolke o-tsì onukpànango 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 tä i-lọ =â xè Hesse
Chief 1SG-believe COMPL CM-word=DET RP Hesse
o-bu=ɛ o-bu-e na dzangbe
SM. SG-ask=3SGOBJ 3SG-ask=3SGOBJ on linguist. stick
yó dzue ma-yayi tä m-bu tä katawɔe
skin but 1SG-search COMPL 1SG-ask COMPL umbrella
xè unansanango ọ-tso-na o-nago gu
RP chief-big 3SG-HAB-put.on 3SG-different from

53 Verbal indirection; an expression used when one wants to say in public that he wants to visit the washroom
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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
xe o-bo-zó ɔgbantsie afuta=á xe o-bo-gba-a
RP 3SG-FUT-go road.between cloth=DET RP 3SG-FUT-wear-CFM
xé i-ɖu té a-bo=wu fɛɛ a-mo-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-m5-ló reason COND 2SG-wear-3PLU 3SG-show COMPL 2SG-NEG-PRSPROG
fɛ ugo nango anu kpe unansanango ɛtsi put difference big 2PLU CONJ chief.big between
‘It shows that there is no great difference between you and the Paramount chief’

18. Iyɛ skple xé e-be-blo katawɔe té-e iboté
3SG reason COND 3PLU-FUT-make umbrella for=3SGOBJ reason
té o-nago gu a-nukpa angagoe 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 ebi-t-wo kloyi ko atsi-ɖu. Iboté atsi reason 1PLU-EMPH child-PLU small only 1PLU-be reason 1PLU
dze té katawɔe pɛtɛe i-ɖu ikpe. Awu
see COMPL parasol all SM-be one 2SG
unansanango=é fɛ xe a-tsi umi-e kpe angagoe 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  Adɔ́̀f ‘love’

Adɔ́̀f ‘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-ɖɔ́̀f  A-ɖɔ́̀f  A-ɖɔ́̀f  A-ɖɔ́̀f
CM-love  CM-love  CM-love  CM-love
‘Love, love, love, love’

02. A-ɖɔ́̀f  i-ɖu  i-kago  kekekele
CM-love  SM-be  CM-law  first
‘Love is the first law’

03. Iyé  i-ɖu  ɔ-kpaya  i-kago  kekekele
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
CM-brother  CM-sister  o 1PLU all
‘Oh brother, o sister o all of us’

05. Yesu  a-dá  iyé  ka té
Jesus  3SG-say  3SGIND down  COMPL
‘Jesus said it that’

06. Ḍɔ́̀f  awu  gusa  Ḍɔ́̀f  awu  gune  boté  awu
CM-love  2SG  brother  CM-love  2SG  sister  like  2SGIND
‘love your brother, love your sister like your own self’

07. Yedze  a-blo  ɔ-kpaya  i-kago  péété  tsú
then  2SG-make  CM-God  CM-rules  all  on
‘Then you will abide by the Lords commandments’

08. Ḍɔ́̀f  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  dzaleléélélé  me-o-bá-e?
INJ  dzalelele(INJ)  QP-3SG-come-QP
‘Oh what has come to pass?’
11. Yesu Kristo ɔ-mawu-bf=é
Jesus Christ CM-God-child=DET
‘Jesus Christ, the son of God’

12. ɔ-kɔ ɑtítsoga yó i-yógbẹ tsú
3SG-hang cross skin CM-misery on
‘He hangs on the cross miserably’

13. Àwú, amú atsú i-vagbáli ɔ-kpẹle
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-kpá dze iyé téxọ ṣa 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 ivagbáli b̀o 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 ḍjúkpá
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 16th 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. Gbá xé a-lo-yayi té a-ka
first if 2SG-PRSPROG-search COMPL 2SG-put
‘First, if you are willing to cultivate yam’

02. iboté té á-zó té á-kpó yayi e-tsi dýkpá
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-ŋú 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-ŋú 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=5 pété
then 2SG-cut AM-tree=DET all
‘then you cut all the trees’

07. yédze a-bó-ta té iva te i-tsúé
then 2SG-FUT-leave COMPL thing get SM-dry
‘then you will leave it that the thing get dried’

08. Xé i-tsúé 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 sábó 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-dz=å na a-dru=ë tsú
CM-yam=DET on CM-mound=DET on
‘the yam (seeds) and put them on the mounds’

15. yé a-bó-mi a-gblenu ke yé
CONJ 2SG-FUT-take CM-hoe again CONJ
‘and you will take the hoe again and’

16. a-bó-mi fê i-dz=å a-dru=ë 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-yśolli 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=ë nu-e
RP 2SG-sweep CM-farm=DET in-CFM
‘which you gathered in the farm’

19. a-mi na a-dru=ë tsú té itaté
2SG-take put CM-mound=DET on COMPL reason
i-yōyō aló i-yōgo
CM-moisture or coolness
‘you put on the mound to give moisture or coolness’

20. té itaté i-yōyō alo i-yōgo
COMPL reason CM-moisture or coolness
‘that moisture or coolness’

21. té i-nya a-dru=ë nu
COMPL AM-stay CM-mound=DET in
‘that it stays in the mound’

22. té e-tsi=ë nu té i-ti tsûe
COMPL CM-land=DET in COMPL AM-never dry
‘that the mound does not get dried’

23. yé i-dz=å i-le-e yédze
CONJ CM-yam=DET SM-germinate-EMPH then
‘When the yam germinates, then’

24. a-bó-kpomi a-ganyi
2SG-FUT-remove leaves.CM-palm.branch
‘you will remove leaves from a palm branch;’

25. a-bó-mi ya i-dz=å pêtêc
2SG-FUT-take stake CM-yam=DET all
‘you will use it to stake all the yam’
26. yé a-ya=ɛ sɛ-ɛ yédze a-zɔ 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-γς
2SGFUT-go cut bamboo or PLU-stick
‘you will cut bamboo or stick;’

28. a-glui vutsi yédze a-mi=ɛ fe
2SGFUT-dig hole then 2SG-take=3SGOBJ in
‘you will dig a hole then you will put it in’

29. Yé a-fi-ɛ yédze a-ri i-dzɔ=ɔ fe lyɛ 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 o-γς=ɔ o-ʤà yó
from 3SG-turn-EMPH CM-tree=DET SM.SG-big skin
‘It is according to the size of the stick’

31. Yé o-γς=ɔ o-ʤà yédze a-ri i-dzɔ 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. fe=ɛ nu iná aló inu
in=3SGOBJ in four or five
‘on it, four or five’

33. Yé dzue o-γς=ɔ mɔ-ʤà-nu-e
if but CM-stick=DET NEG-big-NEG-CFM
‘if however, the stick is small’

34. yédze a-ri i-dzɔ=ɔ inyo alo okpe
then 2SG-hold CM-yam=DET two or one
‘then you hold two or one yam on it’

35. A-bo-ri fe té i-dzɔ=ɔ i-lé fe
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=ɛ nu i-yi-ɛ xé a-ʤu ñga-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 awó o-ga
then 2SGFUT-say 2SG CM-spouse
‘then you will tell your wife’

38. ो-bó-mi a-gbɛnu aló i-fiambi
3SG-FUT-take CM-hoe or CM-cutlass
’she will take hoe or cutlass’
39. o-b5-lo u-bo=6 nu.
3SG-FUT-weed CM-farm=DET in
'she will weed the farm’

40. Xé i-dz=6 i-dze m-ba la-a
COND CM-yam=DET SM-start CM-tendril take off-CFM
‘If the tendrils start to grow’

41. ykdze i-be-shi-be=mu xé a-zо u-bo=6 nu-e
then CM-time-every-time-in COND 2SG-go CM-farm=DET in-CFM
‘then everytime when you go to the farm’

42. a-b6-tso-ri i-dzо m-ba=á gle fё a-nd=6a 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. tё i-ti-ri a-ndakame
COMPL AM-never-hold CM-friend.each.other
‘that it will never get into one another’

44. Xé a-blo imo-a tsy35
COND 2SG-make that-EMPH IDEO
‘If you do that tsy35 (for a long time)’

45. yё i-ne botё a-bobí glankpe
CONJ AM-getlike CM-month seven
‘and it gets to about seven months’

46. li-zо mlaminá m-ble nu-e
PRSPROG-go eight CM-ORD in-EMPH
‘going to the eighth month (in)’

47. yedze a-b6-glu i-dz=6 e-tsi
then 2SG-FUT-dig CM-yam=DET CM-under(ground)
‘then you will dig under the yam’

48. I-dz=etsi-glu i-me-e i-dzо i-kpe
CM-yam-under-dig CM-here-EMPH CM-yam CM-one
‘This process of digging under the yam, one yam’

49. i-bi-tа botё i-tа alо i-na yedze
SM-FUT-give like CM-three or CM-four then
a-kpitsi iyё y6
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-g6 o-kpe alo i-ny6 fё
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-dzö=ọ té i-zu ọja
   CONJ CM-reason COMPL CM-yam = DET COMPL AM-be.big fat
   ‘with the reason that the yam becomes big’

52. Yedze a-bobi goɓaɗu m-ble nu-e
    then CM-month nine CM-ORD in-CFM
    ‘then in the ninth month’

53. yedze a-dze i-dzö=ọ glui
    then 2SG-start CM-yam = DET harvest
    ‘then you start the yam harvest’

54. Xé à-ʈö-glui=ẹ a-tö=ẹ
    COND 2SG-PRSPROG-harvest = 3SGOBJ 2SG-remove.part = 3SGOBJ
    ‘when you are harvesting you leave part of it’

55. Xé a-tö=ẹ ye i-ɖu té
    COND 2SG-remove.part = 3SGOBJ CONJ SM-be that
    ‘If in the process you feel that’

56. awú i-dzö=ọ i-wlui-e
    2SG CM-yam = DET SM-many-EMPH
    ‘your harvest is great’

57. yedze a-mi ikpe zọ o-vu=ẹ nu
    then 2SG-take one go CM-market = DET in
    ‘then you take some to the market’

58. a-kpi zọ alo a-kà=ẹ ka o-gba yó
    2SG-go sell or 2SG-put = 3SGOBJ put CM-road skin
    ‘to sell or sell it by the road side’

59. à-ʈọ ta u-klọ nu a- hà
    2SGFUT-sell give CM-lorry in CM-people
    ‘you will sell to those who travel in lorries’

60. dzue xé a-mo-ɖu i-dzö ɖblele ɖu-wo=ẹ
    but COND 2SG-NEG-be CM-yam many sow-NOM = DET
    ‘but if you are not a commercial yam farmer’

61. yedze a-mi=ẹ mla a-fànu
    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 eṣiṭome i-dzö=ọ
    thing 2PLU-PRSPROG-cook beginning CM-yam = DET
things you are cooking; in the beginning the yam is not developed

63. skpl-e a-há gblele i-vaf ko 3PLU-HAB-take cook
therefore many people use it only for slice

but COND CM-yam=DET AM-start grow-EMPH
but if the yam is developed it is used to prepare fufu also

65. dzue xé a-zí-e sé a-bo-mi
but COND 2SG-remove=3S GOBJ finish 2SG-FUT-take
pound fufu-EMPH
but when you remove it from fire and use it to pound fufu

67. iyé ko xe a-ywe=é
that only COND 2SG-pound=3GOBJ
only that when you pound it

3SGIND only CM-yam=DET fufu=DET AM-stay-good
only that you will have a good yam fufu

69. xé a-ta=a xé a-ŋú kanyi
COND 2SG-harvest=3GOBJ 2SG-see light
If you harvest and you realise

70. té i-dzo=5 mi-da-nú COMPL CM-yam=DET NEG big-NEG
that the yam is not big

71. té a-mi-zé a-fá-nu a-kpo kpi=é
COMPL 2SG-take-go CM-house-in 2SG-go eat=3GOBJ
to take home and use for food
72. yedze a-fle 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-dzó i-me menu anyé xé i-fo
CM-yam AM-this type so COND 3SG-reach
i-dzó-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-è d’ka 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-dzó ñu 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-ñu
then 2SG-cut = 3SGOBJ 2SG-take-plant
‘then you split it for planting’.

78. Iyé fè i-bi-le pepepe boté i-dzó-zugbo-c
3SG also AM-FUT-germinate exactly like CM-yam-head-EMPH
‘It will also germinate exactly like the yam seed’

79. Xé a-blo-è 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 d’utsany èl nu=e i-be i-mo-a nu
CM-month twelve-ORD in = DET CM-time AM-that-EMPH in
‘the twelve month it is that time’

81. xé i-dzó o-gkpa i-ku só-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 tɛɛ xɛ a-blo=é
3PLU-make yam.barn put like SM-sit down-EMPH
‘they make yam barn like the one that sits here’

85. anyi-li-ŋu me kpanie anyé
2PLU-PSPROG-see here now so
‘you are seeing here now’

86. A-bó-blo awú tɛɛ 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 tɛɛ-ɔ
RP NEG-make yam.barn-EMPH
‘you harvest the yam seeds. Some people who do not make the barn’

88. é-tso-blo i-dzó a-gba yedze xé e-glui
3PLU-HAB-make CM-yam CM-stand then COND 3PLU-dig
i-dzó=é sé
CM-yam=DET finish
‘they make yam shed then when they finish harvesting the yam’

89. yedze e-bó-gba i-dzó=é 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 ɛva na lyé tsú té é-mi dɔka
then 3PLU-FUT-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 ma ta ɛva ɖu-go
give CM-year 3PLU-PSPROG-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’
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 27th 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.

Abè  xé  a-bó-kpe-a  iva  xé  i-fo
palm  CONJ  2SG-FUT-tap  CM-thing RP  SM.SG-fix
iyè  yó  i-du  té  a-be  a-shianu  xé  a-bó-kpe
3SG  skin  3SG-be  COMPL  palm  CM-quantity RP  2SG-FUT-tap
‘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-çu ñafì, aflandza, uzu, asotiwo xé
   tap palm 3SG SM-be ‘ñafì’ 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: “ñafì”, cutlass “uzu”, small pots’

03. Xé i-fla-o yé a-bó-dze abe tó.
   COND 3SG-reach-CFM CONJ 2SG-FUT-start palm fell
   Xé a-bó-tó abe iböté ta yayi ina té
   COND 2SG-FUT-fell palm reason COMPL search person COMPL
   o-bá tó-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-çu té awú-nta a-mo-tanyi a-pétée
   COND 3SG-be COMPL 2SG-own 2SG-NEG-can 3PLU-all
   tó=e
gfell=3SGOBJ
   ‘If you yourself you cannot fell all’

05. Ayé i-wli-go nu yé a-bó-mi tó-a xé
   3PLUCM-many-NOM in CONJ 2SG-FUT-take fell-3PLU COND
   a-tó abe mê só-e o-bó-nya Kwasiøa
   2SG-fell palm this finish-CFM 3PLU-FUT stay week
   inyò 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 fi a-bó-çì ñafì
   COND 2SG-FUT-remove palm.fronds also 2SG-FUT-take ñafì,
   aflandza 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 “ñafì” and
07. Ye a-la aganyi sé pétée, a-bó-zu=a. then 2SG-remove palm.frond finish all 2SG-FUT-roast
ilubu=é lbe imé nu la, ilubu kpe asotí yé small.pot=DET time that in CFM small.pot CONJ small.pot 3SG
as-ti-li-mi bò-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 l-bo now only 1SG-FUT-say COMPL rubber thing this 3SG-stay
yé a-si-li-mi fë iyë etsi. 3SG 1PLU-PRSProg-take put 3SG under
*Now I will only say that we use rubber containers to put under them*

09. Iyë okpe yé a-blo anye-nu iva sé pétée 3SG reason CONJ 2SG-FUT-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. 3SG 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-t=a asó. Yé a-t=a 2SG-FUT-put=3PLUOBJ pot CONJ 2SG-FUT-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 as-ti-si-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 fé
CONJ akpeteshi cook-NOM CONJ AM-that 3SG-come-pass into
iyé nu ōkple 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’

1PLU-again-distill = 3SG.dll distill one CONJ 1PLU-make this
pétéc 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=á té n-tsó
2SG-FUT-blow = 3PLU COMPL palm.wine = DET COMPL AM-cut
am ōkple 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
zi 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-te-ga awú gú
3PLU-FUT-HAB-pay 2PLU price
‘When you are giving it to the sellers, they will be paying you’

18. Abé ko xé é-kpo etsi xé a-dze kpe la
palm itself 3PLU-lie down 3PLU-FUT-start tap CFM
é-vé nya la abóbi ō-kpe kpe kosiqá ō-kpe aló
3PLU-pass stay CFM moon AM-one CONJ week AM-one or
a-bóbi ō-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-ri anú enzi,
then CONJ drink NEG-PRSPROG-hold mouth well
xé i-du ve fé awú anú nu xé mu-nyo
20. **Yedze ibote ta yó-nta ne yó tá kpeteshi**
then have.to COMPL skin-own 3SG skin give local.gin

ahá tě a-mi zó
people COMPL 3PLU-take go

‘Then you have to leave it and give it to local gin distillers’

21. **i-mó ama nda xé atsi-lf kpe any xé i-du**
AM-that back drink RP 1PLU-again tap here RP AM-be

abe nda=a m-bó veve ta atsó 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 aŋkesikpe**
palm.wine FOC 3SG-stay important COMPL everything

bli-go. Xé i-du té kpáne a-wó ubi
make-NOM COND SM-be COMPL now 2SG-born child

atsi-bí-la ubi do onyui abenda ne.
1PLU-FUT-take child go.out outside palmwine 3SG

m-bú-du ite
SM-FUT-be front

‘Palmwine is important for doing everything, if a child is born and he is to
be outdoored it is palmwine that will be an essential item’

23. **A-té ina o-ku e-bé-vla xé esti-wó**
3PLU-say person 3SG-die 3PLU-FUT-bury COND elder-PLU

pétée e-tsi etsi e-bé-blo aŋkpe abenda
all 3PLU-sit down 3PLU-FUT-make something palmwine

m-bú-du 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 aŋkpe o-ba kpata é-dzi aha pétée fi-da**
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

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54 This is the naming ceremony of the child according to Logba custom
Chapter 15

If something happens suddenly and they call people to meet and they ask for drink palmwine is essential.'

Therefore, I see that palmwine is essential for the Logba and all her surroundings.'

Then if a palm tree dies, are they not getting anything from the dead palm trunk?'

True, if the palm tree dies you get many things, first edible worms come.'

You will harvest the edible worms. After harvesting, short mushrooms will germinate and they will also be uprooted and used for food.'

Broad mushroom will germinate and it will also be harvested.'

Edible worms is a delicacy in the Logba area.
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 8th 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. *né a-bó-zá * n-fú, gbã * i-boté té*
    if 2SG-FUT-cook CM-oil first reason COMPL
    *á-yayi a-só a-lo 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 né a-bó-za a-be, a-be a-shianu*
    in RP 2SG-FUT-cook CM-palm.fruit CM-palm.fruit CM-quantity
    *né a-bó-zá*
    RP 2SG-FUT-cook
    ‘in which you cook the palm fruit; the quantity you will cook’

03. *i-boté e-wlí tsíbi boté memgba nango o-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 o-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-glá ft a-kuntsi nu*
    2SG-FUT-pour into CM-basket in
    ‘you will pour it into a basket’
Chapter 15

06. xé a-gla ñe a-kontsi = é nu sé-e
COND 2SG-pour into CM-basket = DET in finish-CFM
a-bó-sá n-ñú mi-mi-े
2SG-FUT-fetch CM-water cold
‘If you finish pouring into the basket, you fetch cold water’

07. ñũya o-tú t é a-dzi = é t é o-yú
sprinkle 3SG-on COMPL 2SG-sée = 3SGOBJCOMPL AM-cold
‘sprinkle on it to see that it is cold’

08. E-be ye tsyũs i-dji i-bi-wá
3SG-FUT-wait IDEO CM-day 3SG-FUT-break
‘It will stay for long till day break’

09. Yé-dze i-djsabe 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 ñe
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-ñú ñe o-tsú tsibí yé
2SG-FUT fetch CM-water into 3SG-on small CONJ
a-bó-lé-hós = á A-bó-hós = á tsyũs
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
ñe memgba mango nu
into bowl another in
‘If the palm fruit comes up you will pour part of it in another bowl’

14. ñe-ìyé a-bó-sá n-ñú ñe a-le 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-bô-la** tɔɔ i-bìsa ikpe menu i-bì-zɔ 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. yɛ n-fú=ɛ m-bu-nya agu kpe i-bìsa
then CM=DET SM-FUT-stay top with CM-palm.chaff
i-kpìɛ menu fɛ
AM-INDEF like also
‘Then the oil will be on top with some of the chaff also’

17. xé a-bɔ=ɛ se-e a-bó-ya
if 2SG-make = 3SGOBJ finish-CFM 2SG-FUT-remove
i-bìsa i-mɛ
CM-palm.chaff AM-DEM
‘If you finish making it you will remove this palm chaff’

18. kpe nfu=ɛ fɛ memgbɛ mango nu
CONJ oil=DET into bowl another in
‘with the oil into another bowl’

19. yɛ a-bó-li-sà n-dú ɛ yɛ tsú yɛ
CONJ 2SG-FUT-PROG-fetch CM-water into 3SG on CONJ
a-bó-la iyɛ pètète
2SG-FUT-beat 3SG all
‘and you will be pouring water on it and stir all’

20. la n-ta iyɛ tsú i-bìsa ikpe menu
beat CM-hand 3SG on CM-chaff INDEF like
i-bì-li-zɔ 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-bìsa i-zɔ e-tsi-e a-bó ɲú
COND CM-chaff SM-go CM-down-EMPH 2SG-FUT-see
‘When the chaff goes down you will see’

22. té nfu=ɛ n-dzi ba a-gu
COMPL oil=DET SM-rise come CM-top
‘that the oil rises to the top’

23. yèdze a-bó-kpa iyɛ fɛ gazi=ɛ nu
then 2SG-FUT-collect 3SG into iron.pot=DET in
xé a-bó-zá iyɛ
RP 2SG-FUT-cook 3SGOBJ
‘Then you will collect it into the iron pot and you will cook it’
24. xé a-kpa-iyé fe gazi = ē 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 tų a-ʃe ɔ-dzá
   then 2SG-lift-3SG put CM-fire on 2SG-make CM-fire
   iyé ɔ-tsi
   3SG CM-under
   ‘Then you lift it and set the fire under it’

26. i-bi-bia iyé nta ɔ-kpi ɔyọ 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. fe asue nu A-bo-tsúro iyé enzi tẹ
to sieve in 2SG-FUT-sieve 3SGIND well COMPL
   i-bisa ikpesíkpe mi-li-na n-fú = ē 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-dọ gazi = ē nu fo yé
   2SG-FUT-again iron.pot = DET in wash CONJ
   ‘you will wash the iron pot again and’

30. a-dzu n-fú = ē fe gazi = ē nu-e
   2SGFUT-return CM-oil = DET into iron.pot = DET in-EMPH
   ‘put the oil back in the iron pot’

31. a-dzu = ē na ɔ-dzá a-ʃe 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-ʃe ɔ-dzá ne yo-ẹ 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 ʃ-mi u-kluí ʃ-ló-mi
    then 2SGFUT-take CM-cooking.stick 2SGFUT-PRSPROG-take
34. té n-tu-kanyi, fē n-tu-ri na  
COMPL NEG-HAB-burn also NEG-HAB-hold on  
a-ŋo=ā etsi  
CM-pot=DET under  
‘then you will take a cooking stick and be stirring in it’

35. A-bó-ló-blu-ne m tsyco a-bó-ŋū  
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-fū=ē n-dū-dzi i-vō  
COMPL CM-oil=DET AM-PRSPROG stand foam  
‘that foam will come to the top of the oil’

37. Xé n-dū-dzi i-vō a-bó-ŋū té  
when AM-PROG-stand CM-foam 2SG-FUT-see COMPL  
n-du-dzi zō agu tsyco  
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 fē 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=ē xé ō-tsi n-fū=ē 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-fē o-bó-dzu fē etsi  
3SG-also 3SG-FUT-return into down  
‘also will settle down’

41. xé a-ŋū té beku=ē ō-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-fū=ē m-be  
COMPL 2SG-know COMPL CM-oil=DET SM-cooked  
‘then you know that the oil is cooked’

43. mokoë a-bó-gla n=fū-ē.  
there 2SG-FUT-pour CM-oil=DET  
‘there, you will pour the oil’
44. a-gla=ne kaba té n-tu kanyi
   2SG-pour=3SGOBJ quickly COMPL NEG-let burn
   ‘You pour it quickly that it should not burn’

45. yé a-gla n-fú=é fe 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-ne sé
   then 2SG-cook finish
   ‘then you finish cooking it.’

47. yédze i-bisa=a xe a-ye mo 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
   té kpelebe
   COMPL kpelebe
   ‘can be used to make something they used to call “kpelebe”’

49. a-bó-mi=é fe a-kontsi nu
   2SG-FUT take=3SGOBJ into CM-basket in
   yédze n-dú=é
   then CM-water=DET
   ‘You will put it into a basket then the water’

50. xe a-mi blo n-fú=é a-bó-gla-ne
    RP 2SG-take make CM-oil=DET 2SG-FUT pour 3SGOBJ
    ‘which you used to make the oil you will pour it’

51. fe i-bisa tsú a-kontsi=é 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-comeCM-chaff in
    ‘Water only will come out. It will come out of the chaff’

53. yé i-bí-gá n-dú tongue fe i-bisa 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 pétéé
    3SGIND all
    ‘There after three days you will press it all (in bits)’
55. a-bo=é a-mi ka o-vi
   2SG-press = 3SGOBJ 2SG-take put CM-sun
   ‘You press it; you put it in the sun’

56. xé a-ka iyé o-vi boté Kɔṣiɡa 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-du boté ɔtsi-i-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 kce i-du a-biku=é xé a-la
   so also SM-be CM-palm.kernel = DET RP 2SG-remove
   a-be ɔ=mé CM-palm.fruit in = DET
   ‘So also is the palm kernel which is removed from the palm fruit’

61. a-fé a-tsimi-a. A-bí=é xé a-ŋu mọ
   2SG-also 2SG-crack = 3PLUOBJCM-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-fé á-mi bło a-bí ɔ-fifi
   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 fé i-du ɔ-fifi 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 bło tonka, e-mi kpló gawu
   3PLU-HAB-take make pepper 3PLU-take fry gawu
   kpe iva mango-wo
   and thing different-PLU
   ‘They use it to make stew, fry beans pastry and different things’

65. anyé ke i-du a-bifó=á á-fé
   so also SM-be CM-kernel.shell = DET 3PLU-also
   a-mi=á tsu ɔ-dzá.
   AM-take = 3PLUOBJ set CM-fire
   ‘So is the palm kernel shell, they use it to set fire’
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. iyókple ta ani gakrana Gbanto a-bó-fé
    koko skin therefore let 2PLU keep.quiet first 2SG-FUT-put
    tsiyi n-ðú 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 gone; a-bó-mi
    mill.under 2SG-go 3SG grind.place 2SG-FUT-take
    tẹnka, afutsayi, otsúntsọ opepre kpẹ iyóku iva pétẹ
    pepper afutsayi, otsúntsọ pepre CONJ other thing all
03. Xé a-go=é sé a-bô-mi iva=á
COND 2SG-grind=3SG finish 2SG-FUT-take thing=DET

pétée mlá afân. Xé a-mf-mla afá-nu=é
all bring house COND 2SG-take-bring house-in=DET

a-bô-futa=é ka. Xé a-futa=é ka
2SG-FUT-mix=3SG down COND 2SG-mix=3SG.OBJ down

nyomble adzi=é a-bô-tsó anyemenu mawoe yé
second occasion=DET 2SG-FUT-cut such.kind dough CONJ

a-bô-çê lé futs.
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-bô-yayi iva xé anyinu tê atsa ë-te-nya.
2SG-FUT-search thing RP face COMPL chaff 3PLU-HAB-stay

Iyôkple a-bô-futa=é enzi enzi Iyê amâ ë
it.reason 2SG-FUT-mix=3SGO well well 3SG back time

a-bô-ta ë-bô-kpo étsi.
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-bô-na ndó-dzá. Xé ndô=é n-dze bia
2SG-FUT-put water-fire COND water=DET SM-start boil

a-bô-tsâçi ndô n-me xé a-mi futo mawoe
2SG-FUT-sieve water AM-DEM COND 2SG-take mix dough

a-tsâçi ne a-mi doqû ndô ôdzá tsô.
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-moa n-bi-e mawoe xé ë-kpo
COND AM-DEM SM-well.cooked-CFM dough RP 3SG-lie

etsi-e a-bo-mi gla ët ôdzá tsô Anyemenu
down-CFM 2SG-FUT-take pour put fire on so.where

mawoe me xé a-futa ka ë-bô-fli gake xé
doough this RP 2SG-mix down 3SG-FUT-white but COND

a-zô koko la mè xé ë-la xé a-ŋũ
'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'

'It shows that the said koko is well cooked. If it is well cooked you will sieve it into a pot'

'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'

'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'
‘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. Iyokplé koko-la-go kpontsi ko í-ðu í-mé. Ilo
   3SG.reason koko-beat-NOM short only 3SG-be AM-DEM word
   īkpheshikpe ml-li-ma íyé-yó
   everything NEG-again-stay it-skin
   ‘Therefore this is in short koko preparation. There is nothing again about this’

12. Iyokplé ma-tso amu iló nu
   3SG-reason 1SG-cut my word in
   ‘Therefore, I end here

13. Anyintse
   ‘Thanks’

14. yóó ðase 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 10th 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. Ėtsiné xé atis-tsi-kpló gali tá íyé-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. Gbá ati-bí-glui igbedj = é mla afân;
    first 1PLU-FUT-uproot cassava = DET bring house
First, we shall uproot cassava to the house, we shall peel it and wash it.

03. Yedze atsi-bi-mi=é zó ogo tsú alo xé then 1PLU-FUT-take=3SGOBJ go mill on or COND
cassava,grater-iron SM-stay=3SGOBJ1PLU-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. Lyé ama atsi-fë le egbe tsi péée péttée Yedze
3SG back 1PLU-put 3SGOBJ stone under all all then
ati-ta té ndu=é t a n-do iyé nu péttée.
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 sê-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 odzá. Ekple yedze atsi-mi
then 3SG back 1PLU-set fire now then 1PLU-take
galikploal na odzá tsú Yedze atsi-dzudzu smie iyé nu péttée.
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 iyé odzá mo-vé intse nya yedze atsi kutsi
then 3SG be fire NEG-pass strength stay then 1PLU fetch
iyé fë 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 kpē efeyitsǐfō yē
then 1PLU-start 3SG in fry CONJ calabash.crack CONJ
atsi-mi kplo=é tsitsi=é nu tsy35 one
1PLU-take fry=3SGOBJ turn=3SGOBJ in long this
09. *Yedze atsi-bi-li kutsi ongo fe 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 fry the in that manner’

10. *Atsi-bi-li-kplo=é yedze xé atsi-pú té*

1PLU-FUT-PRSPROG-fry=3SGOBJ then COND 1PLU-see COMPL

1-fő awú kplo agbasí anu yedze a-bó-vui fe

3SG-reach 2SG fry hand mouth then 2SG-FUT-stop put

‘We shall be stirring 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-fe =a gbanga tó yedze*

then now 2SG-FUT-put fire=DET strong COMPL

i-mi bé enzi enzi. Yedze kpane a-bó-blú 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 stirring it and you will be frying it’

12. *A-bó-tso-kplo iyé nu zó tsyò xé a-nú kanyi*

2SG-FUT-PRSPROG-fry 3SG in for.long COND 2SG-see realise

té = dze tsoe. Yedze a-bó-lo-he

COMPL 3SG-start dry then 2SG-FUT-PRSPROG-pull

odzá = á mla amá.

fire=DET bring back

‘You will be stirring inside for long. If you realise that it is dry then you pull the fire back’

13. *A-he odzá = 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-ta té mə-5-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 tsyò yedze a-kutsi iyé na*

2SG-fry 3SG in for long then 2SG-fetch 3SG put
‘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 fè anó 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 fè a-bó-ŋú 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-gbè = fè fè memgba nu; xé ó-yu = fè
2SG-cover = 3SGOBJ put bowl in COND 3SG-cold = 3SGOBJ
a-bó-ŋp-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 ŋkponyi = é xé i-꾸 gali ŋkponyi = é
then 2SG-remove eye = DET RP SM-be gari eye = DET
a-bó-li-é ka yedze gali ɔntá xé o-꾸 ŋkponyi
2SG-FUT-remove-3SG down then garion RP SM-SG-be eye
witsi-witsi xé ó-bo = é a-bó-ta ó-bó-yú péée.
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-fè le kotoku nu. A-mi ima fè
then 2SG-put 3SGOBJ bag in 2SG-take rubber put
kotoku = é nu a-꾸 ghe fè o-nu té xé
bag = DET in 2SG-FUT-cover put 3SG-in COMPL COND
i-꾸 té o-bó-nya kisa fè a-le iyú.
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= ꞌalo a-ﬁ ꞌlé nqú a-nu.
2SG-take CONJ=3SG or 2SG-put 3SGOBJ water 2SG-drink
Ekple ﬁ atsi-tanyi lé zá kpe nqú (o)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

Ophelia Hesse (Age 52) recounts the preparation of local soap. This was recorded on 1st 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. Ŋ-kpe ɔ-kpe gu avie-tsoe-za-go yó Xé
1SG-know AM-one from Ewe-soap-cook-NOM skin COND
a-é-za avie-tsoe a-bó-yayi iva-kpe-wó ka
2SG-FUT-cook Ewe-soap 2SG-FUT-search thing-one-PLU put.down
xé a-bó-dze tsoe 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 prepare the soap’

02. Iva-wó i-du mfú alo abi-ofifie alo yovuné-ofifie
thing-PLU SM-be palm.oil or kernel.oil or coconut.oil
kpe yokumi fē ē-te-mi zá ekple
CONJ Shea.butter.oil also 3PLU-HAB-take cook then

The people call it avie-tsoe ‘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.
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.

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.

You will pour water into that ash in bucket or bowl. Then you will sieve all into a basket.

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.
07. A-bó-zi = ə  tsyu ə  ndjú  m bi-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. Ndjú = ě  ḋ gbé  pétéé 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-ŋu  kanyi té  gaze  nu  pétéé  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-ŋu  kanyi té  i-bé  ko  a-gla
then 2SG-FUT-see realize COMPL 3SG-well.cooked only 2SG-pour
mi yida A-bó-ŋu  kanyi té  ta  gla  mfú  kpe
take down 2SG-FUT-see realize COMPL give pour oil CONJ
adj ndjú = ě  pétéé na odzá  ikpe. i-tsi  vuvo
soda water=DET all put fire one 3SG-stay spoil
ibe gbele
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  adj  ka
now face open in-CFM COND 2SG-cook soda put.down
iva a-kpe  na  odzá  kura. Xé  a-dze  iva
thing 2SG-peel put fire even COND 2SG-look thing
zá otsé  a-mi  na  odzá
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.  Otsé  fi  ko  o-bé
give well.cooked soap also only 3SG-well.cooked

57 kpe na odzá ‘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.
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Chapter 15

aŋ aŋu ɔtsoe.
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. ɔtsoe ˟ a-mi na ɔdzá, a-bó-ɔts-ɔ-blu o-nu.
soap RP 2SG-take put fire 2SG-FUT-HAB-stir 3SG-in
A-ɔts-ɔ-blu o-nutsyɔɔ ˟ mfû kpe adj péttɛ
2SG-HAB-stir 3SG-in for.long RP oil CONJ soda all
i-bî-tsaka fê anda nu
3SG-FUT-mix into companion in
‘The soap that you put on fire, you will be stirring it. You will sitr it until
the time that the oil and the soda mix into each other’

14. ˟ i-blu fê anda nu péttɛ ko aŋ u
COND 3SG-stir into companion in all only 2SG-see
tê ndjî ku fê 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-ʤe 俸 ɔsœ ale tsiban péttɛ i-bî-ʤe 俸 ɔsœ.
3SG-FUT-start dry 3PLU under all 3SG-FUT-start dry
tsyɔɔ tê o-bó-tsœ sé la o-péttɛ o-bó-ʤu
for.long COMPL 3SG-FUT-dry finish CFM 3SG-all 3SG-FUT-turn
wësec 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. Yëdże awu tsœ o-ábé Yë i-ʤu
then 2SG soap 3SG-wellcooked CONJ 3SG-be
i-va y-kpe gu ina bibli ɔtsœzago yọ-e.
thing 3SG-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 tê ˟ iva baté ɔganyi
1PLU-say COMPL COND thing like palm.frond
kpe avudago ˟ ɔ-lá-dzi tê
CONJ leaf RP 3PLU-PRSPROG-call COMPL
acheampong nyo xé ɔ-wo-wì-e atsa-wá
Acheampong.tree COMPL 3SG-prick-2SGOBJ-CFM 1PLU-say
\[ \begin{align*} &\text{tê xê a-mi aviestæe gli-e} \\ &\text{COMPL COND 2SG-take local.soap tie = 3SGOBJ} \\ &\text{adj ô-tsa-ku ikpá} \\ &\text{poison 3PLU-HAB-die true.Q} \\ &\text{‘It is said that if something like palm frond and a leaf like Acheampong tree pricks you, they say that if you tie it with local soap the poison die, is it true?’} \\ \\ &\text{ANSWER} \\ &18. E! 1-qi ikpá Adj = ě xê ô-tsi aviestæe nu-e} \\ &\text{Yes3SG-be true poison = DET RP SM.SG-be.in local.soap in-CFM} \\ &\text{ô-tso-bá adj mango a-nú baté adj = ě omé} \\ &\text{3SG-HAB-kill poison different 3PLU-in like soda = DETthis} \\ &\text{ô-bo intse} \\ &\text{3SG-stay strength} \\ &\text{‘Yes it is true. The poison which is in local soap kills other poisons because this poison is strong’} \\ \\ &19. iboté ebi abe xê kotsù iló mi-nya-nú} \\ &\text{reason past time RP hospital word NEG-stay-NEG} \\ &\text{kpe atsù ka atsi-bo kọfè-wo nu-e xê iva} \\ &\text{CONJ 1PLU FOC 1PLU-stay village-PLU in-CFM COND thing} \\ &\text{i-wo = wú-e a-tanyi aviestæe mi gli-e} \\ &\text{3SG-prick = 2SGOBJ-CFM 2SG-can local.soap take tie = 3SGOBJ} \\ &\text{unyi-nya unyi-nà} \\ &\text{day-two day-three} \\ &\text{‘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-me xê i-wo = wú-e ô-bó-bé-ś} \\ &\text{thing-this RP 3SG-prick = 2SGOBJ-CFM 3SG-FUT-pull = 3SGOBJ} \\ &\text{i-bi-bá adj xê ô-tsi iyé nu iyé amá yè} \\ &\text{3SG-FUT-kill poison RP 3SG-be.in 3SG in 3SG back CONJ} \\ &\text{a-wo zugbo kotsù i-ta tê i-qi} \\ &\text{2SG-move head hospital 3SG-show COMPL 3SG-be} \\ &\text{ava fè.} \\ &\text{medicine also} \\ &\text{‘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’} \\ \\ &\text{\[58\] A grass named after one of the former military heads of state in Ghana} \]
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 5th 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 ɔpɛ 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.
04. iva=á  xé é-tse-mí  be  uwá  i-du  ifiami
thing=DET  RP  3PLU-HAB-take  clear  forest  3SG-be  cutlass
E-bémí  ifiami bé  uwa  péëëë  yé  é-bé-dzá  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  xé  a-yó  nango  á-bo-e  é-tse-mí  avi
place  RP  PLU-tree  big  3PLU-stay-CFM  3PLU-HAB-take  axe
c-tse-mí  tso  a-yó  nango.  Álë  xé  a-əə  fië
3PLU-HAB-take  cut  PLU-tree  big  3PLU  RP  3PLU-be.big  exceed
c-tse-vló  á-yó  ko  é-tse-ku.
3PLU-HAB-peeI  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  së-e  xé  é-fe  iva=á
COND  3PLU-clear  thing  finish-CFM  COND  3PLU-set  thing=DET
ɔdzá=á  xe  é-kpali  iva=á  së-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=è  nu  i-ko  xe  é-lá  adru=é
COND  farm=DET  in  3SG-clean  COND  3PLU-make  mound=DET
yedze  é-du  koko=é  ft  a-kpe  é-ŋunya
then  3PLU-plant  cocoa=DET  also  CM-one  3PLU-broadcast
koko=é  ft  ubo=è  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-imô-nu  xé  ɔdzá  ba-a  iyé  i-du
Cocoa=DET time-that-in  RP  ahead  come-CFM  3SG  3SG-be
Tettey Quashie.  i-du  koko  a-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  òkpe  ko-e  o-sé.
now  COND  3SG-bear  fruit  one  only-CFM  3SG-finish
nyagbo  ò-la-ô  ft  mo-ô-lô-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 ole i-djó-be tsyoo bito a-dze bi-e
   from 3SG 3SG-plant-time for.long up.to 3PLU-start harvest-CFM
   l-bito n-kpe n-glo kpe glankpe yedze ó-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 i va atsi-tsi-mi
    COND cocoa=DET 3PLU-start red thing 1PLU-HAB-take
    utrome mó-o i-çu ifiami çpe,
    work there-CFM 3SG-be cutlass çpe”
    “If cocoa starts to ripe the things we use to work are cutlass and “çpe”

12. òpe atsi-tsi-mi tole na oyó aní xé atsi-tsi-mi
    “çpe” 1PLU-HAB-take fix on tree mouth RP 1PLU-HAB-take
    bì koko=é ifiami=é é-tso etsi á-blé.
    pluck cocoa=DET cutlass=DET 3PLU-pluck ground 3PLU-own
    agu a-bli=é atsi-tsi-mi òpe tso=á
    top 3PLU-own=DET 1PLU-HAB-take “çpe” cut=3PLUOBJ
    “çpe” we use to fix on the tree which we use to pluck the cocoa. The
    cutlass plucks those under; the top ones, we use “çpe” to pluck them’

13. Xé atsi-tso=á sé pé dété è-bé-gba=á
    COND 1PLU-cut-3PLU finish all 3PLU-FUT-heap=3PLUOBJ
    xoxu e-bé-mi ifiami koŋklo xé mi-ve-nu
    gather 3PLU-FUT-take cutlass old RP NEG-ve-NEG
    ñá ye è-bé-mi fónyí 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-fónyi koko=é sé-e yedze e-bé-bua
    COND 2SG-break cocoa=DET yedze e-bé-bua
    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 ñayá avudagó kpe kodjatsa avudagó ka
    3PLU-FUT-put plantain leaf CONJ banana leaf put
    etsi ina-kpe fê a-tsa-ka agbadó
    ground person-one also 3PLU-HAB-put shed
    xé me-ró 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 13th 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-ɖ Mama Ella Semidi na-mble. Ma-bé-la
1SG name SM.SG-be queen Ella Semidi four-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 etsie é-tse-to etsi-wo kpe
first thing under 3PLU-HAB-start male.ancestor-PLU CONJ
ama=á xé á-nya íbe-e bib 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 3PLO-FUT-sit 3PLO-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-rí=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
3PLU-FUT-search rice mother=DET 3SG-FUT-search
á mú edzebí=é o-bó-yue á mú=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. Kwasiɡa ita li-zó abób edze adzi=é tsú
week three PRSPROG-go month Then day=DET on
05. kelekele 6-b-è mi indziba-wo iva=á péteé, Aha
   first 3PLU-FUT-take bead-PLU  thing=DET  all persons
   xé 6-bè-fe ababli=é ta ina-a 6-fè
   RP 3PLU-FUT-put puberty.rite=DET give  person-CFM  3PLU-also
   6-bè-nya 6-bè-tsi.
   3PLU-FUT-sit 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 6-bè-dze iva tá ina=á a-fè
   person=DET  RP 3PLU-FUT-look thing  give  person=DET  3PLU-also
   6-bè-tsi. Yedze xé 6-bè-tsi-e 6-bè-dzi
   3PLU-FUT-sit then  COND  3PLU-FUT-sit-CFM  3PLU-FUT-call
   o kpaya té 6-bè-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. Edzi o kpaya sé-e yedze ubí tu
   3PLU-call God finish-CFM then girl aunt
   o-mi abable=é 6-bè-mi wó ubí=é otsú
   3SG-take bead=DET  3SG-FUT-take point girl=DET forehead
   yé 6-bè-dzi o kpaya
   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 6-dzi
   make-NOM=DET  in prayer=DET  in-CFM  COND 3PLU-call
   o kpaya sé-e iva xé 6-bè-lé-blo
   God finish-CFM thing RP 3PLU-FUT-PRSPROG-make
   iva kelekele iyé f-bº-dyu ifuwe60.
   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’

59 Abablee is used here to refer to the representative items like beads used for puberty rites
60 Ifuwe is a type of bead; other beads are komegogoe avatsogenge and bluwe.
09. ‘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 komogoe, aatsogenge kpe bluwe.
3PLU-FUT-take “komogoe, aatsogenge” CONJ “bluwe”
‘They give her other beads like “komogoe”, “aatsogenge” and
“bluwe” to wear’

11. ‘Abobi a-ta ó-bó-to-gü iyó kpi=é.
moonAM-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-bó-se yedze é-bé-kukó ngbo-mu
COND 3PLU-make finish-CFM then 3PLU-FUT-go round town.
‘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
ababléfowo wo kpe iva-dze-wo=é péttée
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. ‘E-bé-zá iva mla é-bé-mi nda tá
3PLU-FUT-cook thing bring 3PLU-FUT-take drink give
ababléfowo=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, ṭ, e, f, g, h, i, k, l, m, n, ñ, o, 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  3rd Singular pronoun

A - a

a Pro 2SG Subj. è
-a DET the (I)a
á FUT RED. -ge
á pron 3 PLU wó
ababléfəwò n performers of puberty rites amesiwo wà leke na tugbedzəwo Ebezá iva mlá
ababléfəwò They will cook and bring to those performing puberty rites.
abé
Pˈlabé n palmnut dęˈAbe ezi inta The palmnut is very good.
abego n dead palm tree trunk edeə kpe
Amolónú zəskpe gu abego e nu They are not getting anything from the dead palm trunk
abéndə n palmwine dehə Kofi əm
abéndə Kofi drank palmwine
abéyewò n mortar for pounding palm fruit edeəto Abéyewə adre
The mortar for pounding palm fruit is dirty.
abézúghó
Pˈlabézúghó n the fruit on the palm-tree edeə Abézúgho odruj The palm fruit is ripe
abí
Pl:abí n palm kernel nefí Mané abí I bought palm kernel

abí
Pl:abí n palm kernel nefí

abíá
Pl:mbia n chair zikpi, abléga Ntsi abia tu I am sitting on the chair

abíasà n Logba fetish priest Logba
trénya Abiass ndzi okpaya Ayadzi Logba fetish priest prayed (poured libation) on Saturday

abíf
Pl:abíf n palm kernel shell nefito
abífí ole ndza nu palm kernel shell is in the fire

abíoffié
Pl:abíoffie n palm kernel oil nefimiti
Mnz abíoffié I sold palm kernel oil
Tota: abíoffié

abóblí
Pl:abóbi n moon dzinu Abóbi vuvó odó New moon appears

abólozágó
Pl:abo n abolo abolo Mané abólozágó I bought abolo

abóttí
Pl:mbótíwo n corpse amekuku evla aboti uname They buried the corpse yesterday Tota: abötsi

abótiatá
Pl:mbótiatá n flies that swarm after rainfall eko Mbotiata nle ndue nu Flies are in the water

abodjábó
Pl:abodjábó n bottle atukpá nkpanyi mny 3 midze abodjábó nu You cannot use two eyes to see in one bottle.

abú
Pl:abú n valley, precipice abu, balime
Esi olenta fr abu é nu Esi fell into the valley.

abúbà
Pl:mbúbà n termite baba Mbúbà nkpe afuta termites ate the cloth

abúdze
Pl:mbúdze n she-goat gbó n Dze abudze omé Look at that she-goat

abéklontì
Pl:mbéklontsi n hide, skin of animal elágbaí abéklonti izi The hide is good Tota: abéklontsi

abúkpá
Pl:abúkpa n shoulder abóká

abúkákú
Pl:abúkpákú n shoulder bone abóafó

abúe
Pl:mbówe n animal lá Òvanuyo abúe The hunter killed the animal Tota: abóe

ádà
Pl:nda n lizard adoglo áda ole aglie ya lizard is on the wall

adébi
Pl:adébi n kidney ayiku

Adenklú n fresh palm wine deha yeye si vivina Adenklú mi bondzi Fresh palm wine is sweet.

adí n frog akpápló Omu adí ndue nu He saw frog in the water
Adó n River in Logba tɔsisi aɖe le Logba
adru
Pl:ndru n mound etekpó Abóla adru kpe agblenu You will prepare mound with a hoe.
adru kisai
Pl:ndru kisai n ridge kpo iyovu inva adru kisai nu There is moisture in the ridge.
Ádrùvà n Thursday Yawo Glyph: Ewom Adruva I was born on Thursday.
ádzáf ɔ̀ n chaff atsa
adzagó
Pl:adzago n millet efo
adzàyí
Pl:ndzàyí n firewood nakè Ndzyi ntsi adzà n 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
adzwàsà
Pl:ndzwàsà a witch adzetó Ari adzwàsà idze They caught a witch/wizard today
adzi
Pl:ndzi n bird xevi Mari adzi I caught a bird
adzi
Pl:ndzi n day, occasion -gbe Mabá za adzi nkpe I will go one day. Used with ordinal numbers
adziá adv that day, previously
yemarí
adzímí
Pl:ndzímíwɔ n mudfish aɖe yè adzími nla fir akpá mudfish is bigger than tilapia
adzísà
Pl:ndzísà n birds' nest xevi fe aì ndzísà nle ayó á nu birds' nests are in the tree
adzíádzí adj everyday gbesiagbe Adzíádzí nyzú suku Everyday he goes to school
adzíyí
Pl:ndzíyí n kite ayisù Atìnú adzíyí e agu We saw the kite above Tota: adzí
adzíklojí n rice m 규정 Ebisì és okpe adzíklojí The child ate rice
adzábàkụtó
Pl:adzabakụtó n eyebrow adzugo Adzabakụtó bibli obó Kafui Kafui has black eyebrow
adzàŋũ n advice aŋũ Aduŋũ dukpa obo Esi Esi has good advice
adji n soda aŋ Abóгла adji ndu é fi gaze nɨ You will put the water containing soda into a metal pot
adji n poison aŋ Kofí omi adji bá ogluí Kofí used poison to kill the mouse
adji n love bá Adji idu ikago kelékélé Love is the first law
áfà n half afa Afa ole futu é n Half is in the soup
áfá
Pl:mfá n house afeme Awn tsi obò
áfá á nu? Is your father in the house?
afádz
Pl:afádzw n madam afena Afádz
obo afán The madam is in the house
áfán
Pl:mfán n compound xówu Manu udze afán I saw the girl in the house
afóblé n citizen of a particular town dunevi
afásà
Pl:afásàw n landlord, man afet
Afásaa ñá The landlord left
afé
Pl:mfé n comb ayíga Mané afé akpe
I bought one comb
afiá n pain vevesese
afiápugo
Pl:afiáügo n bitterness, agony vevesese
afiáwo
Pl:afiáwo n speakers of other dialects egbe bubu gbìlawo
afíé
Pl:mfíé n strainer nutsyónu
afíasá dw n big cutlass used for harvesting tree crops and cutting big trees cyga
afó
Pl:mfós n egg koklozi
afókpá
Pl:mfókpá n shoe afókpá
afówui
Pl:mfówui n socks afówui
afúnùimúnyí
Pl:afúnùimúnyí n pubic hair chá
Tota: afunumuni
afútá
Pl:mfútá n cloth (material) avó
Afútaa ale ukpba tsú The cloth is on the table
afútsi
Pl:mfútsi n rag, duster ñóvú
afútsái
Pl:afútsái n black pepper atadi
àgà
Pl:ágà n valley agàme
agànu
Pl:agaánu n valley agame
agádzá
Pl:ngádzà n crab agala
agáné
Pl:agánéw n scorpion ahó
Aganxoé
Pl:Aganxoé n Avatime name for Tota Alesi Avatimet ów a Totae
tagányí
Pl:ngányí n palm branch dewá
agányí n fish ìmélè, nudonui
agbà
Pl:agbà n yam barn etexó
agbádzé n sieve agbadze
agbáshi
Pl:ngbáshi n arm abó
agbashianú
Pl:ngbashianú n wrist alísìnu Tota: agbashianu
agbashia"n
t Pl: Mgbó n Logba name for Tafi Tafi.
Ogbomiw N élé Agba Monkeys are in Tafi.
Agboni n Tafi citizen Tafitó
àgló Pl: Àgló n wall (of a house) gló
agù Pl: Agù n top dzifo
agú Pl: Ógbúw n antelope avugbó, akatsa
águ n yam plant which fruits on the
top of the plant ete si wɔna ðe kagú
àgútó Pl: Ógbutów n bat agutó
ahointó Pl: Ahointó n chameleon agama
akandó Pl: Akandó n milipede ahlíha
akankabí Pl: Akankabí n clitoris lukutsí
akatamá Pl: Akatamá n parasol xexi lolo si
ìlawo zana Anansanango obo
akatamá flivi paramount chief has a
red parasol
ákló Pl: Ákló n goat egbó Ákla okpó
iebedimawe The goat ate the
cassava dough
akó Pl: Akó n parrot ako
akóngrotsí n small cutlass used for
weeding epi sue ìgbí si wọsọ na siwọ
tuc
akóntsí
Pl:akóntsí n basket kusi Ónkpa á olé
akóntsí amú The rope is on the tip of
the basket
ákpá
Pl:mkpá n fish akpá
ákpá
Pl:mkpá n leg ata
akpá iva
Pl:mkpá iva n ball, shoes bòlu, akjapa
akpadzidzi
Pl:mkpadzidzi n heel afökpodzi
akpáfíó-ivá
Pl:mkpáfíó-iváw n ball bálu
ákpákplá
Pl:mkpákplá n toad (frog) akpákpó
Akpákplá á aklá egbi é tsu The frog
hid under the stone
akpákó
Pl:mkpákó n heel afökpodzi
akpállí
Pl:mkpállí n grasshopper gbagblami
akpámandzó
Pl:mkpámandzó n heel afökpodzi
Akpanani
Pl:Akpanawo Fem:Akpanadze A
native of Logba Logbató
akpántá n shed agbadjo
akpáŋjpíyídáŋá
Pl:akpáŋjpíyídáŋá n black ants; live
in coffee trees anyidi yíbo, ená
káñtsí me
akpázúgbó
Pl:ŋkpažúgbó n top of foot afọta
akpétsí
Pl:ŋkpeítsí n sole atafome
akpetsíklóntsí
Pl:ŋkpetísklóntsí n sole atafome
akpe n some (ame)qéwo akpe enyíva
koko é fú ubó é ní Some broadcast
the cocoa in the farm
akpí n local war dance atlí
akpí n thousand akpe (qéka)
akpí ókè n one thousand akpe ókè
akpitágò n fork stick for roofing a
thatch house gbegblévi si wozana na
xagbágba
akpitágò
Pl:ŋkpitágò n stick for playing talking
drum agblóutsí
ákpívá
Pl:ŋkporá n shoe atákó
akpó
Pl:ŋkporó n farm bag agblekotóku
akpóyí
Pl:ŋkporóyí n bag bag, kotóku
akpó n kenkey káñó
akpóño
Pl:ŋkporónó n biscuits akwó (vivi)
akpónyíblígo
Pl:ŋkponyíblígo n blind ọkugbagbató
akró
Pl:ŋkró n boat tódzípu
Akrobónyí n Krobo citizen Akbó
akukóli
Pl:ŋkukóli n finger nails fetsú
alá
Pl:nlá n scorpion ahɔ
ålà
Pl:nlà n dream dɔc
alágà
Pl:alágà n speech nufo
Alata
Pl:Alata n Person from Yoruba land Anago
Alàtàwò
Yoruba n Yoruba Alata
alebe conj that, COMPL be, alebe
àlélé
Pl:nléléw n rat alegeli
álé
Pl:nlé n claybowl ʋegba
alèhàdzàhlà
Pl:nlèhàdzàhlà n clay bowl for grinding pepper ʋegba
àlèwò n buyer maflela
alo conj or alo
amá n back of body megbe
ámánti n back dzimegbẹ Otọnyi è ome ọlẹ amantí This gourd is at the back Tota: amantsi
amantsikú n backbone dzimefù
Amazon n Amazone variety of cocoa koko si wọ wọ si kaba awu Tete Kọbì
amé n the belly of a pregnant woman fufodo
amenfìá n stomach-ache damaqì
àmènù n stomach fodo
améwasà n pregnant woman efànṣò
ãmùnédézékọi
Pl:ãmùnédézékọi n sister (younger) anvinyẹnu
ãmùnédézẹ́ńgo
Pl:ãmùnédézẹ́ńgo n sister elder dáwò tsisẹ́tọ
ãmùsákọi
Pl:ãmùsákọi n brother younger òrụ ụtsu
amò
Pl:mm n idol vodu
amó n disgrace ọkọcè
ãmóbìlé pron my own tọnye ìẹ ẹ Amobila
ízí Mine is good Tota: amible
ãmònù n fetish shrine tràjẹ
ámù n unshelled rice mọlu makte-makte
amú ntá pron my own(self) tọnye
amú yó pro myself ṃokunyẹ
amúávú n ‘porridge’ made from local rice mọlu plẹ
ánándì̀gè
Pl:enándì̀gè n old lady nyagi
ànàngbà n type of mushroom that is broad ọlọ si lolo
ànànsà
Pl:enánsà n old man ụtsu tsisẹ́
ànànsá n ancestors ọgbì, mama wọ nutefẹ si ọlọ ku
anàsábiá n ancestral stool ọgbìzíkpi
andà n one another wo nɛɛwo
Anidɔdi anda You love each other
Tota: nɛ
andɔɔkàmè n friend, companion nɔvi
Dɔdi nu andakame Love each other
ànɔ
Pl:nùndɔ n cat dadi andɔɔ oyu nɔ inɔ ɔ
The cat stole the meat
àn Pro 2nd. Pers. Plu. Subj. mi
ànkò
Pl:ŋkò ɔ chicken (domestic fowl)
koklo Ankò ola ta anú Fowl is crowing
ànkò ɔkà n cock comb atɔsu
ànkòsɛ
Pl:ŋkòsɛ n egg koklozi
ànkòsà
Pl:ŋkòsà n cock koklozi
ànkòsàlímè n poultry house kok-lokpo
àntenỳi
Pl:ntenỳi n earthworm vɔkhai
ànù n mouth nù
ànù n fringes (e)ti Aganyi ole
mengba anù Fish is on the fringes of the plate
ànùàŋkà n moustache nutaftu
ànùbàmè n end nuwuwu
ànyè conj so ekema
ànyèmènù conj as a result eyata
ànyènù det so, particular esià
ànyidáŋò n civilisation ɔkupɔɔ
ànyikléwɔ n greedy person nukláa
anyilè adv early kaba, blá
anyinù n face ɔkume
anyintse n thanks, used to say one is grateful akpe
Anyintse te alá ilò ime wa tsú Thanks that you have explained this to us
ànyò
Pl:ŋnyò n louse ɔ
Ànyò n river in Logba Tota passes through Klìkpo and enters the Havor river Ànyỳà
anyùnyuf
Pl:ŋnyùnyuf n traditional broom abaya
an(u) ɔble pron your PLU own miàto
anàŋgà n rib agbaŋfìsìme
anàŋgàkù
Pl:ŋngàŋkùwò n rib (bone) agbaŋ-fìsìme fu
àngbloɛ
Pl:ŋngb job n pipe for smoking tobacco ezi
anŋpà n medicine, juju atìke, ezdò
Anŋpà à anyì zi The medicine is sweet
anŋpà wàsà
Pl:ŋŋpà wàsà ɔn juju man ezdɔtɔ
anŋnyibl n writing nuplaŋjo
anŋnyì n quarrel dizre Ablo anŋnyì
They engaged in a quarrel àsàngblà
Pl:nsangbla n tortoise eklò Asangbla ononá blewuu Tortoise walks slowly

ashiánú n quantity gbɔsusu

ásó
Pl:nsó n pot ze

ásóbligó
Pl:nsóbligó n broken pot ezebhágbá

ascé
Pl:nscé n seive sranuí Abó tsude

kpe asag You will sieve it with a sieve Tota: afi

asófrá
Pl:nsófrá n instrument for supporting pot on fire zelenu

asósó
Pl:nsósó n instrument for plucking cocoa ati s wogbea kokoe

asóti
Pl:nsóti n small pots ahakpáiwó

asúsú n brain, idea susu

átá
Pl:ntá n hand asi

atahányí n comrade evelia

atámá
Pl:matamá n tobacco atama

atamakpékpé n small gourd into which grounded tobacco is kept atamugá

atándré
Pl:matândré n pineapple ató

átawólibí
Pl:matáwólibí n star yletivi

atélé

atéléwó n ant anyidi Atélé wá ehúsié
An ant stung the child

ati Pro 1PERS. PLU. we mié Atibó

kojewó nu We live in villages Tota: atsi

átó
Pl:atówó n laddle detsífogáti, detsíkugáti

átró
Pl:ntrówó n breast eno

étó
Pl:ntó wó breast eno

átránú
Pl:ntránu n nipple enonú

átrui
Pl:ntrui n hearth emlekpui

atrufíetsí n red clay for renovating the hearth ekédzi

átsá
Pl:ntsá n horn eládzó Mafini atsá á umánsa afánu I blow the horn in the chief’s house

átsá n tiredness dëiteameŋu

átsá n chaff atsá

átsí n night zá Manu é atsí I saw him /her in the night

atsíabié
Pl:ntsíable n driver ant zanuiwá

átsní
Pl:ntsí n scythe ebewuhe

atsíntsíní y n midnight záltíína

átsílí n saliva étá Mizi te atsí atsílí

ka etiß It is not good to spit (saliva) on the ground
atsú pron 1 PERS PLU SUBJ mí
atsú oblé pron our own miáta
atu ntá pron our own miátdókú
Tota: atsu nta
attúkpá n right dísime
attúkpáá n right (side) dísime Tag
(tie) buyá attúkpata Throw it to the right hand side
attúttó n confusion tóta, masamasa
ávà Pl:mvá n medicine atike
ává Pl:mvá n deer ahóce
áváblómmè Pl:mváblómmè n hospital atikewáfe, Ñákita, Ñólá
áváblòwò Pl:mváblòwò n medical officer, native doctor gbedaló Ódu aváblówò
agbóán He is a native doctor in the town
avàdzé n water yam avadze
aví n groundnut azí Mane aví kótoku akpe I bought a bag of groundnut
avù Pl:mvù n porridge dzogbar
ávúdágo Pl:mvúdágo n leaf angba Kpíti
ávúdágo mlam Pluck leaf for me
awòwó n parents amedzilá
awó Pl:nwó n snake dà Óba awó á kpe
awóti He killed the snake with a stick
awótè n fangs edá fe aɖó
awóindrúbi Pl:awóindrúbi n snake’s tongue edá fe aɖó
awù Pl:nwù n dress awú
awùrívá Pl:nwuríva n hook, for dress awúkú
axílámù n difficulty xaxame
axílámàkpatá n broad green leaves
used as wrapper amakpa si wozana
bla nu ãrtó eme
axoe n native, house ãfe
Áyádží n Saturday Memléqó
Amwasa odzogbe Áyádží gbant ã
The Logba priest prayed on the first Saturday
ayè Pl:ayèw n mother mama
áyó pron themselves wódókú
áyó sáprádá n galic ayo
ayóntá ayó v expose oneself ãrtó así
amedókú ã
ayóshígá n gari gali
ayuebí n cocoa, coffee, cash crop
koko,kátó, agblémekú si hea ga ã
ázáyi n beans ayí
ázázó Pl:nzázó n housefly tagbatsutsu
áui Pl:mí n axe ãlá
áùení Pl:aviewó n Ewe Equégbo
bà v come va
bá v kill, slaughter wà Amutí sha
akbáa ekpe ekpe wù a tsù My father killed a he goat in the new year
bá bi be be v FUT -a
ba anú v come to an end va ño nuwúwú
bàfúnúbá Pl:bàfúnúbáw n pawpaw adjba
bálá v wind, tie sth round bla
bàrò v fear wà Àsìbamá ta antenyi He/She fears earthworm
basabasa adv unruly behaviour
basabasa Vui bla basabasa Do not put up unruly behaviour
báyá n person who works in the company that buys cocoa and coffee
amesi wà ño le dàwáfe si fleá Koko kple Kafi
bá v well-cooked ìjì (nyíic)
bé v clear forest fo ave
bó wà v clear forest fo ave
Benuegba n Tafi name for Logba Alesi Taftíwò yaa Logbaíwé
Benugba n Avatime and Nyagbo name for Logba Alesi Avatimuwo kple Nyagbótíwò yaa Logbaíwé
bó Pt:bówò n puff adder eří
bó v bend bi, baôo
bí v FUT
bí v phack gbe atikutsetse le ñi dzi
bìbí adj small sue
bìbìlì adj black yìbò
bìnà v move through yì to
blaf Pt:blafíwò n cola nut agya
bítú prep up to vaséqè
blankó Pl:blankówò n mushroom ecolo ecolo
blànyé n present time ọyì/ọyì sia
-blé n ordinal suffix to number -lìa
blekètè n palm mat on which cocoa is dried dabé si dzi wosía koko ìjìlewu adv slowly blewu Maná blewu mì I walk slowly there
blé n own eì ìjì wà ablé How about your own side?
blí v break gba ìbítsí è oblí tumpá á The child broke the bottle
blí v be black yìbò
bló v make; used also to congratulate someone for doing a great thing wò Èsì ìbóó impàa tsyììì Èsì did that for a long time
bládo n the act of making something nuwòwò
blù v stir blù
bó v stay, be in ìjì
bò wà ño
bò wà ño
bo (ɔ)dzá v be hot (fire) xɔ dzo \textit{Evi} 
\textit{ę obodzá udátsí me} The sun is hot 
this morning
bûsọ firi n candle bosomika ɓi ɓi ɓi ɓi
bó v press zí, te ɗ anyí
bóff v throw away dọddi
bókitít
Pl: bókitiwọ n bucket baketi
bólú
Pl: bóluwọ n lobster ɓólú
bote v look like, resemble le øbe, dze øbe nane nene Obodzú wesee bate gali It will turn coarse like gali Tota: bàt
bù v (be) rotten gbâ, ƙaa Pepi obu koko á Harmattan spoiled the cocoa
bù v give an account wà aƙanta
bú v ask bì̀ ɓù bi bi enzi You have asked well
bú v ask (request) bì̀ Yoo, abú enzi OK, you ask well
bú v open tv
bù v respect bu
bù (koko) v ferment bu
buagó n folded ƙofo
bübh v bend ɓobho
bùetsi v fall dze anyí ɔla asá buítsi
He/She knocked the man down
bùgà v rise dze
büdú v be heavy ekpe Ubi obúdu
The child is heavy
búsù n abomination busu
búyó n distance adzge
büzógbon v think bu tame
Mábuzzúgbónu gu amà gbá yò l shall think about my ways
bua v wear eg. hat ɗ (kuku) ḃsá
bua kuto The man put on a hat
bua v coil, fold xatsa, ƙo ƙuá afúta
ître He folds the cloth
biá v boil, of water ṕe

D - d

dá v open tv Madá uzíe I opened the door
dá v tell someone ssth. gbâ ya na aме Da wa ƙsá omé Tell that man
dá v marry dɛ srà
dà nọ n first teje gbâ ọ Tota: dzà nọ
dàdá
Pl: dédáwọ n sister (elder) dá
degbetsú l thumb degblefetsú Tota: deglevetsu
dilé v call (summon) yɔ Tota: dzie
do v build tu (xɔ)
dódjà v pour kɔ Òmí iku ko fini
dódù He/She blasted the song and the sound poured down
dógo n the act of leaving dzodzo,
dodo
dónù v shrink mia
dójklui n moss adru
dójù v pour out ƙọ nu akọ dɛ nu me
dɔ v give discount de nu dzi
dɔ conj in addition to that kpe: equa
dɔ adv again, also ga, ake
dɔ ɔyɔ v to help someone kpe: ame
Ma da Kofi yó I helped Kofi help someone
dɔ (ɔgbámá) v follow kpl ame:
Maba ɔgbámá zá suku I followed him to school
drè v be dirty fo:j
druí v be red dze
druí v to be ripe dʒi
druýi adj red dze
dzá v be ahead do nga
dzaa adv only ko
dzáá v cut sé
dzálé expression of pain, grief vevesese plidodo
dzányi v collect lo nu, le kpe: equ me, lo e te le agble me
dzata Pl:dzataw a lion dzata
dze v look kpa (nu)
dze v start dze
dze v contact dze
dzé v belch fá
dzé adv ago kpo
dzí v call yə ame
dzí v tie firmly dzi
dzí v stand tsó Madžíye xé manú
ivagblawo à afánu I stood up when I
saw the teacher in the house
dzí ivà v swear ta nu, yə nu
dzhizé v measure dzidze
dżiɡu prep from, reference to time
tsö prep from, reference to time
dzikú n annoyance dziku
dzinkle n bowl containing assorted
clothes to show the wealth of a clan
kešin: su si dea asis: a fo:me:wo gu:
These clothes are displayed on special occasions, festivals, funerals.
dzóxú n blood vů Dzoxu gbl:le ódo
oyó Much blood has come out from
his body
dzótú v forget yə bé Omi ilá á
dzótú He/She forgets the word Tota:
dzótus
dzó v be straight dzə
dzoe v vomit dzó
džolefé n indegene afévi
dzóshf v sneeze nye
dzũ v sound dʒi
dzú v return tr
dzú v arrive, happen gbo
dzú v become zu
dzúmanú v like nyo ame gu
dzúbá v return to speaker trává
dzúdzú v smear síši
dzúé conj but gake Mayavie dzuc
manúmug I searched for it but I did
not see it Tota: dzuc
dzúgbè v pray do gbèń
dzúgbè v take and lean trö nane na
zió de nu gu
dzúiđé v stand tsó Tota: dzuyé
Dzúša v return (away from the speaker) trədzə
Dzúši v sit down (IMP) nə anyi

D - d

Dà v fat, big lolo
Dankidá
Pt: dándi día wə n nail gatagbadze
dàsè n thank akpe Dase moma
There is no thanks. (Don't mention it)
Déblekú n fog afula
Déblekú
Pt: dëblekú wə n cloud aliiki po Déblekú šẹl i đen Cloud has covered the sky
dëtsíflu n cotton dëtsíflu Tota:
dëtsíflu
dj v suck níyí
dj v eat; suck ḍà; níyí
də adv again ake
djí v love lə Odloli əga intá He loves his wife very much

Djí v return Avó

D ñ - ñ

Ebí n beans of cocoa koko
Ebíábè n past time etșà
Ebíásà adv always pesàvi
Ebiyiyọdó
Pt: ebiyiyọdó wə n fruit atikutsetse
Ebití
Pt: ebití n child ḍeví
Ebiyọdó n left miame
Ebiyọdó n place where dirges are sung tefe si wo dzia konyifahá le

Djí v reserve something dzra nane
Djì v extinguish tsi
dà v be heavy kpè
dá v leak ṣó
Dá v be (is) enye lẹ̀yé ídú ṣòpàya
Ikagọ kélékélé: It is the first law of God
dá ivá v sow (seeds in a hole) plant
fá nu dó Òsá ódá aví gbélè The man planted plenty of groundnuts
dákpa v be good nyo Nya uzungba
dukpa lead a good life
dákptà v be good enyo
dákùbí n handkerchief takuvi
dutsa akpe n eleven wúídke

E - e

Edí n na edí working in the farm in turns in groups of three or four. efí-dódo
dëfeshi
Pt: deféshi wə n sheeálé
efíetsíb n piece of cracked calabash
efíetsíb Udze ókplo gali kpe
efíeyítsíb The woman fried gali with cracked calabash
efíyí
Pl:nfìéyí n calabash eté Efieyie alé ní ó tó. The calabash is on the water
ègbè n stone èkpe Ètìa egbe akọ a yò. He/She threw stone at the goat
ègbè vütí v cave agado Otenyi fr egbe vutsí nu He ran into a cave
gbètàtsí n pebble kpekui
èkè n root èke Tota: aṣìṣọló
èkèlè
Pl:ekèléwò n grass egbe
èkèlèn
Pl:inkèlénn n bush, outside egbeme, gotá used in the Alakpeti dialect to mean outside.
èkpé n harmattan pepé
èkpèbè n dry season dzomenjòli
èkplé adv now azè
èkunà n joints (in the human body) kpefèkpekèwò
dernglé n incomplete nụsi mede o
dernglé n naked amama
entsí n porridge made for babies
akplé si woè na éyíwó
ènzí adv well njuíie
èngbélè
Pl:èngbélèwò n snail abábó Manú èngbélè vutsí nu I saw snail in a hole
ètè ètèwò n tooth aqá
ètkúshí n gum anyè
ètí
Pl:ètíwò n earth (soil) anyigba Andè á ótsi ukpló á etí The cat sits under the table Tota: etsí
ètfókòsò n ground anyigba Afúta á akpò ètikòsò The cloth is on the ground
ètsí n under, down etc
Ètsiagù n North Dziehe
ètsibànn n under of a thing nane te ètsiékonkpa
Pl:etsiékonkponwù n snake edà
Ètsíetsí n South Anyihe
ètsítfín n snake that has two heads eda si eta eve le estí ètsífnè n way, process alesi
ètsíintsí n middle, environment dòime, nụtome
ètsítmé n beginning gmedzedze ètsíví
Pl:etsívínwù n snake edà èví n fever gèdza èví n sun ye Èví óbo ndéa idze The sun is hot today
èviá n noon pe Èviá gbá n dòime, gba Èvìá ngbá Èviágbá I shall go to farm at noon
Èviágbù n East Yedzeèfě
Èviágbèfèmá n West Yeròkòfě
E - e

- e DET the Ia, -a
- é Pro 3rd Pers. Sg. Obj. -é, -í
- ës n Fon language Efâgbe
- ékpé Pl:ŋké n year efe Ẹkpé vuvá tá wú
  New year to you ékpé

F - f

fii adv freely fia
fií v make noise, bleating of a goat
wó, do yô Agbi ë sfali The dog barks
fíiifdefe v charm ñu dzo ame
fíiimvè v step over sth. dá ata nu
fíiishíi v tear vuvá Afúta fashí The cloth is torn
fíkè v to have hicups dzidze na tó ame
físhè Pt:fišèrews n window físhè
fízí v shout do yô Ivá bëgo té màfè uzí The act has made me to shout
fè prep put in... fè v wear eg. dress do (awa) ìna șfe ishikpe The person wears a ring
fë adv also hà
fë ànú v greet do gbe Maa tà nfe ànú I go that I greet him
fèdù v sleep dà ìlò Adzi nkpe ebitsi è șfèdù One day the child slept Tota: fèdzù
evù v frighten do vuvàdzì na ame
fà v hurt ve ame
fàdà v meet, assist carry a load do go, kpe ame kpele efè agba
fàdàgarù n confluence tefè si tâsiwo dogo le
fìe v dehusk corn nyà eblí
fìe v smear pomade on body si àmi
fìì v dehusk corn kë eblí
fìì v drink soup kplà detsí
fìì v exceed wú
fììi v break ge (atti) Udzigbo màfììí
A bunch of broom does not break
fìni fìfindà v whistle ìa aku
fìfìtí Pt:fiifïrewo n broom atsìxali
fìlé v fly dzò ìndò fë akànu A bird flies into the tree
fìì v cut sth. in parts se nane
fììi v be white le yie Idému petée ifììi
All the sky is white
fììyì adj white yì
fìó v play ball fò bòl
fìó v reach the required number de, fò
fìófìó adj light hodzoe
fò v reach dò
fô
Pl: fôwô n brother (elder) fô
fô (ivà) v wash (thing), clean nyà nú, klo Orá té ôô iwa odiri. He/She has gone to wash in the river
fônyî v breaking cocoa pods to remove beans gbâ koko aâ: ku le eme
fônyî v peel, remove cocoa pod for the beans dê tsro le nu gu sfônyî koko é. Sfônyî kxdiatsya He breaks the cocoa. He peels the banana
fôtêtê n green edible leaves ama si wo ðàma ðuna
fô v flower fô se
fôfô ðôlô v blow (of wind) gbô ya
fûfû v smash gba nu le to me
fûfû n fufu fufu
fû v to lose way, direction, get lost
bu ðô lose way, direction ; get lost
fûmî v eat in bits dê nu vivivi
fûtsô v mix blu
fûtsû n old farm futsu, agble xixo
Tota: fûtû
fûtsû n soup detsi
fûtsústô
Pl: fûtsústówô n laddle detsikugatsi

G - g

gâ adv also hâ
gà (ivà) v count xlê Suku ebitwa á elêga iwa The school children are reading
gà (ugû) v pay xe fe Ga (u)gu tá ebiti é Pay the child
gadamè n place where cocoa is weighed afisi wodaa koko le na
gâkrânà keep quiet zi dêqô Ebitwa 5 égâkrânà kwô The children kept quiet
gâli n gari gali
gâlikplôâlé n earthen bowl for frying gari galiqôbá Galîkplôâlé aâli The earthen bowl for frying gali is broken
gâmâgbá v trouble someone dêfô na ame

gânû v greet (salute) in the morning
do gbe na ame Ngaanu loo l salute/greet you
gânû(bî)
Pl: gânû(bî)wô n tin ganu(vi)
gânjû n pair of spectacles gankui
gâsô n bicycle gasô
gâtê n mill gate
gâzé
Pl: gazewô n metal pot gaze
gâzérâwâ
Pl: gázérâwâwô n metal for supporting metal pot on fire gazelênô
gbâ v sweep kplô tefe Údî ðè gbâ afànu The woman swept the house
gbâ v lead kplô ame yi tefe aðê gbâ gbadza gbâ nú zâ Ug ð The broad way takes you to Accra
gbá n first gbá ṃọọ gbára anu
nu Who had the first position among
you? gbá
gbá (afúta) v put on (cloth) ta (avó)
gbágbílaa adv flat gbadzaa
gbáf adj bad gbégbé Iva gbáli
petée tá íra ime loo All the bad
things should leave here
gbánta n first gbáto
gbánígbí adj fast sesie
gbè v evaporate nò ndà é petée ngbé
All the water evaporated
gbédégbédé n red ants; live in
fruit trees. gbédégbédé n gbédégbédé ole
avú á nò Red ants are in the tree
gbéngéé adj broad, especially of
leaves gbadzaa
gbe v lean zio dë nu ŋu ṣiṣẹ
ugbógbólo ẹgbú ọ̀ ẹ̀ I lean the ladder
on the wall
gbégbánfọ n bread yevu bolo Manu
gbégbánfọ l bought bread Tota:
gbégbáfu gbémbé n praying mantis
gbí adj many sugbó Nkpakplawọ gbi
ndá Many frogs came out
gbígbè v crawl tá Ebiọsi ọ́ló gbígbi
The child is crawling
gblà v teach fìa
gbélẹ adj many gẹ̀ẹ̀ I na gbélẹ
adụnụ iza fì a na ọkpa Advice from
many people is better than advice
from one person
gbó v fall mu
gbójìgbè v sth. fall and lying down mu
dë anyi
gbókà n line, forming a line le ìlì me
gbókà n line etìi
gbómá n green edible leaves gbóma
gbónta v touch (with hand) de ẹ̀si
nàle gbó
gbókọ n goitre avó
gbómgbómže adv ill-treat a child ẹ̀si
fü dëvi
gedec det many gedee
glà v pour kọ tsi le nàle me Gbá nńụ
élé ń abídogbo nò Pour the palm oil
into the bottle
glà v exchange ọ̀lù Atụ ifiam ọjọla
Our cutlasses exchanged
glámkpe n seven adre Tam ọjọla
glámkpe Give me seven stones
glé v become sticky, liquid turning to
solid as a result of boiling etó he blá
gré v tie (rope) sa (ēkà) Udzi é ọjọla
belet The girl ‘ties’ belt
glé (imunyì) v plait (hair) ọfì (bk)
Udze ológlé imunyì The woman is
plaiting hair
glù v uproot, dig ho Ma glù idé? ì
I uprooted the yam.
-gó n nominalising suffix the act of
this suffix collocates with action
verbs (mu) ṣẹ
gógógó adj different ọvọvọ
gbó v grind tu Mage ọbọna ọjọla tsú l
grind pepper on the stone
gbótádu n nine asike
gànií adv sticky le ṣe na ṣu

gôngóí adv expression used to tease a person that what happens fits him ṣe

gù v fight wọ ava, wọ dzre

gù prep from tso

gù ñimà v fight da ká Ebiwọ elegú íma The children are fighting

gù otà v make war, wage war wọ ava Akpanawo ẹgu otá nkpe gede The Logba people fought for many years

gù (iyó) v wash (body) le tsi ṣama ologu wu iyó ẹ? Who is going to bathe you?

hàdzàhlà adj rough ìflatsa

haibríd n hybrid especially of Tetteh Quashie and Amazonia haibríd Hai-brid idu koko xé otso nvi intá Hai-brid is cocoa which bears fruits well

hàiwà n clove hàliwé

hàntàhìnì n tiny red ants anyidi dzì sue(wo)

hè DET here yi, sì Kofí he here is Kofí

hè v pull he He abia bá ite Pull the chair forward

hùbà v stir (palm oil) bla nane me Abóhódáa tsyìbá ụbé ehédzi You will be stirring for long; oil will come up

hù téní v run for safety sísí Olu

tènì ọgbá ọgbó He/She run to the road side

hùhó v bathe lazily hùhò

hùhù v wave hands wuvu asì

hùhú ágbáṣì v wave (hands) wuwa asì Aduhú ngbashi vika ebiwọ à They waved hands to the children

hùhùvì v escape si

hùtè v run fa du Mahuité zá afáma I run to the house

I - i

ibè n season peyiyí, (yi)

ibèbibile n minor season kele

ibènàngù n major season adì

ibètsù n time, period ṣepepe, gaa- mame
ibè n time game  Ibè imọ̀h sì atun  veil  abọ̀tì? When do we bury the corpse?
ibè how much, how many neni Oví  abè? Òṣá á abè? How much? How many houses?
ibí n faeces eni
ibákpà n palm-husk deklẹ̀kọ̀ọ̀ọ̀
ibáṣà n palm-choff ede lọ
iboté conj because etabena
idágo n marriage  sọ̀xẹ̀ ọ̀
idá: adv today, till today  ègbà
Mbáṣà suku idžè I shall go to school today
idžè n beard ge Kọfí ọgbá idžè Kọfí shaved beard
idžówà n riches kesinà
idžó P:Łidžó n yam ete Mọkẹni idžó He does not eat yam
idžófò
idžófò n yam slice etekè Łidžófò inyọ
ele mengba á nu Two slices of yam are in the bowl
idžónkpa
P:Łidžónkpa n yam tendril etekè
idžyò
P:Łidžyò n yam-pole etetẹ̀
idžéṣùgbọ n seed yam etetá
idá n money, metal gá
idá ọgbó n corn mill gate
idábi n small measuring tin  ndabási ẹgánuvi
idábi
P:Łidábiwiọ  n nail  gatagbadze
idákpà n gun etu
idáṣọ n metal pot gaze
idáṣọ́rùvà
P:Łidáṣọ́rùvàwà n metal for supporting a pot on fire  eṣiègà
idáṣò
P:Łidáṣò n metal spoon  gatsi  Làdáto
òtsoga mengba á ìnu The spoon lies across the bowl
idáwá n madness  à̀gbà
idáwàsà n rich man  egbà
idí n atmosphere  xexeàmè
idí n day  ṣí(keke)
idí imú darkness  xexeàmè tsyò
idí fún day break ṣí ke
idíenù n world, weather  xexeàmè
idíjèdzèmù n dusk  asifomebù
idíjèsèbè n dawn ṣàyài Mbáṣà ṣwàfó
idíjèsèbe I will go to him at dawn
idíjèwàgò n day ṣíke
idí ṣí gunpowder  ēgu
ffè v be...stain wo  ìfù  ēgu
ffè k examination  ṣó ṣoló  sìdokpà
ffài
P:Łffài n cutlass  eyi klànte ṣóbòlò
ubo ìnu kpe  ffài He will weed the farm with cutlass
ffè n fart  ọ̀kó (si wo nye na)
ffò  n end na  wàwà
ffú  n fat ami
ffúgò n flower  sèfofo
ffútò n hostility, behaving badly  dẹ̀rùmọ̀
Logba Vocabulary

igàgò n number xexleme
igàmọga n million million
igàngò n last mamẹọ
igbè n arrow edà
igbè n spear akpọ igbè iwọ abur Spear has pierced the animal
igbisa n plant that causes the body to itch awọ; egbè sì fà gùti na ame
igbonyi n snoring afanono
igbọtà n different towns in the same traditional area data yovovo le du me
iglà n jaw glà
igló n six adé Ikọr abolo ifọ igló He has eaten about six loaves of bread
iḥánágò n indiscipline ehadede
iḥègò ɖ ú n convulsion gladza
iṅgò n south
iṅgàpọgò n plan, law ese, ɖọọ Adọọ iedu ikago kelekele Love is the first law
ikintanyi n daughter stone for grinding nụtụpụ sue
ikpà n truth nyatẹfẹ
ikpà n skin rashes krusakrusá
ikpádágo n justice dọọgẹnụnye
ikpálifo n act of collecting unburnt sticks in the farm ati siwọ mebi o ọsọ le agbe me
ikpána Logba language Logbagbe Efọn ibi vé fì ikpána nu, Efọn mixed with the Logba language
ikpété n the sediments after the kernel oil making nefimiba
ikpététíva n watery stool kpétá
ikpè n one ìyọ
ikpeshikpè adv everything ìṣẹ̀ṣẹ̀ Ikpeshikpè iri Everything is good ikpókǒmọ́ mé adv exactly tututa
ikpólí Plü:ikpoliwọ n toe afọbída Ikpoli ikpẹ One toe is bigger than the other
ikú Plü:ikú n song ha Ko ivanukpiwo é únú ikú é Suddenly, the hunter heard the song
ilàlí n scent of something ùwù
ilíkọ̀à v smell ùc
ilílívá n grater nụlígà
iłò Pl:ilọ n word enya Ìndùbì itifé ina ịbọ A tongue puts a person into trouble
ilówáme n place where cases are settled nyadrọ̀fe
ilmù n small pots for palm wine tapping ahakpazi
imà n rubber ape
imbí n rice mọlu Seli ọsá imbi Seli cooked rice
imọ n laughter nukoko
ímọ n neck ka Joe ofifì imọ Joe broke his neck
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<td>ìmòámá conj after that enegbe</td>
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<td>ìmòmú n chieftancy ìlàqìqì</td>
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<td>ìmòma n back of the neck èkà megbè</td>
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<td>ìmònàvíà</td>
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<td>Pí:ìmonívàwò n necklace kàmènu</td>
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<td>ìmùníyì n hair èqì</td>
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<td>ìmùnyìblòwò n hairdresser èwòla</td>
</tr>
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<td>ìmùnyìfùgò n grey hair wò</td>
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<td>ìnà n four one òga iva ìnà He has counted four</td>
</tr>
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<td>ìnà</td>
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<td>Pí:ahà n person ame ìnà gblele abo afìnu Many people are in the house</td>
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<td>ìnà n walk azòli</td>
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<td>ìnà ìkpà n somebody ame àqè</td>
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<td>ìnàdzèngò n person, human being amegbeò</td>
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<td>Pí:èdzè n woman ñyòò</td>
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<td>ìnànàgo n the act of walking zòò</td>
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<td>ìnàshìnà n everybody amesiame</td>
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<td>ìnàvwàmè n cemetery amegbème</td>
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<td>ìndòbì</td>
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<td>Pí:ìndòbìwò n bead dzòìu Awò moòfe ìndòbì A snake does not wear beads</td>
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<td>ìndògbò ìdv may be ìqèwòhì</td>
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<td>ìndòblògò n friendship ìnvìwòwò</td>
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<td>ìndò n tears ìqìtsì</td>
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<td>ìndò ìdv may be ìqèwòhì</td>
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<td>ìndòbì n tongue àqè Awò ìbò ìndòbì</td>
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<td>any A snake has two tongues Alakpeti: îndùbì</td>
</tr>
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<td>infìnìyìgbàmè n sandpit èkedìeme</td>
</tr>
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<td>infìnìyì</td>
</tr>
<tr>
<td>Pí:ìfiníwò n worm ènà</td>
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</table>
| ìnìdźè n lie alakpa Adzo okpe in-
ìdzè ga ìntà Adzo knows how to tell lies |
| ìnìndòsìgawò n dishonest person alakpàò |
| ìnò n meat là ìnò à fíkìòò The meat smells |
| înòsá |
| înàsà n man (Generic) gutsù înàsá odu uzugbo tà ìfà à Man is the head of the house |
| înètsá |
| Pí:întsòwò n local thatch house ebèrò |
| întà ìdv greatly vevì Xè ópù è là óvò intà When he/she saw it he/she was so afraid |
| întsé n strength ìsèsè ìsà ìbò întsé The man is strong |
| înù n five aò |
| învìlà n palm branch èdèsùya |
| înìyì n two eve |
| înìyìlù n juju èdzò |
| îsà n penis aza |
| îsàmè n happiness ìdzò |
| îsàmè-lè ì v be happy kò ìdzò |
| îsàmènìgò n the experience of hap-
piness dzìdò ìkòpò
isàngò n green edible leaf ama si wo ṣina ṣiwa

ishikpé fè itibí n finger for wearing ring asibidé si wodea asigé ṣi Tota: itsibi

isikpé
Pl: isikpé n ring asigé Udzi n fè isikpe
The woman puts on a ring

fasò n faece emí Kodzo olokpi isó Kodzo is easing himself

isóbó n calf sobo

isúsó n thatch ebè

ità n three eò

itè n escape si dzo

itè n front ọgà Dze ite Look in front

itf n soil ekè Tota: itsi

titís Pl: titís n finger asibide Tota: itsibi

itibiănú
itibiănúwọ n finger tip asibide
Tota: itsibiănú

itfè v stand erect dzò

itsè n cheek aise, alago

itsè Postp beside exa

itsíbà n vegetable amajbe, detsifonuwo

itsítsígo n changes, innovations tèròwo

itutóli
Pl: itutóliwọ n sore, wound in the toenail afọfetsa

ivà

Pl: ivàwọ n thing nu

iva det different things vôvôvọwọ

iwaàívà n scale nudánù

iwaà̀wọ
Pl: iwaà̀wọ̀wọ̀ n onlooker nukpọ̀la

iwaàfègò n clothes nudodó

iwaàfèlé n insect nudzodzai

iwaàfọ̀ n slice (yam, cassava, potato) nukò

iwaàfúívà n soap, locally made ameyibodzalè

iwaàgbàlì n sin, bad deeds nuvò

iwaàgbàlì n whitlow nuvè

iwaàgblàwọ
Pl: iwaàgblàwọ̀wọ̀ n teacher nufialá
Iwaàgblàwọ ôdu onie xe otoğbla iva Teacher is a person who teaches agblawò

iwaàgbègbè n grinding stone nukpè
Ọga tanka ivagbegbe tuùi He/She grinds pepper on a grinding stone

iwaàkpé n knowledge nunya
Agbigbọ̀ọ̀lè wá kò iwaàkpe inya Ananse would be the only one who will have knowledge.

iwaàkpegò n food nukidù ¡na momí ivakpego mi bọ̀! We do not throw edible food away

ivàmèívà
Pl: ivàmèívawọ n needle abi iyàmsíva
Iwàmì The needle pricked me.

ivàmèwọ n seamstress nuklà

ivàntsíènà n these places, areas

nutowo me Akpana édo gu Egypt
The Logbas migrated from Egypt and Sudan areas.

Ivànù n bush egbe
Ivànùvò
Pl:ivànùvo n hunter adelà. Ivanukpi-
woè sbì agù The hunter killed antelope
Tota: ivanuvò, ivanukpiwo
Ivànùgò
Pl:ivànùgòw n possession
Nunamesi
Ivànùnù n experience nutefkókpo
Ivànùnùyòtsì
Pl:ivànùnùyòtsìwò n pen; thing for
writing nupe Ivànùnùyòtsì ofí. The pencil/pen is broken
Ivatagò
Pl:ivatagòw n picture nametata,
mutata Omì ivatago idù ime? Whose
picture is this?
Ivatagò
Pl:ivatagòw n gift nunana
Ivatúgilì ivà
Pl:ivatúgilìivàw n belt, waist tying
cord. Alidzi blanú. Maafi iva kpe
Ivátugìli ivà I have tied my waist with
waist tying cord. Tota: ivatsugli iva
Ivàtúnáivà
Pl:ivàtúnáivàw n pressing iron ayon
Ivàvèvé n important thing nu vevic
Ivàviágò n nursery tefe si wovia
Nukuwo di
Ivàvèlìvà
Pl:ivàvèlìvàw n thing for fun; pet
feìnù
Ivàvùmàgo n boil nutete
Ivàzàsì
Pl:ivàzàsìwò n cooking pot nupe
Ebiwò obì ivàzàsì The child broke
the cooking pot
Ivàzàtò
Pl:ivàzàtò n wooden ladle etsi
Ivàzòtsìwò n store asitsala
Ivèbí
Pl:ivebiwò n seed nuku
Ivi n dirt etsì
Ivínà pron something none
Ivod no foam futukpo
Ivò n kind of green leaves ademe
Ivògò n fear vore
Ivù n intestines etsìvì
Ivùmà v swell (intr.) of boil etc
Iù n Ewe language Eʋegbe
Iwàn n toilet afodzi
Iwànùwò n dwarf aziza
Iwò n bee wax anyíkpo
Iwonỳì n honey anyítsí
Iwòtsì n sting of bees nusi anyí tse
Tea ame
Iwò n cold vuvò
Iyànù n atmosphere yame
Iyé 3SG. Independent ce
Iyò n dance ye
Iyò n body ụtì
Iyóbò n help kpekpeq:nu
Iyóbè n sadness (mu) blanú Amú
ilà à idú ivógbè My case is a sad case
iyógù ɔfá  n  bath house  tsilekpọ
iyógàasọ  n  pot buried in the bath-house for bathing  kolọ
iyógumè
Pl:iyógumèw  n  bathhouse  tsilefpọ
iyógume idre inta The bathhouse is very dirty
iyókú ivà n other things  nu  bubuwọ
iyókúinà n kinsman  ėọmọ
iyókuín  n  skin  ńụtigbal  ěn
iyónágo v reply  dụmyagu

K - k

kà v put  da nane  đị
kà v set trap  tre  mọ
kà v instal  ọ (fia)
kà  ảnyị v identify  de  dzesi
kà  evi v dry  sia  nu  Ma  kà  koko  evi I dried cocoa
kàdị  iyé tsụ v be certain  ka  ọ  edzi
káké v take part from  ka  nane  le  eju
kámè n place where something is placed  te  fi  si  nane  nọna
kàmpé n scissors  saksi
kànàfọnyịl
Pl:kanàfọnyịlw  n  chimney  tsimini
kànyị v realise  dzesi
kànyịl n light  akađị
kànyịl v oversmoked  nusi  fiá
kàsàní
Pl:kàsàníw  n  squirrel  adọ
kàwóyoányị  n  self realisation
amekọkuikọpọdzesi

iyóyú  n  peace  gụtịfọlu
iyóyú  atsụ Chiefs made peace among them
iyókplẹ Pro that is  eyata  Ọnu
udziku iyókpłe mọṣọn He/She was angry that is why he did not go
iyọlịl  n  roots  ēke
iyú
Pl:iyúw  n  thorn  ēgu  iyú  iw  ak-petsi  ubọẹn Thorn pierced his foot in the farm
iụ  n  Ewe language  Ewegbe
klé v shine kle
klé v light klé
klé v insult déh ame
kbyi adj small (person) sueto
Ebítwó kbyi ko atsi du We are only small children
kwá v stink veve
ko adj only kô Agu ntsaa dzaa ko ye
ndó The antelope's horn only came out
kókô akpo n cocoa sack koko kotonu
kókôafístí n empty cocoa pod kokogui fííflu
kókôapòfégò n putting cocoa beans in a sack kokodekotokó
kokòbídá n instrument for plucking cocoa kokogbetsi alo kokogbegá
kókódámané n cocoa buying centre kokodáfa
kókòdevíkágò n drying of cocoa koko siássia
kókólógò n preparation of a local porridge kókófóó
koñ adv real koñ
koòkú Pl:koòkúw n sack kotonu
kotomble
Pl:dotomble n cocoyam leaf
dotomble Tota: kotombre
kótsóe adj bare fííflu
kô v wring (clothes) fia (awu)
kô v be hang le ego
kodíátsya n banana akóó Kodíatsia
ihe aloyayie? How many bananas do you want?
kodíátsya fósí
Pl:kedíatsya fósíw n banana peel akóófósí
kósfé
Pl:kósféw n village kaffe
kóló skó v cough kpé ekpe
kóm v pray do gbeqá
kójpí adj old, something used for a long time nusi tsi, do xoxo Mami
ifi na kójpí faní koko I used old cutlass to break the cocoa for the beans
kójpó
Pl:kójpów n drinking glass kójpó
Onó akpeteshi kójpó inyó He/She drank two glasses of akpeteshi
kóspídá n week kwaşídu
kóstú n hospital kódzi
kowlá
Pl:kówelów n necklace kówá
kpágo n torn vuvú
kpákpa
Pl:kapapów n duck kapakpe
kpákptásá adj flat gbázdá
kpálí v collect, cuttings on a farm ló
hlo le agbúme
kpálí v flow (of a river) sí'Odzú
múkópali mílé ukpó A river does not flow climbing a hill
kpáne adv now itíílaa
kpánintá adv now tíi Tota:
kpáintá
kpántráìtsì n wire used as a trap for animals gale àfì si wotrea mọ na lāwo.
kpányiğbè n sheen akpaligbe
kpè v know nya Ṭotā: Everybody knows something
kpè ∇ adv suddenly
kpata
kpè v peel yam, remove outer cover kọ ete okpé iđzo He/She peels the yam
kpè v tap (palm tree) kọ ede
kpè v carve kọ ati
kpèhelé n green edible leaf ama si woquma quna
kpìtìṣi v remove something, harvest eg: pepper àfì nana àfì
kpìwán v defecate àfì odozi
kpì wà v reduce canopy of a tree kọ ati gu
kpì v fry tọ
kpìlogó n fried tọcè
kpìtùtù atùnà Pl: kpìtùtùfùta n tablecloth kpìtùtùfùta
kpòetí v lie down mọ anyi
kpọfù v bark wọ
kpọkù Pl: kpọkùwọ n knee ekọ
kpọkùmátsi n fine, in the form of a fowl. kokọ si wo nana abe fedodo na ame ene
kpọntí adj short (of stick) kpui
kpọo adv quietly kpoo
kpọyì adj all katà
kpọ v lie mọ anyi àfì tefè àfì
kpọ nuyù v sleep do aọ
kpọmè n place where something is placed tefè si nana nana
kpọmí v remove leaves from a tree fọ ati
kràná adv quiet klenec
kù v die kù
kufetù Pl: kufetùwọ n envelope agbalé kotoku
kúkúdzá dí n kitchen dzodoè
kúkúdzádi n kitchen dzodoè
kūmá v catch something thrown lẹ nana si wọda
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<td><strong>kùmkúmà</strong></td>
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<td><strong>kùsèkùsèkùsè</strong></td>
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<tr>
<td>kusekusekuse used in libation prayer when asking for peace</td>
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<tr>
<td><strong>kùtó</strong></td>
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<table>
<thead>
<tr>
<th>M - m</th>
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<tbody>
<tr>
<td><strong>ma</strong> Pro Ist. Pers.Subj. me</td>
</tr>
<tr>
<td><strong>mákáni</strong> n cocoyam makani</td>
</tr>
<tr>
<td><strong>Mámbìwó</strong> n Wednesday Kudá</td>
</tr>
<tr>
<td><strong>mángò</strong> n another babu</td>
</tr>
<tr>
<td><strong>mángóvi</strong> n small kitchen stool dzodofí zikpuivi</td>
</tr>
<tr>
<td><strong>mangó</strong></td>
</tr>
<tr>
<td><strong>Pl:mangówo n mango mango</strong></td>
</tr>
<tr>
<td><strong>mânkàndá</strong> n cocoyam leaves kotomble; mánkani ngba</td>
</tr>
<tr>
<td><strong>máwóo</strong> n dough amó</td>
</tr>
<tr>
<td><strong>mbówásá</strong> n person who has insatiable desire for sweets venévivíta</td>
</tr>
<tr>
<td><strong>mè adv here afísia</strong></td>
</tr>
<tr>
<td><strong>mèkoè n this place afísia</strong></td>
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<tr>
<td><strong>mègbá</strong></td>
</tr>
<tr>
<td><strong>Pl:mègbáwó n bowl agba</strong></td>
</tr>
</tbody>
</table>
mèngbâkâkpâtsá
Pl:mèngbâkâkpâtsâwo n tray traye me det this sia
mè v sew to nu Omè afúatakpagoe He sews the torn cloth mè v swallow mi mé mé adv to show intensity of sth. te gbe & nusi wo gbâ dzì mèmù adv where atìka Menu alzxì Where are you going? mgbéìnì n okro ñêì mi v use, take zà, tsó Omì ikpe iva inyo á nu He chooses one among the two things mîkpe v choose tià mîká v annoy do dzìkù mfìnì adv that mfìmì adv cold mìmì v bring tso nu ve

mlá v crowded especially in a farm mìmì vevice le agblemè mlámìná n eight enyi mlámìlámìl adv kabakaba mlámìkpàmá v escape si, dzì mìo adv there afìma mìmuá n flour ewò mo adv not me...o mîkoé adv there afìma mò det that mà mò v laugh ko nu Omò inaa He/She laughs at the person mîkplè adv why nukatá mú Pro 1st Pers. Sg. Obj. -m mú v be dark tsìo múmú v complete (e)de, le blibó múní olkpa adv v tie rope bla eka múmímnì adj adv talking undertone nufåo & gbeme

nà v walk zà (azàì) Asangbla ana blewau. Awa ana loo Tortoise walks slowly. You are wellcome nà prep on da name &- naa question word ma hà nàgò v different to vovo nàntróãlkpò n anthill in the form of an umbrella babakâ si le abe xexì ene. nànyì v remember & ñku nane dzi nàngò adj big, great, large gà, lolo Ònu nango oye uisna vò A big tree is at the side of the building nàndì n liquor ahà Òsaa odzi ndì The man is drunk nàdáguàlè Pl:nàdáguaulè n claybowl for storing drinks ahakuba nàdáguåsì Pl:nàdáguásì n pot for storing drinks ahakuzé nàdàzmè n distillery ahakìfè nàjú n water etsì Nàjú ntsì asaa nu Water is in the pot nàdîbiagò n boiling water etsì ìfèffè nàdîzå n hot water tsìdzo dze

N - n

ndà n liquor ahà Òsaa odzi ndà The man is drunk ndáguàlè Pl:ndágualewo n claybowl for storing drinks ahakuba ndáguåsì Pl:ndáguasì n pot for storing drinks ahakuzé ndàzìmè n distillery ahakìfè ndàjú n water etsì Nàjú ntsì asaa nu Water is in the pot ndàbiagò n boiling water etsì ìfèffè ndàdzå n hot water tsìdzo dze
ndežázdá  n very hot water tsi
dzodzoc heliheli
ndejugo  n thirst tsi kwam na Ndu go
ndu nyam l am thirsty
ndjokálgó n river, stream etisi
ndejúvá Pl: ndujávó
ndúg  n cold water
nda nyam I am thirsty
ndúkálígo n river, stream
ndeju nyam I am thirsty
ndejúg  n drinking water etsono
ndejújúgó n cold water tsifafe

tenstwí
Pl: nentstwí  n cow enyi Aha nentwi
ekpe vuva á tsi  The killed a cow in
the new year Tota: nenkpi
tení  v get, buy xò
némú  v believe xò dźi se Onem tè
Yesu odu onukpa ikpà  He believes
that Jesus is truly a king
ndú  n palm oil dzomi
nkráwdá  n ginger agumetaku
nó  v drink nò Mbañà ndú  I shall
drink water
nó  v fall (rain) dźa (tsi)
ñó (umushí)  v smoke no ñó umushí
He/She smokes
nta  n own putó
ntá  n hand asi Atsifó ntá xe atsibí
kpe iva  We wash hand when we want
to eat
ntámá  n back of palm asimegbe
ntátí  n palm (of hand) asifome
ntó  v pour, liquid. drop on ka që
nu gu
ntó  n ashes afí
ntóndá  n breastmilk enotsí
ntósi  n ladder eli
ntúbó  n front of palm asifome
nú  v hear se (nya)
ń Pro 2nd Pers. Pl. Oji. wó
númà  v fall down dźe anyi
númá  v put cloth on ta avó
númá  v suck breast no eno
nyà  v live nò
nyà  v to own it n le esì own
nyà  v stay (completive) nò
nyăngbò  n rainfall tsidzaza
Nyagbo én uname  It rained yesterday
nyăngbò  ivó n cloud alilikpo
Nyagbo ivó ile agu  There is cloud in
the sky
nyăngboibè  n rainy season tsidzayi
Atsibo nyagboibe  We are in the rainy
season
nyăngboibó  n rainfall tsidzaza
yì  v be that nye má
nyì  v bear fruit tse ku
nyibí  n native child afèvi
nyíndé  
Pl: nyíndewá  n date palm ayidé
nyíndlé
Pl: nyíndlé  n avocado evo
-n(u) neg not -ô
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<td>námá</td>
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<td>ŋkpomiyodú</td>
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<td>Matanyinu</td>
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<th><strong>O</strong> - <strong>O</strong></th>
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<td>O det No Ao</td>
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<td>Ó- Pro 3SG SUBJ ĝ-</td>
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<td>Pl:obúmbáw</td>
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<td>Pl:ódrów</td>
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<td>ódró nango</td>
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<td>ódró ćpó</td>
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<td>óddó</td>
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<td>Pl:óddów</td>
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<tr>
<td>Odžógbenyí</td>
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<td>Pl:ódzúnsúkków</td>
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<td>Pl:officéw</td>
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<td>ófìù</td>
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<td>ofóntsí</td>
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<tr>
<td>ófónyí</td>
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<tr>
<td>Pl:mfónyí n gourd ego</td>
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</tbody>
</table>
ofù n pain, suffering fù, vevesese
ofù n nose ɔti
ofù
Pl:ofùw n guest amedzro Ofù é ɔsa
idze The guest left today
ofùfù n red porridge dzẹŋkpẹ
ofùnó n wind eya
ofùfomọ n atmosphere yame
ofù
Pl:afùw n guest amedzro
ofùfọ́ n guest
amedzro
Ofú é ɔ́́ sa
idze
The guest left today
ofùfọ́fọ́ n wind eya
ofùnú n navel
gb ɔ́́ gb ɔ́́ nú
ofùnúmúnyí n hair in the nostril
ŋɔtsimefú
ofút ɔ́́ n enemy futọ
ogbómí
Pl:ogbómíwọ n monkey kese
ogbótọ
Pl:igbótọ n unripe fruit atsikutsetse
gbogbo
ogbọyi n knee cap klokpakpé
oglu
Pl:ogluwọ n mouse afi, alegeli
Ogbi ọké vutie ọụ The mouse
rushed out of the hole
Ogódómé n Logba name for Aivate Alesi Logbatọwọ wayọ
Avatimetọwọ
gbogbo
oglodó ì n Logba name for Aivate Alesi Logbatọwọ wayọ
Avatimetọwọ
Ogódóményi n Aivate citizen
Avatimetọ
ogridgedi
Pl:ogridgedi ọ n story ụtinya egli
Onukpatsi ẹ ọdá ogridi wa tsụ The old man told us a story
ohañi
Pl:ohañi n mattock hoe kodzi si wo-
hona atigle
ohoyébi n cowry hotsi
okó n crop (cock) atọ si le veme na
koko
okpa ọ n type of fibre (local) ọkà
okpenutsigiọ n half ata
okpúkpẹ adv alone ọdáka ko Tota:
okúkẹokú n place tefe
okú ọfà n land of the dead tsieʃe
okúe
Pl:ökúewọ n residence ọfẹokúmi
Pl:okúmíwọ n garden egg agbtsa
okúnafọ
Pl:okúnafọwọ n buttocks meʃi Tota:
kunaʃọ
okúnkẹ n one part (of it), some-
where akpa ọdáka, afiaʃẹ
okúnù n anus meʃi Tota: okuna
okúnyiɛ n that place afima
okúshifọkú n everywhere afiasifi
okutɛxoé n funeral grounds kuteʃe
ółọ
Pl:ółọwọ n crocodile elo
olómí n testis voku
olùbù
**Onkpa**
Pl: onkpa n rope eka

**Onukpa**
Pl: onukpa n king, chief amega, fia

**Onukpa nagdo**
Pl: onukpa nagdo n paramount chief Logba flaga

**Onukpamanango** n paramount chief flaga

**Onyuu** n juju edzo

**Onyuu** n outside goa, xexe Vuinta: odzagbe mainly used in the Vuinta dialect

**Opfi**
Pl: opfwiwa n worm ejo

**Onyuc** n small insects making nests in the house ahasuwe

**Opere** n spices pepre

**Opet** n vulture akaga

**Otoenu** n public assembly ground ahame

**Otou**
Pl: otou n guinea fowl atsaxe Tota: aotou

**Otsi** n farm-bag agble kotoku

**Otsinsh**
Logba Vocabulary

Pl:ovuéwụn $n$ market asìme Amụ
ma ami ikpe zo ovuenu My mother
took some to the market
ovuf $n$ mother's brother, uncle nyru
Ma kpi amu ovuị wa I went to my
uncle's place
ovúmvie $n$ plant with leaves that
causes the body to itch edza; egbe sì
fia guti na ame
ovúmu $n$ market asìme Igbedi é ìlè
ovunu The cassava is in market

owò $n$ bee anyị Owọ ọlẹ ụtì ọ nu
Bee is in the hole
owọsà
Pl:nwọsawo $n$ bee hive anyịọ
oyụbịtsi
Pl:oyụbịtsiwa $n$ thief flati
oyụyụ́dọgo $n$ stealing ìfìfì
ozíawasà $n$ poor man chiàtò
ozònyị $n$ Akan (person) Èbluto
ozúmè adv tomorrow etc

- -

Obà $n$ mud ebà
Obéndà $n$ palmwine dehà Tota:
abenda
Obéndụ $n$ palmnut-soup ede detsi
Obiwoe $n$ Creator Mia wala
Obómè $n$ settlement, division kpụnu
Oda $n$ lowest part of valley abume,
balime
Odọ $n$ place in a cocoa farm tefé le
koko gbé me
Odọtụ $n$ waist ali ọchọtsi ọhịa ụfụ
Waist is paining him Tota: ọchọtsi
Odà $n$ fire edzo
Odzátsúme
Pl:odzátsume $n$ kitchen dzodofo
Ivakpecgo ịve ọdzátsume Food is in
the kitchen
Odzọgbé $n$ outside xexe, gotha mainly
used in the Tota dialect
Odzìfìli $n$ gun ĝtu
Odzìmè
Pl:odzìmè $n$ bud atì ọmì
Logba Vocabulary

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ɔ̀gò n grinding stone ete

ɔhà
Pl:ihà n pig eha

ɔhá
Pl:ihá n congregation, group hame, eha

ɔhìyì n lust dzodzo

ɔhìyì n throat veme

ɔkà n swelling in the groin zọye ku

ɔkà n hen-comb koklo fe ato

ɔká n palm door mat afọtunu

ɔkànúgbágbá n fowl koklo

ɔkà n ataku

ɔkìlà
Pl:ikìlà n mat aba

ɔkò n custom ekà

ɔkóámú n lap, around the chest akiu, akome

ɔkóástù n chest akiu Tota: akóástu

ɔkpàyà n God Mawu Atsi dzú ugbe ta ìkpàya We prayed to God

ɔkpàyàbí n Jesus Yesu ìkpàyàbí

anyìntsé Jesus thank you

ɔkpàyàdzìgò n prayer, calling God gbedodo dìgı

ɔkpàyàdzìmè n chaper, a place where prayer is performed tsa tíxà, tefe si wo doa gbe dì le

ɔkpàyàfù n word of God Mawunya

ɔkpàyàfùkọntí n Bible Biblia

ɔkpàyàsùmúmù n Chapel; a place where God is worshipped Tsa tíxà

ɔkpè n one gèka

ɔkpeshìbkò n any, everyone ìsitì kwà

ɔkpiè n indef. something not known ìgì

ɔkpiè conj because, reason elabì

ɔkpiò n fist eko ukó

ɔkpọnyì
Pl:mkpọnyì n eye gkà

ɔkùnú n space in front tefe si le nко

ɔmàwùhì n Jesus, son of God Mawuvi, Yesu

ɔmù́̀fè
Pl:àmù́̀fè n orange aتبع bìti àmbù́fè

ole nyá na Orange is in the tree

ɔndzì adj sweet vivi ìmù́̀fè obò

ɔndzì The orange is sweet

ɔndá
Pl:àndá (wọ) n friend, companion nọvi

ɔndá
Pl:àndá (wọ) n friend nọvi, eveliá

ɔńfì
Pl:ìńfì n pomade, oil amí, amísisi

ɔǹgò
Pl:ìǹgò n unripe fruit, uncooked food, raw numumu, numáhinábi

ɔńtá pron his own etó

ɔnyà n charm edzo si wowò nà ìme dì

ɔnyà n round and yellowish fruit when ripe akùkà

ɔnzye
Pl:ìnzye n owl adzexe

ɔngò adj not dry múmu
Logba Vocabulary

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ɔŋó adj green gbemù
ɔŋó n immature, unripe, premature, impure blood matsimatsi, ɛʋgbegbé
ɔŋkpá
Pl: inkpá n rope eka ɔŋkpá ɛko ɛyà
Yo: The rope is hanging on the tree
ɔŋkpé n something none
ɔŋkpéshiɔkpé n nothing noneke ɔ
ɔpáshiá n immature yam etematsisi
ɔpé n instrument for plucking cocoa kokogbegá
ɔsá
Pl: asa n man gatsu
ɔsá n sperm yatsunù
ɔsálokpọtọ n smallish person amevione
ɔsámìnáŋdó
Pl: asámìnáŋdó n leopard ekpá
ɔsásá
Pl: nsásá n hawk awako
ɔsó
Pl: isó n horse esó
ɔtá n boundary pole (tree) lifotsi
ɔtá n war aṣà
ɔtágågá n making war asawawá
ɔtó
Pl: ntó n cheek alago
ɔtseoyoidá
Pl: ntseoyoidáwọ n ear ring toge
Udzie ɔfẹ ɔtseoyoidá The woman wears an ear ring
ɔtəgbọ n material added to gun-powder for firing kábisí
ɔtswé n sponge dish adzalégbü
ɔtswensá n sponge akutsa Ati mi
ɔtswrsá ɛwu We use sponge to wash our body
ɔstrọdibọ support what is being said da asì ṣe nane dzì
ɔtswé
Pl: itswe n soap adzalé
ɔvà n behaviour (good) respect
novonce
ɔvanùvò
Pl: ɔvanùvòwọ n hunter adelà Tota: ivanùvò
ɔvávà n local soap ameyihódzalé
ɔviiáhóhó adv how much? ho nenie?
Tota: ouniabé
ɔvúwó
Pl: ɔvúwówọ n coward ọvúwó
ɔwó
Pl: iwó n mortar eto Ma ɔwó á mu 1 pound in the mortar
ɔwóbí
Pl: iwóbí n pestle tatsi
ɔxá n trap exá, emó
ɔyó
Pl: ayó n tree ati
ɔyó
Pl: iyó n grave yádo
ɔyó mkpáále
Pl: iyómkpáále n beam in a building xegbatì
ɔyáfsé n bark of a tree ati fe akpá
Tota: ɔyáfsé
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| αyśalá | Pl: αyśsaló w n branch atíló |
| αyśdžinú | Pl: αyśdzínù n trunk atí fe lobolobo me |
| αyśkló | Pl: αyśkló n hole in a tree atít Ozin- zie ọtsi αyśkló é nụ The owl is in the hole in the tree |
| αyśk pérdó | n carpenter kabita, atík- pala ọyśkpéwó è ọhụme ụtsa |
| zugbo | The carpenter is working on top of the house |

**P - p**

| Pàmpro | Pl: Pàmpro n bamboo pamplo |
| Pèpí | n harmattan pépi |
| Pèyà | Pl: Pèya n pear peya |

**R - r**

| Rí | v hold, catch lé qe así, lé aме |
| Rí ānyínà | v watch closely le nqo qe nụ pụ Tota: li anyina |

| Sà | v leave, go dzọ |
| Sà ndú | v fetch water ku tsi |
| Sà zie | v lock door tu uo |
| Sàgò | n migration dzodzo |
| Sàké | n hook for catching fish efù |
| Sàkúmúbó | n insects that destroy cocoa pod nu dzodzo ese gbiéa koko |
| Sàndózé | n brownish growth on cassava that is peeled and kept overnight |

| Sà prádá | n onion saba |
| Sànkú | n organ sanka |
| Satifini | n bird with bushy tail adibilekese |

| Rí imó | v be involved in a case or problem kpọ nya |

<p>| Sà prádá | n onion saba |
| Sànkú | n organ sanka |
| Satifini | n bird with bushy tail adibilekese |</p>
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<tr>
<th>Sé</th>
<th>v</th>
<th>cease, stopped se, ewu nu</th>
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<td>Sẹ́fọ́</td>
<td>Pt:</td>
<td>sefo w aka</td>
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<tr>
<td>Sẹ́bọ́</td>
<td>n</td>
<td>flower sefo</td>
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<tr>
<td>Sẹ́fọ́</td>
<td>v</td>
<td>cover a container to be airtight</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>be near te ḍe egu</td>
</tr>
<tr>
<td>Shẹ́bọ́</td>
<td>v</td>
<td>cut, lá</td>
</tr>
<tr>
<td>Shẹ́fo</td>
<td>v</td>
<td>leave someone at the time that one is needed</td>
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<tr>
<td>Shẹ́bọ́</td>
<td>v</td>
<td>shoot, throw da tú da (nane)</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>draw ta nu ḍe agbalé me</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>let na</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>sting (bee, ant, scorpion) te ame</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>Greetings (morning) ṣẹ̀̀ṣi na wọ</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>swear ta na</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>inform kla (ame)</td>
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<td>Shẹ́fọ́</td>
<td>v</td>
<td>as a result eyata</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>learn ṣẹ̀̀ṣi nu</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>donkey tedzi</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>wooden instrument for grinding in a bowl tapoli</td>
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<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>claw of a crab or scorpion aqubọ́</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>chapel toṣọ́sọ́</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>force into ḍe ḍe eme</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>sieve ṣẹ̀̀ṣi</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>bore hole in a palm tree ḍe ḍo</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>edé ḍe eme</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>school fees sukẹ́</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>school compound sukẹ́pẹ́dọ́</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>urinate ḍe aqubọ́</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>think bù nane gụ̀tị́ masusụ́ tẹ́</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>think that it will not be long we will work on it</td>
</tr>
<tr>
<td>Shẹ́fọ́</td>
<td>v</td>
<td>work on it</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>give na</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>shoot, throw da tú da (nane)</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>draw ta nu ḍe agbalé me</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>let na</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>sting (bee, ant, scorpion) te ame</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>immediately enumake</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>can ate</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>effort ṣọ́tẹ́</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>make effort ṣọ́tẹ́</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>escape si dzo Tota: tenyi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>respect bu ame, si ame Tota: tenyi ina</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>lie flat ṣẹ̀̀ṣi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>inform kla (ame)</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>as a result eyata</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>learn ṣẹ̀̀ṣi nu</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>donkey tedzi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>straight ṣẹ̀̀ṣi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>straight ṣẹ̀̀ṣi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>may be ṣẹ̀̀ṣi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>search ṣọ́tẹ́</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>make effort wọ́ ṣẹ̀̀ṣi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>escape si dzo Tota: tenyi</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>respect bu ame, si ame Tota: tenyi ina</td>
</tr>
<tr>
<td>Tá</td>
<td>v</td>
<td>lie flat ṣẹ̀̀ṣi</td>
</tr>
</tbody>
</table>
Tete Kwashi, the first variety of cocoa brought to Ghana. The name is used to refer to this variety of cocoa. The name is used to refer to this variety.

té COMPL. that bé
	Témáli n tomato
témáli n instrument for blowing air into fire Tota: tsintsin

tévé v send dó ame

tévé v put a pot under a felled palm tree for wine to drip into it. da ahazi qe edeti si womu te ne aha na tsyó qe eme

té v fix on le qe nane nu

télé v push tutu té

ténká gó égbé n grinding stone (pepper) atadi tukpe

ténká v push tutu

ténká n pepper atadi

tré v refuse gbé

tré v carry (load) tsó (agba)

tés v be tired qe qe fé ameputete
tés v lodge with someone dze amedzro

tés v be ready for harvest atikutsetse sì tsí ne woagbe

tés v be old tsí

téségò n old tsitsìq

tésékle adj thin tsralek
tésesékle adj very thin tsralek

tési v sit nò anyi

tési v stay in, sit nò eme

tési ówà v divide, share out ma nu

tésibi v small (quantity) sue

tésidzómízó v squat nò klotsinu

tésié v be in line le fli me

tésié tí v sit down nò anyi

tésími v crack (palm kernel) zi (nefì)
tésími v overturn tó gbo

tesité n how something is done alesi wo yó nanee

tésyí n maize ebli

tésó v cut lá

tésó v dry fù

tésógá v cross tsoga
tésosúi v start dze gome

tésíini v be good and dry esp. Friut or vegetable futsì

tésímí v lick bowl in the course of eating qe qe agbame ne nu dám

tésií v adv for a long time vuvu

tésí ódzá v set fire dó dzo

tésutámbí v spit qe tá

tésúi v sieve tsra
tsúnɔ v tree that is no more yielding
ati si tse ɔ

tsyé v select tsiá

tsyọeyi v be dry ʃu

Tsyyọkpoziwọ n Hausa man
Awusato

tsyọɔ adv long legbee
-tsú v PAST PROG.ASP. suffix ɔ -m
tú v untie tū

Tú Pro 1st Pers. Plu. Obj. mi
Totatsu
tú v move to another place ɔ

tú v Pro 1st Pers. Plu. Obj. mi
Tutatú

-tú DET the (l)α

ubá n sth. you have not paid for
afùnú

ubì Pl:ebì n wound abi

ubí Pl:ebítá n child ɖevi

ubidzé Pl:ebidzé n daughter ɖevůnúvi

ubinyltágu Pl:ebinyltágú n naming ceremony ɲkwanbagvi

ubiosá Pl:ebiosá n son vigutsuvi

ubiríva n plaster abilevu

ubọ Pl:ebọ n farm agble

ubogβa n farm path agblemá

ubókágo n farming agbledeck
udántsí n morning gdime Udántsí me ka nzó suku It is this morning he/she went to school
udzedívà n dowry sọódnà
udzédruí n tomatoes tomatoes
udzedrùì n light skinned woman
udžémílókpótó n cocoyam mankani
udžémítébí Pl:edzémítébí n young lady ɖetugbi
udžé Pl: edzé n woman nyànù SG: udžé PLU: ɛdzɛ́ n woman
udžì Pl:edzì n heart ɖi
udžìtsú n chest
udžìtsùimúnyí n chest-hair ɔtafu
udžúamá n toilet, Tota dialect ɔdzi
udžúbí Pl:udzúbiw ɔn pot for storing potable water t sinoze
udjíme n inheritance domenyinu
udjóbè n afternoon yéèrò
udjú n ten ewo
ufaà n sweat filia
ufходимè n meeting place ọ́nu, afisi wọwọ taka peke le
ufóm n family fome
ufọ́d n marshy terrain tefé si wọ́ tsi le tnya tinya
ugà n hundred alafà ɖeka
ugbè n voice, language gbe, gbegbagbì
ugbè n father-in-law ẹtò
ugbèdzè n mother-in-law ọọko
Ugbédzúgo n libation prayer ʦifo ọyìnì ọnyi
ugbèdzúmè n church spiritual healing centre dàyọ̀fè
ugbèwágò n language speakers gbegblà wàwọ
ugo n difference vovototo
ũgà n husband sọọjụsù
ũgù n debt (for something) fè (ga si le ame ọnu)
ugùfà Pl:ugufàw ɔn towel nutsitutunu (towel)
ugùgà n salary, wage fetù
ugùnè Pl:egùnè ɔn sister (either younger or older) nviwọnyọ
ugùsù Pl:egùsà ɔn brother nviwọ
ugùwásù n married woman ọrọ̀ ọ́
uhè Pl:uhéwò n knife hé
ukintà n elephant grass aṣiugbe
ukintayi n small grinding stone for grinding medicine herbs atiketukpe
uklò
P:uklów n lorry evu
uklontsí
P:uklontsíw n book agbalé
úklu
P:úkluíw n cooking stick agplekúti
ukpalívó n small unburnt sticks in the farm ati wawlu siwo mebi o le dzotí gbè n.
úkpl
P:úkplów n table ekplá
ükpló
P:ükplów n mountain eto
ukpókú
P:ukpókúw n knee eklò
ukpótí n mountain top tó tame
úkú
P:úkluíw n drum evo (si wo fo na)
úkú
P:úkluíw n bone efú
ukúmánó
P:ukúmánów n talking drums agblávú
úkúmkú
P:ukúmkúw n elbow abokughlíma
úlémè n position a person holds in a society ayé si ame aqé le le habó me.
úló n hernia; oversized testis evo
úloégbé n grinding stone munyèkpe
ulólì
P:ulólìw n root ati fe eke
úmá
P:úmáw n mother dada
úmágúnè
P:úmágúnèw n maternal aunt dafa
úmè adv here afísiá
uméntá n salt edze
úmó adv there afína
umókoé adv there afíma
úmúshí n smoke dzúdzo
úmútí
P:úmútíw n barn avá Tota: umutsí
unábí n grandchild nanúyóvé
unámè n yesterday eto Unámè ka sá it is yesterday he came
unánsà
P:unánsàw n chief tógbí, fú
unutsigó n half afá
unyí n fruit katsetse
unyí
P:unyíw n day ìgbì, fí
únú n boundary ìfò
únú
P:únúw n name ìgò
urímè
P:urímèw n handle ałó
úsà
P:úsàw n nest ałó
úsá
P:úsáw n group, clan sá
usònta n pit latrine afídží
úsú n urine aqé
usúáá
P:usúááw n chamber-pot aqétsí
usúmùnyí
P:usúmùnyíw n worshipper súbóla
usúsó n old urine aqé tsítsí
usú fu n bladder aqatggu

ufi
P:etiu n father fofo Tota: utsi

utu
P:etisi n paternal uncle taqiu Tota: utsi

ùtome n work dò
utromenigò n work òwòwò
utsà
Pl:attsà n house xome

utsa olo ò the roof is leaking afí 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.

utsadówò
Pl:etísadowo n mason xatula

utsíntsì n middle dome

utsíntsi ñ n environment nutowome
utsonyuì
Pl:utsonyui n machine emò

utu
Pl:etú n anthill babakò

utúdinme n government dziguì
uvá n side axadzì
Úvá n Friday Fiò

uváfu n part akpa aqì
uvátù n side axadzì Tota: uvátu
uví
P:evi n tail asike

uvò mièbi n type of seed used as spice in cooking, ayiku
uvô n belly fodo

úwá
P:ewá n forest ave

uwádzó
P:ewádzò n centipe de demhò
iwadzò
uwádzówádzó
P:ewádzówádzò n centipe de ablihà
iwadzò

Uwítà í n Monday Dzoqì
Uwìó í Sunday Kwàqì
tó ò n noise yìdodo
úuí
P:ezì í door (way) yòtrù manu
uzídáidehi n key safìi
uzídáivà n key safìi
uzò
P:ezò í big pot for storing water zò
uzúgbò n head ta
uzúgbòsiì n headache taqìime
uzúgbòjìfìga n meeting takpekpe
uzúgbòfì
P:ezúgbòfì í skull ametakòli
uzúgbògàiważa
P:uzúgbògàiwá vo n scissors sakísì, apasá
uzúgbògbàwò í n barber takòla
uzúgbògiliwà í head scarf takù
uzúgbòimùnyí í n hair on the head takìgì
uzúgbòkpòdò í bald head etakpàkàpà
uzúgbòmà í n back of the head
uzòome
<table>
<thead>
<tr>
<th>Logba Vocabulary</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>uzúgbónsfí</strong> n top of the head</td>
</tr>
<tr>
<td><strong>uzúgbóvúmágò</strong> n disease condition which makes the person who suffers</td>
</tr>
<tr>
<td>dzodome</td>
</tr>
<tr>
<td>from it to have a swollen head</td>
</tr>
<tr>
<td>si nana ame fe ta tena</td>
</tr>
<tr>
<td><strong>uzúngbá</strong> n life agbenànu</td>
</tr>
</tbody>
</table>

V - v

<table>
<thead>
<tr>
<th>Logba Language</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>và</strong> v borrow dò nu</td>
</tr>
<tr>
<td><strong>váfó</strong> n side axadzi</td>
</tr>
<tr>
<td><strong>vé</strong> v pass va yi</td>
</tr>
<tr>
<td><strong>vèfè</strong> v enter ge ðe eme</td>
</tr>
<tr>
<td><strong>vévé</strong> adj important vevie</td>
</tr>
<tr>
<td><strong>viá</strong> v nurse a seed viá</td>
</tr>
<tr>
<td><strong>vìálìvà</strong> v play games fe fèfè, ðè ako</td>
</tr>
<tr>
<td><strong>víní</strong> v weave thread, knit ðì, gbì ka</td>
</tr>
<tr>
<td><strong>víví</strong> v showing off amedókai dodo ðè dzi</td>
</tr>
<tr>
<td><strong>vìá</strong> v bury ðì</td>
</tr>
</tbody>
</table>
| **vìf** v winnow, removing chaff from maize and beans gbò ebli alo ayi be-
na atsa nodo le eme. |
| **vìb** v peel cassava kpa agbeli ñýlo |
| **vìbvbìvì** adv growing fast tsi ka-
bakaba |
| **vìsà** v uproot ho |
| **vó** v fear vó |

W - w

<table>
<thead>
<tr>
<th>Logba Language</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wà</strong> v say, speak, tell someone something gbò Atowá Ikpáná? Do you speak Logba language?</td>
</tr>
<tr>
<td><strong>wá</strong> n place gbò</td>
</tr>
<tr>
<td><strong>wá</strong> v break open pu nane</td>
</tr>
<tr>
<td><strong>wàsà</strong> n owner guò</td>
</tr>
</tbody>
</table>
| **wèse** adj coarse flatsa (can be re-
duplicated) |
<p>| <strong>wè</strong> v to waste something gbìe nane |
| to mazámazá me |
| <strong>wlí</strong> v many, plenty sugbo |</p>
<table>
<thead>
<tr>
<th>Logba Vocabulary</th>
<th>401</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>wlíwlí</strong> adv small parts suesue, wlí-wlí</td>
<td>wokpò v knock somebody with fist fo ame kple kọ</td>
</tr>
<tr>
<td><em>wué</em> v deceive ble ame</td>
<td>wonjétsí n menstruation asífikaníyí</td>
</tr>
<tr>
<td>-wò n belong to -to</td>
<td>wù v remain tsí anyí</td>
</tr>
<tr>
<td>wò(bí) v give birth to a child dzí ví</td>
<td>wú Pro 2nd Pers. Sg. Obj. wò</td>
</tr>
<tr>
<td>wọ v be stuck le dję agu</td>
<td>wutútsí adj small sue</td>
</tr>
<tr>
<td>-wọ Plural suffix wọ</td>
<td>wútsíwútsí adj tiny, small grains of gari, rice wuziwuzí</td>
</tr>
<tr>
<td>wó zúgbó v head to, take ones matter to tsọ ame fe nya yi tefè aďe.</td>
<td>wúwò v heat mè</td>
</tr>
<tr>
<td>wọ̀ bí(wí) v give birth to a child</td>
<td>wúwò ás v heat, roast inside pot after use for some time yíyi ze me</td>
</tr>
<tr>
<td>wó v pierce tọ́ (ame)</td>
<td>wọ́wò́ kpokuetsì v kneel dze klo</td>
</tr>
</tbody>
</table>

**X - x**

<table>
<thead>
<tr>
<th>xenyì conj but gake</th>
<th>xòdxé adv already xoxo</th>
</tr>
</thead>
<tbody>
<tr>
<td>xlélxé conj before hafi</td>
<td>xòdxú v gather fofí</td>
</tr>
</tbody>
</table>

**Y - y**

<table>
<thead>
<tr>
<th>yà v erect a pole in the farm for yam tu ati òẹ̀ ete ọ̀.</th>
<th>Pl:yóvwọ́bedze n white woman yevunyônu</th>
</tr>
</thead>
<tbody>
<tr>
<td>yáyá n nakedness amama</td>
<td>yóvúní</td>
</tr>
<tr>
<td>yáyí v look for something di</td>
<td>Pl:yovunewa n coconut ene</td>
</tr>
<tr>
<td>yé v stand le ńtire</td>
<td>yóvúníyí n whiteman yevu</td>
</tr>
<tr>
<td>yéyé v wait to ẹ̀ ańka ame</td>
<td>yú v be cold fá. Aṣá wá ́yú. Our place here is cool. There is peace here</td>
</tr>
<tr>
<td>yé v remove òẹ̀ nàcì ọ̀</td>
<td>yúámú v taste òẹ̀ nu kpọ</td>
</tr>
<tr>
<td>yé conj and eye</td>
<td>yúdọ́ v steal fí</td>
</tr>
<tr>
<td>yi v be weedy to gbe</td>
<td>yué v weep, cry fá avi</td>
</tr>
<tr>
<td>ýí v remove tsọ̀ do go</td>
<td>yúe v pound (in a mortar) tó nu le to me Òvúe fufu kpe igbedije He/She pounded fufu with cassava</td>
</tr>
<tr>
<td>ýí v be full ýí</td>
<td>yúyó v dance òẹ́ ye Udze á ọ̀yo</td>
</tr>
<tr>
<td>yídé v wait for a person to na ame</td>
<td>iyó The woman danced</td>
</tr>
<tr>
<td>yó v Postp side (skin) gụtì</td>
<td></td>
</tr>
</tbody>
</table>
zá v row, paddle, drive ku tōdziwu
zá v cook ɖi nu Mazīwa ndzatsume I cooked in the kitchen
zá ndá v distill ɖi aha
zálá v dream ku drcí
zándzé n firefly kedzukedzai
zénklá
Pl:zenkláwo n pot stand zelenu
ží v good nyai
ží v close tu
ží v carry ɔso
ží ilš v make a case against someone
wa nya ɖe ame nu
ží (ìvà əsò ɲu) v cover (a pot) tu nu eze nu
žíà v be necessary hiá
zia v wash a sore ƙa  ámbi
žintimù n darkness viviti
žò v sell dzra nu
žó v go yi
žò (ikú) v sing dzì hà Ebitsi olzó iku The child is singing
žrùnizì n ringworm zgàli' zroni olé ebitsi zugbo ringworm is in the child’s head
žù v descend ɖi va anyi
žà v grow big (roots) ɖó
žá v wake ɓó
zúgbózúgbóbi
Pl:zúgbózúgbóbiwó n tadpole kokovi
zúgbózúgbóbi olé ndu é nu tadpole is in the water
zuikú v sing dzì ha Adzi é sółźó iku
The bird is singing
zútsi v sit na anyi
zúzò əsò v roast, heat new pot in
oven after moulding. me ze
English-Logba index

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<th></th>
<th>B - b</th>
</tr>
</thead>
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<td>'abolo'</td>
<td>Pl: abolo. see:</td>
<td></td>
</tr>
<tr>
<td>abomination</td>
<td>abólózágò.</td>
<td></td>
</tr>
<tr>
<td>advice</td>
<td>adaŋù.</td>
<td></td>
</tr>
<tr>
<td>after that</td>
<td>ɔmámá.</td>
<td></td>
</tr>
<tr>
<td>afternoon</td>
<td>ugbé.</td>
<td></td>
</tr>
<tr>
<td>again</td>
<td>ɔ. ịf.</td>
<td></td>
</tr>
<tr>
<td>again, also</td>
<td>ọ.</td>
<td></td>
</tr>
<tr>
<td>ago</td>
<td>dzé.</td>
<td></td>
</tr>
<tr>
<td>ahead</td>
<td>dzà.</td>
<td></td>
</tr>
<tr>
<td>Akan (person)</td>
<td>ozónyí.</td>
<td></td>
</tr>
<tr>
<td>all</td>
<td>kpóyí.</td>
<td></td>
</tr>
<tr>
<td>alone</td>
<td>okpúkpé.</td>
<td></td>
</tr>
<tr>
<td>already</td>
<td>xáɓẹ.</td>
<td></td>
</tr>
<tr>
<td>also</td>
<td>ẹ. ọ.</td>
<td></td>
</tr>
<tr>
<td>always</td>
<td>eɓáasiá.</td>
<td></td>
</tr>
<tr>
<td>ancestors</td>
<td>anásíbiá.</td>
<td></td>
</tr>
<tr>
<td>ancestral stool and</td>
<td>kpe'. ụ.</td>
<td></td>
</tr>
<tr>
<td>animal</td>
<td>Pl: mbówọ, see: abúé.</td>
<td></td>
</tr>
<tr>
<td>annoyance</td>
<td>níkú.</td>
<td></td>
</tr>
<tr>
<td>another</td>
<td>ọ. ụ.</td>
<td></td>
</tr>
<tr>
<td>ant</td>
<td>atélówọ, see: atélé.</td>
<td></td>
</tr>
<tr>
<td>antelope</td>
<td>Pl: ngúwọ, see: agú.</td>
<td></td>
</tr>
<tr>
<td>anthill</td>
<td>Pl: etú, see: utú.</td>
<td></td>
</tr>
<tr>
<td>anthill in the form of an umbrella</td>
<td>nántróbiłkpó.</td>
<td></td>
</tr>
<tr>
<td>anus</td>
<td>okúmù.</td>
<td></td>
</tr>
<tr>
<td>any, everyone</td>
<td>akpéshikpè.</td>
<td></td>
</tr>
<tr>
<td>arm</td>
<td>ngbásì.</td>
<td></td>
</tr>
<tr>
<td>arrive, happen</td>
<td>dzú.</td>
<td></td>
</tr>
<tr>
<td>arrow</td>
<td>igbè.</td>
<td></td>
</tr>
<tr>
<td>as a result</td>
<td>ányémémù, títẹ.</td>
<td></td>
</tr>
<tr>
<td>ashes</td>
<td>ntó.</td>
<td></td>
</tr>
<tr>
<td>ask</td>
<td>bú.</td>
<td></td>
</tr>
<tr>
<td>ask (request)</td>
<td>bú.</td>
<td></td>
</tr>
<tr>
<td>atmosphere</td>
<td>ìdf. łyàmù, ofùfùmù.</td>
<td></td>
</tr>
<tr>
<td>Avatime and Nyagbo name for Logba Benugba</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Avatime citizen</td>
<td>Ogódóményí.</td>
<td></td>
</tr>
<tr>
<td>avocado</td>
<td>Pl: nínklewọ, see: nýínkle.</td>
<td></td>
</tr>
<tr>
<td>axe</td>
<td>Pl: mol, see: àol.</td>
<td></td>
</tr>
<tr>
<td>Term</td>
<td>Logba Vocabulary</td>
<td>Term</td>
</tr>
<tr>
<td>-----------------------</td>
<td>-----------------------------</td>
<td>-----------------------</td>
</tr>
<tr>
<td>bare</td>
<td>kótsue.</td>
<td>be weedy</td>
</tr>
<tr>
<td>bark</td>
<td>kpófé.</td>
<td>be white</td>
</tr>
<tr>
<td>bark of a tree</td>
<td>syáfsé. see: Pí:iyémántí.</td>
<td>bead</td>
</tr>
<tr>
<td>barn</td>
<td>Pí:émútí. see: úmútí.</td>
<td>beam in a building</td>
</tr>
<tr>
<td>basket</td>
<td>Pí:nychóntí. see: akóntí.</td>
<td>beans</td>
</tr>
<tr>
<td>bat</td>
<td>Pl:ignonitwo. see: agútú.</td>
<td>beans of cocoa</td>
</tr>
<tr>
<td>bat house</td>
<td>iýógù ofá.</td>
<td>bear fruit</td>
</tr>
<tr>
<td>bathe lazily</td>
<td>húdí.</td>
<td>beat (drum)</td>
</tr>
<tr>
<td>bathhouse</td>
<td>Pí:iyógúmèwó. see: iyógúmè.</td>
<td>beat (person)</td>
</tr>
<tr>
<td>be black</td>
<td>bífí.</td>
<td>because</td>
</tr>
<tr>
<td>be certain</td>
<td>kàgbì iyé tsú.</td>
<td>become</td>
</tr>
<tr>
<td>be cold</td>
<td>yú.</td>
<td>become lean</td>
</tr>
<tr>
<td>be dark</td>
<td>mú.</td>
<td>become sticky, liquid turning to solid as a result of boiling</td>
</tr>
<tr>
<td>be dirty</td>
<td>drè.</td>
<td></td>
</tr>
<tr>
<td>be drunk</td>
<td>kündá.</td>
<td></td>
</tr>
<tr>
<td>be dry</td>
<td>tswéy.</td>
<td>bee</td>
</tr>
<tr>
<td>be full</td>
<td>yí.</td>
<td>bee wax</td>
</tr>
<tr>
<td>be good</td>
<td>dúcépá.</td>
<td>beehive</td>
</tr>
<tr>
<td>be good and dry esp.</td>
<td>friut or vegetable</td>
<td>before</td>
</tr>
<tr>
<td>be... hang</td>
<td>kó.</td>
<td>beginning</td>
</tr>
<tr>
<td>be happy</td>
<td>isámbé-fé.</td>
<td>behaviour (good) respect</td>
</tr>
<tr>
<td>be hard</td>
<td>'lá.</td>
<td></td>
</tr>
<tr>
<td>be heavy</td>
<td>'bwidú. dí.</td>
<td></td>
</tr>
<tr>
<td>be hot (fire)</td>
<td>bo (ó)rìdzá.</td>
<td></td>
</tr>
<tr>
<td>be in line</td>
<td>tsídí.</td>
<td></td>
</tr>
<tr>
<td>be involved in a case or problem rf imó.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>be (is)</td>
<td>dú.</td>
<td></td>
</tr>
<tr>
<td>be located</td>
<td>le.</td>
<td>bend</td>
</tr>
<tr>
<td>be long</td>
<td>kísa.</td>
<td>beside</td>
</tr>
<tr>
<td>be near</td>
<td>shífá.</td>
<td>be...stain</td>
</tr>
<tr>
<td>be necessary</td>
<td>zíá.</td>
<td>Bible</td>
</tr>
<tr>
<td>be old</td>
<td>tsè.</td>
<td>bicycle</td>
</tr>
<tr>
<td>be ready for harvest</td>
<td>tsè.</td>
<td></td>
</tr>
<tr>
<td>(be) rotten</td>
<td>bù.</td>
<td>big</td>
</tr>
<tr>
<td>be straight</td>
<td>džú.</td>
<td>big cutlass used for harvesting tree</td>
</tr>
<tr>
<td>be stuck</td>
<td>wó.</td>
<td>crops and cutting big trees</td>
</tr>
<tr>
<td>be that</td>
<td>nyí.</td>
<td></td>
</tr>
<tr>
<td>be tired</td>
<td>tsè.</td>
<td>belt, waist tying cord.</td>
</tr>
<tr>
<td>be very difficult</td>
<td>bò intsé.</td>
<td></td>
</tr>
</tbody>
</table>

- **Logba Vocabulary**: The Logba vocabulary includes various terms with their Logba translations and examples. Each term is paired with its Logba equivalent, providing a comprehensive list for learning and reference.
big pot for storing water: Pl:ezé, see: uzé.
bird: Plndzí, see: adzi.
bird possessed with evil spirit: Pl:ndzexé, see: adnexé.
bird with bushy tail: satifini.

bonds

bottle-top: Pl:tumpánúzívawó, see: tumpánúzívá.
bottle: Pl:bokítìwó, see: bokitì.

bottle -top: Pl:tumpánúzívawó, see: tumpánúzívá.

boil, of water: Pl:méngbáwó, see: mëngbá.

boiling water: Pl:méngbáwó, see: mëngbá.

boil, of water: Pl:méngbáwó, see: mëngbá.

body: Pl:akrówó, see: akró.

blood: Pl:plòndjì, see: plòndjì.

bread: Pl:ghamì, see: ghámí.

break, break open: Pl:ghamì, see: ghámí.

breakfast: Pl:ghamì, see: ghámí.

break, break open: Pl:ghamì, see: ghámí.

breakfast: Pl:ghamì, see: ghámí.

breath: Pl:ghamì, see: ghámí.

breathe: Pl:ghamì, see: ghámí.

breed: Pl:ghamì, see: ghámí.

breast: Pl:efrì, see: efri.

broad, especially of leaves: Pl:edmì, see: edmì.

broad green leaves used as wrapper: Pl:edmì, see: edmì.

broad, especially of leaves: Pl:edmì, see: edmì.

broad, especially of leaves: Pl:edmì, see: edmì.

broth (of wind): Pl:efrì, see: efri.

broth: Pl:efrì, see: efri.

broth (with mouth): Pl:efrì, see: efri.

brother: Pl:efrì, see: efri.

brother (elder): Pl:efrì, see: efri.

brother (younger): Pl:efrì, see: efri.

brownish growth on cassava that is peeled and kept overnight: Pl:edmì, see: edmì.

brownish growth on cassava that is peeled and kept overnight: Pl:edmì, see: edmì.

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brownish growth on cassava that is peeled and kept overnight: Pl:edmì, see: edmì.

brownish growth on cassava that is peeled and kept overnight: Pl:edmì, see: edmì.

bowl: Pl:méngbáwó, see: mëngbá.

bowl containing assorted clothes to show the wealth of a clan: dzinклé.

bowl containing assorted clothes to show the wealth of a clan: dzinклé.

bowl containing assorted clothes to show the wealth of a clan: dzinклé.

bowl containing assorted clothes to show the wealth of a clan: dzinклé.

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bowl containing assorted clothes to show the wealth of a clan: dzinклé.

bowl containing assorted clothes to show the wealth of a clan: dzinклё.

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bowl containing assorted clothes to show the wealth of a clan: dzinклё.

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bowl containing assorted clothes to show the wealth of a clan: dzinклё.

bowl containing assorted clothes to show the wealth of a clan: dzinклё.

bowl containing assorted clothes to show the wealth of a clan: dzinклё.

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bowl containing assorted clothes to show the wealth of a clan: dzinклё.

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bowl containing assorted clothes to show the wealth of a clan: dzinклё.

bowl containing assorted clothes to show the wealth of a clan: dzinклё.
C - c

bush ṯànmù. buttocks Pl:òkùnlàfùwô, see: okùnlàfù.
bush, outside Pl:ìnlèántù, see: èkèlèntù. buy ì.
but òxàà, xenyì.
chaper, a place where prayer is performed akpàìyàdáòmù.

C - c

calabash Pl:lìfèyì, see: òfìyì. charcoal ìká.
calf ìsòbô. charm fàlìfà; ònyà.
call òzá. cheek ìtò; Pl:ònlà, see: ònlà.
call (summon) òdílè. chest èkòlù; òdzìtù.
can àònyìlè. chest-hair òdzìstùmùnìyì.
candle òbòò ìfù. chewing stick sòkùndù.
carpenter ìsòkàlpìwò. chicken (domestic fowl) Pl:ònká, see: ànkú.
carry ìlì. chief Pl:ònnàsà, see: ìnnàsà.
carry (load) kpè ìyò. chiefness ìnnàsùmù, ìnnàsùmùyì.
carve kpì ìyò. child Pl:èbìtì, see: ìbìtí.
cassava Pl:lìgbùfì, see: ìgbùfì. childness Pl:èbíntì, see: ìbíntì.
castrate Pl:ìyòìnì, see: ìyòìnì. chimney Pl:ùkùsìfònyìwò, see: ëkùsìfònyì.
cave ègòì ìfù. choose mìkùbù.

church spiritual healing centre ìgbèdùmù.

celebrant citizen of a particular town ìfàbìlè.

cemetery Pl:ìnlèdmù, see: ìnlèdmù. civilisation ìnyàdàgù.

clause final marker ìá.

centipede Pl:ìwnìdò, see: ìwnìdò. clay bowl for grinding pepper ìlòsì.

chair Pl:nìbà, see: ìbìá. claybowl Pl:ùkùmù, see: ìkùmù.

chamber-pot Pl:ùntù, see: ìntù. claybowl for storing drinks Pl:nìdàgùalù, see: ìndàgùalù.

chameleon Pl:ìnnìòòntù, see: ìnnìòòntù. changes, innovations ìsìfsìgo.

changes, innovations ìtsìsìgo.

chapel Pl:ìsòlèmìsìwò, see: ìsòlèmìsìwò. clear forest bè ìwá; bè ìwá.

Chapel; a place where God is worshipped ìkèpàìyàsùmùmù.

climb è.

closer Pl:ìakànkàbì, see: akànkàbì.

close ìlì.
Logba Vocabulary 407

cloth (material) Pl: mfút à, see: afút à. clothes Pl: ivafúgò. contact dze. cloud Pl: ìdèblekúwó, see: ìdèblekú; nyàngbò ivà. convulsion ìbégbòjì. cook zá. cooking pot Pl: ivazásfìwó, see: ivazás.
clove hàlìwà.
<table>
<thead>
<tr>
<th>English</th>
<th>Logba</th>
</tr>
</thead>
<tbody>
<tr>
<td>daughter</td>
<td>ñbídże.</td>
</tr>
<tr>
<td>daughter stone for grinding</td>
<td>ikintanyì.</td>
</tr>
<tr>
<td>dawn</td>
<td>ñdísàbè.</td>
</tr>
<tr>
<td>day</td>
<td>ñd. unyì.</td>
</tr>
<tr>
<td>day break</td>
<td>ñd. íwá.</td>
</tr>
<tr>
<td>dead palm tree trunk</td>
<td>ab. go.</td>
</tr>
<tr>
<td>deadly boil in the neck, inside nose</td>
<td>sìmp. òá.</td>
</tr>
<tr>
<td>debt (for something)</td>
<td>úgú.</td>
</tr>
<tr>
<td>deceive</td>
<td>wlué.</td>
</tr>
<tr>
<td>deer</td>
<td>mvá.</td>
</tr>
<tr>
<td>defecate</td>
<td>kpíwán.</td>
</tr>
<tr>
<td>dehusk corn</td>
<td>fié.</td>
</tr>
<tr>
<td>descend</td>
<td>zù.</td>
</tr>
<tr>
<td>die</td>
<td>kù.</td>
</tr>
<tr>
<td>different</td>
<td>gògògó.</td>
</tr>
<tr>
<td>difference</td>
<td>ugo.</td>
</tr>
<tr>
<td>different things</td>
<td>ivà.</td>
</tr>
<tr>
<td>different towns in the same traditional area</td>
<td>ìgbòtì.</td>
</tr>
<tr>
<td>difficulty</td>
<td>axíklánù.</td>
</tr>
<tr>
<td>dirt</td>
<td>ivì.</td>
</tr>
<tr>
<td>disease condition which makes the person who suffers from it to have a swollen head</td>
<td>uzúgbóvúmágò.</td>
</tr>
<tr>
<td>disease condition which makes the person who suffers from it to have a swollen neck</td>
<td>uzúgbóvúmágò.</td>
</tr>
<tr>
<td>disease condition which makes the person who suffers from it to have a swollen face</td>
<td>uzúgbóvúmágò.</td>
</tr>
<tr>
<td>diferent</td>
<td>kà eví.</td>
</tr>
<tr>
<td>dry season</td>
<td>ékpébè.</td>
</tr>
<tr>
<td>drying of cocoa</td>
<td>kòkòevíkágò.</td>
</tr>
<tr>
<td>drinking water</td>
<td>ñdúngò.</td>
</tr>
<tr>
<td>drinking ant</td>
<td>atsíabl.</td>
</tr>
<tr>
<td>drum</td>
<td>ìkù.</td>
</tr>
<tr>
<td>drive</td>
<td>kà eví.</td>
</tr>
<tr>
<td>driver ant</td>
<td>atsíabl.</td>
</tr>
<tr>
<td>dry season</td>
<td>ékpébè.</td>
</tr>
<tr>
<td>drying of cocoa</td>
<td>kòkòevíkágò.</td>
</tr>
<tr>
<td>ear</td>
<td>Pl:ntsue, see: otsué.</td>
</tr>
<tr>
<td>ear ring</td>
<td>Pl:otsueishíkpé, see: otsueishíkpé.</td>
</tr>
<tr>
<td>early</td>
<td>anyilé.</td>
</tr>
<tr>
<td>earth (soil)</td>
<td>Pl:éfíwò, see: éfl.</td>
</tr>
<tr>
<td>地球</td>
<td>tó.</td>
</tr>
<tr>
<td>East</td>
<td>Evibúmè.</td>
</tr>
<tr>
<td>eat</td>
<td>kpè íwá.</td>
</tr>
<tr>
<td>eat in bits</td>
<td>fúní.</td>
</tr>
<tr>
<td>eat; suck</td>
<td>djì.</td>
</tr>
</tbody>
</table>
edible worms Pl:ngblàmidô, see: agblàmidô.
egg Pl:mmfô, see: afô.
eight mlàmidô, see: ànkôfô.
ellbow kúnkúmà, Pl:ékúnkú, see: ìkúnkú.
elephant Pl:ódròw, see: ódò.
evaporate gbè.

F - f

face aminù.
facees ì: ì:.
fall bùtsí, gbó.
fall down múmù.
fell palm tree to ìbè.
female pubic hair vùshìtsúimúnyì.
father Pl:etíw, see: ufp.
father-in-law bàmá: ivògò: vò.
fear bàmá: ivògò: vò.
feather Pl:ódròw, see: ódò.
fetu sá nìgù.
fight gbàgbálpù.
fight, esp. fist to fist, exchange of gbówò.
<table>
<thead>
<tr>
<th>Logba Vocabulary</th>
<th></th>
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<tbody>
<tr>
<td><strong>fine, in the form of a fowl.</strong> kpókúamátsí.</td>
<td>for a long time teŋ.</td>
</tr>
<tr>
<td><strong>finger</strong> Pl:ìtìbí, see: itìbí.</td>
<td>force into sítì.</td>
</tr>
<tr>
<td><strong>finger for wearing ring</strong> isikpé fè itìbí.</td>
<td>forehead óstú. Pl:otù, see: otú.</td>
</tr>
<tr>
<td><strong>finger nails</strong> Pl:ìnkukólí, see: akukólí.</td>
<td>forest Pl:ówá. see: úwá.</td>
</tr>
<tr>
<td><strong>finger tip</strong> itìbíànúw, see: akpitagó.</td>
<td>forget dzótú. fork stick for roofing thatch house</td>
</tr>
<tr>
<td><strong>fire</strong> ɔdzá.</td>
<td>four iná.</td>
</tr>
<tr>
<td><strong>firefly</strong> zándzé.</td>
<td>fowl okànúgbágbá.</td>
</tr>
<tr>
<td><strong>firewood</strong> Pl:ndzàyí, see: adzàyí.</td>
<td>freely ǎfà.</td>
</tr>
<tr>
<td><strong>first</strong> dà nò: gbá: gbántó.</td>
<td>fresh palm wine Adenklúf.</td>
</tr>
<tr>
<td><strong>fist</strong> ɔkpó.</td>
<td>formerly tòlpá.</td>
</tr>
</tbody>
</table>
| **five** fnú. | friend, companion andjkàmè; *
| **fix on** tó. |  |
| **flat** gbágbála: kpákpátsá. | friendship indjèblo. |
| **flies that swarm after rainfall** Pl:mbohotátá, see: abotiatá. | frighten fěvù. |
| **flower** Pl:ibà, see: sèfò. | fringes ánú. |
| **flour** mmuá. | frog ǎdf. |
| **flow (of a river)** kpálf. | from, reference to time dzígù. |
| **flower** Pl:ibà, see: sèfò. | front ité. |
| **fly** ɔfè. | front of palm ntúbó. |
| **foam** ivó. | fruit Pl:ebýigówà, see: |
| **fog** ɗélektó. | głónyí: unyíl. |
| **folded** buágò. |  |
| **follow** dì (5gbáma). | funeral grounds okùtèxoé. |
| **Fon language** ɛfò. |  |
| **food** ivákpegó. |  |

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<th>G - g</th>
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<tr>
<td><strong>gallic</strong> ayó sáprádá.</td>
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<tr>
<td><strong>garden egg</strong> Pl:okúmiwà, see:</td>
</tr>
<tr>
<td><strong>gari</strong> ayşébígà: gàli.</td>
</tr>
<tr>
<td><strong>gather</strong> nòxú.</td>
</tr>
<tr>
<td><strong>germinate</strong> lè.</td>
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</tbody>
</table>
give an account  bù
give birth to a child  wò(bf).
give discount  dɔ̀
glove  Pl:agbashawù, see: agbashawù.
go  kpi: zó.
go (completive)  kpí.
go round  kúkò̀
goat  Pl:mkpàlí, see: akpàlí.
good  Pl:agbashiawù, see: agbashiawù.
government  utú ɖímè.
grandchild  unámbì.
grass  Pl:egrí, see: èkèlé.
grasscutter  Pl:mkpàlí, see: akpàlí.
grate  lìlì
grater  ililívá
grave  Pl:ìyò̀, see: ồyò̀
greet  fɛ̀ ánú
happiness  isàmè
harmattan  ékpé: péplí
hat (cap)  Pl:kùtów, see: kùtò
Hausa man  Tsyókpózíwò.
hawk  Pl:nkò̀, see: osánsà.
green  ìngò
green edible leaf  isàngò: kpeheló
green edible leaves  fṣìétè: gbómá
green mamba  ovínágbè
greet  fè  ánú
greet (salute) in the morning  gómú.
Greetings (morning)  tà áwá.
grey hair  imúnyìfògbò
grow big (roots)  zù
grow fast  vùìgbùìvùì
guest  Pl:kùtó, see: kùtò
guinea fowl  Pl:ófù, see: ófù
gun  Pl:otú, see: ótú; ìgbùìvùì
hate  wùwò às
head  uzùgbó
head scarf  uzùgbógbìwà
head to, take ones matter to  wò
headache  uzùgbósìa
heart  nù
heart of a person plays in a group  Pl:urímè.
heat pot after use for some time  wùwò üì
heel  Pl:akpa, see: akpa
hair  imúnyì
ear hair  oṣììmúnyì
ear hair on the head  uzùgbòmúnyì
hairdresser  imúnyìfògbò
half  afìì, okpenutsìgò; unutsìgò
hand  Pl:ntá, see: átò; ntá
handkerchief  Pl:ìyò̀, see: ìyò̀
handle; the role a person plays in a group  Pl:urímè.
hair in the nostril  ofúnúmúnyì
ear hair on the head  uzùgbòmúnyì
hair to, take ones matter to  wò
half  afìì, okpenutsìgò; unutsìgò
hand  Pl:ntá, see: átò; ntá
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hawk  Pl:nkò̀, see: osánsà.
I - i

identify  kà ányí.

idol  Pl:mmó, see: amb;

ill-treat a child  gbómgbómó.

immature, unripe, premature, impure

blood  òngó.

immature yam  opánshíà.

immediately  tàdzè kò.

important  vévé.

important thing  ivàvévé.

in addition to that  òò.

incomplete  endénglé.

indef. something not known  okpíé.

indecene  dzèlèfìë.

indiscipline  ihánágò.

inform  tátá.

inheritance  udjíme.

insect  ivà́légo.

insect that causes blindness  ovókòpo.

insects that destroy cocoa pod

install  kà.

instrument for blowing air into fire  tìnítìnì.

instrument for grating cassava  ag-

bellì lià.

instrument for plucking cocoa

Pímeßà, see:

assès; kokólià; òpè.
instrument for supporting pot on fire

**Pl:nsfrîvà, see:** Ist. Pers.Subj. ma

intestines

**Pl:** ivù.

insult

**Pl:** klà.

J - j

jaw

**Pl:** iglá.

Jesus

**Pl:** okpàyâbî.

Jesus, son of God

**Pl:** ìmáwùbî.

joints (in the human body)

**Pl:** ékùánú.

journey

**Pl:** igbà nàgòw, see:** ìgbà nàgò.

jump

**Pl:** ké.

justice

**Pl:** ikpàdàgò.

K - k

kabakaba

**Pl:** mlàmàmlàlà.

keep quiet

**Pl:** gàkrànà.

kenkey

**Pl:** akpàbì.

key

**Pl:** uzídàídàbi, uzídàívà.

kidney

**Pl:** adèbì, see:** adèbì.

kill, slaughter

**Pl:** bà.

kind of green leaves

**Pl:** ivù.

knock somebody with fist

**Pl:** wà kpà fọ.

know

**Pl:** kpà.

knowledge

**Pl:** ivàkpà.

kinsman

**Pl:** iyókúinà.

kitchen

**Pl:** kúkúdàkìf, see:** kúkúdàkìf.

**Pl:** ìdàtsùmè, see:** ìdàtsùmè.

L - l

ladder

**Pl:** ìgbògbòblò, see:** ìgbògbòblò.

ladder, instrument for getting access to high buildings

**Pl:** ìgbògbòblò, see:** ìgbògbòblò.

landlord, man

**Pl:** afàsàwò, see:** afàsà.

language speakers

**Pl:** ìgbèwàlà.

lap, around the chest

**Pl:** okóànú.

last

**Pl:** ọkàŋò
d

last, the rest

**Pl:** ọkàŋò
d

laugh

**Pl:** mò.

laughter

**Pl:** imò.

lead

**Pl:** gbà.

land of the dead

**Pl:** okú àfà.

leaf

**Pl:** àvùdàgò.
leak ɖú.
lean gbé.
learn tédè.
leave, go sà.
leave someone at the time that one is needed sàfú.
left èblètà.
leg Pl:mkpá, see: ákpá.
lemon ombú wutsítsí.
leopard Pl:asámínángò, see: àsámínängò.
let tá.
libation prayer Ugbédzúgo.
lick míní.
lick bowl in the course of eating tsɔ́mí.
il niññì: kpó.
il down kpóñí.
il flat teññáré.
life uzúngbá.
light flóñís: kànyí: klé.
light skinned woman udzódrúl.
like báté: dzíámú.
line gbókà.
line, forming a line gbókà.
lion Pl:dzatawò, see: dzata.
líquor ndà.
litter, refuse oviò.

make; used also to congratulate someone for doing a great thing blà.
make war, wage war gbà ọtá.
make war, making war ìtìnìgbó.
man Pl: asá, see: ọsá.
man (Generic) ìnásá, see: ìnsá.
mango Pl:mangòwò, see: mangò.
many gbì: gbìle: gejìe.
many, plenty wíí.
market ovù: Pl:ovuèwònu, see: ovuènì: ovúmù.

M - m

machine Pl:útsònyuí.
madam Pl:afadzèwò, see: afásìzè.
madness ijéwá.
maize tsíyí.
major season ìbenángò.
make a case against someone zí.
make effort télè.
make noise, bleating of a goat fàllí.
make, prepare sth. là.
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<th>Logba Word</th>
<th>Meaning</th>
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<td>marriage</td>
<td>idágò</td>
<td></td>
</tr>
<tr>
<td>married woman</td>
<td>ụgúwásà</td>
<td></td>
</tr>
<tr>
<td>marry</td>
<td>dá</td>
<td></td>
</tr>
<tr>
<td>marshy terrain</td>
<td>ufíò</td>
<td></td>
</tr>
<tr>
<td>mason</td>
<td>Plietsádowo</td>
<td>see:</td>
</tr>
<tr>
<td></td>
<td>utsádówò</td>
<td></td>
</tr>
<tr>
<td>mat</td>
<td>Pliiklá, see:</td>
<td>ụklá</td>
</tr>
<tr>
<td>material added to gunpowder for firing</td>
<td>steđíbó.</td>
<td></td>
</tr>
<tr>
<td>maternal aunt</td>
<td>Plémágbínìwọ, see:</td>
<td>ụmágbùẹ</td>
</tr>
<tr>
<td>mattock hoe</td>
<td>Piihàñ, see:</td>
<td>ohàñ</td>
</tr>
<tr>
<td>may be</td>
<td>indzódú, indú: tèé</td>
<td></td>
</tr>
<tr>
<td>measure</td>
<td>dzédé</td>
<td></td>
</tr>
<tr>
<td>meat</td>
<td>inó</td>
<td></td>
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<tr>
<td>medical officer, native doctor</td>
<td>Plmvablówò, see:</td>
<td>àvàblówò</td>
</tr>
<tr>
<td>medicine</td>
<td>Plmvà, see:</td>
<td>ụvà</td>
</tr>
<tr>
<td>medicine, juju</td>
<td>ankpà.</td>
<td></td>
</tr>
<tr>
<td>meet, assist carry a load</td>
<td>fidà.</td>
<td></td>
</tr>
<tr>
<td>meeting</td>
<td>uzógbójdìjágo.</td>
<td></td>
</tr>
<tr>
<td>meeting place</td>
<td>ufìdìmè.</td>
<td></td>
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<tr>
<td>menstruation</td>
<td>wóntéstí.</td>
<td></td>
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<tr>
<td>metal for supporting a pot on fire</td>
<td>Plidjásèrìwà, see:</td>
<td>idjasèríwà</td>
</tr>
<tr>
<td>metal for supporting metal pot on fire</td>
<td>Plgázèrìwà, see:</td>
<td>gázèríwà</td>
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<tr>
<td>metal pot</td>
<td>Plgázewo, see:</td>
<td>gázè:</td>
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<td></td>
<td>idjasí.</td>
<td></td>
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<tr>
<td>metal spoon</td>
<td>Plidátu, see:</td>
<td>idátu.</td>
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<tr>
<td>middle</td>
<td>utstsíntí.</td>
<td></td>
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<tr>
<td>middle, environment</td>
<td>ụtsíntísié.</td>
<td></td>
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<tr>
<td>midnight</td>
<td>atsíntínyó.</td>
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<tr>
<td>migration</td>
<td>sàgô.</td>
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<td>milipede</td>
<td>Plnkando, see:</td>
<td>akándó.</td>
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<tr>
<td>mill</td>
<td>gátié.</td>
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<tr>
<td>millet</td>
<td>Pladzão, see:</td>
<td>adzàgo.</td>
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<tr>
<td>million</td>
<td>igàmọga.</td>
<td></td>
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<tr>
<td>minor season</td>
<td>ìbèbìè.</td>
<td></td>
</tr>
<tr>
<td>miss target</td>
<td>tuè.</td>
<td></td>
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<tr>
<td>mix</td>
<td>fútù.</td>
<td></td>
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<tr>
<td>Monday</td>
<td>Uwlátè.</td>
<td></td>
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<tr>
<td>money, metal</td>
<td>Plogbómíwọ, see:</td>
<td>ogbómí.</td>
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<tr>
<td>monkey</td>
<td>Plágágbó, see:</td>
<td>ágbó</td>
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<tr>
<td>moon</td>
<td>Plábòbí, see:</td>
<td>ábòbí</td>
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<tr>
<td>morning</td>
<td>Udántsí.</td>
<td></td>
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<tr>
<td>mortar</td>
<td>Pliwó, see:</td>
<td>ọvó</td>
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<tr>
<td>mortar for pounding palm fruit</td>
<td>abéyewó.</td>
<td></td>
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<tr>
<td>mosquito</td>
<td>Pltùllíwó, see:</td>
<td>ọtùllí</td>
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<tr>
<td>moss</td>
<td>Dònkluí.</td>
<td></td>
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<tr>
<td>mother</td>
<td>Plàyèwó, see:</td>
<td>ọyè</td>
</tr>
<tr>
<td>mother-in-law</td>
<td>Ugádígbèzè.</td>
<td></td>
</tr>
<tr>
<td>mouth's brother, uncle</td>
<td>Ovúf.</td>
<td></td>
</tr>
<tr>
<td>mould (pot)</td>
<td>Vú asó.</td>
<td></td>
</tr>
<tr>
<td>mound</td>
<td>Plndrá, see:</td>
<td>adrá</td>
</tr>
<tr>
<td>mountain</td>
<td>Plékópó, see:</td>
<td>ọkpó</td>
</tr>
<tr>
<td>mountain top</td>
<td>Ukpòtú.</td>
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<tr>
<td>mouse</td>
<td>Plóglúwó, see:</td>
<td>ọglúwó</td>
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<tr>
<td>moustache</td>
<td>Anúníkà.</td>
<td></td>
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<tr>
<td>mouth</td>
<td>Anú.</td>
<td></td>
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<tr>
<td>move through</td>
<td>Búná.</td>
<td></td>
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<tr>
<td>move to another place</td>
<td>Tú.</td>
<td></td>
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<tr>
<td>mud</td>
<td>Ábà.</td>
<td></td>
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<tr>
<td>mudfish</td>
<td>Plndzímíwó, see:</td>
<td>adzìmíf</td>
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<tr>
<td>mushroom</td>
<td>Plbankwó, see:</td>
<td>blankó</td>
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<tr>
<td>my own</td>
<td>Amúló.</td>
<td></td>
</tr>
<tr>
<td>my own(self)</td>
<td>Amúntá.</td>
<td></td>
</tr>
<tr>
<td>myself</td>
<td>Amu yo.</td>
<td></td>
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</tbody>
</table>
N - n

nail  Pl:джànkíáwò, see:  never, stop  vúi.
naked  Pl:джànkíáwò, see:  never  vúvò.
nakedness  Pl:джànkíáwò, see:  Nigerian  Ogbíšíbwò.
naming ceremony  Pl:ebìnyítágò, see:  Aganxoé  ʜ.-nt-0.
native child  Pl:ñíbì, see:  ubìnyítágò.
native, house  Pl:Akpanawo, see:  Aganxoé.
native of Logba  Pl:ñíbì, see:  ubìnyítágò.
navel  Pl:ivam, see:  ìvàm, see:  ìvàm, see:  ìvàm.
near  0.
néc-kí-ə

O - o

oil  Pl:offíléwò, see:  old, something used for a long time  kpókó.
okra  ʊgbòní.
okro  ʊgbòní.
old  ʊgbóndò.
old farm  fùsù.
old lady  Pl:ñífàndzè, see:  ìfàndzè.
old man  Pl:ñímánà, see:  ìmánà.

one  akpì  akpì.
one another  akpì.
one part (of it), somewhere  akpì.
one thousand  akpì.
onion  sàprádá.
onlooker  Pl:ivádzèwòwò, see: ivádzèwò.
only     dzaa: ko.
open     bù: dá: kè.
opener   udává.
or       alo.
orange   Pl:àmbu, see: ümbu.
ordinal suffix to number -blé.
organ    sàŋkú.
origin, source gùmè.
other things iyókú ivà.

P - p

pain     afiá.
pain, suffering ofù.
pair of spectacles agáŋyì.
palm branch Plngáŋyì, see: agáŋyì; invlá.
palm door mat ŋáká.
palm frond agáŋyì.
palm kernel Pl:abí, see: Pl:abí, see: abí.
palm kernel oil Pl:abíofí, see: abíofí.
palm kernel shell Pl:abífí, see: abífí.
palm mat on which cocoa is dried blekété.
palm (of hand) ntátsí.
palm oil fílí.
palm-chaff ibíá.
palm-husk ibíkpà.
palm nut soup obéndjó.
palmwine abéndjí: obéndjí.
pant     Pl:mgbóté, see: agbóté.
paramount chief Pl:anúkpá nángò.
parasol  Pl:kátàmá, see: akátàmá.
parents awówòe.
parrot   Pl:akówo, see: akó.
our own atsú oblé: atu ntá.
outdoor   labídónyuí.
outside   ónywí: bézégbè.
oversmoked kánýí.
overturn  tsísí.
owl       Pl:inzie, see: onzie.
owner     wáslá.
owner of restaurant bató.

part     sègè: uváfí.
pass      vè.
PAST PROG.ASP. suffix -tu.
past time chíábá.
paste     klá.
paternal aunt Pl:etású, see: tású.
paternal uncle Pl:etísà, see: utísá.
pawpaw    Pl:báfúnúbáwò, see: báfúnúbáwò.
pay       gá (ugú).
peace     iyóyú.
peace, tranquility kúsèkúsèkúsè.
pear      Pl:peyà, see: pèyà.
pebble    égbétásl.
peel cassava vilà.
peel, remove cocoa pod for the beans fányí.
pen; thing for writing Pl:ívágonyí.
peel yam, remove outer cover kpè.
performers of puberty rites abahbéfwò.
person   Pl:ahá, see: ínà.
Person from Yoruba land Pl:Alatawò, see: Alata.
person, human being inádzengò.
person who has insatiable desire for sweets mbówásà.
person who works in the company that buys cocoa and coffee bégá.
pestle Pl:iwóbí. see: owóbí.
picture Pl:ivatagōw. see: ivatagō.
piece of cracked calabash efyetsìf ɔ̀ bì, see: ɔw bì.
piece Pl:ivatagōw. see: ivatagō.
piece Pl:ivatagōw. see: ivatagō.
possession Pl:ivatagōw. see: ivatagō.
poison ɔ ɖí.
pot Pl:ns ɔ́. see: ɔ́ sà.
pot buried in the bath-house for bathing iyógbìṣà.
pot for storing drinks ndágbìṣà.
porridge Pl:mvù. see: avù.
pot for storing potable water ndágbìṣà.
porridge made for babies entsì.
pot for storing drinks ndágbìṣà.
pot for storing potable water udzugbì kùm.
poor man oziáwàsà.
porridge amávù.
porridge made from local rice amávù.
position a person holds in a society úlémè.
poor man oziáwàsà.
poor man oziáwàsà.
put a pot under a felled palm tree for wine to drip into it. kôkôakpôêtôgô
put cloth on númá
put in fe
put on (cloth) gbà (afútà).

Q - q

quantity ashàánù. kráná.
quarrel aŋùnỳì. kpróó.
question word naá.

R - r

rag, duster Pl:mfútàtsi, see: afútàtsi.
rkag used for carring load udúgbí
rainbow odzúlégô
rainfall nyàngbò
nyàngbònbgô
rainy season nyàngbolbè
rashes, lumps on the skin ngbó
rat Pl:nélélówò, see: álélé.
reach fò
reach the required number fló
real kôŋ.
realise kanyì
really kpintá.
red druí
red ant found in the ground ofúntsù
red ants; live in fruit trees.
gbèdzègbèdzè
red clay for renovating the hearth Pl:trufísì.
red pad worn by women vukpà
red porridge ofúfù
ofúfù
refuse trô
remain wà
remember nânyì.
remove là: yè; yi.
remove leaves from a tree kpômì.

remove something, harvest eg. pepper kpítsì
carry reply iyónàgo.
reserve something dqà.
respect 'bà: ténì lnà
return dzú; dzúzó
return (away from the speaker) dzúsà
return to speaker dzúbà.
rkag anjâà
rib (bone) Pl:anànkàwu, see: anànkàù
rice adzòkloy: mbì.
rich man idáwàsà
riches idówà
ridge Pl:ndàrù kisái, see: adùrù kisái.
ring atúkpá
right atúkpàtà.
right (side) atúkpàtà.
rkag ring Pl:isìkpé, see: isìkpé.
rkag ringworm znì.
rise bûtô
river Pl:odùwò, see: ódùzù.
rkag River in Logba Adì: Ôdùfì
river in Logba Tota through Klikpo and enters the Havor river Ányì.
rkag river, stream nỳìkpàllìgò.
<table>
<thead>
<tr>
<th>English</th>
<th>Logba</th>
</tr>
</thead>
<tbody>
<tr>
<td>road</td>
<td>Pl:igbá, see: oghá.</td>
</tr>
<tr>
<td>roast, heat new pot in oven after moulding</td>
<td>zúgbá.</td>
</tr>
<tr>
<td>rubber</td>
<td>Pl:kłántsiwo, see: klántsi.</td>
</tr>
<tr>
<td>run</td>
<td>hútí.</td>
</tr>
<tr>
<td>run for safety</td>
<td>hú tényí.</td>
</tr>
<tr>
<td>sack</td>
<td>Pl:kòtòkúw, see: kòtòkú.</td>
</tr>
<tr>
<td>sadness</td>
<td>iyógbè.</td>
</tr>
<tr>
<td>salary, wage</td>
<td>úgúgà.</td>
</tr>
<tr>
<td>saliva</td>
<td>àts.</td>
</tr>
<tr>
<td>sand</td>
<td>Pl:mfìyì, see: mfì.</td>
</tr>
<tr>
<td>sandal for farming</td>
<td>ubónùkpíákpívà.</td>
</tr>
<tr>
<td>sandpit</td>
<td>infièyìgbàmè.</td>
</tr>
<tr>
<td>market</td>
<td>Áyádzí.</td>
</tr>
<tr>
<td>say</td>
<td>t.</td>
</tr>
<tr>
<td>say, speak, tell someone something</td>
<td>wà.</td>
</tr>
<tr>
<td>scale</td>
<td>ivàadía: skeli.</td>
</tr>
<tr>
<td>scent of something</td>
<td>ilàfì.</td>
</tr>
<tr>
<td>school compound</td>
<td>sùkùkpoëtsú.</td>
</tr>
<tr>
<td>school fees</td>
<td>sùkùgú.</td>
</tr>
<tr>
<td>scissors</td>
<td>kàmp.</td>
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<tr>
<td>scorpion</td>
<td>Pl:agánw, see: alá.</td>
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<tr>
<td>scythe</td>
<td>Pl:ntsìnì, see: átsìnì.</td>
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<tr>
<td>seamstress</td>
<td>ivàm.</td>
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<tr>
<td>search</td>
<td>téfé.</td>
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<tr>
<td>season</td>
<td>ibé.</td>
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<tr>
<td>see</td>
<td>ñù.</td>
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<tr>
<td>seed</td>
<td>Pl:ivebìwò, see: átsìnì.</td>
</tr>
<tr>
<td>seed yam</td>
<td>idáozúgbó.</td>
</tr>
</tbody>
</table>

**Note:** Entries in Logba are followed by their English translation, and vice versa. Entries in Logba are prefixed with “Pl:” to denote Logba language.
Logba Vocabulary

sickness  o dj.  small pot for tapping palm wine  Pl:ilùbù, see:
side  uvà; uvátù; vàf.  olùbù.
side, fringes  otsue.  small pots  Pl:nastì, see: asstì.
skin (skin)  yò.  small pots for palm wine tapping  ilùbù.
sideburns  logò.  small (quantity)  tsìbì.
sin, bad deeds  agbàdéjì; srà; tsàdò.  small unburnt sticks in the farm  ukpálívò.
sing  zò (ikò); zukú.  sister  gunè.
sister (either younger or older)  Pl:egùnè, see: ugùnè.
sister elder  Pl:àngùnédzetséngow, see: àmgùnédzetséngow.  smallish person  osùlòkpótò.
sister (elder)  Pl:dádáw, see: dádá.
sister (younger)  Pl:àmgùnédzéklòw, see: àmgùnédzéklòw.
sit  tsì; zùtsì.  sit down  tsié tí.
sit down (IMP)  dzùtsì.  small unburnt sticks in the farm  ukpálívò.
skin  iyòkuín.  skin rashes  ìkpà.
skin, bad deeds  ivàgbálí.  small pot for tapping palm wine  Pl:ilùbù.
skull  Pl:ezúgbóf, see: uzúgbóf.
sleep  fèdò; kpò ñnyì.  sniff  ìgòònyì.
slice (yam, cassava, potato)  ìvàfì.  so  ányé.
slowly  bìbì; wutsítsí.  so, particular  anyéntò.
small  Pl:ìfìtsì.  soap  Pl:ìtsì. see: ìtsì.
small cutlass used for weeding  akôngrotsì.
small gourd into which grounded  Pl:ìtsì. see: ìtsì.
small grinding stone for grinding  Pl:ìtsì. see: ìtsì.
small insects making nests in the  medicine herbs  Pl:ìtsì. see: ìtsì.
house  ìnjùyé.
small kitchen stool  màngòví.  some  ìnà àkpè.
small measuring tin  ìdàbì.  somebody  ìvìnì.  ovànnáì.
small parts  wìfìwì.  something  ìnìkpè.
small (person)  klìyì.  son  Pl:ìkù, see: ikò.  smoke  nò (umùshì); ìmùshì.  snake  Pl:ètseìmkì. see: ètsìmkì.
smell  ilíkloà.  smell pomade on body  fíè.
slowly  bìbì; wutsítsí.  small (quantity)  tsìbì.
smash  fúfú.  small pots for palm wine tapping  ilùbù.
smear  dzúdzú.  small pots  Pl:nsì. see: asì.
smear pomade on body  fíè.
smear  dzúdzú.  small pots for palm wine tapping  ilùbù.
smell  ilíkloà.  small pots  Pl:nsì. see: asì.
smell pomade on body  fíè.
smell pomade on body  fíè.
sore, wound in the toenail

Pli: itutolwò, see:
itutolì.

sth. fall and lying down gbóghè.

sth. you have not paid for ubá.

stick, cane Pli: iyotì, see: cyútì.

stick for playing talking drum

sound dzù.

stick (bee, ant, scorpion) tá.

space in front okùàmbù.

sting of bees ìwòtsà.

speakers of other dialects

Pli: afiáwò, see:
afíwò.

stink klú.

spear gbè.

stop doing something vúf.

spectacle Pl: otsúntsìwo, see:
otsúntsì.

stomach ámènò.

spectacles
otsúntsì.

stomach-ache amènì.

speech Pl: alágà, see: alágà.

stop (palm oil) hòò.

sperm ssà.

story Pt: ogríyìwò, see:
ogrì.

spice opépré.

story Pt: ogríyìwò, see:
ogrì.

spider Pl: ìgbìglìmìwò, see:
ìgbìglìmà.

strength intsì.

spider's web Pl: ìgbìftùtì, see:
ìgbìfùtì. Pl: ìgbìmìwò, see: ìgbímì.

strong local gin kpètèshì.

spit tsútsàfì.

stumble kútsà.

split klé.

stump Pl: iyòtsígbò, see:
ìyòtsígbò.

spoil vúvò.

suck dljì.

sponge ọtsánsì.

suck breast nùmá.

sponge dish ọtségo.

suddenly kpàtì: ìgbádzèmòdzì.

spread kèkè.

sun èví.

sprinkle, broadcast a seed ụnụ̀yà.

squirrel Pl: kàsíánìwo, see:
kàsíánì.

support what is being said

stand dzì. dzúláfè: yè.

otùyègbìlù.

stand erect itílè.

swallow mé.

star Pl: ìtàwò̀lìbìwò, see:
ìtàwò̀lìbì.

sweat ìfìlàì.

start dze: tsonyìu.

sweep gbà.

stay, be in bò.

swell vùmá.

stay (completive) nyà.

swell (intr.) of boil ivùmá.

steal yùdò.

swelling in the groin ìkà.

stealing ìgyùdògbò.

swim là (ndú).
table  pl:ukplówọ, see: ukpló.

tablecloth  Pl:plómtumfúta, see: kplómtumfúta.

tadpole  Pl:zúgbózúgbóbọwọ, see: zúgbózúgbóbọf.

Tafi citizen  Agbọnyi.

Tafi name for Logba  Benuegba.

tail  Pl:eví, see: uví.

take and lean  dzúgbɛ̀.

take lion share  ǹgɔ̀nyí.

take off (clothes)  là (afuta).

take part from  kákɛ̀.

talking drums  Pl:ekúnángo, see: ukúnángo.

talking undertone  múnmúnmí.

tap (palm tree)  kpè.

taste  yùánú.

teach  gblà.

teacher  Pl:ivàgblàwò, see: ivàgblàwò.

tear  fáshí.

tears  ìnùkì.

tell someone sth.  ìúnìnì.

ten  ọ̀gì.

termite  Pl:mbùbà, see: abùbà.

testis  olómí.

Tetteh Quashie, the first variety of cocoa brought to Ghana.  Tete Kwashi.

thank  dásè.

thanks, used to say one is grateful  anyjìnsé.

that  mọ́. té.

that, COMPL  alebe.

that day, previously  adziá.

that is  iyékpè.

that place  okùnyìè.

thatch  isùnìsùnìsùnì.
## Logba Vocabulary

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<tr>
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<th>pronunciation</th>
<th>translation</th>
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<td>tie (rope)</td>
<td>glé.</td>
<td>ásàngblà.</td>
</tr>
<tr>
<td>time</td>
<td>ìbè.</td>
<td>gbointé.</td>
</tr>
<tr>
<td>tin</td>
<td>pl:gàmù(b)wò. see: gàmù(b); ofòntsì.</td>
<td>ugùfà.</td>
</tr>
<tr>
<td>tiny red ants</td>
<td>hàntàhìnì.</td>
<td>ubòmè.</td>
</tr>
<tr>
<td>tiny, small grains of garri, rice</td>
<td>wútsíwútsí.</td>
<td></td>
</tr>
<tr>
<td>tiredness</td>
<td>átsá.</td>
<td></td>
</tr>
<tr>
<td>to be ripe</td>
<td>druú.</td>
<td></td>
</tr>
<tr>
<td>to have hicups</td>
<td>fèkè.</td>
<td></td>
</tr>
<tr>
<td>to show intensity of sth.</td>
<td>mè mè.</td>
<td></td>
</tr>
<tr>
<td>to waste something</td>
<td>wìlà.</td>
<td></td>
</tr>
<tr>
<td>toad (frog)</td>
<td>Pl:mkpàkplà, see: àkpàkplà.</td>
<td></td>
</tr>
<tr>
<td>tobacco</td>
<td>Pl:atamà, see: atàmá; vúlì.</td>
<td></td>
</tr>
<tr>
<td>today, till today</td>
<td>idzè.</td>
<td></td>
</tr>
<tr>
<td>toe</td>
<td>Pl:ikpọliwo, see: fkpọlì.</td>
<td></td>
</tr>
<tr>
<td>toilet, in the Tota dialect of Logba.</td>
<td>iwàn.</td>
<td></td>
</tr>
<tr>
<td>tomato</td>
<td>timáti.</td>
<td></td>
</tr>
<tr>
<td>tomatoes</td>
<td>udezédruí.</td>
<td></td>
</tr>
<tr>
<td>tomorrow</td>
<td>ozùmè.</td>
<td></td>
</tr>
<tr>
<td>tongue</td>
<td>indígbí.</td>
<td></td>
</tr>
<tr>
<td>tooth</td>
<td>etéwò. see: etè.</td>
<td></td>
</tr>
<tr>
<td>top</td>
<td>Pl:agò, see: agò.</td>
<td></td>
</tr>
<tr>
<td>top of foot</td>
<td>Pl:ŋkpàzúgbó, see: akpàzúgbó.</td>
<td></td>
</tr>
<tr>
<td>top of the head</td>
<td>uzúgbóntsí.</td>
<td></td>
</tr>
<tr>
<td>torn</td>
<td>kpágbó.</td>
<td></td>
</tr>
<tr>
<td>tortoise</td>
<td>Pl:nsangblà, see: ásàngblà.</td>
<td></td>
</tr>
<tr>
<td>touch (with hand)</td>
<td>gbointé.</td>
<td></td>
</tr>
<tr>
<td>towel</td>
<td>Pl:ugùfàwò, see: ugùfà.</td>
<td></td>
</tr>
<tr>
<td>town</td>
<td>Pl:igbò, see: ogbò.</td>
<td></td>
</tr>
<tr>
<td>town, hidden place for consultation</td>
<td>ubòmè.</td>
<td></td>
</tr>
<tr>
<td>tractor, farm machine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>tractor, farm machine</td>
<td></td>
<td></td>
</tr>
<tr>
<td>trap</td>
<td>oxà.</td>
<td></td>
</tr>
<tr>
<td>train</td>
<td>kétéké.</td>
<td></td>
</tr>
<tr>
<td>true</td>
<td>ikpà.</td>
<td></td>
</tr>
<tr>
<td>tree</td>
<td>Pl:ayò, see: oyò.</td>
<td></td>
</tr>
<tr>
<td>tree that is no more yielding</td>
<td>tsùnò.</td>
<td></td>
</tr>
<tr>
<td>trouble someone</td>
<td>gàmágbá.</td>
<td></td>
</tr>
<tr>
<td>trunk</td>
<td>Pl:iyódzímù, see: oyódzímù.</td>
<td></td>
</tr>
<tr>
<td>two</td>
<td>Ṣìnyò.</td>
<td></td>
</tr>
<tr>
<td>type of fibre (local)</td>
<td>okpá.</td>
<td></td>
</tr>
<tr>
<td>type of mushroom that is broad</td>
<td>anàngbà.</td>
<td></td>
</tr>
<tr>
<td>type of mushroom that is short</td>
<td>tòkpótókpó.</td>
<td></td>
</tr>
<tr>
<td>type of seed used as spice</td>
<td>uvùnlòìèbí.</td>
<td></td>
</tr>
</tbody>
</table>

### U - u

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<th>pronunciation</th>
<th>translation</th>
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<td>ugly</td>
<td>vónyì.</td>
<td></td>
</tr>
<tr>
<td>under, down</td>
<td>ìsìfí.</td>
<td></td>
</tr>
<tr>
<td>under of a thing</td>
<td>ìtsìbà.</td>
<td></td>
</tr>
<tr>
<td>unripe fruit</td>
<td>Pl:igbòtò. see: ogbòtò.</td>
<td></td>
</tr>
<tr>
<td>unripe fruit, uncooked food, raw</td>
<td>Pl:ingò, see: ogò.</td>
<td></td>
</tr>
<tr>
<td>unruly behaviour</td>
<td>basabássà.</td>
<td></td>
</tr>
<tr>
<td>unshelled rice</td>
<td>ámú.</td>
<td></td>
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<tr>
<td>untie</td>
<td>tó.</td>
<td></td>
</tr>
<tr>
<td>up to</td>
<td>bìtì.</td>
<td></td>
</tr>
<tr>
<td>uproot</td>
<td>Pl:uńgbòtò, see: ogbòtò.</td>
<td></td>
</tr>
<tr>
<td>uproot, dig</td>
<td>ghlù.</td>
<td></td>
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<tr>
<td>urinate</td>
<td>sóòsí.</td>
<td></td>
</tr>
<tr>
<td>urine</td>
<td>ìsù.</td>
<td></td>
</tr>
</tbody>
</table>
use, take  mì.

V - v

vagina  vùshì.
valley  Pl:àgà, see: ågà; Pl:agánu, see: agánu.
valley, precipice  abù.
variety of cocoa  Amazon.

very hot water  n deductible.

W - w

waist  ndjúdzádzé.
waist  òdíntí.

wash a sore  zia.
wash (body)  gù (iyó).

watch closely  rí ányínsa.

water  n dú.
water yam  avádzé.

way, process  ètsiíné.

wear eg. dress  ìná.
wear eg. hat  bua.

wave (hands)  hùhú ìgbátí.

water yam  avádzé.

wind, tie sth round  bálá.

winnow, removing chaff from maize and beans  wìfì.
wire used as a trap for animals  kpántráìtsì.

witch  Pl:ødžwása, see: ødžwáàsà.
woman  Pt:ødžé, see: ødžé; Pt: ødžé, see: ødžé.

wooden instrument for grinding in a bowl  Pl:tàpolìwó, see: tìpòlì.

wooden laddle  Pl:ìvàzàtàsì, see: ìvàzàtàsì.

wooden instrument for grinding in a bowl  Pl:tàpolìwó, see: tìpòlì.

wooden laddle  Pl:ìvàzàtàsì, see: ìvàzàtàsì.

W - w

wait  yéyé.
wait for a person  yí ìdzá  ɔìdzà.

wake  zú.
walk  ìná; nà.

wall (of a house)  Pl:àglì, see: àglì.
war  òtá.

wash a sore  zia.
wash (body)  gù (iyó).

wash (thing), clean  fì (ìvà).

wasp  ìsfìnòbà.

watch closely  rí ányínsà.

water  n dú.

water yam  avádzé.

way, process  ètsiíné.

wear eg. dress  ìná.
wear eg. hat  bua.

wave (cloths)  lò (afuta).

wave, plain hair  lò imùnyì.

wave thread, knit  vìnìfì.

Wednesday  Mámblìwó.

wooden instrument for grinding in a bowl  Pl:tàpolìwó, see: tìpòlì.
Logba vocabulary

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<th>English</th>
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<td>word</td>
<td>ɪlụ.</td>
<td>worshipper</td>
</tr>
<tr>
<td>word of God</td>
<td>ọkpáyàfi.</td>
<td>usùmùwọ. see:</td>
</tr>
<tr>
<td>work</td>
<td>utrùmè; utromèmìgò.</td>
<td>wound. see: ubù.</td>
</tr>
<tr>
<td>working in the farm in turns in</td>
<td>usùmùnyì.</td>
<td>groups of three or four. edji.</td>
</tr>
<tr>
<td>work</td>
<td>utrùmè; utromèmìgò.</td>
<td>woven palm front for drying cocoa</td>
</tr>
<tr>
<td>world, weather</td>
<td>ọfènù.</td>
<td>wring (clothes) kò.</td>
</tr>
<tr>
<td>worm</td>
<td>Pl:inífo. see: inae:</td>
<td>wrist. see: agbashlanù.</td>
</tr>
<tr>
<td>worm</td>
<td>Pl:onífo. see: onfù.</td>
<td>write. see: ọŋnyì.</td>
</tr>
<tr>
<td>worm</td>
<td>Pl:onífo. see: onfù.</td>
<td>writing. see: ọŋnyìbl.</td>
</tr>
</tbody>
</table>

**X - x**

Xylophia aethiopica ọtsúntsù.

**Y - y**

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<thead>
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<th>Logba</th>
<th>English</th>
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</thead>
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<tr>
<td>yam</td>
<td>Pl:idzó. see: idzó.</td>
<td>yawn. see: ọnáma.</td>
</tr>
<tr>
<td>yam barn</td>
<td>Pl:agbá. see: agbá.</td>
<td>year. see: ọnkó.</td>
</tr>
<tr>
<td>yam plant which fruits on the top of the plant</td>
<td>ụgbú.</td>
<td>yesterday. see: unáma.</td>
</tr>
<tr>
<td>yam plant which fruits on the top of the plant</td>
<td>ụgbú.</td>
<td>Yoruba. see: Alàtawò.</td>
</tr>
<tr>
<td>yam slice</td>
<td>idzófi.</td>
<td>young lady. see: udzéemifẹ.</td>
</tr>
<tr>
<td>yam tendril</td>
<td>Pl:idzóojú. see: idzóojú.</td>
<td>your PLU own. see: an(u) oble.</td>
</tr>
<tr>
<td>yam pole</td>
<td>Pl:idzóyì. see: idzóyì.</td>
<td></td>
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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.

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. mọ ‘which’ mẹ ‘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 sprekkende 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) lettergrep met alleen een piek, dit kan een klinker of een nasaal zijn, (2) lettergrep met enkelvoudige onset en een piek, en (3) lettergrep 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 lettergrep en syllabische nasalen. Logba heeft tweeëntwintig medeklinkers en zeven klinkers. De taal kent geen fonemisch onderscheid 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 getalonderscheiding 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 voorvoegsels. In hoofdstuk vier behandelde de auteur de verschillend soorten nominale constituten 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 postpositions, 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 en 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 modificerders 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 geclassificeerd 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 bewerende, 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: mọ ‘welke’, mɛ́ ‘wat/hoe’ en bɛ́ ‘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 bijzijn mits het geen kernargument is. Dit element vertoont dezelfde fonologische patronen van assimilatie als het definitieheidsmorfeem.

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 morfeem. 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 constituentfocusaanduider 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 10th 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).